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THE
HISTORY OF THE CRUSADES

Joseph Francois Michaud.

TRANSLATED
BY W. ROBSON.

PREFACE.

The publication of a new edition of this standard work finds its justification in the wide-spread interest in historical study and in the importance of the events which it describes with such fullness and accuracy. The popular demand for histories of the best class is unprecedented in the annals of book-making, and is substantial evidence of a growing taste for the most important literature. The standard historians have one after another been published in attractive editions, and are rapidly filling the libraries of English-speaking people everywhere. In this remarkable development of popular interest in historical literature, so striking an episode as that of the Crusades could not be left without its record, and the story is nowhere told so entertainingly and comprehensively as in the pages of Michaud. It is a story worthy of careful study, not only on account of its intrinsic interest, but because of its significance in that larger history of Europe of which it forms, in many respects, the most dramatic and picturesque chapter.

There has been of late an immense advance in the methods of historical investigation, and the contemporaneous historian studies the events which he undertakes to portray from a new standpoint. It would be difficult to find in any other department of literary work a wider difference of method and aim than that which separates Robertson's *Charles V* from Freeman's *Norman Conquest of England*. The clue is no longer sought in the hands of trained diplomatists, but in the broad, though less obvious, unfolding of the popular life. To the most advanced school of historians Robin Hood is almost as important as Richard I. The historical writer of the last age worked with a pictorial imagination, weaving his story about the striking characters and episodes of an age; the same writer today, with an imagination trained in philosophical methods, discerns the dimly outlined movement of national life behind the pageantry of courts, the struggles of parties, and the rush of events. It is doubtless this very deepening of historical study and broadening of historical effect which has made the history the rival of the romance in popular interest. The studied narrative of Hume repels in spite of its trustworthiness, while Green's portrayal of the national development against a background of equally trustworthy fact charms a host of readers into repeated perusals.

The epoch of the Crusades is important from the standpoint of either school. Prescott and Professor Seeley would each find in it material to his fancy. Studied with an eye to pictorial effect, what series of events could be more impressive than that which chronicles the successive campaigns to capture and hold Jerusalem? If chivalry was ever anything more than an aftergrowth of fancy and sentiment, it was in the fierce struggles which centred around the Holy City. The virtues of Feudalism were never more strikingly illustrated than during the brief period in which a handful of knights held Jerusalem against a circle of hostile nations. Separated by long and perilous marches from Europe, hemmed in by enemies whose multitude made their own scanty ranks insignificant, sustained by a courage that nothing could daunt, a purpose that nothing could defeat, a skill in arms which made their skeleton armies a host, they long maintained the hopeless struggle of a Christian colony against Asia in arms to destroy it.

Tancred, Godfred de Bouillon, Richard and Saladin, are names which have made knighthood synonymous with honor, loyalty, and courage. Their personal exploits, no less than the larger achievements in which they bore their part, make the age of the Crusades a field from which literature has been enriched with heroic characters and dramatic incidents from the days of Raoul de Caen and Tasso to the present. These expeditions furnish the most striking episode in European history, inspired as they were by religious emotion, prosecuted under the most perilous conditions, displaying in the most effective contrasts the loftiest and the basest passions of men, and foreordained from the beginning to a disastrous failure, which hangs over the narrative as invisibly, but as inevitably, as the doom which overshadows a Greek tragedy. If they had no deeper interest than that which attaches to wide and varied disclosures of character, to vast and varied achievements, these warlike pilgrimages would be worthy the most thoughtful study.

The Crusades have, however, a deeper significance than any isolated personages or events, however picturesque or imposing, ever possess. They brought two civilizations into conflict, and no events are more important than those which secure the contact of different civilizations. In contemporaneous history nothing is so suggestive of change as the wonderful return of Western upon Eastern civilization in Egypt, Syria, India, and Japan. The contact of Western with Eastern knowledge and thought in the Crusades was by no means so fruitful as that which came about through the conquests of Alexander and, later, of Rome, but it was not without great results. The Crusades established an intercourse between the East and the West, which if often hostile, has nevertheless kept an open channel for that interchange of thought and industry, which in the single department of comparative philology has made possible a marvellous advance into an unsuspected region of knowledge. The study of Sanskrit has opened an epoch in historical and literary investigation, which Professor Fiske declares will be not less fruitful in the intellectual progress of the world than was the age of the Renaissance.

The Crusades united for the first time the warring States of Europe in a common purpose and a common enterprise. It accustomed the overburdened people to the thought of a higher authority than that of the special tyranny under which they happened to be born, and so prepared the way for the growth of larger ideas of authority and citizenship. The power of Feudalism was measurably weakened by the disasters which overtook successive expeditions led by the flower of chivalry, and this result made possible the unfolding of the monarchical principle which was to play so important a part in the political development of Europe. In short, the wide disturbance which these successive expeditions to the East introduced, loosened perceptibly the iron framework of feudal tyranny which held European society bound and helpless, and by gradual disintegration prepared the soil for the seeds of popular institutions.

H. W. M.

BIOGRAPHICAL NOTICE.

We are not of those who think that readers are without curiosity as to the position in life, actions, and fortunes of the authors who afford them instruction or pleasure; the eagerness with which the birthplaces of men of genius are sought for and commemorated; the fondness with which their most trifling actions are dwelt upon; and the endless collections that are made of their conversations and sayings, prove that this cannot be the case.

In a prefatory memoir, we can scarcely go into so many details of the life of Michaud, as, perhaps, the subject deserves. Michaud was not a mere author, whose history may be read in his works. He lived at a momentous period, and was no idle spectator of passing events; a complete life of Michaud would, indeed, swell to a history of France from 1790 to 1839.

Joseph François Michaud, born at Albens, in Savoy, on the 19th of June, in the year 1767, was descended from a family that traced its nobility beyond the tenth century. One of his ancestors, Hugh Michaud de Corcelles, was deservedly distinguished by the emperor Charles V. The father of Joseph was obliged to leave his country, in consequence of what is termed by his biographer, a piece of boyish rashness, but which we prefer relating to any of the warlike deeds of the abovenamed Hugh. Whilst on a shooting party, he sought refreshment in a cottage, and found the mistress of it in the greatest distress; for, at the moment of his entrance, officers were bearing away her humble furniture, for the paltry sum of sixty francs. He offered to pay the amount if they would come with him to his home; but they refused, and continued their operations in his presence. This irritated him to such a degree, that he threatened to make use of his gun; and, at length, struck one of them so severe a blow with the stock of it, that the fellow died immediately. He retired to a place near Bourg, in Bresse, where he married; and he afterwards established himself as a notary and commissary at Terrier, in that province. An early death left his widow burdened with a numerous family, of which Joseph was the eldest. Notwithstanding this calamity, he received an excellent education at the college of Bourg, and acquired great credit as a rhetorician and a composer of French verses. His studies and some juvenile travels completed, it became necessary for him to fix upon a mode of getting a living; and the narrowness of his mother's resources confining his efforts to trade, he went into the house of a bookseller at Lyon, attracted, no doubt, by the affinity between the bookseller and the man of letters. He remained here till 1790, when the passage of the rich, influential, and intellectual Countess Fanny de Beauharnais through that city, aroused all the provincial muses to make their offerings to the great lady. Among the poets, Michaud was so successful, that he thought himself warranted in following her to Paris, with the view of pursuing a literary career under her auspices. Immediately on his arrival, he laid the contents of his poetical portfolio before the public, and soon became the associate of Cerisier, in the *Gazette Universelle*, and with Esménard, in the *Postillon de la Guerre*. His opinions and early associations led him towards the Royalist party, to which the accession of his talents was very acceptable. He may be said to have been faithful to his colours, through all the disasters of the unhappy cause he had embraced; for, in spite of imprisonment, banishment, and repeated concealments, we find him, in 1799, publishing two satirical pamphlets against Buonaparte, by the orders of Louis XVIII. One of his escapes was so well managed, and so opportunely effected, that we will offer

an account of it to our readers. He had been sent prisoner to Paris, walking between two mounted gendarmes, who were directed not to spare him, and if fatigue relaxed his speed, they were to refresh him with the flat sides of their sabres. As he entered Paris in this forlorn condition, he was met by his zealous friend Giguet, whose sorrow only set his fertile brain to work to devise means for his escape. As Michaud was, during many days, conducted from his prison to the Tuileries, to undergo examination, Giguet at first thought that the best way would be to blow out the brains of the two gendarmes that escorted him; but this he rejected as unworthy of a man of genius. Choosing a point in Michaud's passage that would answer his purpose, he stopped the party, and affecting to know nothing of the matter, and not to have seen his friend since his arrival in Paris, was eager in his inquiries as to how his health was, what he was doing, where he was going, and insisted upon his breakfasting with him. "No, no," answered Michaud, "I have a little affair yonder, at the Tuileries, just a few words of explanation to give—only the business of a minute or two.—Begin breakfast without me, I shall be back presently." "That won't do; that won't do; they do not despatch people so quickly as all that. Perhaps they won't begin with you; let us have our breakfast first. I dare say these gentlemen (pointing to the gendarmes) have not breakfasted, and will have no objection to a cutlet and a glass of Bourdeaux wine! and here's the best house in Paris, close at hand." The gendarmes, after a little faint hesitation, suffered themselves to be seduced; and prisoner, guards, and friends were soon comfortably seated at table. They eat, they drink, they pass bumper toasts, and talk a little about everything; but most particularly about Bresse and the good cheer that was there always to be met with—but the pullets of Bresse! never was such eating as the pullets of Bresse! The mouths of the gendarmes watered at the bare description of them. "Parbleu, gentlemen," cried Giguet, "since you have never partaken of our country pullets, I will undertake to convince you that there are none such in the eighty-three departments. We have plenty of time; you can eat a little bit more, and appetite comes with drinking (and he filled the glasses). Waiter, here! a Bresse pullet! no tricks, mind; it must be from Bresse—not from Mans. But, stop; Michaud, you understand these things better than anybody; have an eye to these fellows, go down into the kitchen, and see that they don't cheat us. Good health to you, gentlemen." Whilst they are drinking, Michaud rises, and is soon out of the house. Giguet had the art to keep the guards another half-hour at table, by saying his friend was only watching the cooking, for a Bresse pullet was worth nothing if not roasted à la Bresse; and when they discovered Michaud was not in the kitchen, he asserted it must either be a joke, or else he was ill, and gone home; and contrived to lead them a long useless search in a way directly opposite to that which he knew the late prisoner had taken. Michaud's escape was a happy one; for that very day, the council had condemned him to death. Poor Giguet's friendly zeal cost him nearly a month's imprisonment, and placed his life even in jeopardy.

The career of Buonaparte was so successful, that, at length, further resistance seemed useless, and Michaud even wrote complimentary verses on the marriage of Napoleon with Maria Louisa, and upon the birth of the young king of Rome. But this submission to circumstances was no voluntary homage; he was still at heart faithfully attached to the Bourbons. For a length of time he resisted the tempting offers of the emperor, and one of his refusals, for its wit, if not for its patriotism, almost deserves to be placed by the side of Andrew Marvel's. Fontaines, Buonaparte's emissary, said to him: "There must be an end to all resistance; it is diminishing every day. Come, do as other men do. Look at Delille, for instance, he has just accepted a pension of six thousand francs." "Oh! as to that," replied Michaud, "he is so frightened, that he would accept a pension of a hundred thousand francs, if you were to offer it to him." Posterity,

perhaps, may be thankful that he was driven from politics to literature. During one of his necessary exiles, he had written his beautiful poem of “Le Printemps d’un Proscrit:” he afterwards became associated with his brother as a bookseller, and planned and executed the works of which we will furnish a list. Whatever opinion might be entertained of his talents, it is more than probable that without his implied submission to Buonaparte, he never would have obtained that object of the hopes of all French authors, the immortal fauteuil in the Academy. This honour he attained in 1813, and, upon the publication of his fourth volume of the “History of the Crusades,” had the gratification of signing himself “Knight of the Order of St. John of Jerusalem,” and “Knight of the Holy Sepulchre:” titles bestowed upon him, unasked, by the commanders representing the order of St. John of Jerusalem in France.

He watched with intense anxiety the madly ambitious career of Buonaparte, and hailed with unfeigned delight the return of his patrons, the Bourbons. He had no cause to complain of their ingratitude, and occupied as good a position as a literary man could expect, when the escape from Elba, during a hundred days, disturbed his occupations, and placed him in considerable danger. He left Paris; returned again, and put himself forward for a struggle: but finding resistance dangerous and useless, he retired to the department of the Ain, where he concealed himself till the tempest had blown over; his celebrated journal, the *Quotidienne*, in the mean time, degenerating into the *Feuille du Jour*, or rather, as a wit said, “La Feuille de la veille ’last night’s journal); for it was only edited by scissors, and contained nothing but scraps from the *Moniteur* and other inoffensive journals.” The Nain Jaune ’yellow dwarf) took unfair advantage of an enemy, who, he knew, could not answer him, and bestowed upon Michaud the sobriquet of “Grand Master of the Order of the Extinguishers,” which stuck to him with the burlesque pertinacity of sobriquets, for many years after the second restoration of the Bourbons. He welcomed this last event by the publication of a pamphlet entitled “The History of the Fifteen Weeks, or the Last Reign of Buonaparte,” which had a great sale, twenty-seven editions of it appearing in a very short period. Having, since his success as an author, separated from his brother as a bookseller, and sold his share in the printing office, he, after 1815, gave himself up to the prosecution of his great work on the crusades, and even parted with his portion of “La Biographie Universelle.” His love of politics led him, at this time, to get returned as deputy for the department of the Ain: but alas! he found it a very different thing for a man with a weak voice, and totally “unaccustomed to public speaking,” to sit and write uncontrolled and unobserved in his closet,—and to be subject to the “retort courteous” of an enemy who watches for your mistakes, corrects your errors, and mercilessly refutes all your favourite arguments: after the trial of one session, he retired from his deputyship, and gave up all hopes of fame as an orator.

During the celebrity of his journal, the *Quotidienne*, he was made reader to the king, with a salary of 3,000 francs; to which appointment was attached the somewhat strange stipulation, that he should never be called upon to perform its duties. After 1819, when a plan was devised of buying up the influential journals, Michaud and his fellow-proprietors were offered 500,000 francs for theirs, which our author declined. “Monseigneur,” said he to the excellency who solicited him, “there is but one thing for which I could be tempted to sell the *Quotidienne*, and that would be a little health. If you could give me that, I might allow myself to be corrupted.” The minister, Villèle, returned repeatedly to the charge, but when, in consequence of the increasing weakness of his health, the sexagenarian Michaud parted with the greater part of his shares of the journal, it was only to pass them over to another self, his friend Laurentie.

Whilst carrying on his great work, he had been surprised to meet with a vast quantity of matter which he had not dreamt of when he began it; and he conceived the idea of not only reconstructing his history, but of going to the Holy Land, in search of more information. Although it was too late for such an attempt, his fame procured him encouragement; and the king, Charles X, so far favoured it as to give him 25,000 francs to defray his expenses. He set out at the beginning of 1830. Whatever gratification he derived from his voyage, it must have been sadly damped by the news he received from France during that eventful year. To complete his griefs, he likewise at this period lost 200,000 francs, the greater part of his fortune, which he had imprudently placed in unsafe hands. He still, however, had a moderate competence, and might have passed the remainder of his days in ease, but for that mismanagement to which the families of literary men are so frequently subject. On his return from the Holy Land he sojourned for a time in Italy, where he was kindly welcomed by his natural sovereign, Charles Albert. In 1837 he was named member of the *Académie des Inscriptions*; but honours from monarchs and academies could not put off the fatal hour, and he died at the elegant village of Passy on the 30th of September, 1839. On this occasion was exhibited an instance of what our poet calls “the ruling passion, strong in death.” Few authors had received more adulation, and no one could be more covetous of it. Extraordinary instances are told of the copious draughts of this intoxicating beverage that were offered to him, and of the greediness with which he swallowed them. “Never,” says his biographer, “although he loved to be called the La Fontaine of journalism, did he think of the second fable of the good man.” (*Le Corbeau et le Renard*). One of the most extravagant of his flatterers said to a friend, admitted for a last interview, “With all his weakness, not the least trace of decline of intellect; still the same facility of expression, still the same lucidity.”—This aroused Michaud, upon whom the affectionate words of a sincere friend had just before produced no effect. He started, and sitting upright in his bed, exclaimed, in a tremulous voice, “Yes! yes! still the same! still—” and he sunk exhausted and dying on his pillow: these were his last words!

To criticise the works of Michaud properly would require a volume; we can therefore only lay before our readers a list of such as from their merit and celebrity are ever likely to fall under the eye of English readers. His greatest claim to the attention of posterity is doubtless the one before us, “*The History of the Crusades*,” of which his biographer, who is certainly less of an eulogist than any one we ever saw assume a similar task, very justly says, “It may be said, without exaggeration, that it is one of the most valuable historical works that our age has produced. To its completion he sacrificed almost every moment of twenty of the best years of his life.” No reader requires to be told that it was a labour of love.—He was the founder of, and a considerable contributor to, “*La Biographie Universelle*,” a work which England may envy France the conception and execution of; and if to these we add his beautiful poem of “*Le Printemps d’un Proscrit*,” we think we name all that he wrote that would be interesting at the present day: the other historical works are feeble, and the political squibs of a journalist after a lapse of half a century, are only acceptable to him who may be writing the history of the time. In this latter vein we may, however, suppose him to have excelled; mixed up from an early age with politics and journalism; possessed of a lively imagination and great facility of expression; constantly in the world, and deeply interested in its movements; we can fancy his *vers de société*, of which so much is said, to have been piquant and sparkling. We subjoin a specimen, written upon Buonaparte’s expedition to Egypt:—

What laurels in the waters fall,

What fortunes sink no more to rise!
What men lie shrouded in death's pall,
That Bonaparte may gain the skies!
This hero's worth his weight in gold;
In France of that there's no one doubts;
But greater far his worth, if sold
At what he costs—or thereabouts!

As a conversationalist his reputation stands even higher than that of our Coleridge; for the stream was quite as constant and abundant, and at the same time much more pellucid. One of our English biographical dictionaries says he was censor of the press under Louis XVIII, but this we believe is not correct; indeed it was an office scarcely suitable for the editor and proprietor of such a journal as the *Quotidienne*. He was a member of the Academy and of the Institute, a knight of St. John of Jerusalem and of the Holy Sepulchre, and for a short time representative of the department of the Ain. These were his temporary honours—much more durable and brilliant ones belong to him as the author of the work before us.

W. R.

INTRODUCTION.

The history of the middle ages presents no spectacle more imposing than the Crusades, in which are to be seen the nations of Asia and of Europe armed against each other, two religions contending for superiority, and disputing the empire of the world. After having been several times threatened by the Mussulmans, and a long time exposed to their invasions, all at once the West arouses itself, and appears, according to the expression of a Greek historian, (Anna Comnena, History of the Emperor Alexius) to tear itself from its foundation, in order to precipitate itself upon Asia. All nations abandon their interests and their rivalries, and see upon the face of the earth but one single country worthy of the ambition of conquerors. One would believe that there no longer exists in the universe any other city but Jerusalem, or any other habitable spot of earth but that which contains the tomb of Jesus Christ. All the roads which lead to the holy city are deluged with blood, and present nothing but the scattered spoils and wrecks of empires.

In this general confusion we may contemplate the sublimest virtues mixed with all the disorders of the wildest passions. The Christian soldiers have at the same time to contend against famine, the influence of climate, and enemies the most formidable; in the greatest dangers, in the midst of their successes and their constant discords, nothing can exhaust either their perseverance or their resignation. After four years of fatigue, of miseries, and of victories, Jerusalem is taken by the Crusaders; but as their conquests are not the work of wisdom and prudence, but the fruit of blind enthusiasm and ill-directed heroism, they create nothing but a transient power.

The banner of the cross soon passes from the hands of Godfrey de Bouillon into those of his weak and imbecile successors. Jerusalem, now a Christian city, is obliged again to apply for succour to the West. At the voice of St. Bernard, the Christians take arms. Conducted by an emperor of Germany and a king of France, they fly to the defence of the Holy Land; but they have no longer great captains among them; they have none of the magnanimity or heroic resignation of their fathers. Asia, which beholds their coming without terror, already presents a new spectacle. The disciples of Mahomet awaken from their apathy; they are at once seized with a frenzy equal to that which had armed their enemies; they oppose enthusiasm to enthusiasm, fanaticism to fanaticism, and in their turn burn with a desire to shed their blood in a religious war.

The spirit of discord which had destroyed their power is no longer felt but among the Christians. Luxury and the manners of the East weaken the courage of the defenders of the Cross, and make them forget the object even of the holy war. Jerusalem, which had cost the Crusaders so much blood, falls again into the power of the infidels, and becomes the conquest of a wise and warlike prince, who had united under his banner the forces of Syria and Egypt.

The genius and fortune of Saladin inflict a mortal blow upon the ill-assured power of the Christians in the East. In vain an emperor of the West, and two kings celebrated for their bravery, place themselves at the head of the whole powers of their states to

deliver Palestine; these new armies of Crusaders meet everywhere with brave enemies and invincible barriers, and all their united efforts produce nothing but illustrious disasters. The kingdom of Jerusalem, for whose ruins they contend, is no longer anything but a vain name; soon even the captivity and the miseries of the holy city cease to inspire the sentiments of piety and enthusiasm that they had given birth to among the Christians. The Crusaders who had taken up arms for its deliverance, suffer themselves to be seduced by the wealth of Greece, and stop short to undertake the conquest of Constantinople.

From that time the spirit of the Crusaders begins to change; whilst a small number of Christians still shed their blood for the deliverance of the tomb of Jesus Christ, the princes and the knights are deaf to everything but the voice of ambition. The popes complete the corruption of the true spirit of the Crusaders, by urging them on, by their preaching, against other Christian people, and against their own personal enemies. The holy wars then degenerate into civil wars, in which both religion and humanity are outraged.

These abuses of the crusades, and the dire passions which had mixed themselves with them, plunge Europe in disorder and anarchy; when a pious king undertakes once more to arm the powers of the West against the infidels, and to revive among the Crusaders the spirit which had animated the companions of Godfrey. The two wars directed by this pious chief, are more unfortunate than all the others. In the first, the world is presented with the spectacle of a captive army and a king in fetters; in the second, that of a powerful monarch dying in its ashes. Then it is that the illusion disappears, and Jerusalem ceases to attract all the attention of the West.

Soon after, the face of Europe is changed; intelligence dissipates barbarism; the crusades no longer excite the same degree of enthusiasm, and the first effect of the civilization it begins to spread is to weaken the spirit of the fanaticism which had given them birth. Some few useless efforts are at times made to rekindle the fire which had burnt so fiercely in Europe and Asia. The nations are so completely recovered from the pious delirium of the Crusades, that when Germany finds itself menaced by the Mussulmans who are masters of Constantinople, the banner of the cross can with difficulty gather an army around it; and Europe, which had risen in a mass to attack the infidels in Asia, opposes but a feeble resistance to them on its own territories.

Such is, in a few words, the picture of the events and revolutions which the historian of the crusades has to describe. A writer who has preceded us by two centuries and who calls the history of the Crusades a right royal history, is surprised at the silence preserved to his time. (History of the Holy War made by the French and other Christians for the deliverance of Judea and the Holy Sepulchre, composed in Greek and French, by Yves Duchat, a Trojan. This history is translated almost literally from the History of Accolti, entitled *De Bello Sacro*). "I esteem it," says he, "a deplorable thing that such persons inferior in no way to those who have been so much celebrated by the Greeks and the Romans, should have fallen into such obscurity, that we search in vain to discover who they were and what they did; and they appear to me highly culpable, who, possessing learning and the skill to write, have left these histories neglected." Everybody ought now to be of this opinion, and regret that our great writers have not entertained the noble subject of the Crusades. When I undertake to supply the want created by their silence, I am duly impressed with the difficulty of the task.

They who, among us, have written ancient history, had for guides the historians of Rome and Athens. The brilliant colours of Livy, of Tacitus, of Thucydides presented themselves naturally to their pencils; but I have no models to follow, and am compelled to make those historians of the middle ages speak whom our times despise. They have

rarely sustained me in my labour by the charm of their style, or the elegance of their narrations; but if they have afforded me no lessons in the art of writing, they transmit to me at least events whose interest will make up for the deficiency of their talent or mine. Perhaps it will be found, in the perusal of this history, that a period in which everything is astonishing loses nothing by being presented in a simple and faithful picture. The unaffected style of our old historians, in my view, appears to reanimate the persons and the characters they describe; and if I have profited by that which they have taught me, the age in which they lived will not be ill represented in my pages. It would have been easy for me to have censured with severity, as has usually been done, their ignorance and their credulity, but I respect in them the frankness and the candour of the periods of which they are the interpreters. Without yielding faith to all they say, I have not disdained the fables they relate to us, and which were believed by their contemporaries; for that which was thought worthy of credit then serves to picture to us the manners of our ancestors, and forms an essential part of the history of past ages.

We do not now require much sagacity to discover in our ancient chronicles what is fabulous and what is not. A far more difficult thing is to reconcile, upon some points, the frequent contradictory assertions of the Latins, the Greeks, and the Saracens, and to separate, in the history of the crusades, that which belongs to religious fanaticism, to policy, or to human passions. I do not pretend to resolve more skilfully than others these difficult problems, or to elevate myself above my subject, by offering positive judgments upon the nations and ages which will present themselves before me. Without giving myself up to digressions in which it is always easy to make a display of learning, after having scrupulously examined the historical monuments which remain to us, I will tell honestly what I believe to be the truth, and will leave dissertations to the erudite, and conjectures to philosophers.

In an age in which some value is set upon an opinion of the crusades, it will be first asked, if the wars of the Crusades were just. Upon this head we have but little to answer: whilst the Crusaders believed that they were obeying God himself, by attacking the Saracens in the East, the latter, who had invaded a part of Asia possessed by Christian people, who had got possession of Spain, who threatened Constantinople, the coasts of Italy, and several countries of the West, did not reproach their enemies with making an unjust war, and left to fortune and victory the care of deciding a question almost always useless.

We shall think it of more importance in this history to examine what was the cause and the nature of these remote wars, and what has proved to be their influence on civilization. The crusades were produced by the religious and military spirit which prevailed in Europe during the middle ages. The love of arms and religious fervour were two dominant passions, which, mingling in some way, lent each other a mutual energy. These two great principles united and acting together, gave birth to the holy war; and carried, among the Crusaders, valour, resignation, and heroism of character to the highest degree of eminence.

The part which the union of these two principles necessarily had in the undertaking of the holy wars will be plainly perceived in our narration. It will be much less easy for us to make all the results of the crusades appreciated. Some writers have seen nothing in these great expeditions but the most deplorable excesses, without any advantage to the ages that succeeded them; others, on the contrary, maintain that we owe to them all the benefits of civilization. It is not, at present, my business to examine these two conflicting opinions. Without believing that the holy wars have done either all the good or all the harm that is attributed to them, it must be admitted that they were a source of bitter sorrow to the generations that saw them or took part in them; but, like

the ills and tempests of human life, which render man better, and often assist the progress of his reason, they have forwarded the experiences of nations; and it may be said, that after having for a time seriously agitated and shaken society, they have, in the end, much strengthened the foundations of it. This opinion, when stripped of all spirit of exaggeration or system, will, perhaps, appear the most reasonable; I, besides, experience some pleasure in adopting it, from its being consolatory to the age in which we live. The present generation which has witnessed the outbreak of so many passions on the political scene, which has passed through so many calamities, will not see without interest that Providence sometimes employs great revolutions to enlighten mankind, and to ensure the future prosperity of empires.

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BOOK XV.—	1255-1270.	EIGHTH CRUSADE.
BOOK XVI.—	1291-1396.	ATTEMPTED CRUSADES AGAINST THE TURKS.
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BOOK I

A.D. 300-1095.

From the earliest ages of the Church, a custom had been practised of making pilgrimages to the Holy Land. Judea, full of religious remembrances, was still the promised land of the faithful; the blessings of heaven appeared to be in store for those who visited Calvary, the tomb of Jesus Christ, and renewed their baptism in the waters of the Jordan. Under the reign of Constantine, the ardour for pilgrimages increased among the faithful; they flocked from all the provinces of the empire to worship Jesus Christ upon his own tomb, and to trace the steps of their God in that city which had but just resumed its name, and which the piety of an emperor had caused to issue from its ruins. The Holy Sepulchre presented itself to the eyes of the pilgrims surrounded by a magnificence which redoubled their veneration. An obscure cavern had become a marble temple, paved with precious stones and decorated with splendid colonnades. To the east of the Holy Sepulchre appeared the church of the Resurrection, in which they could admire the riches of Asia, mingled with the arts of Greece and Rome. Constantine celebrated the thirty-first year of his reign by the inauguration of this church, and thousands of Christians came, on occasion of this solemnity, to listen to the panegyric of Christ from the lips of the learned and holy bishop Eusebius.

St. Helena, the mother of the emperor, repaired to Jerusalem, at a very advanced age, and caused churches and chapels to be built upon Mount Tabor, in the city of Nazareth, and in the greater part of the places which Christ had sanctified by his presence and his miracles. From this period, pilgrimages to the Holy Land became much more frequent. The pilgrims, no longer in dread of the persecutions of the Pagans, could now give themselves up, without fear, to the fervour of their devotion; the Roman eagles, ornamented with the cross of Jesus Christ, protected them on their march; they everywhere trampled underfoot the fragments of idols, and they travelled amidst the abodes of their fellow-Christians.

When the emperor Julian, in order to weaken the authority of the prophecies, undertook to rebuild the temple of the Jews, numerous were the prodigies related by which God confounded his designs, and Jerusalem, for that attempt even, became more dear to the disciples of Jesus Christ. The Christians did not cease to visit Palestine. St. Jerome, who, towards the end of the fourth century, had retired to Bethlehem, informs us in one of his letters that pilgrims arrived in crowds in Judea, and that around the holy tomb the praises of the Son of God were to be heard, uttered in many languages. From this period, pilgrimages to the Holy Land were so numerous, that several doctors and fathers of the Church thought it their duty to point out the abuses and danger of the

practice. They told Christians that long voyages might turn them aside from the path of salvation; that their God was not confined to one city; that Jesus Christ was everywhere where faith and good works were to be found; but such was the blind zeal which then drew the Christians towards Jerusalem, that the voice of the holy doctors was scarcely heard. The counsels of enlightened piety were not able to abate the ardour of the pilgrims, who believed they should be wanting in faith and zeal, if they did not adore Jesus Christ in the very places where, according to the expression of St. Jerome, the light of the gospel first shone from the top of the Holy Cross.

As soon as the people of the West became converted to Christianity, they turned their eyes to the East. From the depths of Gaul, from the forests of Germany, from all the countries of Europe, new Christians were to be seen hastening to visit the cradle of the faith they had embraced. An itinerary for the use of pilgrims served them as a guide from the banks of the Rhone and the Dordogne to the shores of the Jordan, and conducted them, on their return, from Jerusalem to the principal cities of Italy.

When the world was ravaged by the Goths, the Huns, and the Vandals, the pilgrimages to the Holy Land were not at all interrupted. Pious travellers were protected by the hospitable virtues of the barbarians, who began to respect the cross of Christ, and sometimes even followed the pilgrims to Jerusalem. In these times of trouble and desolation, a poor pilgrim, who bore his scrip and staff, often passed through fields of carnage, and travelled without fear amidst armies which threatened the empires of the East and the West.

Illustrious families of Rome came to seek an asylum at Jerusalem, and upon the tomb of Jesus Christ. Christians then found, on the banks of the Jordan, that peace which seemed to be banished from the rest of the world. This peace, which lasted several centuries, was not troubled before the reign of Heraclius. Under this reign, the armies of Cosroes, king of Persia, invaded Syria, Palestine, and Egypt; the holy city fell into the hands of the worshippers of fire; the conquerors bore away into captivity vast numbers of Christians, and profaned the churches of Jesus Christ. All the faithful deplored the misfortunes of Jerusalem, and shed tears when they learned that the king of Persia had carried off, among the spoils of the vanquished, the cross of the Saviour, which had been preserved in the church of the Resurrection. Heaven, at length, touched by the prayers and affliction of the Christians, blessed the arms of Heraclius, who, after ten years of reverses, triumphed over the enemies of Christianity and the empire, and brought back to Jerusalem the Christians whose chains he had broken. Then was to be seen an emperor of the East, walking barefooted in the streets of the holy city, carrying on his shoulders to the summit of Calvary, the wood of the true cross, which he considered the most glorious trophy of his victories. This imposing ceremony was a festival for the people of Jerusalem and the Christian church, which, latter still, every year celebrates the memory of it. (This festival is known under the name of the Exaltation of the Holy Cross, and is celebrated on the 14th of September) When Heraclius re-entered Constantinople, he was received as the liberator of the Christians, and the kings of the West sent ambassadors to congratulate him.

But the joy of the faithful was not of long duration. Towards the beginning of the seventh century there had arisen, in an obscure corner of Asia, a new religion, opposed to all others, which preached dominion and war. Mahomet had promised the conquest of the world to his disciples, who had issued almost naked from the deserts of Arabia. By his passionate doctrine he was able to inflame the imagination of the Arabs, and on the field of battle knew how to inspire them with his own impetuous courage. His first successes, which must have greatly exceeded his hopes, were like so many miracles, increasing the confidence of his partisans, and carrying conviction to the minds of the

weak and wavering. The political state of the East seemed to offer no obstacle to the progress of a sect, which, from its birth, showed itself everywhere with fire and sword. The worship of the Magi was sinking into contempt; the Jews scattered throughout Asia were opposed to the Sabeans, and divided amongst themselves; and the Christians, under the names of Eutychians, Nestorians, Maronites, and Jacobites, were engaged in heaping, reciprocally, anathemas upon one another. The empire of Persia, torn by intestine wars, and attacked by the barbarous races of Tartary, had lost both its power and splendour; that of the Greeks, weakened both within and without, was hastening to its fall; "every thing was perishing in the East," says Bossuet. A new religion, a new empire, sprang up easily in the midst of ruins. The armed doctrine of Mahomet invaded, within a very short period, the three Arabias, a part of Syria, and a large division of Persia.

After the death of the Prophet of Mecca, his lieutenants and the companions of his first exploits carried on his great work. The sight of conquered provinces only increased the fanaticism and the bravery of the Saracens. They had no fear of death in the field of battle, for, according to the words of their prophet, paradise, with all its voluptuous pleasures, awaited those who precipitated themselves upon the enemy, and behind them hell opened its abysses. Their conquests were so much the more rapid, from their uniting, in their military and religious government, the prompt decision of despotism with all the passions that are met with in a republic. Masters of Persia and Syria, they soon took possession of Egypt; their victorious battalions flowed on into Africa, planted the standard of the Prophet upon the ruins of Carthage, and carried the terror of their arms to the shores of the Atlantic. From India to the Straits of Cadiz, and from the Caspian Sea to the ocean, language, manners, religion, everything was changed; what had remained of Paganism was annihilated, together with the worship of the Magi; Christianity scarcely subsisted, and Europe itself was threatened with a similar destruction. Constantinople, which was the bulwark of the West, saw before its walls innumerable hordes of Saracens: several times besieged both by sea and land, the city of Constantine only owed its safety to the Greek fire, to the assistance of the Bulgarians, and to the inexperience of the Arabs in the art of navigation.

During the first age of the Hegira, the conquests of the Mussulmans were only bounded by the sea which separated them from Europe; but when they had constructed vessels, no nation was safe from their invasion; they ravaged the isles of the Mediterranean, the coasts of Italy and Greece; fortune or treason made them masters of Spain, where they overturned the monarchy of the Goths; they took advantage of the weakness of the children of Clovis to penetrate into the southern provinces of Gaul, and were only stopped in their invasions by the victories of Charles Martel.

Amidst the first conquests of the Saracens, they had turned their eyes towards Jerusalem. According to the faith of the Mussulmans, Mahomet had been in the city of David and Solomon; it was from Jerusalem that he set out to ascend into heaven in his nocturnal voyage. The Saracens considered Jerusalem as the house of God, as the city of saints and miracles. A short time after the death of the Prophet, the soldiers of Omar besieged it. The Christians, animated by despair, swore to defend the city. The siege lasted four months, each day being marked by sorties or attacks; the Saracens approaching the walls repeating the words of the Koran "Let us enter into the holy land which God has promised us." After enduring all the miseries of a long siege, the inhabitants of Jerusalem at length surrendered to the caliph Omar, who himself came into Palestine to receive the keys and the submission of the conquered city.

The Christians had the grief of seeing the church of the Holy Sepulchre profaned by the presence of the chief of the infidels. The patriarch Sophronius, who accompanied

the caliph, could not refrain from repeating these words of Daniel, "The abomination of desolation is in the holy place." Jerusalem was filled with mourning, a gloomy silence reigned in the churches, and in all the places in which the hymns of the Christians had so long resounded. Although Omar had left them the exercise of their worship, they were obliged to conceal their crosses and their sacred books. The bell no longer summoned the faithful to prayer; the pomp of ceremonies was interdicted, and religion appeared but as a desolate widow. The caliph ordered a mosque to be erected on the spot whereon the temple of Solomon had been built. The aspect of this edifice, consecrated to the worship of the infidels, still further increased the affliction of the Christians. History relates that the patriarch Sophronius was unable to support the sight of so many profanations, and died in despair, deploring the misfortunes and captivity of the holy city.

In the mean time, the presence of Omar, of whose moderation the East boasts, restrained the jealous fanaticism of the Mussulmans. After his death the faithful had much more to suffer; they were driven from their houses, insulted in their churches; the tribute which they had to pay to the new masters of Palestine was increased, and they were forbidden to carry arms or to mount on horseback. A leathern girdle, which they were never allowed to be without, was the badge of their servitude; the conquerors would not permit the Christians to speak the Arab tongue, sacred to the disciples of the Koran; and the people who remained faithful to Jesus Christ had not liberty even to pronounce the name of the patriarch of Jerusalem without the permission of the Saracens.

All these persecutions could not stop the crowd of Christians who repaired to Jerusalem; the sight of the holy city sustaining their courage as it heightened their devotion. There were no evils, no outrages, that they could not support with resignation, when they remembered that Christ had been loaded with chains, and had died upon the cross in the places they were about to visit. Among the faithful of the West who arrived in Asia in the midst of the early conquests of the Mussulmans, history has preserved the names of St. Arculphus and St. Antoninus of Plaisance. The latter had borne arms with distinction, when he determined to follow the pilgrims who were setting out for Jerusalem. He traversed Syria, Palestine, and Egypt. On his arrival on the banks of the Jordan, Judea had not yet fallen into the hands of the infidels; but the fame of their victories already filled the East, and their armies were threatening the holy city. Several years after the pilgrimage of St. Antoninus, Arculphus, accompanied by Peter, a French hermit, set out from the coast of England in a vessel bound for Syria. He remained nine months at Jerusalem, then under the dominion of the enemies of Christ. On his return to Europe, he related what he had seen in Palestine, and in all the sacred spots visited by the pilgrims of the West. The account of his pilgrimage was drawn up by a holy monk of the Hebrides, for the information and edification of the faithful.

The Christians of Palestine, however, enjoyed some short intervals of security during the civil wars of the Mussulmans. If they were not freed from their bondage, they could at least weep in peace upon the tomb of Christ. The dynasty of the Ommiades, which had established the seat of the Mussulman empire at Damascus, was always odious to the ever-formidable party of the Alides, and employed itself less in persecuting the Christians than in preserving its own precarious power. Merwan II., the last caliph of this house, was the most cruel towards the disciples of Christ; and when he, with all his family, sunk under the power of his enemies, the Christians and the infidels united in thanks to heaven for having delivered the East from his tyranny.

The Abassides, established in the city of Bagdad, which they had founded, persecuted and tolerated the Christians by turns. The Christians, always living between

the fear of persecution and the hope of a transient security, saw at last the prospect of happier days dawn upon them with the reign of Haroun al Raschid, the greatest caliph of the race of Abbas. Under this reign the glory of Charlemagne, which had reached Asia, protected the churches of the East. His pious liberality relieved the indigence of the Christians of Alexandria, of Carthage, and Jerusalem. The two greatest princes of their age testified their mutual esteem by frequent embassies: they sent each other magnificent presents; and, in the friendly intercourse of two powerful monarchs, the East and the West exchanged the richest productions of their soil and their industry. The presents of Haroun created a lively surprise in the court of Charlemagne, and gave a high idea of the arts and riches of Asia. The monarch of the Franks took pleasure in showing to the envoys of the caliph the magnificence of the religious ceremonies of the Christians. Witnesses, at Aix-la-Chapelle, of several processions, in which the clergy had exhibited all their most precious ornaments, the ambassadors, on their return to Bagdad, reported that they had seen men of gold.

There was no doubt policy in the marks of esteem which Haroun lavished upon the most powerful of the princes of the West. He was making war against the emperors of Constantinople, and might justly fear that they would interest the bravest among Christian people in their cause. The popular traditions of Byzantium foretold that the Latins would some day be the liberators of Greece; and in one of the first sieges of Constantinople by the Saracens, the report only of the arrival of the Franks had reanimated the courage of the besieged, and carried terror into the ranks of the Mussulmans. In the time of Haroun, the name of Jerusalem already exercised so powerful an influence over the Christians of the West, that it was sufficient to rouse their warlike enthusiasm, and raise armies to serve against the infidels. To take from the Franks every pretext for a religious war, which might make them embrace the cause of the Greeks, and draw them into Asia, the caliph neglected no opportunity of obtaining the friendship of Charlemagne; and caused the keys of the holy city and of the holy sepulchre to be presented to him. This homage, rendered to the greatest of the Christian monarchs, was celebrated with enthusiasm in contemporary legends, which afterwards caused it to be believed that this prince had made the voyage and completed the conquest of Jerusalem.

Haroun treated the Christians of the Latin Church as his own subjects; and the children of the caliph imitated his moderation. Under their sway, Bagdad was the abode of the sciences and the arts. The caliph Almamon, says an Arabian historian, was not ignorant that they who labour in the advancement of reason are the elect of God. Intelligence polished the manners of the chiefs of Islamism, and inspired them with a toleration till that time unknown to Mussulmans. Whilst the Arabians of Africa were pursuing their conquests towards the West, whilst they took possession of Sicily, and Rome itself saw its suburbs and its churches of St. Peter and St. Paul invaded and pillaged by infidels, the servants of Jesus Christ prayed in peace within the walls of Jerusalem. The pilgrims of the West, who arrived there without danger, were received in an hospital, the foundation of which was attributed to Charlemagne. According to the report of the monk Bernard, who himself performed the pilgrimage to the Holy Land, about the middle of the ninth century, the hospital for the pilgrims of the Latin Church was composed of twelve houses or hostelries. To this pious establishment were attached fields, vineyards, and a garden, situated in the Valley of Jehoshaphat. This hospital, like those which the emperor of the West founded in the north of Europe, had a library always open to Christians and travellers. From the tenth century there existed in the neighbourhood of the Fountain of Siloë, a cemetery, in which were interred the pilgrims who died at Jerusalem. Among the tombs of the faithful dwelt the servants of God. This

place, says the relation of St. Antoninus, covered with fruit-trees, dotted with sepulchres and humble cells, brings together the dead and the living, and presents at once a cheerful and a melancholy picture.

To the desire of visiting the tomb of Jerusalem was joined the earnest wish to procure relics, which were then sought for with eagerness by the devotion of the faithful. All who returned from the East made it their glory to bring back to their country some precious remains of Christian antiquity, and above all the bones of holy martyrs, which constituted the ornament and the riches of their churches, and upon which princes and kings swore to respect truth and justice. The productions of Asia likewise attracted the attention of the people of Europe. We read in Gregory of Tours, that the wine of Gaza was celebrated in France in the reign of Gontran; that the silk and precious stones of the East added to the splendour of the dresses of the great and the noble; and that St. Eloi, at the court of Dagobert, did not disdain to clothe himself in the rich stuffs of Asia. Commerce attracted a great number of Europeans to Egypt, Syria, and Palestine. The Venetians, the Genoese, the Pisans,—the merchants of Amalfi and Marseilles,—had all stores at Alexandria, in the maritime cities of Phoenicia, and in the city of Jerusalem. Before the church of St. Marie-la-Latine, says the monk Bernard, already quoted, extended a large place or square, which was called the Market of the Franks. Every year, on the 15th of September, a fair was opened on Mount Calvary, in which were exchanged the productions of Europe for those of the East.

Greek and Syrian Christians were established even in the city of Bagdad, where they devoted themselves to trade, exercised the art of medicine, and cultivated the sciences. They attained by their learning the most considerable employments, and sometimes even obtained the command of cities and the government of provinces. One of the caliphs of the race of Abbas (Mohamed) declared that the disciples of Christ were the most worthy to be trusted with the administration of Persia. In short, the Christians of Palestine and the Mussulman provinces, the pilgrims and travellers who returned from the East, seemed no longer to have any persecutions to dread, when all at once new storms broke out in the East. The children of Haroun soon shared the fate of the posterity of Charlemagne, and Asia, like the West, was plunged into the horrors of anarchy and civil war.

As the empire founded by Mahomet had for its principle the spirit of conquest; as the state was not defended by any provident institution; and as all depended upon the personal character of the prince, it might easily be perceived that symptoms of decay began to appear as soon as there remained nothing else to conquer, and the chiefs ceased either to make themselves feared or to inspire respect. The caliphs of Bagdad, rendered effeminate by luxury, and corrupted by long prosperity, abandoned the cares of empire, buried themselves in their seraglios, and appeared to reserve to themselves no other right than that of being named in the public prayers. The Arabians were no longer governed by that blind zeal, and that ardent fanaticism which they had brought from the desert. Degenerated, like their chiefs, they no longer resembled their warlike ancestors, who would weep at not having been present at a battle. The authority of the caliphs had lost its true defenders; and when despotism surrounded itself with slaves purchased on the banks of the Oxus, this foreign militia, called in to defend the throne, only precipitated its fall. New sectaries, seduced by the example of Mahomet, and persuaded that the world would obey those who should change its manners or opinions, added the danger of religious dissensions to that of political troubles. In the midst of the general confusion, the emirs or lieutenants, of whom several governed vast kingdoms, no longer offered anything beyond a vain homage to the successor of the Prophet, and refused to send him either money or troops. The gigantic empire of the Abassides crumbled away

on all sides, and the world, according to the expression of an Arabian writer, was within the reach of him who would take possession of it. The spiritual power was itself divided; Islamism beheld at one time five caliphs, each of whom assumed the title of commander of the faithful, and vicar of Mahomet.

The numerous dynasties which sprung up amidst the troubles of Asia, shared amongst them the spoils of the sovereigns of Bagdad; those which ruled over Persia and upon the banks of the Tigris, under the pretence of defending the Mussulman religion, subjected their spiritual chiefs to the most humiliating subserviency. At the same time the Fatimites, who pretended to be descended from Aly, and who had usurped the title of caliph, raised armies, and launched anathemas against the Abassides; they had taken possession of Egypt, and they threatened to invade Syria, and to march to Bagdad, and dethrone the vicars of the Prophet.

The Greeks then appeared to rouse themselves from their long supineness, and sought to take advantage of the divisions and the humiliation of the Saracens. Nicephorus Phocas took the field at the head of a powerful army, and recaptured Antioch from the Mussulmans. Already the people of Constantinople celebrated his triumphs, and styled him “the star of the East, the death and the scourge of the infidels.” He might, perhaps, have merited these titles, if the Greek clergy had seconded his efforts. Nicephorus was desirous of giving to this war a religious character, and to place in the rank of martyrs all who should fall in prosecuting it. The prelates of his empire condemned his design as sacrilegious, and opposed to him a canon of St. Basil, the text of which recommended to him who had killed an enemy to abstain during three years from a participation in the holy mysteries. Deprived of the powerful stimulus of fanaticism, Nicephorus found among the Greeks more panegyrist than soldiers, and could not pursue his advantages against the Saracens, to whom, even in their decline, religion prescribed resistance and promised victory. His triumphs, which were celebrated at Constantinople with enthusiasm, were confined to the taking of Antioch, and only served to create a persecution against the Christians of Palestine. The patriarch of Jerusalem, accused of keeping up an understanding with the Greeks, expired at the stake, and several churches of the holy city were consigned to the flames. (Lebeau, in his “History of the Lower Empire,” relates, after contemporary historians, an incident which plainly shows what was the spirit of the Greeks at that time. “A small town of Silicia being invaded by the Saracens, the curé of the place, named Themal, was saying mass at the time. At the noise which he hears he descends briskly from the altar, without taking off his pontificals, arms himself with a hammer which served for a bell in many eastern churches, goes straight to meet the enemy, wounds, knocks down, crushes all that he meets, and puts the rest to flight. Although he had delivered his town from an invasion of the Saracens, the curé Themal was censured and suspended by his bishop. He was so ill treated that he sought refuge with the Saracens, and embraced the religion of Mahomet”)

A Greek army, under the command of Temelicus, had advanced to the gates of Amida, a city situated on the banks of the Tigris. This army was attacked, in the midst of a hurricane, by the Saracens, who routed it, and made a great number of prisoners. The Christian soldiers who fell into the hands of the infidels, heard, in the prisons of Bagdad, of the death of Nicephorus; and as Zimisces, his successor, gave no attention to their deliverance, their chief wrote to him in these terms: “You who leave us to perish in an accursed land, and who do not deem us worthy to be buried, according to Christian usages, in the tombs of our fathers, we cannot recognize you as the legitimate chief of the holy Greek empire. If you do not avenge those who fell before Amida, and those who now sigh in foreign lands, God will demand a strict account of them of you, at the

terrible day of judgment.” When Zimisces received this letter at Constantinople, says an Armenian historian, he was penetrated with grief, and resolved to avenge the outrage inflicted upon religion and the empire. On all sides preparations were set on foot for a fresh war against the Saracens. The nations of the West were no strangers to this enterprize, which preceded, by more than a year, the first of the Crusades. Venice, which then enjoyed the commerce of the East, forbade her people, under pain of death, to convey to the Mussulmans of Africa and Asia, either iron, wood, or any species of arms. (We owe a great portion of these details to an ancient Armenian manuscript, composed in the twelfth century by Matthew of Edessa, several fragments of which have been translated into French by Messrs. Martin and Chahan de Cirbier. These fragments were printed under the title, “Historical Details of the First Expedition of the Christians into Palestine, under the Emperor Zimisces.” In the Appendix of this history is an interesting letter from Zimisces to the king of Armenia). The Christians of Syria and several Armenian princes repaired to the standard of Zimisces, who took the field, and carried war into the territories of the Saracens. So great was the confusion which then prevailed among the Mussulman powers, and with such rapidity did one dynasty succeed to another, that history can scarcely distinguish what prince, or what people ruled over Palestine and Jerusalem. (Second memoir of the Abbé Guenée upon Palestine). After having defeated the Mussulmans on the banks of the Tigris, and forced the caliph of Bagdad to pay a tribute to the successors of Constantine, Zimisces penetrated, almost without resistance, into Judea, took possession of Cesarea, of Ptolemaïs, of Tiberias, Nazareth, and several other cities of the Holy Land. He was encamped upon Tabor when he received a deputation of the inhabitants of Ramala and Jerusalem, who promised him obedience, and required of him troops to defend their cities. Zimisces received their submission and their request favourably, and pursued the wreck of the Saracen army, which had sought refuge in some cities of Phenicia and in the mountains of Libanus. (Whilst reading the letter of Zimisces, which gives an account of these events, we feel astonished that he does not show more eagerness to see Jerusalem; but such was the character of the Greeks, that they set more value on the acquisition of relics, which were borne in triumph to Constantinople, than in delivering the holy city and the tomb of Christ. It is thence apparent that this expedition was not at all directed by the same spirit as the crusades).

After this first campaign, the Holy Land appeared to be on the eve of being delivered entirely from the yoke of the infidels, when the emperor died poisoned. His death at once put a stop to the execution of an enterprize of which he was the soul and the leader. The Christian nations had scarcely time to rejoice at the delivery of Jerusalem, when they learnt that the holy city had again fallen into the hands of the Fatimite caliphs, who, after the death of Zimisces, had invaded Syria and Palestine.

The caliphs of Cairo, who had taken advantage of the transient conquests of the Greeks to extend their empire, at first treated the Christians as allies and auxiliaries. In the hope of enriching their new dominions and repairing the evils of war, they favoured the commerce of the Europeans, and tolerated the devotion of pilgrimages to the Holy Land. The markets of the Franks were re-established in the city of Jerusalem; the Christians rebuilt the hospitals of the pilgrims, and the churches which were falling to decay. They began to forget the peaceful domination of the Abassides, and felicitated themselves upon living under the laws of the sovereigns of Cairo; and still greater right had they to hope that all their troubles were about to be at an end, when they saw the caliph Hakim, whose mother was a Christian, ascend the throne. But God, who, according to the expression of contemporary authors, wished to try the virtues of the

faithful, did not long delay to confound their hopes and raise new persecutions against them.

Hakim, the third of the Fatimite caliphs, signalized his reign by all the excesses of fanaticism and outrage. Unfixed in his own projects, and wavering between two religions, he by turns protected and persecuted Christianity. He respected neither the policy of his predecessors nor the laws which he himself had established. He changed, on the morrow, that which he had ordained the preceding day, and spread disorder and confusion throughout his dominions. In the extravagance of his mind and the intoxication of power, he carried his madness so far as to believe himself a god. The terror which he inspired procured him worshippers, and altars were raised to him in the neighbourhood of Fostat, which he had given up to the flames. Sixteen thousand of his subjects prostrated themselves before him, and adored him as sovereign of the living and the dead.

Hakim despised Mahomet, but the Mussulmans were too numerous in his states to allow him to think of persecuting them. The god trembled for the authority of the prince, and allowed all his anger to fall upon the Christians, whom he gave up to the fury of their enemies. The places which the Christians held in the administration, and the abuses introduced into the mode of levying the imposts, with which duty they were charged, had drawn upon them the hatred of all the Mussulmans. When the caliph Hakim had once given the signal for persecution, he found himself at no loss for executioners. At first, they who had abused their power were the objects of pursuit; the Christian religion became the next crime, and the most pious among the faithful were deemed the most guilty. The blood of the Christians flowed in all the cities of Egypt and Syria, their courage in the midst of torments only adding to the hatred of their persecutors. The complaints which escaped them in their sufferings, the prayers, even, which they addressed to Jesus Christ to put an end to their evils, were considered as a revolt, and punished as the most guilty treasons.

It is probable that motives of policy joined with those of fanaticism in the persecution of the Christians. Gerbert, archbishop of Ravenna, who had become pope, under the name of Sylvester II, had witnessed the ills to which the faithful were subjected in their pilgrimages to Jerusalem. On his return he excited the nations of the West to take up arms against the Saracens. In his exhortations, he made Jerusalem herself speak, made her deplore her misfortunes, and conjure her Christian children to hasten and break her chains. The people were deeply moved with the complaints and groans of Sion. The Pisans, the Genoese, with Boson, king of Arles, undertook a maritime expedition against the Saracens, and made an incursion upon the coasts of Syria. These hostilities, and the number of the pilgrims, which increased every day, might well create distrust in the masters of the East. The Saracens, alarmed by sinister predictions, and by the imprudent menaces of the Christians, saw nothing but enemies in the disciples of Christ; from that time terror and death guarded the gates of Jerusalem.

It is impossible, says William of Tyre, to describe all the species of persecutions to which the Christians were then exposed. Among the instances of barbarity cited by the historians, there is one which gave to Tasso the idea of his affecting episode of Olindus and Sophronia. One of the bitterest enemies of the Christians, in order to increase the hatred of their persecutors, threw, in the night, a dead dog into one of the principal mosques of the city. The first who repaired thither to morning prayer were seized with horror at the sight of this profanation, and proclaimed their anger aloud. Threatening clamours soon resounded in every part of the city; the crowd assembled in a state of tumultuous excitement around the mosque; the Christians were at once

accused of this act of sacrilege, and all swore to wash out the outrage to their prophet in the blood of the perpetrators. All Christians were about to be immolated to the revenge of the Mussulmans, and already were they prepared for death, when a young man, whose name history has not preserved, presented himself in the midst of them. "The greatest misfortune that could happen," said he, "would be that the church of Jerusalem should perish. When a people is threatened with destruction, it is just that a single man should sacrifice himself for the salvation of all; I here and now offer myself as a victim to die for you; to you I leave the charge of doing justice to my memory, and I recommend myself to your prayers." After pronouncing these words, which dissolved the assembly in tears, he quitted them, and repaired to the chiefs of the Mussulmans; he declared himself alone to be the author of the crime imputed to the Christians, and invoked upon himself the death with which his brethren were menaced. The Mussulmans, without being in the least touched by his generous devotion, were satisfied with the victim who offered himself to their vengeance: the sword was no longer suspended over the heads of the Christians, and he who had immolated himself for their safety, went, according to the expression of William of Tyre, to receive in heaven the reward reserved for those whose minds burn with a love of perfect charity.

Nevertheless, other misfortunes awaited the Christians of Palestine; all religious ceremonies were interdicted; the greater part of the churches were converted into stables; that of the Holy Sepulchre was completely destroyed. The Christians, driven from Jerusalem, were scattered throughout the countries of the East. Old historians relate, that the world took part in the mourning of the holy city, and was seized with trouble and consternation. Winter, with its frosts and storms, showed itself in regions where, till that time, it had been unknown. The Bosphorus and the Nile bore sheets of ice upon their bosoms. Earthquakes were felt in Syria and Asia Minor; and their shocks, which were repeated during two months, destroyed several large cities. When the account of the destruction of the holy places arrived in the West, it drew tears from all true Christians. We read in the chronicle of the monk Glaber, that Europe had likewise been presented with signs which foreboded great calamities: a shower of stones had fallen in Burgundy, and a comet and threatening meteors had appeared in the heavens. The agitation was extreme among all Christian nations; nevertheless, they did not take up arms against the Mussulmans, but the whole of their vengeance fell upon the Jews, whom all Europe accused of having provoked the fury of the infidels.

The calamities of the holy city rendered it still more venerable in the eyes of the faithful; persecution redoubled the pious delirium of those who went into Asia to contemplate a city covered with ruins, and to behold an empty sepulchre. It was in Jerusalem, filled with mourning, that God most manifestly distributed his blessings and delighted to point out his will. Impostors constantly took advantage of this opinion of the Christian people, to mislead the credulity of the multitude. To gain credit for their words, it was quite sufficient to exhibit letters which, they said, had fallen from heaven into Jerusalem. At this period, a prediction, which announced the end of the world and the approaching coming of Jesus Christ into Palestine, very much increased the veneration of the people for the holy places. The Christians of the West arrived in crowds at Jerusalem, with the design of dying there, or there awaiting the coming of the sovereign judge. The monk Glaber informs us, that the affluence of pilgrims surpassed all that could be expected from the devotion of these remote times. First were seen on the holy march the poor and the lower classes, then counts, barons, and princes, all reckoning as nothing the grandeurs of the earth.

The inconstancy of Hakim had, in a degree, mitigated the misfortunes of Jerusalem, and he had just granted liberty to the Christians to rebuild their churches,

when he died by the hand of the assassin. His successor, guided by a wiser policy, tolerated both pilgrimages and the exercise of the Christian religion. The church of the Holy Sepulchre was not entirely rebuilt till thirty years after its destruction; but the spectacle of its ruins still inflamed the zeal and the devotion of the Christians.

In the eleventh century the Latin Church allowed pilgrimages to suffice instead of canonical penitences; sinners were condemned to quit their country for a time, and to lead a wandering life, after the example of Cain. This mode of performing penance agreed better with the active and restless character of the people of the West. It ought to be added, that the devotion of pilgrimages, whatever may be the opinion of an enlightened philosophy, has been received, and even encouraged, in all religions. It belongs, too, to a sentiment natural to man. If the sight of a land once inhabited by heroes and sages awakens in us touching and noble remembrances; if the soul of the philosopher finds itself agitated at the sight of the ruins of Palmyra, Babylon, or Athens; what lively emotions must not the Christians have felt on beholding places which God had sanctified by his presence and his blessings?

The Christians of the West, almost all unhappy in their own countries, and who often lost the sense of their evils in long voyages, appeared to be only employed in seeking upon earth the traces of a consoling and helpful divinity, or of some holy personage. There existed no province without its martyr or its apostle, whose support they went to implore; there was no city or secluded spot which did not preserve the tradition of a miracle, or had not a chapel open to pilgrims. The most guilty of sinners, or the most fervent of the faithful, exposed themselves to the greatest perils, and repaired to the most distant places. Sometimes they directed their steps to Apulia and Calabria, they visited Mount Gargan, celebrated by the apparition of St. Michael, or Mount Cassin, rendered famous by the miracles of St. Benedict; sometimes they traversed the Pyrenees, and, in a country given up to the Saracens, esteemed themselves happy in praying before the relics of St. Jago, the patron saint of Galicia. Some, like King Robert, went to Rome, and prostrated themselves on the tombs of the apostles St. Peter and St. Paul; others travelled as far as Egypt, where Christ had passed his infancy, and penetrated to the solitudes of Scete and Memphis, inhabited by the disciples of Anthony and Paul.

A great number of pilgrims undertook the voyage to Palestine; they entered Jerusalem by the gate of Ephraim where they paid a tribute to the Saracens. After having prepared themselves by fasting and prayer, they presented themselves in the church of the Holy Sepulchre, covered with a funeral cloth or robe, which they preserved with care during the remainder of their lives, and in which they were buried after their death. They viewed with holy respect Mount Sion, the Mount of Olives, and the Valley of Jehoshaphat; they quitted Jerusalem to visit Bethlehem, where the Saviour of the world was born; Mount Tabor, rendered sacred by the transfiguration; and all the places memorable for his miracles. The pilgrims next bathed in the waters of the Jordan, and gathered in the territory of Jericho palms which they bore back as evidences and relics to the West. (These and the following details have been drawn from the accounts of several pilgrimages, in Mabillon, in the "Recueil des Bollandistes," and the chronicles of the times).

Such were the devotion and spirit of the tenth and eleventh centuries, that the greater part of the Christians would have thought themselves wanting in the duties of religion if they had not performed some pilgrimage. He who had escaped from a danger, or triumphed over his enemies, assumed the pilgrim's staff, and took the road to the holy places; he who had obtained by his prayers the preservation of a father or of a son, went to return his thanks to heaven far from his domestic hearth, in places rendered holy

by religious traditions. A father often devoted his child in the cradle to a pilgrimage, and the first duty of an affectionate and obedient son, when past the age of childhood, was to accomplish the vow of his parents. More than once a dream, a vision in the midst of sleep, imposed upon a Christian the obligation of performing a pilgrimage. Thus, the idea of these pious journeys mixed itself up with all the affections of the heart, and with all the prejudices of the human mind.

Pilgrims were welcomed everywhere, and in return for the hospitality they received, they were only asked for their prayers; often, indeed, the only treasure they carried with them. One of them, desirous to embark at Alexandria for Palestine, presented himself with his scrip and staff on board a ship, and offered a book of the holy Evangelists in payment for his passage. Pilgrims, on their route, had no other defence against the attacks of the wicked but the cross of Christ, and no other guides but those angels whom God has told “to watch over his children, and to direct them in all their ways.”

The greatest merit in the eyes of the faithful, next to that of pilgrimage, was to devote themselves to the service of the pilgrims. Hospitals were built upon the banks of rivers, upon the heights of mountains, in the midst of cities, and in desert places, for the reception of these travellers. In the ninth century, the pilgrims who left Burgundy to repair to Italy, were received in a monastery built upon Mount Cenis. In the following century, two monasteries, in which were received travellers who had strayed from their way, occupied the places of the temples of idolatry on Montes Jovis, and thence lost the name they had received from Paganism, and took that of their pious founder, St. Bernard de Menton. Christians who travelled to Judea, found on the frontiers of Hungary, and in the provinces of Asia Minor, a great number of asylums raised by charity. (These mountains, called Monts de Joux -Montes Jovis-, now bear the names of the Great and Little St. Bernard. When St. Bernard founded these two hospitals, the inhabitants of the Alps were still idolaters, and the Saracens had penetrated into Le Valais, where they constantly annoyed the march of the pilgrims).

Christians established at Jerusalem went to meet the pilgrims, and often exposed themselves to a thousand dangers whilst conducting them on their route. The holy city contained hospitals for the reception of all travellers. In one of these hospitals the women who performed the pilgrimage to Palestine, were received by religious females devoted to the offices of charity. The merchants of Amalfi, Venice, and Genoa, the richest among the pilgrims, and several princes of the West, furnished, by their benevolence, the means of keeping these houses open for all poor travellers. Every year monks from the East came into Europe to collect the self-imposed tribute of the piety of the Christians. A pilgrim was a privileged being among the faithful. When he had completed his journey, he acquired the reputation of particular sanctity, and his departure and his return were celebrated by religious ceremonies. When about to set out, a priest presented to him his scrip and staff, together with a gown marked with a cross; he sprinkled holy water over his vestments, and accompanied him, at the head of a procession, as far as the boundaries of the next parish. On his return to his country, the pilgrim gave thanks to God, and presented to the priest a palm-branch, to be deposited on the altar of the church, as an evidence of his undertaking being happily terminated.

The poor, in their pilgrimages, found certain resources against misery; when coming back to their country, they received abundant alms. Vanity sometimes induced the rich to undertake these long voyages, which made the monk Glaber say, that many Christians went to Jerusalem to make themselves admired, and to be enabled, on their return, to relate the wonders they had seen. Many were influenced by the love of idleness and change, others by curiosity and an inclination to see various countries. It

was by no means rare to meet with Christians who had spent their lives in holy pilgrimages, and had visited Jerusalem several times.

Every pilgrim was obliged to carry with him a letter from his prince or his bishop, a precaution which must have prevented many disorders. History does not record a single act of violence committed by one of the travellers who absolutely covered the route to the East. A Mussulman governor, who had seen a vast number of them pass to Emessa, said: "They have not left their homes with any bad design; they only seek to fulfil their law."

Every year, at the period of the festivals of Easter, numberless troops of pilgrims arrived in Judea to celebrate the mystery of the Redemption, and to behold the miracle of the sacred fire, which a superstitious multitude believed they saw descend from heaven upon the lamps of the holy sepulchre. There existed no crime that might not be expiated by the pilgrimage to Jerusalem, and acts of devotion at the tomb of Christ. We find in the "Acts of the Saints," that, in the time of Lothaire, this opinion was established among the Franks. An old relation, preserved by a monk of Redon, informs us that a powerful lord of the duchy of Brittany, named Frotmonde, the murderer of his uncle and his brother, presented himself in the habit of a penitent before the king of France and an assembly of bishops. The monarch and the prelates, as an expiation for the blood he had shed, caused him to be tightly bound with chains of iron, and ordered him to visit the holy places, his brow marked with ashes, and his body clothed in a winding-sheet. Frotmonde, accompanied by his servants and the accomplices of his crime, set out for Palestine; after having for some time sojourned at Jerusalem, he crossed the desert, went to the banks of the Nile, traversed a part of Africa, proceeded as far as Carthage, and came back to Rome, where Pope Benedict III. advised him to commence a new pilgrimage, to complete his penance and obtain an entire remission of his sins. Frotmonde saw Palestine a second time, penetrated as far as the shores of the Red Sea, remained three years on Mount Sinai, and went into Armenia, to visit the mountain on which the ark of Noah had rested after the deluge. On his return to his country he was received as a saint; he shut himself up in the monastery of Redon, and died regretted by the cenobites whom he had edified by the relation of his pilgrimages.

Many years after the death of Frotmonde, Centius, prefect of Rome, who had used violence to the Pope in the church of St. Mary the Great, who had dragged him from the altar, and placed him in a dungeon, needed nothing more to expiate this sacrilege than to perform the pilgrimage to the Holy Land. Foulque-Nerra, count of Anjou, charged with crimes, and stained with blood, thought to efface all his cruelties by a voyage to Jerusalem. His brother, whom he had caused to perish in a dungeon, presented himself wherever he went, before his eyes; it appeared to him that the numerous victims sacrificed to his ambition in unjust wars issued from their tombs to disturb his sleep, and reproach him for his barbarity. Pursued everywhere by these frightful images, Foulque left his states, and repaired to Palestine, in the garb of a pilgrim. When he arrived at Jerusalem, he passed through the streets of the holy city with a cord about his neck, beaten with rods by his domestics, repeating in a loud voice these words: "Lord, have pity on a perjured and fugitive Christian." During his abode in Palestine, he bestowed numerous benefactions, comforted the miseries of the pilgrims, and left everywhere testimonials of his devotion and charity. He returned to his duchy, bringing with him a portion of the true cross, and the stone upon which he had knelt when he prayed before the tomb of Christ.

Foulque, on returning to his dominions, was desirous of having always under his eyes an image of the places he had visited, and caused to be built, near the castle of Loches, a monastery and a church, which bore the name of the Holy Sepulchre. In the

midst of the remembrances of his pilgrimage, he still heard the voice of remorse, and set off a second time for Jerusalem. He once more edified the Christians of the holy city by the expressions of his repentance and the austerities of his penance. As he was returning to his duchy, in passing through Italy, he delivered the Roman state from a brigand who plundered the towns and villages, and made war upon all merchants and pilgrims. The pope praised his zeal and his bravery, gave him absolution for his sins, and permitted him to bear about with him the relics of two holy martyrs. When he left Rome, he was conducted in triumph by the people and the clergy, who proclaimed him their liberator. On his arrival in Anjou, he re-established peace in his dominions, which had been in great confusion during his absence. Restored to his country, his family, and his subjects, who had forgotten his cruelties; reconciled with the Church, which declared him its benefactor, he appeared to have no more crimes to expiate, or wishes to form for his old age; but neither the absolution of the pope, nor the peace of his states, nor the blessings of the people—nothing could calm his soul, for ever torn with remorse. He could not escape from the image of his brother, which pursued him still, and recalled to his mind the crimes with which he had stained himself. Without cessation he was before him, pale, disfigured, dragging his chains, and invoking heaven to take vengeance on the fratricide. Foulque resolved to make a third pilgrimage to Jerusalem; he returned into Palestine, watered anew the tomb of Christ with his tears, and made the holy places resound with his groans. After having visited the Holy Land, and recommended his soul to the prayers of the anchorites charged to receive and console pilgrims, he quitted Jerusalem to return to his country, which he was doomed never to see again. He fell sick, and died at Metz. His body was transported to Loches, and buried in the monastery of the Holy Sepulchre, which he had caused to be built. His heart was deposited in a church at Metz, where was shown, for many ages after his death, a mausoleum, which was called the tomb of Foulque, count of Anjou.

At the same period, towards the middle of the eleventh century, Robert-le-Frison, count of Flanders, and Berenger II, count of Barcelona, resolved likewise to expiate their sins by the voyage to the Holy Land. The latter died in Asia, not being able to support the rigorous penances he had imposed upon himself. Robert came back to his dominions, where his pilgrimage caused him to find grace in the eyes of the clergy, whom he had wished to plunder. These two princes had been preceded in their pilgrimage by Frederick, count of Verdun. Frederick was of the illustrious family which was one day to reckon among its heroes Godfrey de Bouillon. On setting out for Asia, he renounced earthly grandeur, and gave up his county to the bishop of Verdun. Returned into Europe, he resolved to terminate his days in a monastery, and died prior of the abbey of St. Wast, near Arras. (Dom Calmet, "Civil History of Lorraine." It is to be found also in the "History of the Bishops of Lorraine")

The weak and timid sex was not deterred by the difficulties and the perils of a long voyage. Helena, born of a noble family of Sweden, quitted her country, which was buried in idolatry, and travelled on foot into the East. When, after having visited the holy places, she returned to her country, she was sacrificed to the resentment of her relations and her compatriots, and gathered, says an old legend, the palm of martyrdom. A few of the faithful, touched with her piety, raised a chapel to her memory in the isle of Zealand, near a fountain, which is still called the Fountain of St. Helena. The Christians of the North for a long time went in pilgrimage to this island, where they contemplated a grotto which Helena had inhabited before her departure for Jerusalem.

Among the celebrated pilgrims of this age, we observe the name of Robert II., duke of Normandy, father of William the Conqueror. History accuses him of having caused his brother Richard to be poisoned. Remorse urged him to make the pilgrimage

to Palestine; and he set out accompanied by a great number of knights and barons, bearing the scrip and staff, walking barefoot, and clothed in the sack of penitence. He attached, he said, more value to the pains he suffered for Christ's sake than to the richest city of his dukedom. On his arrival at Constantinople, he despised the luxury and the presents of the emperor, and appeared at court in the guise of the humblest of the pilgrims. Having fallen sick in Asia Minor, he refused the services of the Christians of his suite, and caused himself to be carried in a litter by Saracens. Meeting a pilgrim from Normandy, the latter asked him if he had any message that he could deliver for him to his country. "Go and tell my people," said the duke, "that you have seen a Christian prince being carried to Paradise by devils." When he arrived at Jerusalem, he found a crowd of pilgrims, who, not having the means of paying the tribute to the infidels, awaited the arrival of some rich lord who might deign, by his charity, to open for them the gates of the holy city. Robert paid a piece of gold for each of them, and followed them into Jerusalem amidst the acclamations of the Christians. During his sojourn here he caused himself to be remarked for his devotion, and still more for his charity, which he extended even to the infidels. As he was returning into Europe, he died at Nicea, in Bithynia, regarding only the relics he had brought with him from Palestine, and regretting that he had not finished his days in the holy city.

The greatest blessing for the pilgrims, and that which they demanded of Heaven as a reward for their labours and fatigues, was to die, like Jesus Christ, in the holy city. When they presented themselves before the holy sepulchre, they were accustomed to offer up this prayer: "Thou who died for us, and wast buried in this holy spot, take pity of our misery, and withdraw us at once from this valley of tears." History tells of a Christian, born in the territory of Autun, who, on his arrival at Jerusalem, sought death in the excess of his fastings and mortifications. One day he remained a long time in prayer on the Mount of Olives, with his eyes and his hands raised towards heaven, whither God seemed to call him. On his return to the hospital of the pilgrims, he cried three times, "Glory to thee, oh God!" and died suddenly in the sight of his companions, who envied him his fate, and believed themselves witnesses of a miracle.

The inclination to acquire holiness by the journey to Jerusalem became at length so general, that the troops of pilgrims alarmed by their numbers the countries through which they passed, and although they came not as soldiers, they were designated "the armies of the Lord." In the year 1054, Litbert, bishop of Cambrai, set out for the Holy Land, followed by more than three thousand pilgrims from the provinces of Picardy and Flanders. When he began his march, the people and the clergy accompanied him three leagues from the city, and with eyes bathed in tears, implored of God the happy return of their bishop and their brethren. The pilgrims traversed Germany without encountering any enemies, but on reaching Bulgaria, they found none but men who inhabited the forests and subsisted upon plunder. Many were massacred by these barbarous people, and some perished with hunger in the midst of the deserts. Litbert arrived with much difficulty at Laodicea, embarked with those who followed him, and was cast upon the coast of Cyprus by a tempest. He had seen the greater part of his companions perish, and the remainder were nearly sinking under their various miseries. Returned to Laodicea, they learnt that still greater dangers awaited them on the route to Jerusalem. The bishop of Cambrai felt his courage abandon him, and believed that God himself was opposed to his pilgrimage. He returned through a thousand dangers to his diocese, where he built a church in honour of the holy sepulchre, which he had never seen.

Ten years after the voyage of Litbert, seven thousand Christians, among whom were the archbishop of Mayence, and the bishops of Spire, Cologne, Bamberg, and

Utrecht, set out together from the banks of the Rhine, to repair to Palestine. This numerous caravan, which was the forerunner of the Crusades, crossed Germany, Hungary, Bulgaria, and Thrace, and was welcomed at Constantinople by the emperor Constantine Ducas. After having visited the churches of Byzantium, and the numerous relics which were the objects of the veneration of the Greeks, the pilgrims of the West traversed Asia Minor and Syria without danger; but when they approached Jerusalem, the sight of their riches aroused the cupidity of the Bedouin Arabs, undisciplined hordes, who had neither country nor settled abode, and who had rendered themselves formidable in the civil wars of the East. The Arabs attacked the pilgrims of the West, and compelled them to sustain a siege in an abandoned village; and this was on a Good Friday. On such a sacred day, the pilgrims even who had arms employed them with much hesitation and scruple. Enclosed within the ruins of an old castle, they resisted for a time, but on the third day famine compelled them to capitulate. When they came to the arrangement of the conditions of the peace, there arose a violent quarrel, which was near leading to the massacre of all the Christians by the Arabs. The emir of Ramala, informed by some fugitives, came happily to their rescue, delivered them from the death with which they were threatened, and permitted them to continue their journey. As the report of their combats and their perils had preceded them, their arrival created a great sensation in Jerusalem. They were received in triumph by the patriarch, and conducted, to the sound of timbrels and by the light of torches, to the church of the Holy Sepulchre. During their abode at Jerusalem, the misery into which they were fallen excited the pity of the Christians. They could not visit the banks of the Jordan, or the places most renowned in Judea, as these were all now infested by the Arabs and exposed to their incursions. After having lost more than three thousand of their companions, they returned to Europe, to relate their tragical adventures, and the dangers of a pilgrimage to the Holy Land.

New perils and the most violent persecutions at this period threatened both the pilgrims of the West and the Christians of Palestine. Asia was about once again to change masters, and tremble beneath a fresh tyranny. During several centuries, the rich countries of the East had been subject to continual invasions from the wild hordes of Tartary. As fast as the victorious tribes became effeminated by luxury and prosperity, they were replaced by others retaining all the barbarism of the deserts. The Turks issuing from countries situated beyond the Oxus, had rendered themselves masters of Persia, where the uncalculating policy of Mamouh had received and encouraged their wandering tribes. The son of Mamouh fought a battle with them, in which he performed prodigies of valour; “but fortune,” says Feristha, “had declared herself unpropitious to his arms; he looked around during the fight, and except the body which he immediately commanded, his whole army had devoured the paths of flight.” Upon the very theatre of their victory the Turks proceeded to the election of a king. A large number of arrows were collected into a bundle. Upon each of these arrows was inscribed the name of a tribe, of a family, and of a warrior. A child drew three of the arrows in the presence of the whole army, and chance assigned the throne to Togrul-Beg, grandson of Seldjouc. Togrul-Beg, whose ambition equalled his courage, embraced, together with his soldiers, the faith of Mahomet, and soon joined to the title of conqueror that of protector of the Mussulman religion.

The banks of the Tigris and the Euphrates were then troubled by the revolt of the emirs, who shared the spoils of the caliphs of Bagdad: the caliph Cayem implored the assistance of Togrul, and promised the conquest of Asia to the new master of Persia. Togrul, whom he had named his temporal vicar, marched at the head of an army, dispersed the factious and the rebellious, ravaged the provinces, and entered Bagdad, to

prostrate himself at the feet of the caliph, who proclaimed the triumph of his liberators and their sacred claims to the empire. In the midst of an imposing ceremony, Togrul was successively clothed with seven robes of honour; and seven slaves born in the seven climates of Arabia were presented to him. Two crowns were placed upon his head, and, as an emblem of his dominion over the East and the West, they girded him with two scimitars. This ceremony rendered the usurpation of the Turks legitimate in the eyes of the Mussulmans. The empire which the vicar of Mahomet pointed out to their ambition was speedily conquered by their arms. Under the reign of Alp-Arslan, and that of Malek-Scha, the successors of Togrul, the seven branches of the dynasty of Seldjouc shared amongst them the largest kingdoms of Asia. Thirty years had scarcely passed away since the Tartars conquered Persia, and already their military and pastoral colonies extended from the Oxus to the Euphrates, and from the Indus to the Hellespont.

One of the lieutenants of Malek-Scha carried the terror of his arms to the banks of the Nile, and wrested Syria from the hands of the Fatimite caliphs. Palestine yielded to the power of the Turks, and the black flag of the Abassides floated triumphantly over the walls of Jerusalem. The conquerors spared neither the Christians nor the children of Aly, whom the caliph of Bagdad represented to be the enemies of God. The Egyptian garrison was massacred, and the mosques and the churches were delivered up to pillage. The holy city was flooded with the blood of Christians and Mussulmans.

The possession of Jerusalem in no degree arrested the barbarous fury of the Turks. As their empire was recent and ill-established, as they were threatened with the armies of Cairo, and even with those of the West, their tyranny became restless, jealous, and violent. The Christians trembled under the hardest and most humiliating subjugation; they were despoiled of their property, and reduced to the most frightful degree of misery. They underwent much greater evils than they had suffered during the reign of Hakim.

A great number of those who had quitted their families and their country to visit the tomb of Christ, lost their lives before they were able to enjoy the felicity of saluting the holy city; and they who arrived at Jerusalem after having escaped a thousand dangers, found themselves exposed to the insults and cruelties of the new masters of Judea. The pilgrims of the Latin Church who returned into Europe, related all that they had suffered in their voyage, and told, with groans, of the outrages committed upon the religion of Christ. They had seen the holy sepulchre profaned, and the ceremonies of the Christians become the sport of the infidels; they had seen the patriarchs of Jerusalem and the venerable guardians of the holy places dragged from their sanctuary and cast ignominiously into dungeons. These recitals, exaggerated by repetition, flew from mouth to mouth, and drew tears from the eyes of the faithful.

Whilst the Turks, under the command of Toutousch and Ortock, were desolating Syria and Palestine, other tribes of that nation, led by Soliman, nephew of Malek-Scha, had penetrated into Asia Minor. They took possession of all the provinces through which pilgrims were accustomed to pass on their way to Jerusalem. These countries, in which the Christian religion had first shone forth, and the greater part of the Greek cities whose names were conspicuous in the annals of the primitive church, sunk under the yoke of the infidels. The standard of the prophet floated over the walls of Edessa, Iconium, Tarsus, and Antioch. Nicea had become the seat of a Mussulman empire, and the divinity of Christ was insulted in that city wherein the first œcumenic council had declared it to be an article of faith. The modesty of the virgins had been sacrificed to the brutal lust of the conquerors. Thousands of children had been circumcised. Everywhere the laws of the Koran took place of those of the Evangelists and of Greece. The black or

white tents of the Turks covered the plains and the mountains of Bithynia and Cappadocia, and their flocks pastured among the ruins of the monasteries and churches.

The Greeks had never had to contend against more cruel and terrible enemies than the Turks. Whilst the court of Alp-Arslan and Malek-Scha blazed with magnificence and cultivated the knowledge and intelligence of the ancient Persians, the rest of the people remained in a state of barbarism, and preserved, amidst the conquered nations, all the ferocious and savage manners of Tartary. The children of Seldjouc loved better to abide under their tents than in the walls of cities; they lived upon the milk of their flocks, disdainng both agriculture and commerce, in the conviction that war would supply all their wants. For themselves, their home was every region in which their arms could prevail and their flocks find rich pastures. When they passed from one country into another, all the members of the same family marched together; they took with them all that they loved, and all that they possessed. A constantly wandering life, and frequent quarrels among themselves and with their neighbours, kept up their military spirit. Every warrior carried his name inscribed upon his javelin, and swore to make it respected by his enemies. So eager were the Turks for battle, that it was quite sufficient if a chief sent his bow or his arrows among his tribe, to make them all instantly fly to arms.

The patience with which they supported hunger, thirst, and fatigue, rendered them invincible. No nation of the East surpassed them in horsemanship, or in skill with the bow; nothing could exceed the impetuosity of their attack, and they were at the same time redoubtable in flight, and implacable in victory. They were not guided in their expeditions by a desire for glory or a sense of honour, but simply by a love of destruction and pillage.

The report of their invasions had spread among the nations of Caucasus and the Caspian Sea, and new migrations appeared to arrive every day to strengthen their armies. As they were docile in war, and turbulent and rebellious in peace, it was the policy of their chiefs to lead them constantly on to new conquests. Malek-Scha, with a view to get rid of his lieutenants rather than to reward them, had given them permission to attempt the conquest of the lands of the Greeks and Egyptians. It was an easy matter to raise armies, to which were promised the spoils of the enemies of the prophet and his legitimate vicar. All who had not shared in the booty of preceding wars flocked to the standards, and the wealth of Greece soon became the prey of Turkish horsemen, who had but recently issued from their deserts with woollen caps and stirrups of wood. Of all the hordes subject to the dynasty of Seldjouc the troops that invaded Syria and Asia Minor were the poorest, the most wild, and the most intrepid.

In the depth of their misery, the Greeks of the conquered provinces scarcely dared to lift their eyes to the sovereigns of Byzantium, who had not had the courage to defend them, and therefore left them no hope that they would assist them in their troubles. In the midst of revolutions and civil wars, the Greek empire was hastening to its fall. Since the reign of Heraclius, Constantinople had seen eleven of its emperors put to death in their own palace. Six of these masters of the world had terminated their days in the obscurity of cloisters; several had been mutilated, deprived of sight, and sent into exile; the purple, stained and degraded by so many revolutions, decorated only wicked and contemptible princes, or men without character or virtue. Their whole employment was their own personal safety; and they were compelled to share their power with the accomplices of their crimes, of whom they lived in a constant state of dread. They frequently sacrificed cities and provinces, to purchase from their enemies a few moments of security, and appeared to have nothing to ask of fortune beyond the existence of the empire during their own worthless lives.

The Greeks still cherished great names and great remembrances, of which they were proud, but which only served to show their present weakness and degradation. In the midst of the luxury of Asia and the monuments of Greece and Rome, they were scarcely less barbarous than other nations. In their theological disputes they had lost the true spirit of the Evangelists; among them everything was corrupted, even religion. A universal bigotry, says Montesquieu, depressed their courage and paralyzed the whole empire. They neglected the dangers of their country, and became zealots for a relic or for a sect. In war, superstition pointed out to the Greeks lucky and unlucky days, in which a general ought or ought not to give battle; and as religion inspired in them nothing beyond an apathetic resignation in reverses, they consoled themselves for the loss of provinces by accusing their inhabitants of heresy.

Among the Greeks, stratagem and perfidy were decorated with the name of policy, and received the same encomiums as valour; they esteemed it as glorious to deceive their enemies as to conquer them. Their soldiers were followed to the seat of war by light chariots, which carried their arms; and they had perfected every machine which could supply the place of courage in either sieges or battles. Their armies displayed great military pomp, but were deficient in soldiers. The only thing they inherited from their ancestors was a turbulent and seditious spirit, which mixed itself with their effeminated manners, and was sure to break out when their country was threatened with danger. Discord unceasingly reigned among both the army and the people; and they continued madly to dispute the right to an empire whose very existence was menaced, and blindly gave up its defence to barbarians and strangers. In short, the corruption of the Greeks was so great, that they could neither have endured a good prince nor good laws. Nicephorus Phocas, who had formed the project of re-establishing discipline, died assassinated. Zimisces had also paid with his life for his efforts to rouse the Greeks from their pusillanimous degradation. When the emperor Romanus-Diogenes was made prisoner by the Turks, his misfortunes were the signal for a fresh revolt against his person. Sent back with honours by the sultan of Persia, he met with nothing but executioners in an empire he had endeavoured to defend, and died with misery and despair in a desert island of the Propontis.

Whilst the empire of the East approached near to its fall, and appeared sapped by time and corruption, the institutions of the West were in their infancy. The empire and the laws of Charlemagne no longer existed. Nations had no relations with each other, and mistaking their political interests, made wars without considering their consequences or their dangers, and concluded peace, without being at all aware whether it was advantageous or not. Royal authority was nowhere sufficiently strong to arrest the progress of anarchy and the abuses of feudalism. At the same time that Europe was full of soldiers, and covered with strong castles, the states themselves were without support against their enemies, and had not an army to defend them. In the midst of general confusion, there was no security but in camps and fortresses, by turns the safeguards and the terror of the towns and the country. The largest cities held out no asylum to liberty, and the life of man was reckoned so trifling an object, that impunity for murder could be purchased with a few pieces of money. Frequently, to detect crime, the judges had recourse to water, fire, and iron; upon the blind and dumb evidence of the elements, victims were condemned to death; it was sword in hand that justice was invoked; it was by the sword that the reparation of wrongs and injuries was to be obtained. No one would then have been understood who would have spoken of the rights of nature, or the rights of man; the language of the barons and the lords comprised only such words as treated of war; war was the only science, the only policy of either princes or states.

Nevertheless, this barbarism of the nations of the West did not at all resemble that of the Turks, whose religion and manners repelled every species of civilization or cultivation, nor that of the Greeks, who were nothing but a corrupted and degenerated people. Whilst the one exhibited all the vices of a state almost savage, and the other all the corruption of decay; something heroic and generous was mingled with the barbarous manners of the Franks, which resembled the passions of youth, and gave promise of a better future. The Turks were governed by a gross barbarism, which made them despise all that was noble or great; the Greeks were possessed by a learned and polished barbarism, which filled them with disdain for heroism or the military virtues. The Franks were as brave as the Turks, and set a higher value on glory than any other people. The principle of honour, which gave birth to chivalry in Europe, directed their bravery, and sometimes assumed the guise of justice and virtue.

The Christian religion, which the Greeks had reduced to little formulæ and the vain practices of superstition, was, with them, incapable of inspiring either great designs or noble thoughts. Among the nations of the West, as they were yet unacquainted with the disputed dogmas of Christianity, it had more empire over their minds, it disposed their hearts more to enthusiasm, and formed amongst them, at once, both saints and heroes.

Although religion might not always preach its doctrines with success, and its influence was subject to abuse, it had a tendency to soften the manners of the barbarous people that had invaded Europe; it afforded a holy authority to the weak; it inspired a salutary fear in the strong, and frequently corrected the injustice of human laws.

In the midst of the darkness which covered Europe, the Christian religion alone preserved the memory of times past, and kept up some degree of emulation among men. It preserved, also, for happier days, the language of the royal people, the only one capable of expressing the grand and noble ideas of moral virtue, in which the genius of legislation had elevated its most splendid monuments. Whilst despotism and anarchy pervaded the cities and the kingdoms of the West, the people invoked religion against tyranny, and the princes called in its aid against license and revolt. Often, mid the troubles of states, the title of Christian inspired more respect, and awakened more enthusiasm than did the name of citizen in ancient Rome. As the Christian religion had preceded all the then existing institutions, it naturally remained for a long time surrounded by the veneration and love of the people. Under more than one relation the nations appeared to recognise no other legislators than the fathers of the councils, no other code than that of the gospel and the Holy Scriptures. Europe might be considered as a religious society, wherein the preservation of the faith was the principal interest, and in which men belonged more to the church than to the country. In such a state of things it was easy to inflame the minds of the people, by showing them that the cause of religion and of Christians stood in need of defence.

Ten years before the invasion of Asia Minor by the Turks, Michael Ducas, the successor of Romanus-Diogenes, had implored the assistance of the pope and the princes of the West. He had promised to remove all the barriers which separated the Greek from the Roman Church, if the Latins would take up arms against the infidels. Gregory VII. then filled the chair of St. Peter, and his talents, his knowledge, his activity, his boldness, together with the inflexibility of his character, rendered him capable of the greatest undertakings. The hope of extending the religion and the empire of the Holy See into the East, made him receive kindly the humble supplications of Michael Ducas. He exhorted the faithful to take up arms against the Mussulmans, and engaged to lead them himself into Asia. The misfortunes of the Christians of the East, said he, in his letters, had moved him even to feel a contempt for death; he would rather

expose his life to deliver the holy places, than live to command the entire universe. Excited by his discourses, fifty thousand pilgrims agreed to follow Gregory to Constantinople, and thence to Syria; but he kept not the promise he had made, and the affairs of Europe, in which the ambition of the pontiff was more interested than in those of Asia, suspended the execution of his projects.

Every day the power of the popes was augmented by the progress of Christianity, and by the ever-increasing influence of the Latin clergy. Rome was become a second time the capital of the world, and appeared to have resumed, under the monk Hildebrand, the empire it had enjoyed under the Cæsars. Armed with the two-edged sword of Peter, Gregory loudly proclaimed that all the kingdoms of the earth were under the dominion of the Holy See, and that his authority ought to be as universal as the church of which he was the head. These dangerous pretensions, fostered by the opinions of his age, engaged him immediately in violent disputes with the emperor of Germany. He desired also to dictate laws to France, Spain, Sweden, Poland, and England; and thinking of nothing but making himself acknowledged as the great arbiter of states, he launched his anathemas even against the throne of Constantinople, which he had undertaken to defend, and gave no more attention to the deliverance of Jerusalem.

After the death of Gregory, Victor III, although he pursued the policy of his predecessor, and had at the same time to contend against the emperor of Germany and the party of the anti-pope Guibert, did not neglect the opportunity of making war against the Mussulmans. The Saracens, inhabiting Africa, disturbed the navigation of the Mediterranean, and threatened the coast of Italy. Victor invited the Christians to take arms, and promised them the remission of all their sins if they went to fight against the infidels. The inhabitants of Pisa, Genoa, and several other cities, urged by their zeal for religion, and their desire to defend their commerce, equipped fleets, levied troops, and made a descent upon the coasts of Africa, where, if we are to believe the chronicles of the time, they cut in pieces an army of one hundred thousand Saracens. That we may not doubt, says Baronius, that God interested himself in the cause of the Christians, on the very day on which the Italians triumphed over the enemies of Christ, the news of the victory was carried miraculously beyond the seas. After having given up to the flames two cities, Al-Mahadia and Sibila, built within the territories of ancient Carthage, and forced a king of Mauritania to pay a tribute to the Holy See, the Genoese and the Pisans returned to Italy, where the spoils of the conquered were employed in ornamenting the churches.

The pope Victor, however, died without realizing his promise of attacking the infidels in Asia. The glory of delivering Jerusalem belonged to a simple pilgrim, possessed of no other power than the influence of his character and his genius. Some assign an obscure origin to Peter the Hermit; others say he was descended from a noble family of Picardy; but all agree that he had an ignoble and vulgar exterior. Born with a restless, active spirit, he sought, in all conditions of life, for an object which he could meet with in none. The study of letters, bearing arms, celibacy, marriage, the ecclesiastical state, offered nothing to him that could fill his heart or satisfy his ardent mind. Disgusted with the world and mankind, he retired amongst the most austere cenobites. Fasting, prayer, meditation, the silence of solitude, exalted his imagination. In his visions he kept up an habitual commerce with heaven, and believed himself the instrument of its designs, and the depository of its will. He possessed the fervour of an apostle, with the courage of a martyr. His zeal gave way to no obstacle, and all that he desired seemed easy of attainment. When he spoke, the passions with which he was agitated animated his gestures and his words, and communicated themselves to his auditors. Such was the extraordinary man who gave the signal to the Crusaders, and

who, without fortune and without name, by the ascendancy of his tears and prayers alone, succeeded in moving the West to precipitate itself in a mass upon Asia.

The fame of the pilgrimages to the East drew Peter from his retreat, and he followed into Palestine the crowd of Christians who went to visit the holy places. The sight of Jerusalem excited him much more than any of the other pilgrims, for it created in his ardent mind a thousand conflicting sentiments. In the city, which exhibited everywhere marks of the mercy and the anger of God, all objects inflamed his piety, irritated his devotion and his zeal, and filled him by turns with respect, terror, and indignation. After having followed his brethren to Calvary and the tomb of Christ, he repaired to the patriarch of Jerusalem. The white hairs of Simeon, his venerable figure, and, above all, the persecution which he had undergone, bespoke the full confidence of Peter, and they wept together over the ills of the Christians. The hermit, his heart torn, his face bathed in tears, asked if there was no termination to be looked for, no remedy to be devised, for so many calamities? "Oh, most faithful of Christians!" replied the patriarch, "is it not plain that our iniquities have shut us out from all access to the mercy of the Lord? All Asia is in the power of the Mussulmans, all the East is sunk into a state of slavery; no power on earth can assist us." At these words Peter interrupted Simeon, and pointed out to him the hope that the warriors of the West might one day be the liberators of Jerusalem. "Yes, without doubt," replied the patriarch, "when the measure of our afflictions shall be full, when God will be moved by our miseries, he will soften the hearts of the princes of the West, and will send them to the succour of the holy city." At these words Peter and Simeon felt their hearts expand with hope, and embraced each other, shedding tears of joy. The patriarch resolved to implore, by his letters, the help of the pope and the princes of Europe, and the hermit swore to be the interpreter of the Christians of the East, and to rouse the West to take arms for their deliverance.

After this interview, the enthusiasm of Peter knew no bounds; he was persuaded that Heaven itself called upon him to avenge its cause. One day, whilst prostrated before the holy sepulchre, he believed that he heard the voice of Christ, which said to him, "Peter, arise! hasten to proclaim the tribulations of my people; it is time that my servants should receive help, and that the holy places should be delivered." Full of the spirit of these words, which sounded unceasingly in his ears, and charged with letters from the patriarch, he quitted Palestine, crossed the seas, landed on the coast of Italy, and hastened to cast himself at the feet of the pope. The chair of St. Peter was then occupied by Urban II, who had been the disciple and confidant of both Gregory and Victor. Urban embraced with ardour a project which had been entertained by his predecessors; he received Peter as a prophet, applauded his design, and bade him go forth and announce the approaching deliverance of Jerusalem.

Peter the Hermit traversed Italy, crossed the Alps, visited all parts of France, and the greatest portion of Europe, inflaming all hearts with the same zeal that consumed his own. He travelled mounted on a mule, with a crucifix in his hand, his feet bare, his head uncovered, his body girded with a thick cord, covered with a long frock, and a hermit's hood of the coarsest stuff. The singularity of his appearance was a spectacle for the people, whilst the austerity of his manners, his charity, and the moral doctrines that he preached, caused him to be revered as a saint wherever he came.

He went from city to city, from province to province, working upon the courage of some, and upon the piety of others; sometimes haranguing from the pulpits of the churches, sometimes preaching in the high roads or public places. His eloquence was animated and impressive, and filled with those vehement apostrophes which produce such effects upon an uncultivated multitude. He described the profanation of the holy places, and the blood of the Christians shed in torrents in the streets of Jerusalem. He

invoked, by turns, Heaven, the saints, the angels, whom he called upon to bear witness to the truth of what he told them. He apostrophized Mount Sion, the rock of Calvary, and the Mount of Olives, which he made to resound with sobs and groans. When he had exhausted speech in painting the miseries of the faithful, he showed the spectators the crucifix which he carried with him; sometimes striking his breast and wounding his flesh, sometimes shedding torrents of tears.

The people followed the steps of Peter in crowds. The preacher of the holy war was received everywhere as a messenger from God. They who could touch his vestments esteemed themselves happy, and a portion of hair pulled from the mule he rode was preserved as a holy relic. At the sound of his voice, differences in families were reconciled, the poor were comforted, the debauched blushed at their errors, nothing was talked of but the virtues of the eloquent cenobite; his austerities and his miracles were described, and his discourses were repeated to those who had not heard him, and been edified by his presence.

He often met, in his journeys, with Christians from the East, who had been banished from their country, and wandered over Europe, subsisting on charity. Peter the Hermit presented them to the people, as living evidences of the barbarity of the infidels; and pointing to the rags with which they were clothed, he burst into torrents of invectives against their oppressors and persecutors. At the sight of these miserable wretches, the faithful felt, by turns, the most lively emotions of pity, and the fury of vengeance; all deploring in their hearts the miseries and the disgrace of Jerusalem. The people raised their voices towards heaven, to entreat God to deign to cast a look of pity upon his beloved city; some offering their riches, others their prayers, but all promising to lay down their lives for the deliverance of the holy places.

In the midst of this general excitement, Alexius Comnena, who was threatened by the Turks, sent ambassadors to the pope, to solicit the assistance of the Latins. Some time before this embassy he had addressed letters to the princes of the West, in which he had described to them, in a most lamentable manner, the conquests of the Turks in Asia Minor. These savage hordes, in their debauches and in the intoxication of victory, had outraged both nature and humanity. They were now at the gates of Byzantium, and, without the prompt assistance of all the Christian states, Constantinople must fall under the most frightful domination of the Turks. Alexius reminded the princes of Christianity of the holy relics preserved in Constantinople, and conjured them to save so sacred an assemblage of venerated objects from the profanation of the infidels. After having set forth the splendour and the riches of his capital, he exhorted the knights and barons to come and defend them; he offered them his treasures as the reward of their valour, and painted in glowing colours the beauty of the Greek women, whose love would repay the exploits of his liberators. Thus, nothing was spared that could flatter the passions, or arouse the enthusiasm of the warriors of the West. The invasion of the Turks was, in the eyes of Alexius, the greatest misfortune that the chief of a Christian kingdom had to dread; and to avert such a danger, everything appeared to him just and allowable. He could support the idea of losing his crown, but not the shame of seeing his states subjected to the laws of Mahomet: if he was doomed one day to lose his empire, he could console himself for that loss, provided Greece escaped the Mussulman yoke, and became the prize of the Latins.

In compliance with the prayers of Alexius and the wishes of the faithful, the sovereign pontiff convoked a council at Plaisance, in order there to expose the dangers of the Greek and Latin Churches in the East. The preachings of Peter had so prepared the minds and animated the zeal of the faithful, that more than two hundred bishops and archbishops, four thousand ecclesiastics, and thirty thousand of the laity obeyed the

invitation of the Holy See. The council was so numerous that it was obliged to be held in a plain in the neighbourhood of the city.

At this assembly all eyes were turned upon the ambassadors of Alexius; their presence in the midst of a Latin council, announced sufficiently plainly the disastrous condition of the East. When they had exhorted the princes and the warriors to save Constantinople and Jerusalem, Urban supported their discourse and their prayers with all the reasons which the interests of Christianity and the cause of religion could furnish. The council of Plaisance, however, came to no determination upon the war against the infidels. The deliverance of the Holy Land was far from being the only object of this council: the declarations of the empress Adelaide, who came to reveal her own shame, and that of her husband, anathemas against the emperor of Germany and the anti-pope, Guibert, occupied, during several days, the attention of Urban and the assembled fathers.

It must be added, too, that among the states of Italy, in which country this council was held, the spirit of commerce and liberty began to weaken the enthusiasm of religion. The greater part of the cities only thought of the advantages that might accrue to them from the troubles; some entertaining hopes they would increase their wealth, others looking to them as a means of securing their independence, and none yielding so freely as other nations to the influence of the popes. Whilst the Christian world revered in Urban the formidable successor of Gregory, the Italians, whose charity he had frequently implored, were best acquainted with his disgraces and misfortunes: his presence did not in any degree warm their zeal, and his decrees were not always laws for them, who had seen him, from the depths of misery and in exile, launch his thunders against the thrones of the West.

The prudent Urban avoided trying to arouse the ardour of the Italians; he did not think their example at all likely to lead on other nations. In order to take a decided part in the civil war, and to interest all Europe in its success, he resolved to assemble a second synod, in the bosom of a warlike nation, which, from the most distant times, had been accustomed to give impulsion to Europe. The new council assembled at Clermont, in Auvergne, was neither less numerous nor respectable than that of Plaisance; the most renowned holy men and learned doctors came to honour it with their presence, and enlighten it with their counsels. The city of Clermont was scarcely able to contain within its walls all the princes, ambassadors, and prelates who had repaired to the council; “so that,” says an ancient chronicle-- William Aubert’s “History of the Conquest of Jerusalem--,” “towards the middle of the month of November, the cities and villages of the neighbourhood were so filled with people, that they were compelled to erect tents and pavilions in the fields and meadows, although the season and the country were extremely cold.”

Before it gave up its attention to the holy war, the council at first considered the reform of the clergy and ecclesiastical discipline; and it then occupied itself in placing a restraint upon the license of wars among individuals. In these barbarous times even simple knights never thought of redressing their injuries by any other means than arms. It was not an uncommon thing to see families, for the slightest causes, commence a war against each other that would last during several generations; Europe was distracted with troubles occasioned by these hostilities. In the impotence of the laws and the governments, the Church often exerted its salutary influence to restore tranquillity: several councils had placed their interdict upon private wars during four days of the week, and their decrees had invoked the vengeance of Heaven against disturbers of the public peace. The council of Clermont renewed the truce of God, and threatened all who refused “to accept peace and justice” with the thunders of the Church. One of its decrees

placed widows, orphans, merchants, and labourers under the safeguard of religion. They declared, as they had already done in other councils, that the churches should be so many inviolable sanctuaries, and that crosses, even, placed upon the high roads should become points of refuge against violence.

Humanity and reason must applaud such salutary decrees; but the sovereign pontiff, although he presented himself as the defender of the sanctity of marriage, did not merit the same praises when he pronounced in this council an anathema against Philip I.: but such was then the general infatuation, that no one was astonished that a king of France should be excommunicated in the very bosom of his own kingdom. The sentence of Urban could not divert attention from an object that seemed much more imposing, and the excommunication of Philip scarcely holds a place in the history of the council of Clermont. The faithful, gathered from all the provinces, had but one single thought; they spoke of nothing but the evils the Christians endured in Palestine, and saw nothing but the war which was about to be declared against the infidels. Enthusiasm and fanaticism, which always increase in large assemblies, were carried to their full height. Urban at length satisfied the impatience of the faithful, impatience which he, perhaps, had adroitly excited, and which was the surest guarantee of success.

The council held its tenth sitting in the great square or place of Clermont, which was soon filled by an immense crowd. Followed by his cardinals, the pope ascended a species of throne which had been prepared for him; at his side was Peter the Hermit, clad in that whimsical and uncouth garb which had everywhere drawn upon him the attention and the respect of the multitude. The apostle of the holy war spoke first of the outrages committed against the religion of Christ; he reverted to the profanations and the sacrileges of which he had been a witness; he pictured the torments and persecutions which a people, enemies to God and man, had caused those to suffer who had been led by religion to visit the holy places. He had seen, he said, Christians loaded with irons, dragged into slavery, or harnessed to the yoke, like the vilest animals; he had seen the oppressors of Jerusalem sell to the children of Christ permission to salute the temple of their God, tear from them even the bread of their misery, and torment their poverty itself to obtain their tribute; he had seen the ministers of God dragged from their sanctuaries, beaten with rods, and condemned to an ignominious death. Whilst describing the misfortunes and degradation of the Christians, the countenance of Peter was cast down, and exhibited feelings of consternation and horror; his voice was choked with sobs; his lively emotion penetrated every heart.

Urban, who spoke after Peter, represented, as he had done, the holy places as profaned by the domination of the infidels. That land, consecrated by the presence of the Saviour, that mountain whereon he expiated our sins by his sufferings,—that tomb in which he deigned to be enclosed as a victim to death, had all become the heritage of the impious. The altars of false prophets were raised within those walls which had contained the august assembly of the apostles. God had no longer a sanctuary in his own city; the East, the cradle of the Christian religion, now witnessed nothing but sacrilegious pomps; impiety had spread its darkness over all the richest countries of Asia. Antioch, Ephesus, Nicea, had become Mussulman cities; the Turks had carried their ravages and their odious dominion even to the Straits of the Hellespont, to the very gates of Constantinople, and from thence they threatened the West.

The sovereign pontiff addressed himself to all the nations that were represented at the council, and particularly to the French, who formed the majority: “Nation beloved by God,” said he, “it is in your courage that the Christian church has placed its hope; it is because I am well acquainted with your piety and your bravery, that I have crossed the Alps, and am come to preach the word of God in these countries. You have not

forgotten that the land you inhabit has been invaded by the Saracens, and that but for the exploits of Charles Martel and Charlemagne, France would have received the laws of Mahomet. Recall, without ceasing, to your minds the danger and the glory of your fathers; led by heroes whose names should never die, they delivered your country, they saved the West from shameful slavery. More noble triumphs await you, under the guidance of the God of armies; you will deliver Europe and Asia; you will save the city of Jesus Christ,—that Jerusalem which was chosen by the Lord, and from whence the law is come to us.”

As Urban proceeded, the sentiments by which he was animated penetrated to the very souls of his auditors. When he spoke of the captivity and the misfortunes of Jerusalem, the whole assembly was dissolved in tears; when he described the tyranny and the perfidy of the infidels, the warriors who listened to him clutched their swords, and swore in their hearts to avenge the cause of the Christians. Urban redoubled their enthusiasm by announcing that God had chosen them to accomplish his designs, and exhorted them to turn those arms against the Mussulmans which they now bore in conflict against their brothers. They were not now called upon to revenge the injuries of men, but injuries offered to divinity; it was now not the conquest of a town or a castle that was offered to them as the reward of their valour, but the riches of Asia, the possession of a land in which, according to the promises of the Scriptures, flowed streams of milk and honey.

The pontiff sought to awaken in their minds, by turns, ambition, the love of glory, religious enthusiasm, and pity for their Christian brethren. “There scarcely exists,” said he, “a Christian family into which the Mussulmans have not brought mourning and despair. How many Christians every year leave the West, to find in Asia nothing but slavery or death! Bishops have been delivered over to the executioner; the virgins of the Lord have been outraged; holy places have been despoiled of their ornaments; the offerings of piety have become the booty of the enemies of God; the children of the faithful have forgotten in bondage the faith of their fathers, and bear upon their bodies the impression of their opprobrium. Witnesses of so many calamities, the Christians of Jerusalem would long since have left the holy city, if they had not imposed upon themselves the obligation of succouring and consoling pilgrims, if they had not feared to leave without priests, without altars, without worshippers, a land where still smokes the blood of Jesus Christ.

“I will not seek to dry the tears which images so painful for a Christian, for a minister of religion, for the common father of the faithful, must draw from you. Let us weep, my brethren, let us weep over the errors which have armed the anger of God against us; let us weep over the captivity of the holy city! But evil be to us, if, in our sterile pity, we longer leave the heritage of the Lord in the hands of the impious! Why should we taste here a moment’s repose whilst the children of Jesus Christ live in the midst of torments, and the queen of cities groans in chains?

“Christian warriors, who seek without end for vain pretexts for war, rejoice, for you have to-day found true ones. You, who have been so often the terror of your fellow-citizens, go and fight against the barbarians, go and fight for the deliverance of the holy places; you who sell for vile pay the strength of your arms to the fury of others, armed with the sword of the Maccabees, go and merit an eternal reward. If you triumph over your enemies, the kingdoms of the East will be your heritage; if you are conquered, you will have the glory of dying in the very same place as Jesus Christ, and God will not forget that he shall have found you in his holy ranks. This is the moment to prove that you are animated by a true courage; this is the moment in which you may expiate so many violences committed in the bosom of peace, so many victories purchased at the

expense of justice and humanity. If you must have blood, bathe your hands in the blood of the infidels. I speak to you with harshness, because my ministry obliges me to do so: **SOLDIERS OF HELL, BECOME SOLDIERS OF THE LIVING GOD!** When Jesus Christ summons you to his defence, let no base affections detain you in your homes; see nothing but the shame and the evils of the Christians; listen to nothing but the groans of Jerusalem, and remember well what the Lord has said to you: ‘He who loves his father and his mother more than me, is not worthy of me; whoever will abandon his house, or his father, or his mother, or his wife, or his children, or his inheritance, for the sake of my name, shall be recompensed a hundredfold, and possess life eternal.’”

At these words the auditors of Urban displayed an enthusiasm that human eloquence had never before inspired. The assembly arose in one mass as one man, and answered him with a unanimous cry, “It is the will of God! It is the will of God!” “Yes, without doubt, it is the will of God,” continued the eloquent Urban; “you to-day see the accomplishment of the word of our Saviour, who promised to be in the midst of the faithful, when assembled in his name; it is He who has dictated to you the words that I have heard. Let them be your war-cry, and let them announce everywhere the presence of the God of armies.” On finishing these words, the pontiff exhibited to the assembled Christians, the sign of their redemption. “It is Christ himself,” said he to them, “who issues from his tomb, and presents to you his cross: it will be the sign raised among the nations, which is to gather together again the dispersed children of Israel. Wear it upon your shoulders and upon your breasts; let it shine upon your arms and upon your standards; it will be to you the surety of victory or the palm of martyrdom; it will unceasingly remind you that Christ died for you, and that it is your duty to die for him.”

When Urban had ceased to speak, loud acclamations burst from the multitude. Pity, indignation, despair, at the same time agitated the tumultuous assembly of the faithful: some shed tears over Jerusalem and the fate of the Christians; others swore to exterminate the race of the Mussulmans; but, all at once, at a signal from the sovereign pontiff, the most profound silence prevailed. Cardinal Gregory, who afterwards occupied the chair of St. Peter under the name of Innocent II., pronounced, in a loud voice, a form of general confession, the assembly all fell upon their knees, beat their breasts, and received absolution for their sins.

Adhémar de Monteil, bishop of Puy, demanded to be first allowed to enter into the way of God, and took the cross from the hands of the pope; several other bishops following his example. Raymond, count of Toulouse, excused himself by his ambassadors for not being able to be present at the council of Clermont; he had already, he said, fought against the Saracens in Spain, and he promised to go and fight against them in Asia, followed by the bravest and most faithful of his warriors. The barons and knights who had heard the exhortations of Urban, all took a solemn oath to revenge the cause of Jesus Christ; they forgot their private quarrels, and even they who were at actual war had no longer any enemies than the Mussulmans. All the faithful promised to respect the decrees of the council, and decorated their garments with a red cross. From that time, all who engaged to combat the infidels were termed “Bearers of the Cross,” and the holy war took the name of Crusade. The faithful solicited Urban to place himself at their head; but the pontiff, who had not yet triumphed over the anti-pope Guibert, who was dealing out at the same time his anathemas against the king of France and the emperor of Germany, could not quit Europe without compromising the power and the policy of the Holy See. He refused to be chief of the crusade, and named the bishop of Puy apostolic legate with the army of the Christians.

He promised to all who assumed the cross, the entire remission of their sins. Their persons, their families, their property, were all placed under the protection of the

Church, and of the apostles St. Peter and St. Paul. The council declared that every violence exercised upon the soldiers of Christ should be punished by anathema, and recommended its decrees in favour of the bearers of the cross to the watchful care of all bishops and priests. It regulated the discipline and the departure of those who had enrolled themselves in the holy ranks, and for fear reflection might deter any from leaving their homes, it threatened with excommunication all those who did not fulfil their vows.

Fame soon spread everywhere the war that had just been declared against the infidels. When the bishops returned to their dioceses, they still continued to bestow their blessings upon the crosses of the crowds of Christians that required to be led to the conquest of the Holy Land. Urban went through several provinces of France, to finish the work he had so happily begun. In the cities of Rouen, Tours, and Nîmes he held councils, in which he deplored the fate of the Christians of the East: everywhere the people and the great, the nobles and the clergy, obeyed the pressing exhortations of the pontiff, and promised to take arms against the Mussulmans.

It might be said that the French had no longer any other country than the Holy Land, and that to it they were bound to sacrifice their ease, their property, and their lives. This enthusiasm, which had no bounds, was not long in extending itself to the other Christian nations; the flame which consumed France was communicated to England, still disturbed by the recent conquest of the Normans; to Germany, troubled by the anathemas of Gregory and Urban; to Italy, agitated by its factions; to Spain even, although it had to combat the Saracens on its own territory. Such was the ascendancy of the religion outraged by the infidels, such was the influence of the example given by the French, that all Christian nations seemed to forget, at once, the objects of their ambition or their fears, and furnished, for the crusade, soldiers that they absolutely required to defend themselves. The entire West resounded with these words: "He who will not take up his cross and come with me, is not worthy of me."

The devotion for pilgrimages, which had been increasing during several centuries, became a passion and an imperative want for most Christians; everyone was eager to march to Jerusalem, and to take part in the crusade, which was, in all respects, an armed pilgrimage. The situation in which Europe was then placed, no doubt contributed to increase the number of pilgrims: "all things were in such disorder," says William of Tyre, "that the world appeared to be approaching to its end, and was ready to fall again into the confusion of chaos." Everywhere the people, as I have already said, groaned under a horrible servitude; a frightful scarcity of provisions, which had, during several years, desolated France and the greater part of the kingdoms of the West, had given birth to all sorts of brigandage and violence; and these proving the destruction of agriculture and commerce, increased still further the horrors of the famine. Villages, towns even, became void of inhabitants, and sank into ruins. The people abandoned a land which no longer nourished them, or could offer them either repose or security: the standard of the cross appeared to them a certain asylum against misery and oppression. According to the decrees of the council of Clermont, the Crusaders were freed from all imposts, and could not be pursued for debts during their voyage. At the name of the cross, the very laws suspended their menaces, tyranny could not seek its victims, nor justice even the guilty, amidst those whom the Church adopted for its defenders. The assurance of impunity, the hope of a better fate, the love of license, and a desire to shake off the most sacred ties, actuated a vast proportion of the multitude which flocked to the banners of the crusade.

Many nobles who had not at first taken the cross, and who saw their vassals set out, without having the power to prevent them, determined to follow them as military

chiefs, in order to preserve some portion of their authority. The greater part of the counts and barons had no hesitation in quitting Europe, which the council had declared to be in a state of peace, as it no longer afforded them an opportunity of distinguishing themselves by their valour; they had all many crimes to expiate; “they were promised,” says Montesquieu, “expiation in the indulgence of their dominant passion,—they took up, therefore, the cross and arms.”

The clergy themselves set the example. Many of the bishops, who bore the titles of counts and barons, and who were accustomed to make war in defence of the rights of their bishoprics, thought it their duty to arm for the cause of Jesus Christ. The priests, to give greater weight to their exhortations, themselves assumed the cross; a great number of pastors resolved to follow their flocks to Jerusalem; not a few of them, as we shall see hereafter, having in their minds the rich bishoprics of Asia, and allowing themselves to be led by the hope of some day occupying the most celebrated sees of the Eastern church.

In the midst of the anarchy and troubles which had desolated Europe since the reign of Charlemagne, there had arisen an association of noble knights, who wandered over the world in search of adventures; they had taken an oath to protect innocence, to fight against infidels, and, by a singular contrast, called themselves the Champions of God and of Beauty. The religion which had consecrated their institution and blessed their sword, called them to its defence, and the order of chivalry, which owes a great part of its splendour and progress to the holy wars, saw its warriors hasten to range themselves under the banners of the cross.

Ambition was, perhaps, not foreign to the devotion for the cause of Christ. If religion promised its rewards to those who were going to fight for it, fortune promised them, likewise, riches and the thrones of the earth. All who returned from the East, spoke with enthusiasm of the wonders they had seen, and of the rich provinces they had traversed. It was known that two or three hundred Norman pilgrims had conquered Apulia and Sicily from the Saracens. The lands occupied by the infidels appeared to be heritages promised to knights whose whole wealth consisted in their birth, their valour, and their sword. (Robert le Frisin, second son of the count of Flanders, not being allowed a share of the wealth of his house, said to his father, “Give me men and vessels, and I will go and conquer a state among the Saracens of Spain”)

We should nevertheless deceive ourselves if we did not believe that religion was the principle which acted most powerfully upon the greater number of the Crusaders. In ordinary times men follow their natural inclinations, and only obey the voice of their own interest; but in the times of the Crusades, religious fever was a blind passion, which spoke louder than all others. Religion permitted not any other glory, any other felicity to be seen by its ardent defenders, but those which she presented to their heated imagination. Love of country, family ties, the most tender affections of the heart, were all sacrificed to the ideas and the opinions which then possessed the whole of Europe. Moderation was cowardice, indifference treason, opposition a sacrilegious interference. The power of the laws was reckoned as nothing amongst men who believed they were fighting in the cause of God. Subjects scarcely acknowledged the authority of princes or lords in anything which concerned the holy war; the master and the slave had no other title than that of Christian, no other duty to perform than that of defending his religion, sword in hand.

They whom age or condition appeared to detain in Europe, and whom the council had exempted from the labours and perils of the crusade, caused the heaven which called them to the holy war to speak aloud. Women and children imprinted crosses upon their delicate and weak limbs, to show the will of God. Monks deserted the cloisters in

which they had sworn to die, believing themselves led by a divine inspiration; hermits and anchorites issued from forests and deserts, and mingled with the crowd of Crusaders. What is still more difficult to believe, thieves and robbers, quitting their secret retreats, came to confess their crimes, and promised, whilst receiving the cross, to go and expiate them in Palestine.

Europe appeared to be a land of exile, which everyone was eager to quit. Artisans, traders, labourers, abandoned the occupations by which they subsisted; barons and lords even renounced the domains of their fathers. The lands, the cities, the castles for which they had but of late been at war, all at once lost their value in the eyes of their possessors, and were given up, for small sums, to those whom the grace of God had not touched, and who were not called to the happiness of visiting the holy places and conquering the East.

Contemporary authors relate several miracles which assisted in heating the minds of the multitude. Stars fell from the firmament; traces of blood were seen in the heavens; cities, armies, and knights decorated with the cross, were pictured in the clouds. The monk Robert asserts that on the very day on which the council of Clermont determined on the holy war, that decision was proclaimed beyond the seas. "This news," adds he, "raised the courage of the Christians in the East, and caused despair among the nations of Arabia." As the most effective of prodigies, saints and kings of preceding ages were said to have issued from their tombs, and many Frenchmen declared they had seen the shade of Charlemagne exhorting the Christians to fight against the Mussulmans.

We will not relate all the other miracles reported by historians, which were believed in an age in which nothing was more common than prodigies, in which, according to the remark of Fleury, the taste for the wonderful prevailed greatly over that for the true. The readers of this history will find quite enough of extraordinary things in the description of so many great events, for which the moral world, and even nature herself seemed to have interrupted their laws. What prodigy, in fact, can more astonish the philosopher, than to see Europe, which may be said to have been agitated to its very foundations, move all at once, and like a single man, march in arms towards the East?

The council of Clermont, which was held in the month of November, 1095, had fixed the departure of the Crusaders for the festival of the Assumption of the following year. During the winter nothing was thought of but preparations for the voyage to the Holy Land; every other care, every other labour was suspended in the cities and the plains. In the midst of the general excitement, the religion, which animated all hearts, watched over public order. All at once there was no more robbery or brigandage heard of. The West was silent, to employ an expression from the Scripture, and Europe enjoyed during several months a peace that it had never before known.

They who had taken the cross encouraged each other, and addressed letters and sent ambassadors to hasten their departure. The benedictions of the heavens appeared to be promised to those who should be first ready to march to Jerusalem. Men even, who at the first had found fault with the delirium of the crusade, accused themselves of indifference for the cause of religion, and showed no less fervour than those who had given the example. All were eager to sell their possessions, but could find no purchasers. The Crusaders despised everything they could not carry with them; the productions of the earth were sold at a low price, which all at once brought back abundance even in the midst of scarcity.

As soon as the spring appeared, nothing could restrain the impatience of the Crusaders, and they set forward on their march to the places at which they were to assemble. The greater number went on foot; some horsemen appeared amongst the

multitude; a great many travelled in cars; they were clothed in a variety of manners, and armed, in the same way, with lances, swords, javelins, iron clubs, &c. &c. The crowd of Crusaders presented a whimsical and confused mixture of all ranks and all conditions; women appeared in arms in the midst of warriors, prostitution not being forgotten among the austerities of penitence. Old age was to be seen with infancy, opulence next to misery; the helmet was confounded with the frock, the mitre with the sword. Around cities, around fortresses, in the plains, upon the mountains, were raised tents and pavilions; everywhere was displayed a preparation for war and festivity. Here was heard the sound of arms or the braying of trumpets; whilst at a short distance the air was filled with psalms and spiritual songs. From the Tiber to the ocean, and from the Rhine to the other side of the Pyrenees, nothing was to be seen but troops of men marked with the cross, who swore to exterminate the Saracens, and were chanting their songs of conquest beforehand. On all parts resounded the war-cry of the Crusaders "It is the will of God! It is the will of God!"

Fathers themselves conducted their children, and made them swear to conquer or die for Jesus Christ. Warriors tore themselves from the arms of their wives and from their families, promising to return victorious. Women or old men, whose weakness was left without support, accompanied their sons or their husbands to the nearest city, and there, not being able to separate themselves from the objects of their affections, determined to follow them to Jerusalem. They who remained in Europe envied the fate of the Crusaders, and could not restrain their tears; they who went to seek death in Asia where full of hope and joy. Families, whole villages set out for Palestine, and drew into their ranks all they met with on their passage. They marched on without forethought, and would not believe that he who nourishes the sparrow would leave pilgrims clothed with the holy cross to perish with want. Their ignorance added to their illusion, and lent an air of enchantment to everything they saw; they believed at every moment they were approaching the end of their pilgrimage. The children of the villagers, when they saw a city or a castle, asked if that was Jerusalem? Many of the great lords, who had passed their lives in their rustic donjons, knew very little more on this head than their vassals; they took with them their hunting and fishing appointments, and marched with their falcons on their wrists, preceded by their hounds. They expected to reach Jerusalem, enjoying themselves on the road, and to exhibit to Asia the rude luxury of their castles.

In the midst of the general delirium, no sage caused the voice of reason to be heard; nobody was then astonished at that which now creates so much surprise. These scenes so strange, in which everyone was an actor, could only be a spectacle for posterity.

BOOK II.

A.D. 1096-1097.

The number of Christians who had taken the cross in the greater part of the countries of Europe were quite sufficient to form many large armies. As these armies might exhaust the countries through which they had to pass, the princes and captains who were to conduct them agreed among themselves that they should not all set out at one time, but should pursue different routes, and meet again at Constantinople.

Whilst they were engaged in preparations for departure, the multitude who followed Peter the Hermit in his preachings, became impatient to advance before the other Crusaders; and being without a chief, they cast their eyes upon him whom they considered as an envoy from heaven. They chose Peter for their general; the cenobite, deceived by the excess of his zeal, believed that enthusiasm could alone answer for all the successes of war, and that it would be easy to conduct an undisciplined troop which had taken up arms at the sound of his voice. He yielded to the prayers of the multitude, and, clothed in his woollen mantle, a hood over his head, sandals on his feet, and only mounted on the mule upon which he had traversed Europe, he took upon himself the command. His troop, which set out from the banks of the Meuse and Moselle, proceeded towards Germany, and was increased upon the road by a vast number of pilgrims hastening from Champagne, Burgundy, and other parts of France. Peter soon saw from eighty to a hundred thousand men under his standard. These first Crusaders, dragging in their train women, children, old men, and numerous sick, began their march upon the faith of the miraculous promises made them by their general; in the persuasion they were filled with, that God himself called upon them to defend his cause, they hoped that rivers would open before their battalions, and that manna would fall from heaven to feed them. The army of Peter the Hermit was divided into two bodies; the vanguard marched under the orders of Walter the Penniless, whose surname, preserved by history, proves that the chiefs were as miserable as the soldiers. This vanguard only reckoned eight horsemen; all the rest went to the conquest of the East asking charity by the way. As long as the Crusaders were upon the French territory, the charity of the faithful who were on their route provided for their wants. They warmed the zeal of the Germans, amongst whom the crusade had not been preached. Their troop, which was considered everywhere as the people of God, met with no enemies on the banks of the Rhine; but new Amalekites, the Hungarians and the Bulgarians, awaited them on the shores of the Morava and the Danube.

The Hungarians, who had issued from Tartary, had a common origin with the Turks, and, like them, had rendered themselves formidable to the Christians. In the tenth century they had invaded Pannonia, and carried the ravages of war into the richest countries of Europe. Nations terrified at the progress of their arms, considered them as a

scourge which was sent as a forerunner of the end of the world. Towards the middle of the eleventh century they embraced the Christianity they had persecuted. Once obedient to the faith of the Gospel, they began to build cities and cultivate their land; they felt what it was to have a country, and ceased to be the terror of their neighbours. At the period of the first crusade, the Hungarians boasted of having a saint among their kings (St. Stephen had been king of Hungary before Coloman, who reigned at the time of the first crusade), but, still separated from the Christian republic by their position, they did not at all partake of the fervour of the Crusaders, and looked on with indifference at the preparations of Europe for the conquest of Asia.

The Bulgarians, who were descended from the ancient people of the Sclaves, had by turns protected and ravaged the empire of Constantinople. Their warriors had killed Nicephorus in battle, and the skull of an emperor, enchased in gold, served for a long time as a cup for their chiefs in the orgies of victory. They were afterwards conquered by Basil, who put out the eyes of fifteen thousand of his prisoners, and by this act of barbarity roused the whole nation against Greece. At the time of the crusade, Bulgaria was under the power of the Greek empire, but it despised the laws and the power of its masters. The Bulgarian people spread along the southern banks of the Danube, in the midst of inaccessible forests, preserved their savage independence, and only recognized the emperors of the East when they saw their armies. Although they had embraced Christianity, the Bulgarians did not consider the Christians as their brothers; they neither respected the laws of nations nor the rights of hospitality, and during the eleventh century they were the terror of the pilgrims of the West who journeyed to Jerusalem.

Such were the people whose territories the Crusaders were about to cross, and among whom want of discipline must necessarily expose them to the most direful reverses. When the vanguard entered Hungary, they were only disturbed in their march but by a few insults, which Walter had the prudence not to avenge; but the resignation of the pilgrims could not hold out long against the misery which every day increased. Want and its attendant evils soon dispersed all the sentiments of moderation to which religion had for a moment given birth in the hearts of its defenders. The governor of Bulgaria not having been able to furnish provisions, they spread themselves about over the country, carried off the flocks, burnt the houses, and massacred several of the inhabitants who opposed their violences. The irritated Bulgarians ran to arms, and fell upon the soldiers of Walter loaded with their booty. A hundred and forty Crusaders perished in the midst of flames, in a church in which they had taken refuge; the rest sought safety in flight. After this defeat, which he did not endeavour to repair, Walter continued his march through the forests of Bulgaria, pursued by famine, and dragging along the wreck of his army. He presented himself as a suppliant before the governor of Nissa, who was touched with the misery of the Crusaders, and gave them provisions, arms, and clothing.

The soldiers of Walter, tried by merited reverses, conducted by a chief who was wanting in neither skill nor courage, became again attentive to the voice of religion, and passed through Thrace without committing any disorders. After two months of fatigue and misery, they arrived under the walls of Constantinople, where the emperor Alexis permitted them to wait for the army of Peter the Hermit.

This army, which was then passing through Germany, was about to be treated worse than its vanguard had been. The cenobite Peter, more enthusiastic than his soldiers, was more skilful in exciting their zeal than in directing it. He showed neither the moderation nor the prudence of his lieutenant, and had no idea how to avoid the dangers which awaited him on his route. On arriving on the frontiers of Hungary, he

learnt the ill-fortune that his companions (Renaud de Breis, Gauthier de Breteuil, Fealcher d'Orléans, and Godfrey Burel d'Etampes) had met with, and the projects of hostilities formed, as he was told, against the army of the pilgrims. The bodies of several of the Crusaders hung at the gates of Semlin, which the historians of the crusades call Malleville, attracted his regard and drew forth his indignation. At this sight, he gave the signal for vengeance and war. The trumpets sounded, the soldiers seized their arms, and hastened to the carnage. Terror preceded them into the city. On their first attack the people took to flight, and sought refuge upon a hill, one side of which was defended by woods and rocks, and the other by the Danube. They were pursued and forced into this last asylum by the furious multitude of the Crusaders. More than four thousand of the inhabitants of Semlin fell under the swords of the conquerors. The bodies carried down by the river bore the tidings of this horrible victory as far as Belgrade.

At this intelligence the Bulgarians and Hungarians were seized with grief and indignation, and in all parts flew to arms. The Crusaders still remained in Semlin, and were glorifying themselves upon their triumph, when all at once an army, assembled in haste by Coloman, king of Hungary, presented itself to their view. Peter had nothing to oppose to his enemies but the soldiers whose blind fury he had himself excited, and with whom it was impossible to make any military disposition. He did not dare to wait for the army of Coloman, and hastened to cross the Morava.

On gaining the territories of the Bulgarians, the Crusaders found the villages and cities abandoned; even Belgrade, the capital, was without inhabitants; they had fled into the forests and mountains. Peter's soldiers, after a painful march, in want of provisions, and with difficulty finding guides to conduct them, arrived at last at the gates of Nissa, a place sufficiently well fortified to be secure from a first attack. The Bulgarians showing themselves upon their ramparts, and the Crusaders leaning on their arms, inspired each other with a mutual fear. This fear at first prevented hostilities; but harmony could not last long between an army without discipline and a people that had been irritated by violence.

The pilgrims, after having obtained provisions, had just set forward on their march, when a quarrel between the inhabitants and some of the soldiers caused war to break forth with inveteracy. A hundred German Crusaders, whom William of Tyre styles children of Belial, and who fancied they had cause of complaint against some merchants, wishing to avenge themselves, set fire to seven mills placed upon the Nissava. At the sight of this fire, the inhabitants of Nissa rushed from their ramparts, and falling upon Peter's rear-guard, massacred all who fell in their way, bore off two thousand carriages, and made a great number of prisoners. Peter, who had already quitted the territory of Nissa, warned of the disaster of his companions, returned immediately with the bulk of his army. The eyes of the Crusaders on approaching the city, were shocked everywhere by beholding the most sorrowful spectacle. They recognized among the dead friends and brothers, and burned to revenge them.

The cenobite, however, who feared fresh reverses, had recourse to negotiations and prayers. Deputies were sent into Nissa, to demand the prisoners and the baggage of his army, which had been taken by the Bulgarians. These deputies reminded the governor that they had taken up the cross, and that they were going to fight in the East for the cause of Jesus Christ. They appealed to the religion and humanity of the inhabitants of Nissa, whom they called their brethren.

The governor, who saw nothing in these peaceful words but the language of fear, showed himself inflexible to their prayers. He sternly sent them back to their general, telling them that the Crusaders had themselves given the signal for the war, and that he

could see in them nothing but enemies. When this answer was reported to the army of Peter, every soldier was fired with indignation. In vain the cenobite endeavoured to calm their spirits and attempt fresh negotiations; they accused his fidelity, they suspected his courage. The most ardent flew to arms; nothing was heard but complaints and menaces; and no Crusader would submit to any directions but those of his own angry will. Whilst Peter was conferring with the governor of Nissa, two thousand soldiers approached the ramparts, and endeavoured to scale them. They were repulsed by the Bulgarians, and supported by a great number of their companions. The fight became general, and the fire of carnage blazed on all parts around the chiefs, who were still speaking of conditions of peace. In vain the hermit had recourse to supplications, to stop the mad progress of his soldiers, in vain he placed himself between the combatants; his voice, so well known to the Crusaders, was lost in the din of arms. They braved his authority; they despised his prayers. His army, which fought without order and without leaders, was routed and cut to pieces. The women, the children, who followed the Crusaders, their horses, their camp equipages, the chest of the army, which contained the numerous offerings of the faithful, all became the prey of an enemy whose fury and vengeance nothing could stop.

The hermit Peter, with the wreck of his troop, took refuge on a hill in the neighbourhood of the city. He passed the night in alarms, deploring his defeat, and the sad effects of the violences of which he had himself given the signal and the example among the Hungarians. He had around him no more than five hundred men. The trumpets and the clarions were sounded without ceasing, to recall those who had escaped the carnage, and had lost themselves in their flight.

Whether it was that the Crusaders could find no safety but under their own standards, or whether they were still mindful of their oath, none turned back from the crusade. On the day following their defeat, seven thousand fugitives came to rejoin their general. A few days after, Peter mustered beneath his command thirty thousand combatants. All the rest had perished in the battle fought under the walls of Nissa. The army of the Crusaders, reduced to a deplorable condition, sought no opportunity of avenging their defeat, but marched with melancholy steps towards the frontiers of Thrace. They were without the means either of subsisting or fighting. They had to fear a fresh defeat if they encountered the Bulgarians, and all the horrors of famine if they came to a desert country. Misfortune rendered them more docile, and inspired them with sentiments of moderation. The pity which their misery excited was more serviceable to them than the terror which they had wished to create. When they ceased to be an object of dread, assistance was afforded them. When they entered the territories of Thrace, the Greek emperor sent deputies to complain of their disorders, but at the same time to announce his clemency. Peter, who dreaded new disasters, wept with joy when he learnt that he had found favour with Alexis. Full of confidence and hope, he pursued his march, and the Crusaders, carrying palms in their hands, arrived without further obstacles under the walls of Constantinople.

The Greeks, who entertained no love for the Latins, were more prodigal and kind in the assistance they afforded them from finding them less formidable. They secretly applauded the courage of the Bulgarians, and contemplated with complacency the warriors of the West covered with the rags of indigence. The emperor was desirous of seeing the extraordinary man who had roused the western world by his eloquence, and Peter was admitted to an audience of Alexis. In the presence of all his court, the emperor extolled the zeal of the preacher of the crusade; and as he had nothing to fear from the ambition of a hermit, he loaded him with presents, caused arms, money, and provisions to be distributed among his army, and advised him to defer the

commencement of the war to the arrival of the princes and illustrious captains who had assumed the cross.

This advice was salutary, but the most renowned heroes of the crusade were not yet ready to leave Europe; they were to be preceded by fresh troops of Crusaders, who, marching without forethought and without discipline in the steps of the army of Peter, should commit the same excesses, and be exposed to the same reverses. A priest of the Palatinate had preached the crusade in several provinces of Germany. At his voice fifteen or twenty thousand men had taken the oath to fight the infidels, and had assembled in an armed body. As the preachers of the holy war passed for men inspired by God, the people believed they were obeying the will of heaven in taking them for chiefs of the crusade. Gotschalk obtained the same honour that had been conferred on Peter the Hermit, and was elected general by the men he had prevailed upon to take arms. This army arrived in Hungary towards the end of summer. The harvest, which was abundant, furnished the Germans with a ready opportunity of giving themselves up to intemperance. In the enjoyment of tumultuous scenes of debauchery, they forgot Constantinople, Jerusalem, and Christ himself, whose worship and laws they were marching to defend. Pillage, violation, and murder were everywhere left as the traces of their passage. Coloman assembled troops to chastise their license, and to recall them to a sense of the maxims of justice and the laws of hospitality. The soldiers of Gotschalk were full of courage, and, at first, defended themselves with advantage. Their resistance even inspired serious alarm among the Hungarians, who resolved to employ stratagem to reduce them. The general of Coloman feigned to be desirous of peace. The chiefs of the Hungarians presented themselves in the camp of the Crusaders, no longer as enemies, but as brothers. By dint of protestations and caresses, they persuaded them to allow themselves to be disarmed. The Germans, slaves of the most brutal passions, but simple and credulous, yielded to the promises of a Christian people, and abandoned themselves to a blind confidence, of which they very shortly became the victims. Scarcely had they laid down their arms when the chief of the Hungarians gave the signal for the carnage. The prayers, the tears of the Crusaders, the sacred sign which they bore upon their breasts, could not divert the blows of a perfidious and barbarous enemy. Their fate was worthy of pity, and history might have shed tears over it if they had themselves respected the laws of humanity.

We are doubtless the less astonished at the excesses of the first Crusaders, when we reflect that they belonged to the lowest class of the people, always blind, and always ready to abuse names and things the most holy, when not restrained by laws or leaders. The civil wars, which had so long disturbed Europe, had greatly increased the number of vagabonds and adventurers. Germany, more troubled than the other countries of the West, was filled with men trained in brigandage, and became the scourge of society. They almost all enrolled themselves under the banners of the Cross, and carried with them into a new expedition the spirit of license and revolt with which they were animated.

There assembled on the banks of the Rhine and the Moselle a new troop of Crusaders, more seditious, more undisciplined, even, than those of Peter and Gotschalk. They had been told that the crusade procured the forgiveness of all sins; and in this persuasion they committed the greatest crimes with security. Animated by a fanatical pride, they believed themselves entitled to despise and ill-treat all who did not join in the holy expedition. The war they were about to wage appeared to them so agreeable to God, and they thought by it to render such a signal service to the Church, that all the wealth of the earth would be scarcely sufficient to pay them for their devotion.

Everything which fell into their hands appeared a conquest over the infidels, and became the just reward of their labours.

No captain durst place himself at the head of this ferocious troop (amongst this confused multitude were Thomas de Feü, Cleremhault de Vaudeuil, Guillaume Charpentier, Count Herman, &c.); they wandered on in disorder, and obeyed none but those who partook their wild delirium. A priest named Volkmar, and a Count Emicio, who thought to expiate the wildness of his youth by the excess of his fanaticism, attracted, by their declamations, the attention and confidence of the new Crusaders. These two chiefs were astonished that people should go so far to make war upon the Mussulmans, who kept up under their own law the tomb of Jesus Christ, whilst they left in peace a nation which had crucified its God. To inflame men's passions still more, they took care to make heaven speak, and to support their opinions by miraculous visions. The people, for whom the Jews were everywhere an object of hatred and horror, had already shown themselves but too ready to persecute them. Commerce, which they almost alone carried on, had placed in their hands a great part of the gold then circulating in Europe. The sight of their wealth necessarily irritated the Crusaders, who were, for the most part, reduced to implore charity of the faithful to procure the means for undertaking their voyage. It is probable, likewise, that the Jews, by their raileries, insulted the enthusiasm of the Christians for the crusade.

All these motives, joined to the thirst for pillage, lit up the fires of persecution. Emicio and Volkmar gave both the signal and the example. At their voice a furious multitude spread themselves through the cities of the Rhine and the Moselle, massacring pitilessly all the Jews that they met with in their passage. In their despair, a great number of these victims preferred being their own destroyers, to awaiting certain death at the hands of their enemies. Several shut themselves up in their houses, and perished amidst flames which they themselves had kindled; some fastened large stones to their garments, and precipitated themselves and their treasures into the Rhine or the Moselle. Mothers stifled their children at the breast, saying that they preferred sending them thus to the bosom of Abraham, to seeing them given up to the fury of the Christians. Women and old men implored pity to assist them to die; all these wretched creatures calling upon death as earnestly as other men ask for life. In the midst of these scenes of desolation, history takes pleasure in doing justice to the enlightened zeal of the bishops of Worms, Trèves, Mayence, and Spiers, who raised the voice of religion and humanity, and opened their palaces as so many asylums for the Jews against the pursuit of murderers and villains.

The soldiers of Emicio prided themselves upon their exploits, and scenes of carnage filled them with exultation. As proud as if they had conquered the Saracens, they set out on their march, loaded with booty, invoking the heaven they had so cruelly outraged. They were slaves to the most brutal superstition, and caused themselves to be preceded by a goat and a goose, to which they attributed something divine. These mean animals at the head of the battalions were as their chiefs, and shared the respect and confidence of the multitude, with all those who furnished examples of the most horrible excesses. All people fled at the approach of these dreaded champions of the cross. Christians who met them on their route were forced to applaud their zeal, whilst trembling for fear of becoming victims to it. This unrestrained multitude, without being acquainted with the people or the countries through which they had to pass, ignorant even of the disasters of those who had preceded them in this perilous career, advanced like a hurricane towards the plains of Hungary. Mersbourg shut its gates upon them, and refused them provisions. They were indignant that so little respect should be shown to the soldiers of Christ, and deemed it their duty to treat the Hungarians as they had

treated the Jews. Mersbourg (Altenbourg), situated on the Leytha, a river which flows into the Danube, was defended by marshes. The Crusaders crossed the river, cut down a forest, and formed a causeway, which conducted them close under the walls of the place. After some preparation the signal was given, the ladders were raised against the ramparts, and the general assault was begun. The besieged opposed a spirited resistance, and showered upon their enemies a tempest of darts and arrows, with torrents of boiling oil. The besiegers, encouraging each other, redoubled their efforts. Victory appeared to be about to declare for them, when suddenly several ladders yielded to the weight of the assailants, and dragged down with them in their fall the parapets and the fragments of the towers that the rams had shaken. The cries of the wounded, and the rattling of the falling ruins, spread a panic among the Crusaders. They abandoned the half-destroyed ramparts, behind which their enemies trembled, and retired in the greatest disorder.

“God himself,” says William of Tyre, “spread terror through their ranks, to punish their crimes, and to accomplish that word of the wise man: ‘The impious man flies without being pursued.’” The inhabitants of Mersbourg, astonished at their victory, at length quitted the shelter of their ramparts, and found the plain covered with the fliers, who had cast away their arms. A vast number of these furious beings, whom, recently, nothing could resist, allowed themselves to be slaughtered without resistance. Many perished, swallowed up in the marshes. The waters of the Danube and the Leytha were reddened with their blood, and covered with their bodies.

The vanguard of this army met with the same fate among the Bulgarians, whose territories they had gained. In the cities and the plains, those unworthy Crusaders found everywhere men as ferocious and implacable as themselves, who appeared—to employ the words of the historians of the times—to have been placed upon the passage of the pilgrims as instruments of divine wrath. A very small number escaped the carnage. Among the few who found safety in flight, some returned into their own country, where they were welcomed by the scorn and jeers of their compatriots; the rest arrived at Constantinople, where the Greeks learnt the new disasters of the Latins, with so much the more joy, from having suffered greatly from the excesses committed by the army of Peter the Hermit.

This army, united to that of Walter, had received under its standard an accession of Pisans, Venetians, and Genoese, and might amount to about a hundred thousand combatants. The remembrance of their misery caused them for a time to respect the commands of the emperor and the laws of hospitality; but abundance, idleness, and the sight of the riches of Constantinople, brought back to their camp, license, insubordination, and a thirst for plunder. Impatient to receive the signal for war, they pillaged the houses, the palaces, and even the churches, of the suburbs of Byzantium. To deliver his capital from these destructive guests, Alexis furnished them with vessels, and transported them to the other side of the Bosphorus.

Nothing could be expected from a band composed of a confused mixture of all nations, and the wrecks of several undisciplined armies. A great number of the Crusaders, on quitting their country, had thought of nothing but accomplishing their vow, and only sighed for the happiness of beholding Jerusalem; but these pious dispositions had all vanished on their route. Whatever may be the motive that brings them together, when men are not confined by any restraint, the most corrupted gain the ascendancy, and bad examples constitute the law. As soon as the soldiers of Peter had passed the straits, they considered all they met their enemies, and the subjects of the Greek emperor suffered much more than the Turks from their first exploits. In their blindness, they allied superstition with license, and under the banners of the cross,

committed crimes which make nature shudder. But discord soon broke out amongst them, and retaliated upon them all the evils they had inflicted upon Christians.

They had established their camp in the fertile plains which border the Gulf of Nicomedia. Every day parties strayed into the neighbourhood, and returned loaded with booty. The partition of the spoil excited frequent quarrels among them. The French, of an assuming and bantering character, attributed to themselves all the success of this commencement of the war, and treated the Italians and Germans with contempt. The latter separated themselves from the army, and under the conduct of a chief named Rinaldo, advanced towards the mountains which border upon Nicea. There they rendered themselves masters of a fort, whose garrison they massacred, and although their troop was not numerous, and stood in great want of provisions, they were bold enough to await the army which was approaching to besiege them. They were not able to resist even the first attacks of the Turks, and were almost all put to the sword; their general, and some few of his soldiers, only saved their lives by embracing the faith of Mahomet, and by taking a disgraceful oath to fight against the Christians.

When the news of this disaster reached the camp of the Crusaders, it brought with it agitation and trouble. The French, who, a few days before, could not endure the Germans and the Italians, wept over their tragical fate, and were eager to march to avenge them. In vain Walter, who commanded them, represented to them that the Crusaders whose loss they deplored had fallen victims to their own imprudence, and that their principal duty was to avoid their example; nothing could restrain the impatience and the blind ardour of his soldiers. The latter believed that they already saw the Turks flying before them, and feared they should not be able to overtake them. Murmurs arose in the Christian army against a general whom they accused of want of courage, because he foresaw reverses. From murmurs they passed to revolt, and the order for departure and attack was forced from him by violence. Walter, groaning, followed a headstrong multitude, who marched in disorder towards Nicea, and whom the Turks would soon punish for the contempt with which they had treated the advice of their leaders.

The sultan of Nicea, foreseeing their imprudence, had concealed a part of his army in a forest, and waited for them with the rest of his troops in a plain at the foot of the mountain. After a march of some hours, in a country which was unknown to them, the Christians were unexpectedly attacked by the Turks, whom they believed to be in flight. They formed in haste, and at first defended themselves valiantly. But the enemy had the advantages of position and numbers, and they were soon surrounded on all sides, and completely routed. The carnage was horrible: Walter, who was worthy of commanding better soldiers, fell pierced by seven arrows. With the exception of three thousand men, who took refuge in a castle close to the sea, the whole army perished in a single battle, and there soon remained no more of them than a confused heap of bones, piled up in the plains of Nicea, as a deplorable monument to point out to other Crusaders the road to the Holy Land.

Such was the fate of that multitude of pilgrims who threatened Asia, and yet never beheld the places they went to conquer. By their excesses they had prejudiced the whole of Greece against the enterprize of the crusades, and by their manner of fighting had taught the Turks to despise the arms of the Christians of the West.

Peter, who had returned to Constantinople before the battle, and who had long lost all authority among the Crusaders, declaimed against their indocility and their pride, and beheld in them nothing but brigands, whom God had deemed unworthy to contemplate or adore the tomb of his Son. From that time it was quite evident that the apostle of the holy war possessed no quality to enable him to act as its chief. Coolness,

prudence, inflexible firmness, alone could conduct a multitude whom so many passions impelled, and who listened to nothing but enthusiasm. The cenobite Peter, after having prepared the great events of the crusade by his eloquence, lost in the crowd of pilgrims, played nothing but an ordinary part, and was in the end scarcely to be perceived in a war that was his work.

Europe, without doubt, learnt with terror and astonishment the unhappy end of three hundred thousand Crusaders, whom she had seen depart; but they who were to follow were not at all discouraged, and resolved to profit by the lessons which the disasters of their companions had given them. The West soon saw on foot armies more regular and more formidable than those which had been destroyed on the banks of the Danube, and in the plains of Bithynia.

When describing their march and their exploits, we are about to trace much nobler pictures. Here the heroic spirit of chivalry will display itself in all its splendour, and the brilliant period of the holy war will commence.

The leaders of the Christian armies which now quitted the West were already celebrated by their valour and their deeds. At the head of the great captains who commanded in this crusade, history, as well as poetry, must place Godfrey de Bouillon, duke of the Lower Lorraine. (Godfrey of Bouillon was born at Baysy, a village of Wallon Brabant, now in the department of La Dyle, two leagues south-east of Nevilles, and not far from Fleurus. Aubert le Mire, and the Baron Leroy, in the geography of Brabant, report that in their time the remains of the castle in which Godfrey was brought up were to be seen.) He was of the illustrious race of the counts of Boulogne, and descended on the female side from Charlemagne. From his earliest youth he had distinguished himself in the open war carried on between the Holy See and the emperor of Germany. On the field of battle he had killed Rodolphe de Rhenfield, duke of Suabia, to whom Gregory had sent the imperial crown. When the war broke out in Italy for the cause of the anti-pope Anaclet, Godfrey was the first to enter the city of Rome, besieged and taken by the troops of Henry. He afterwards repented of having embraced a party which victory itself could not make triumphant, and which the greater part of Christendom considered sacrilegious. To expiate exploits condemned as useless by the spirit of his age, he made a vow to go to Jerusalem, not as a simple pilgrim, but as a liberator.

Contemporary history, which has transmitted his portrait to us, informs us that he joined the bravery and virtues of a hero to the simplicity of a cenobite. His prowess in fight and his extraordinary strength of body made him the pride of camps. Prudence and moderation tempered his valour; his devotion was sincere and disinterested; and in no instance during the holy war did he employ his courage or inflict his vengeance but upon the enemies of Christ. Faithful to his word, liberal, affable, full of humanity, the princes and knights looked upon him as their model, the soldiers as their father—all were eager to fight under his standard. If he was not the leader of the crusade, as some writers pretend, he at least obtained that empire which virtue bestows. Amidst their quarrels and divisions, the princes and barons constantly appealed to the wisdom of Godfrey, and in the dangers of war, his counsels became absolute orders.

At the signal of the duke of Lorraine, the nobility of France and the borders of the Rhine were prodigal of their treasures in preparing for the crusades. All things serviceable in war mounted to so exorbitant a price, that the produce of an estate was scarcely sufficient to defray the equipment of a single knight. The women despoiled themselves of their most precious ornaments to furnish forth their sons and their husbands for the expedition. Men even, say the historians, who in other times would have suffered a thousand deaths rather than give up their hereditary domains, either sold

them for a low price or exchanged them for arms. Gold and steel appeared to be the only desirable objects in existence.

Now appeared the stores of riches which had been concealed by fear or avarice. Ingots of gold, coined pieces, says the Abbé Guibert, were to be seen in heaps in the tents of the principal Crusaders, like the most common fruits in the cottages of villagers.

Many barons, having neither lands nor castles to sell, implored the charity of the faithful who did not take up the cross, and might hope to participate in the merits of the holy war by assisting in the equipment of the Crusaders. Some ruined their vassals; others, like William, viscount de Melun, pillaged the burghs and villages to place themselves in a condition to combat the infidels. Godfrey de Bouillon, guided by a more enlightened piety, was content with alienating his domains. We read in Robert Gaguin that he permitted the inhabitants of Metz to redeem their city, of which he was suzerain. He sold the principality of Stenai to the bishop of Verdun, and ceded his rights over the duchy of Bouillon to the bishop of Liège for the small sum of four thousand silver marks and a pound of gold, which makes an historian (Le Père Maimbourg.) of the Crusaders say that the secular princes ruined themselves for the cause of Jesus Christ, whilst the princes of the Church took advantage of the fervour of the Christians to enrich themselves.

The duke de Bouillon had gathered under his standard eighty thousand foot-soldiers and ten thousand horsemen. He began his march eight months after the council of Clermont, accompanied by a great number of German and French nobles. He took with him his brother Eustace de Boulogne, his other brother Baldwin, and his cousin Baldwin de Bourg. These two last, who were destined one day, like Godfrey de Bouillon, to become kings of Jerusalem, held then the rank of simple knights in the Christian army. They were all less animated by sincere piety than by the hope of achieving a great fortune in Asia, and quitted without regret the mean possessions that they held in Europe. Still further were to be remarked in the train of the duke de Lorraine, Baldwin, count de Hamaut; Garnier, count de Grai; Conon de Montaigu, Dudon de Contz, so celebrated in the "Jerusalem Delivered;" the two brothers Henri and Godfrey de Hache, Gérard de Cherisi, Rinaldo and Peter de Toul, Hugh de St. Paul, and his son Engelran. These chiefs brought with them a crowd of other knights, less known, but not less formidable by their valour.

The army commanded by the duke of Lorraine, composed of soldiers formed by discipline and tried in battle, offered to the Germans a very different spectacle from the troop of Peter the Hermit, and re-established the honour of the Crusaders in all the countries they passed through. They met with assistance and allies where the first champions of the cross had found nothing but obstacles and enemies. Godfrey deplored the fate of those who had preceded him, without seeking to avenge their cause. The Hungarians and the Bulgarians, on their part, forgot the violences committed by the soldiers of Peter, Gotschalk, and Emicio; they admired the moderation of Godfrey, and offered up vows for the success of his arms.

Whilst the duke de Lorraine was advancing towards Constantinople, France was raising other armies for the holy war. A few months after the council of Clermont, the nobles of the kingdom assembled to deliberate upon the affairs of the crusade. In this assembly, held in the presence of Philip I., who had just been excommunicated, no one was opposed to the war preached under the auspices of the Holy See; no one even thought of invoking policy either to moderate or direct the passions which agitated Europe. The cabinets of princes were as much infatuated as the multitude, and it may be said that the fortune of France took charge alone of these great events, which, though

unfortunate at first, afterwards concurred to raise the monarchy which had fallen into ruins under the feeble successors of Charlemagne.

Towards the middle of the tenth century, the chief of the third dynasty had consecrated the usurpation of the nobles, and to obtain the title of king, had almost abandoned the little that remained of the rights of the crown. Philip I., grandson of Hugh Capet, found that his dominions extended but little beyond Paris and Orleans; the rest of France was governed by the great vassals, of whom several surpassed monarch in power. Royalty, the only hope of the people against the oppressions of the nobles and the clergy, was so feeble, that we are at the present time astonished that it did not fall, so numerous were the difficulties and the enemies that surrounded it on all sides. As the monarch was exposed to the censures of the Church, it was an easy matter to lead his subjects to disobedience, and to legitimize any sort of revolt, by giving it the colour of a sacred pretext.

The crusade removed far from Europe all who could have taken advantage of the unhappy situation in which the kingdom was placed; it saved the country from a civil war, and prevented such sanguinary discords as had broken out in Germany under the reign of Henry and the pontificate of Gregory.

Such were the considerations which might present themselves to the most enlightened men, and which must strike us more strongly than they would the contemporaries of Philip. (Nothing is more common than to attribute the combinations of a profound policy to remote ages. If certain persons are to be believed, the men of the eleventh century were sages, and we are barbarians. I feel it just to report the opinion of Montesquieu on this subject: "To transport all the ideas of the age in which we live into remote periods is the most abundant source of error. To those people who wish to render all ancient ages modern, I will repeat what the priests of Egypt said to Solon, 'Oh Athenians, you are but children.'"—*Esprit des Lois*). It would be difficult to believe that any one of the counsellors of the king of France perceived, in all their extent, these salutary results of the crusade, which were recognized long after, and which have only been properly appreciated in the age in which we live. On the other hand, they had no conception that a war in which all the most dangerous passions should be brought into action would be accompanied by great misfortunes and calamitous disorders. Ambition, license, the spirit of enthusiasm, all so much to be dreaded by the country, might also bring about the ruin of armies. Not one of the enemies of Philip, not one of those who remained at home, made this reflection. Everybody, as we have already said, they who were of the party of the Holy See and they who adhered to royalty, allowed themselves to be carried along by the current of events, without either perceiving the causes of them or foreseeing their consequences. The most wise blindly followed that invisible destiny which orders the world as it pleases, and makes use of the passions of men as of an instrument to accomplish its designs.

In a superstitious age the sight of a prodigy or of an extraordinary phenomenon had more influence over the minds of men than the oracles of wisdom or reason. Historians inform us, that whilst the barons were assembled, the moon, which was in eclipse, appeared of the colour of blood. When the eclipse was over, its disc was surrounded by an unprecedented splendour. Some weeks after, says the Abbé Guibert, the northern horizon was seen to be all on fire, and the terrified people rushed from the houses and cities, believing that the enemy was advancing, fire and sword in hand. These phenomena, with several others, were regarded as signs of the will of God, and presages of the terrible war about to be made in his name. They everywhere redoubled the enthusiasm for the crusade. Men who had hitherto remained indifferent now partook

of the general delirium. All Frenchmen called to the profession of arms, and who had not yet taken the oath to fight against the infidels, hastened now to take the cross.

The men of the Vermandois marched with the subjects of Philip under the colours of their count Hugh, a young prince whose brilliant qualities had been much admired by the court. Proud of being a brother of the king of France and the first of the French knights, he distinguished himself by his bravery and the ostentation of his manners. He displayed invincible courage in the field of battle, but allowed himself to be too easily overcome by flattery, and was wanting in perseverance in reverses. Although fortune was not too kind to him, not one of the heroes of the crusade exhibited more honourable and disinterested intentions. If he had not merited by his exploits the surname of Great which history has given him, he would have obtained it for having only listened to his zeal, and for having sought nothing but glory in a war which offered kingdoms to the ambition of princes and simple knights.

Robert, surnamed Courte-heuse, duke of Normandy, who led his vassals to the holy war, was the eldest son of William the Conqueror. He joined to noble qualities some of the faults the most reprehensible in a prince. He could not, even in his early youth, endure paternal authority; but, drawn away more by a desire for independence than by a real ambition, after having made war against his father for the sake of reigning in Normandy, he neglected the opportunity of ascending the throne of England on the death of William. His levity, his inconstancy, and his weakness, caused him to be despised both by his subjects and his enemies. His profusion ruined his people, and reduced him, if we may credit the monk Oderic Vital, to a condition bordering upon absolute poverty. The historian I have just quoted relates a trait, which, although difficult to be believed, at the same time describes both Robert and the age he lived in. "He was often compelled to remain in bed for want of clothes, and frequently was absent from mass because his nudity prevented him from assisting at it." It was not an ambition for conquering kingdoms in Asia, but his inconstant, chivalric disposition, that made him assume the cross, and take up arms. The Normans, a wandering and warlike people, who had made themselves remarkable among all the nations of Europe for their devotion to pilgrimages, hastened in crowds to his banner. As Duke Robert had not the means of providing for the expenses of an army, he pledged Normandy with his brother William Rufus. William, whom his age accused of impiety, and who laughed at the knight errantry of the Crusaders, seized with joy the opportunity of governing a province which he hoped one day to unite to his kingdom. He levied taxes upon the clergy, whom he did not like, and caused the silver plate of the churches to be melted to pay the sum of ten thousand silver marks to Robert, who set out for the Holy Land, followed by almost all the nobility of his duchy.

Another Robert, count of Flanders, placed himself at the head of the Frisons and the Flemings. He was son of Robert, surnamed the Frison, who had usurped the principality of Flanders from his own nephews, and who, to expiate his victories, had performed, some time before the crusade, the pilgrimage to Jerusalem. The young Robert easily found soldiers for his enterprise in a country where everybody had borne arms during the civil wars, and where the people were animated by the tales of a great number of pilgrims returned from the Holy Land. He exhausted the treasures of his father, to embark in an expedition which procured him the reputation of a bold knight, together with the surname of "The Lance and Sword" of the Christians. Five hundred horsemen sent by Robert the Frison to the emperor Alexis had already preceded him to Constantinople.

Stephen, count of Blois and Chartres, had also taken up the cross. He passed for the richest noble of his times. The number of his castles was said to be equal to that of

the days of the year. What might be really considered a phenomenon in the eleventh century, this prince loved and cultivated letters. He proved to be the soul of the councils by his eloquence and his intelligence; but he could not long together support the fatigues of war, and he sometimes was but timid in the field of battle.

These four chiefs were accompanied by a crowd of knights and nobles, among whom history names Robert of Paris, Evrard of Prusaiè, Achard de Montmerle, Isouard de Muson, Stephen, count d'Albermarle, Walter de St. Valery, Roger de Barneville, Fergant and Conan, two illustrious Bretons, Guis de Trusselle, Miles de Braiès, Raoul de Baugency, Rotrou, son of the count de Perche; Odo, bishop of Bayeux, uncle of the duke of Normandy; Raoul de Gader, Yve and Albéric, sons of Hugh de Grandménil. The greater part of the counts and barons took with them their wives and children, and all their war equipages. They crossed the Alps, and directed their march towards the cities of Italy, with the intention of embarking for Greece. They found in the neighbourhood of Lucca Pope Urban, who gave them his benediction, praised their zeal, and offered up prayers for the success of their enterprise. The count de Vermandois, after having received the standard of the Church from the hands of the sovereign pontiff, repaired to Rome, with the other princes, to visit the tombs of St. Peter and St. Paul. The capital of the Christian world was then the theatre of a civil war. The soldiers of Urban, and those of the anti-pope Guibert, disputed, arms in hand, for the church of St. Peter, and by turns carried off the offerings of the faithful. Whatever some modern historians may say, the Crusaders took no part in the troubles which divided the city of Rome; and what is still more astonishing, Urban did not call to the defence of his own cause one of the warriors whom his appeal had induced to take up arms. For the rest, the spectacle which presented itself in the city of St. Peter must have been a subject of scandal to the greater part of the French knights. Some, satisfied with having saluted the tomb of the apostles, and perhaps cured of their holy enthusiasm by the sight of the violences which profaned the sanctuary, abandoned the standard of the cross, and returned into their own country. Others pursued their march towards Apulia; but when they arrived at Bari, the winter beginning to render the navigation dangerous, they were forced to wait during several months for a favourable moment to embark.

The passage of the French Crusaders, however, had awakened the zeal of the Italians. Bohémond, prince of Tarentum, was the first who resolved to associate himself with their fortunes, and to partake of the glory of the holy expedition. He was of the family of those knights who had founded the kingdom of Naples and Sicily. Fifty years before the crusade, his father, Robert Guiscard (the subtle) had quitted the castle of Hauteville, in Normandy, with thirty foot-soldiers and five horsemen. Seconded by some of his relations and compatriots, who had preceded him into Italy, he fought with advantage against the Greeks, the Lombards, and the Saracens, who disputed Apulia and Calabria with him. He soon became sufficiently powerful to be by turns the enemy and the protector of the popes. He beat the armies of the emperors of the East and the West, and when he died he was engaged in the conquest of Greece.

Bohémond had neither less cunning nor less talents than his father, Robert Guiscard. Contemporary authors, who never fail to describe the physical qualities of their heroes, inform us that his height was so great that it exceeded by a cubit that of the tallest man in his army; his eyes were blue, and appeared full of passion and haughty pride. His presence, says Anna Comnena, was as astonishing to the eyes as his reputation was to the mind. When he spoke, his hearers believed that eloquence had been his only study; when he appeared under arms, he might be supposed to have done nothing but wield the lance and the sword. Brought up in the school of the Norman heroes, he concealed the combinations of policy beneath an exterior of violence; and

although of a proud and haughty character, he could put up with an injury when vengeance would not have been profitable to him. Everything that could contribute to the success of his designs appeared to him to be just. He had learnt from his father to consider every man whose wealth or states he coveted as his enemy; he was neither restrained by the fear of God, the opinion of men, nor his own oaths. He had followed Robert in the war against the emperor Alexis, and had distinguished himself in the battles of Durazzo and Larissa; but, disinherited by a will, he had nothing at his father's death but the memory of his exploits, and the example of his family. He had declared war against his brother Roger, and had recently compelled him to cede to him the principality of Tarentum, when the expedition to the East began to be talked of in Europe. The deliverance of the tomb of Christ was not the object that kindled his zeal, or induced him to assume the cross. As he had sworn an eternal hatred to the Greek emperors, he smiled at the idea of traversing their empire at the head of an army; and, full of confidence in his own fortunes, he hoped to win a kingdom before he should arrive at Jerusalem.

The little principality of Tarentum could not supply him with an army; but in the name of religion, a leader had then the power of raising troops in all the states. Enthusiasm for the crusade soon seconded his projects, and brought a great number of warriors to his standard.

He had accompanied his brother and his uncle Roger to the siege of Amalfi, a flourishing city which refused with contempt the protection of the new masters of Apulia and Sicily. Bohémond, who knew well how to speak in proper season the language of enthusiasm, and to conceal his ambition beneath the colours of religious fanaticism, preached himself the crusade in the army of the besiegers. He went among the soldiers, talking of the princes and the great captains who had taken the cross. He spoke to the most pious warriors of the religion which was to be defended, and exalted before others the glory and fortunes which would crown their exploits. The army was won over by his discourses, and the camp soon resounded with the cry of "It is the will of God! It is the will of God!" Bohémond congratulated himself in secret on the success of his eloquence, and tore his coat of arms into strips, of which he made crosses, and ordered his officers to distribute them among the soldiers. There now only wanted a chief to command the holy expedition, and the new Crusaders came to solicit the prince of Tarentum to place himself at their head. Bohémond appeared at first to hesitate; he refused that which he ardently desired; and the soldiers assembled around him redoubled their solicitations. At length he seemed to yield to their importunities, and obey their will. Instantly the eagerness and enthusiasm became more animated and more general. In an incredibly short space of time the whole army swore to follow him into Palestine. Roger was obliged to raise the siege of Amalfi, and the happy Bohémond gave himself up entirely to the preparations for his voyage.

A short time after he embarked for the coasts of Greece with ten thousand horsemen and twenty thousand foot. Every illustrious knight of Apulia and Sicily followed the prince of Tarentum. With him marched Richard, prince of Salerno, and Randulf, his brother; Herman de Cani, Robert de Hanse, Robert de Sourdeval, Robert the son of Tristan, Boile de Chartres, and Humphrey de Montaigu. All these warriors were celebrated for their exploits, but no one amongst them was more worthy to attract the attention of posterity than the brave Tancred. Although he belonged to a family in which ambition was hereditary, he was fired by no other passion than a desire to fight against the infidels. Piety, glory, and perhaps his friendship for Bohémond alone, led him into Asia. His contemporaries admired his romantic pride and his haughty austerity. He yielded to no superiority but that of virtue, with the exception of occasional

submission to the power of beauty. A stranger to all the motives and interests of policy, he acknowledged no other law but religion and honour, and was always ready to die in their cause. The annals of chivalry present no model more accomplished; poetry and history have united to celebrate him, and both have heaped upon him the same praises.

The Crusaders from the southern provinces of France had marched under the command of Adhémar de Monteil and Raymond, count de St. Gilles and Thoulouse. Bishop Adhémar acted as the spiritual chief of the crusade; his title of apostolic legate, and his personal qualities, earned for him in the holy war the confidence and respect of the pilgrims. His exhortations and his counsels contributed greatly to the maintaining of order and discipline. He consoled the Crusaders in their reverses, he animated them amidst dangers; clothed at the same time with the insignia of a pontiff and the armour of a knight, he exhibited in the tent a model of the Christian virtues, and in the field often gave proofs of undaunted valour.

Raymond, who marched with Adhémar, had had the glory of fighting in Spain by the side of the Cid; and of conquering several times the Moors under Alphonso the Great, who had bestowed his daughter Elvira upon him in marriage. His vast possessions on the banks of the Rhone and the Dordogne, and still more his exploits against the Saracens, rendered him one of the most remarkable among the great leaders of the crusade. Age had not extinguished in the count of Thoulouse either the ardour or the passions of youth. Hasty and impetuous, of a character haughty and inflexible, he had less ambition to conquer kingdoms than to make every will bend beneath his own. Both Greeks and Saracens have acknowledged his bravery. His subjects and his companions in arms hated him for his obstinacy and violence. Unhappy prince, he bade eternal farewell to his country, which was one day to be the theatre of a terrible crusade preached against his own family!

All the nobility of Gascony, Languedoc, Provence, the Limousin, and Auvergne, accompanied Raymond and Adhémar. Contemporary historians name among the knights and lords who had taken the cross, Héraclé, count de Polignac, Pons de Balazan, Guillaume de Sabran, Eléazar de Castrie, Eléazar de Montrédon, Pierre Bernard de Montagnac, Raymond de Lille, Pierre Raymond de Hautpool, Gouffier de Lastours, Guillaume V, lord of Montpellier, Roger, count de Foix, Raymond Pelet, Seigneur d'Alais, Isard, count de Diè, Raimbaud, count d'Orange, Guillaume, count de Ferez, Guillaume, count de Clermont, Gerard, son of Guillabert, count de Roussillon, Gaston, viscount de Béarn, Guillaume Amanjeu d'Albret, Raymond, viscount de Turenne, Raymond, viscount de Castillon, Guillaume d'Urgal, and the count de Fortcalquier. After the example of Adhémar, the bishops of Apt, Lodève, and Orange, and the archbishop of Toledo, had taken up the cross, and led a part of their vassals to the holy war.

Raymond, count of Thoulouse, followed by his wife Elvira and his sons, placed himself at the head of a hundred thousand Crusaders, advanced to Lyons, where he crossed the Rhone, traversed the Alps, Lombardy, and Frioul, and directed his march towards the territory of the Greek empire, over the savage mountains and through the equally savage nations of Dalmatia.

Alexis, who had implored the assistance of the Latins, was terrified when he learnt the numbers of his liberators. The leaders of the crusade were only princes of the second order, but they drew with them all the forces of the West. Anna Comnena compares the multitude of the Crusaders to the sands of the sea or the stars of the heavens, and their innumerable bands to torrents which unite to form a great river. Alexis had learnt to dread Bohémond on the plains of Durazzo and Larissa. Although he was less acquainted with the courage and ability of the other Latin princes, he repented

of having imparted to them the secret of his weakness by asking their aid. His alarms, which were increased by the predictions of astrologers and the opinions spread among his people, became more serious as the Crusaders advanced towards his capital.

Seated on a throne from which he had hurled his master and benefactor, he could have no faith in virtue, and was better aware than another what ambition might dictate. He had displayed some courage in gaining the purple, but only governed by dissimulation,—the ordinary policy of the Greeks and all weak states. If Anna Comnena has made an accomplished prince of him, the Latins have represented him as a perfidious and cruel monarch. Impartial history, which alike rejects the exaggerations of eulogy or satire, can see nothing in Alexis but a weak ruler, of a superstitious character, led away much more by a love of vain splendour and display than by any passion for glory. He had it in his power to put himself at the head of the Crusaders, and reconquer Asia Minor, by marching with the Latins to Jerusalem. This great enterprize alarmed his weakness. His timid prudence made him believe that it would be sufficient to deceive the Crusaders to have nothing to fear from them, and to receive a vain homage from them in order to profit by their victories. Everything appeared good and just to him which would assist in extricating him from a position of which his policy increased the dangers, and which the unsteadiness of his projects made every day more embarrassing. The more earnestly he endeavoured to inspire confidence, the more suspicious he rendered his good faith. By seeking to inspire fear, he discovered all the alarms which he himself experienced. As soon as he had notice of the march of the princes of the crusade, he sent them ambassadors to compliment them, and to penetrate their intentions. In the meanwhile, he placed troops everywhere to harass them on their passage.

The count de Vermandois, cast by a tempest on the shores of Epirus, received the greatest honours from the governor of Durazzo, and was led a prisoner to Constantinople by the orders of Alexis. The Greek emperor hoped that the brother of the king of France would become, in his hands, a hostage that might protect him from the enterprizes of the Latins; but he only awakened suspicion, and provoked the hatred of the leaders of the crusade. Godfrey de Bouillon had arrived at Philippopoli, when he heard of the captivity of the count de Vermandois. He sent to the emperor to demand instant reparation for this outrage; and as the deputies reported but an unfavourable answer, he restrained neither his own indignation nor the fury of his army. The lands through which they passed were treated as an enemy's country, and during eight days the fertile plains of Thrace became the theatre of war. The crowd of Greeks who fled towards the capital soon informed the emperor of the terrible vengeance of the Latins. Alexis, terrified at the fruits of his own policy, implored the pardon of his prisoner, and promised to restore him his liberty when the French should have arrived at the gates of Constantinople. This promise appeased Godfrey, who caused the war to cease, and resumed his march, treating the Greeks everywhere as friends and allies.

In the meanwhile, Alexis employed every effort to obtain from the count de Vermandois the oath of obedience and fidelity, hoping that his submission would lead to that of the other princes of the crusade, and that he should have less to fear from their ambition if he could reckon them in the number of his vassals. The brother of the king of France, who, on arriving in the territories of the empire, had written letters filled with pride and ostentation, could not resist the caresses and presents of the emperor, and took all the oaths that were required of him. On the arrival of Godfrey, he appeared in the camp of the Crusaders, who rejoiced at his deliverance, but could not pardon him for having yielded submission to a foreign monarch. Cries of indignation arose around him when he endeavoured to persuade Godfrey to follow his example. The more gentle and

submissive he had shown himself in his captivity, the more strong became the opposition and resistance to the will of the emperor of his companions, who had drawn their swords to avenge the insult offered to him.

Alexis refused them provisions, and thought to reduce them by famine; but the Latins were accustomed to obtain all they wanted by violence and victory. At the signal of their leader, they dispersed themselves over the surrounding country, pillaged the villages and the palaces near the capital, and, by force, brought abundance to their camp. This disorder lasted several days; but the festival of Christmas was approaching, and the epoch of the birth of Christ revived generous sentiments in the breasts of the Christian soldiers and the pious Godfrey. Advantage was taken of these feelings to bring about peace. The emperor granted provisions, and the Crusaders sheathed their swords.

But it was impossible for harmony to subsist long between the Greeks and the Latins. The Latins haughtily boasted of having come to the rescue of the empire. On all occasions they spoke and acted as masters. The Greeks despised the barbarous courage of the Latins, and placing all their glory in the refinement of their manners, believed that they disgraced the language of Greece when pronouncing the names of the warriors of the West. The rupture which had for a long time subsisted between the churches of Rome and Constantinople, increased the antipathy which the difference of manners and customs had given birth to. On both sides anathemas were launched, and the theologians of Greece and Italy detested each other more than they detested the Saracens. The Greeks, who employed themselves in nothing but vain subtleties, had never been willing to place in the list of martyrs those who had died fighting against the infidels. They abhorred the martial character of the Latin clergy, boasted that they possessed in their capital all the relics of the East, and could not understand what they could be going to seek at Jerusalem. On their side, the Franks could not pardon the subjects of Alexis for not partaking in their enthusiasm for the crusade, and reproached them with a culpable indifference for the cause of God. All these motives of discord and hatred provoked frequent scenes of violence, in which the Greeks displayed more perfidy than courage, and the Latins more valour than moderation.

Throughout all these divisions Alexis constantly sought to obtain from Godfrey the oath of obedience and fidelity; sometimes he employed protestations of friendship, sometimes he threatened to exercise powers that he did not possess. Godfrey braved his menaces, and placed no faith in his promises. The imperial and the Latin troops were twice called to arms, and Constantinople, badly defended by its soldiers, had cause to fear beholding the standard of the Crusaders floating over its walls.

The report of these serious quarrels conveyed joy to the heart of Bohémond, who had just landed at Durazzo. He believed the time was come to attack the Greek empire, and to divide the spoils. He sent envoys to Godfrey, to invite him to take possession of Byzantium, promising to join him with all his forces, for the prosecution of this great enterprize. But Godfrey did not forget that he had taken up arms for the defence of the Holy Sepulchre, and rejected the proposal of Bohémond, reminding him of the oath he had taken to fight against the infidels.

This embassy to Bohémond, the object of which could not be concealed, redoubled the alarm of Alexis, and made him employ every means to subdue the firmness of Godfrey de Bouillon. He sent his own son as a hostage to the army of the Crusaders. From that time all mistrust was dissipated. The princes of the West swore to respect the laws of hospitality, and repaired to the palace of Alexis. They found the emperor surrounded by a splendid court, and entirely occupied in endeavouring to conceal his weakness under an exterior of vain magnificence. The chief of the

Crusaders, and the princes and knights who accompanied him, in an apparel on which shone the martial luxury of the West, bowed before the throne of the emperor, and bent the knee to a mute and motionless majesty. After this ceremony, during which the Greeks and the Latins must have afforded each other a strange spectacle, Alexis adopted Godfrey for his son, and placed the empire under the protection of his arms. The Crusaders engaged to replace the cities they had taken belonging to the empire in the hands of the emperor, and to pay him homage for the other conquests they might make. Alexis, on his part, promised to aid them by land and by sea, to furnish them with provisions, and to share the perils and the glory of their expedition.

Alexis considered this homage of the Latin princes as a victory. The leaders of the Crusaders returned beneath their tents, where his gratitude loaded them with presents. Whilst Godfrey caused it to be proclaimed in his army by sound of trumpet, that the most profound respect for the emperor and the laws of Constantinople should be preserved, Alexis ordered all his subjects to carry provisions to the Franks, and to observe the laws of hospitality. The alliance they had just made appeared to have been sworn to in good faith on both sides; but Alexis could not destroy the prejudices the Greeks entertained against the Latins, nor could Godfrey restrain the turbulent multitude of his soldiers. Besides, the emperor of Byzantium, although he might feel reassured as to the intentions of the duke of Lorraine, still dreaded the arrival of Bohémond, and the union of several large armies in the neighbourhood of his capital. He engaged Godfrey to pass with his troops over to the Asiatic shore of the Bosphorus, and turned his attention to whatever means his policy could suggest to abate the pride, and even to diminish the powers of the other Latin princes who were marching towards Constantinople.

The prince of Tarentum was advancing through Macedonia, now listening to the harangues of the deputies from Alexis, and now contending with the troops which opposed his passage. Several provinces and several cities had been ravaged by the Italian and Norman Crusaders, when their chief received an invitation from the emperor to precede his army, and come to Constantinople. Alexis made Bohémond protestations of friendship, in which the latter placed no faith, but from which he hoped to reap some advantage. He, on his part, declared his good feeling, and went to meet Alexis. The emperor received him with a magnificence proportionate to the fear he entertained of his arrival. These two princes were equally skilled in the arts of seducing and deceiving. The greater cause they had to complain of each other, the warmer were their protestations of friendship. They complimented each other publicly on their victories, and concealed their suspicions, and perhaps their contempt, under an exterior of reciprocal admiration. Both unscrupulous on the subject of oaths, Alexis promised vast domains to Bohémond, and the Norman hero swore without hesitation to be the most faithful of the vassals of the emperor.

Robert, count of Flanders, the duke of Normandy, and Stephen, count of Chartres and Blois, as they arrived at Constantinople, rendered their homage, in their turn, to the Greek emperor, and received, as others had done, the reward of their submission. The count of Toulouse, who arrived the last, at first answered the messengers of Alexis, that he was not come into the East to seek a master. The emperor, to bend the pride of Raymond and his Provençals, was obliged to stoop to them. He flattered by turns their avarice and their vanity, and took more pains to show them his treasures than his armies. In states in their decay it is not uncommon for wealth to be mistaken for power, and the prince believes he reigns over all hearts as long as he possesses the means of corrupting them. Ceremonial was, besides, at the court of Constantinople, the most serious and the most important of all things; but whatever value may be attached to vain

formula, we cannot but be astonished to see warriors so haughty, who went to conquer empires, on their knees before a prince who trembled with the fear of losing his own. They made him pay dearly for an uncertain and transient submission, and not unfrequently contempt was apparent through their outward marks of respect.

During a ceremony in which Alexis received the homage of several French princes, Count Robert of Paris advanced to seat himself by the side of the emperor. Baldwin of Hainaut pulled him by the arm, and said, "You should remember, when you are in a foreign country, you ought to respect its customs." "Truly!" replied Robert, "this is a pleasant clown who is seated, whilst so many illustrious captains are standing!" Alexis was desirous of having his words explained to him, and when the counts were gone, he retained Robert, and asked him what were his birth and country. "I am a Frenchman," replied Robert, "and of the most illustrious rank of nobles. I only know one thing, and that is, that in my country there is a place near a church to which all repair who burn with a desire to signalize their valour. I have often been there without anybody yet having dared to present himself before me." The emperor took care not to accept this kind of challenge, and endeavoured to conceal his surprise and vexation by giving some useful advice to the daring warrior. "If you waited then," said he, "without meeting enemies, you are now going where you will find enough to satisfy you. But do not put yourself either at the head or the tail of the army; remain in the centre. I have learnt how to fight with the Turks; and that is the best place you can choose."

The policy of the emperor, however, was not without effect. The pride of a great number of the counts and barons was not proof against his caresses and his presents. There still exists a letter which Stephen of Blois addressed to Adela his wife, in which he felicitates himself on the welcome he had received at the court of Byzantium. After having described all the honours with which he had been received, he exclaims, whilst speaking of Alexis, "Truly, there is not at this time such a man beneath the heavens!" Bohémond could not have been less struck with the liberality of the emperor. At the sight of an apartment filled with riches, "There is here," said he, "enough to conquer kingdoms with." Alexis immediately ordered these treasures to be conveyed to the tent of the ambitious Bohémond, who at first refused them with a kind of modesty, and finished by accepting them with joy. He went so far as to demand the title of grand domestic or of general of the empire of the East. Alexis, who had himself held that dignity, and who knew that it was the road to the throne, had the courage to refuse him, and contented himself with promising the office to the future services of the prince of Tarentum.

Thus the promises of the emperor retained for a short period the Latin princes under his laws. By his skilfully-distributed favours and flatteries he created a spirit of jealousy among the leaders of the crusade. Raymond de St. Gilles declared himself against Bohémond, whose projects he revealed to Alexis; and whilst this prince debased himself thus before a foreign monarch, the courtiers of Byzantium repeated with warmth, that he excelled all the other chiefs of the crusade, as the sun excels the stars.

The Franks, so dreaded in the field of battle, were powerless against the skill and address of Alexis, and could not sustain their advantage amidst the intrigues of a dissolute court. An abode at Byzantium might become otherwise dangerous for the Crusaders; the spectacle of the luxury of the East, which they beheld for the first time, was calculated to corrupt them. The Christian knights, according to the report of the historians of the times, were never weary of admiring the palaces, the splendid edifices, the riches, and perhaps the beautiful Greek women, of whom Alexis had spoken in his letters addressed to the princes of the West. Tancred alone, inflexible to all solicitations,

would not expose his virtue to the seductions of Byzantium. He deplored the weakness of his companions, and, followed by a small number of knights, hastened to quit Constantinople, without having taken the oath of fidelity to the emperor.

The departure and resistance of Tancred disturbed the joy which the success of his policy had given Alexis. He applauded himself for having softened, by his presents, the principal leaders of the crusade; but he did not so entirely depend upon his means of corruption as to be perfectly free from apprehension. Every day brought new Crusaders, whom he must seduce and load with presents; the very riches he displayed to them might, in the end, awaken their ambition, and inspire them with most fatal designs. He felt by no means secure against their enterprises until all the armies of the West were on the other side of the Bosphorus. There, without the power of insulting the capital of the empire, they turned all their attention to their preparations for the war against the Saracens.

As the Crusaders advanced across the plains of Bithynia, they saw, seeking refuge in their tents, several soldiers of Peter's army, who having escaped from the sword of the Saracens, had lived concealed in the mountains and forests. They were clothed in the rags of misery, and with lamentations and tears related the disasters of the first army of the Christians. On the east they pointed to the fortress in which the companions of Rinaldo, pressed by hunger and thirst, had surrendered to the Turks, who had massacred them all. Near to that they showed them the mountains, at the foot of which had perished Walter and his whole army. Everywhere the Crusaders encountered the remains of their brethren; everywhere they found reason to deplore the imprudence and disasters of the first soldiers of the cross; but nothing affected them so deeply as the sight of the camp in which Walter had left the women and the sick, when he was forced by his soldiers to advance to the city of Nicea. There the Christians had been surprised by the Mussulmans, at the moment their priests were celebrating the sacrifice of the mass. Women, children, old men, all whom weakness or sickness detained in the camp, pursued to the foot of their altars, had been either borne away into slavery, or slaughtered by a pitiless enemy. The remembrance of so great a calamity stifled discord, silenced ambition, and rekindled zeal for the deliverance of the holy places. The leaders profited by this terrible lesson, and laid down useful regulations for the maintenance of discipline. The formidable army of the Crusaders advanced in the best order through the country of the infidels, and commenced the war with the first days of the spring.

Although the empire of the Seljoucide Turks, at the period of the arrival of the Crusaders in Asia, already inclined towards its fall, it nevertheless presented a formidable barrier to the warriors of the West. The kingdom of Erzurum, or Roum, extended from the Orontes and the Euphrates to the neighbourhood of the Bosphorus, and comprised the richest provinces of Asia Minor. The Turks were animated by the double enthusiasm of religion and victory. Abandoning the cares of agriculture and commerce to the Greeks, their slaves, they knew no profession but that of arms, or desired other wealth but the booty obtained from their enemies. Their present chief was the son of Soliman, whose victories over the Christians had procured him the name of the Sacred Champion. David, surnamed Kilidge-Arslan, or the Sword of the Lion, brought up amidst the troubles of civil war, and for a long time detained a prisoner in the fortress of Koraçan by the orders of Malek-Scha, had ascended the throne of his father, and maintained his position by his valour. He possessed a genius rich in resources, and a character not to be subdued by reverses. On the approach of the Crusaders, he summoned his subjects and his allies to his defence. From all the provinces of Asia Minor, and even from Persia, the bravest defenders of Islamism hastened to range themselves beneath his banner.

Not content with assembling an army, he at first gave all his attention to the fortifying of the city of Nice, to which the earliest attempts of the Christians would be directed. This city, the capital of Bithynia, and celebrated by the holding of two councils, was the seat of the empire of Roum; and it was there that the Turks, as in an advanced post, awaited an opportunity to attack Constantinople, and precipitate themselves upon Europe. High mountains defended the approach to it. Towards the west and the south the Lake of Ascanius bathed its ramparts, and preserved to the inhabitants an easy communication with the sea. Large ditches, filled with water, surrounded the place. Three hundred and seventy towers of brick or stone protected the double enclosure of its walls, which were wide enough for the passage of a chariot. The chosen of the Turkish warriors composed its garrison, and the sultan of Roum, ready to defend it, was encamped upon the neighbouring mountains, at the head of an army of a hundred thousand men.

Full of just confidence in their own strength, and ignorant of that which could be opposed to them, the Crusaders advanced towards Nice. Never had the plains of Bithynia presented a more magnificent or a more terrible spectacle. The numbers of the Crusaders exceeded the population of many great cities of the West, and were sufficient to cover the largest plains. The Turks, from their encampments on the summits of the mountains, must have beheld, with terror, an army composed of more than a hundred thousand horse and five hundred thousand foot, the picked men of the warlike nations of Europe, who were come to dispute with them the possession of Asia.

When it had been determined to besiege Nice, the posts were distributed to the various bodies of the Christian army. The camp of the Crusaders extended over a vast plain, intersected by rivulets which fell from the mountains. Fleets from Greece and Italy transported provisions, and kept the besiegers in a state of abundance. Foulcher de Chartres reckons in the camp of the Christians nineteen nations, differing in manners and language. Each nation had its quarters, which they surrounded with walls and palisades, and as they were without wood or stone for the divisions, they employed the bones of the Crusaders lying unburied in the country round Nice; “by which,” Anna Comnena says, “they at once constructed a tomb for the dead and an abode for the living.” In each quarter they quickly raised magnificent tents, which served as churches, in which the chiefs and the soldiers assembled to perform the ceremonies of religion. Different war-cries, drums, the use of which had been introduced into Europe by the Saracens, and sonorous horns, pierced with several holes, summoned the Crusaders to their military exercises.

The barons and knights wore a hauberk, or coat of mail, a sort of tunic, composed of small rings of iron or steel. Over the coat of arms of every squire floated a blue, red, green, or white scarf. Every warrior wore a casque, covered with silver for the princes, of steel for the knights and nobles, and of iron for the common men. The knights bore round or square bucklers, and long shields covered the foot-soldiers. The arms employed in fight by the Crusaders were the lance, the sword, a species of knife, a poniard, called *miséricorde*, the club, the *masse d’armes*, with which a warrior could, at a single blow, strike an enemy to the earth; the sling, from which were thrown stones and balls of lead; the bow, and the cross-bow, a murderous weapon, till that time unknown to the Orientals. The warriors of the West did not then cover themselves with that heavy iron armour described by the historians of the middle ages, which they afterwards borrowed from the Saracens.

The princes and knights bore upon their shields figures or signs of different colours, which served as rallying-points for their soldiers. Here might be seen, painted on the bucklers and standards, leopards and lions; there, stars, towers, crosses, Asiatic

trees, and European trees. Several caused to be represented on their shields the birds of passage which they had met with on their route, which birds, by changing their climate annually, presented to the Crusaders a symbol of their own pilgrimage. These distinctive marks at the time served to animate their valour in the field of battle, and were destined, at a future day, to be one of the attributes of rank among the nations of the West.

In the immense crowd of Crusaders, no count, no prince, deigned to receive orders from any one. The Christians presented the image of a republic under arms. This republic, in which everything appeared to be in common, recognised no other law but that of honour, no other tie but that of religion. So great was their zeal, that chiefs performed the duties of common men, and the latter required no signal to rush to victory or encounter death. The priests passed continually amongst the ranks, to recall to the Crusaders the maxims of scriptural morality. Their discourses were not thrown away; for, if we may credit contemporary authors, who seldom spare the champions of the cross, the conduct of the Christians during the siege of Nice offered nothing but examples of warlike virtue and subjects of edification.

In the first days of the siege the Christians made several assaults, in which they uselessly displayed prodigies of valour. Kilidge-Arslan, who had placed both his family and his treasures in Nice, animated the garrison by his letters, and resolved to spare no efforts to succour the besieged. He called together the chiefs of his army; he reminded them of the advantages they had gained over the Christians, and predicted still more brilliant trophies to their valour. "The greatest disorder," he told them, "reigned in the Christian army, and the numbers of their enemies assured them the victory. They were going to fight for their wives, their children, and the country which they owed to the conquests of their fathers; the religion of the prophet implored their help, and the richest booty would be the reward of their exploits." The Mussulmans, animated by the speeches and the example of their chief, prepared for battle, and descended the mountains. Their army, divided into two bodies, attacked with impetuosity the quarter of Godfrey de Bouillon and that of Raymond de Toulouse, who had just arrived before Nice. The Provençals were not able to resist the first shock, but they rallied soon at the voices of Raymond and Adhémar. "Then the two armies," says Matthew of Edessa, who speaks of this battle, "joined, mingled, and attacked each other, with equal fury. Everywhere glittered casques and shields; lances rung against cuirasses; the air resounded with piercing cries; the terrified horses recoiled at the din of arms and the hissing of arrows; the earth trembled beneath the tread of the combatants, and the plain was for a vast space bristling with javelins." Godfrey, Tancred, and the two Roberts, appeared to be everywhere at once, and carried death and terror into the ranks of the infidels. The Turks could not long withstand the impetuous valour of the Crusaders; they were put to the rout, and pursued by the conquerors even to the mountains which served them as a place of refuge.

The sultan, instead of deploring his defeat, only thought of avenging the disgrace of his arms, and on the very morrow, at break of day, led back his troops to the combat. The Turks attacked the Christians, uttering loud cries. Sometimes they rushed with fury into the ranks of the Crusaders, sometimes they fought at a distance, pouring in showers of arrows. Then they feigned to fly, only to return to the charge with greater fury. This second battle, in which the Turks showed the courage of despair seconded by all the stratagems of war, lasted from morning till night. The victory, which was for a long time doubtful, cost the Christians two thousand lives. The Crusaders made a great many prisoners; four thousand Mussulmans fell on the field of battle; the heads of a thousand

were sent to Alexius; and the rest, by the aid of machines, were cast into the city, to inform the garrison of this fresh defeat of the Turks.

Kilidge-Arslan, despairing to save Nice, retired with the wreck of his army, and hastened to gather together in the provinces new forces, with which to oppose the Christians. The Crusaders, having no longer to dread the neighbourhood of an enemy's army, pushed on the siege with vigour. Sometimes they made approaches by galleries covered by a double roof of boards and hurdles; sometimes they dragged towards the walls towers mounted on a number of wheels, constructed with several stages, and loaded with arms and soldiers. Here the rams beat against the walls with redoubled shocks; at a short distance balistas vomited, without ceasing, beams of wood and showers of arrows; and catapults cast into the air combustible matters and enormous stones, which fell with a crash into the city.

The Christians employed in this siege all the machines known to the Romans. The Greeks were better acquainted with the construction of them than the Latins, and directed their operations. It is likewise probable that the Greeks who were in Nice, and subject to the power of the Mussulmans, instructed the latter in the means of defending the place.

The Christians allowed the besieged no respite, and they defended themselves with obstinate fury. All the inhabitants of Nice had taken arms. Their ramparts were covered with formidable machines, which hurled destruction among the assailants. Fiery darts, beams, enormous pieces of stone, launched from the height of the walls, destroyed, day after day, the labours of the Crusaders. When the Christians had made a breach in the ramparts, another wall arose from the bosom of the ruins, and presented a new barrier to the besiegers.

As the Crusaders attacked without order or precaution, their imprudence and their rashness were often very fatal to them. Some were crushed beneath the fragments of their own machines; others fell pierced with poisoned darts; sometimes, even, says an historian, the besiegers sported with their efforts, catching them with iron hands, or hooks, which, falling upon them, seized them, and lifted them alive into the city. (These iron hands were nothing more than the machine called the raven by the Romans, which they employed in grappling vessels: they likewise made use of it in sieges.) After having stripped them, the Turks hung them upon their ramparts, and then launched them, by means of their machines, stark naked into the camp of the Christians.

A Saracen, whom history describes to us as a giant, performed during this siege exploits which surpass those related of fabulous antiquity. He was not less remarkable for his skill than for the strength of his arm; he never cast a javelin in vain, and all whom he hit were sure to sink beneath the blow. When he had exhausted his arrows, and could make no more use of his bow, he seized masses of rock, and rolled them down upon the assailants. One day, when he was standing on the platform of a tower attacked by Raymond, he alone defied the efforts of the enemies. At one time he hurled a shower of stones upon the besiegers; then, raising his voice, he defied the bravest of the Christians to the combat, loading them with the most violent abuse. All eyes were turned towards him, and a thousand arrows flew at once from the Christian army to punish his audacity. For a moment all the efforts of the besiegers were directed against a single man. His body was covered with wounds and bristling with arrows; but he defended himself skilfully, and was still braving the crowd of his enemies, when Godfrey, attracted by the noise of this general attack, seized a cross-bow, and taking aim at the redoubtable Saracen, shot him through the heart, and his immense body rolled from the platform into the ditch.

This victory, which appears rather to belong to the heroes of the epopee than to those of history, was celebrated by the acclamations of the Christian army. The Crusaders, who gained several other advantages, redoubled their zeal and their valorous efforts, and the besieged began to offer a less animated resistance. As the Saracens received provisions and reinforcements by the Lake Ascanius, it was resolved to cut off this last resource. A large number of boats, furnished by the Greeks, were transported by land, and launched into the water in the night-time. When day appeared, the lake was covered with barks, each bearing fifty combatants; the flags were displayed, and floated over the waters, and the lake and its shores resounded with the various war-cries and the noise of the trumpets and drums. At this sight the besieged were struck with surprise and terror; and the Christians renewed their attacks with greater success. The soldiers of Raymond had undermined the foundations of one of the principal towers of Nice. This tower sank down in the middle of the night, and its fall was accompanied by so frightful a noise, that both the Christians and the Mussulmans were aroused from their sleep, and believed that an earthquake had taken place. On the following day the wife of the sultan, with two infant children, endeavoured to escape by the lake, and fell into the hands of the Christians. When the news of this reached the city, it greatly increased the general consternation. After a siege of seven weeks, the Mussulmans had lost all hopes of defending Nice, and the Christians were expecting every day to be able to take it by assault, when the policy of Alexius intervened to deprive their arms of the honour of a complete conquest.

This prince, who has been compared to the bird who seeks his food in the tracks of the lion, had advanced as far as Pelecania. He had sent to the army of the Crusaders a weak detachment of Greek troops, and two generals intrusted with his confidence, less for the purpose of fighting than to negotiate, and seize an opportunity to get possession of Nice by stratagem. One of these officers, named Butumitus, having got into the city, created in the inhabitants a dread of the inexorable vengeance of the Latins, and advised them to surrender to the emperor of Constantinople. His propositions were listened to, and when the Crusaders were preparing to begin a last assault, the standards of Alexius all at once appeared upon the ramparts and towers of Nice.

This sight created the most lively surprise in the Christian army. The greater part of the leaders could not restrain their indignation, and the soldiers who were preparing for the assault returned to their tents trembling with rage. Their fury was increased when they found they were prohibited from entering more than ten at a time into a city which they had conquered at the price of their blood, and which contained riches which had been promised to them. In vain the Greeks alleged the treaties made with Alexius, and the services they had rendered the Latins during the siege; the murmurs were never silenced for a moment, except by the largesses of the emperor.

This prince received the greater part of the chiefs at Pelecania, where he duly praised their bravery and loaded them with presents. After having taken possession of Nice, he gained a new victory, perhaps not less flattering to his vanity; he at length triumphed over the pride of Tancred, who took the oath of fidelity and obedience to him. Nevertheless, he did not stifle the suspicions they had conceived of his perfidy. The liberty to which he restored the wife and children of the sultan, and the kind manner in which he treated the Turkish prisoners, gave the Latins good reason to believe that he sought to conciliate the enemies of the Christians. Nothing more was necessary to renew former hatreds, and from this period war was almost declared between the Greeks and the Crusaders.

A year had passed away since the Crusaders had quitted the West. After having reposed some time in the neighbourhood of Nice, they prepared to set forward on their

march towards Syria and Palestine. The provinces of Asia Minor which they were about to cross were still occupied by the Turks, who were animated by fanaticism and despair, and who formed less a nation than an army, always ready to fight and to pass from one place to another. In a country so long ravaged by war, the roads were scarcely to be seen, and all communication between cities was stopped. In the mountains, defiles, torrents, precipices, must constantly create impediments to the march of a numerous army; in the plains, mostly uncultivated and barren, famine, the want of water, the burning heat of the climate, were inevitable evils. The Crusaders fancied they had conquered all their enemies at Nice, and without taking any precaution, without any other guides than the Greeks, of whom they had so much reason to complain, they advanced into a country with which they were totally unacquainted. They had no idea of the obstacles they should encounter in their march, and their ignorance created their security.

They had divided their army into two bodies, which marched at some distance the one from the other, across the mountains of Lesser Phrygia. By marching thus separately they could more easily procure provisions; but they ran the risk of being surprised by an active and vigilant enemy. Kilidge-Arslan, twice conquered by the Christians, had gathered together new forces. At the head of an army, which the Latin historians say amounted to two hundred thousand men, he followed the Crusaders, watching for an opportunity to surprise them, and to make them pay dearly for the conquest of Nice.

Whilst the main army, commanded by Godfrey, Raymond, Adhémar, Hugh the Great, and the count of Flanders, was crossing the plain of Dorylaeum, the other body, which was commanded by Bohemond, Tancred, and the duke of Normandy, directed its march to the left. It was following the banks of a little river, and was advancing into a valley to which the Latin historians have given the name of Gorgoni or Ozellis. Some intimations had been given by the Greeks that the enemy was nigh, but the Crusaders believed they had nothing to fear. After a day's march, on the evening of the 30th of June, they arrived at a place which offered them abundant pasturage, and they resolved to encamp. The Christian army passed the night in the most profound security; but on the morrow, at daybreak, the scouts and clouds of dust on the heights announced to them the presence of the enemy. Immediately the camp was roused, and all flew to arms. Bohemond, thus become the leader of the army in the midst of peril, hastened to make the necessary dispositions for receiving the Turks. The camp of the Christians was defended on one side by the river, and on the other by a marsh covered with reeds. The prince of Tarentum caused it to be surrounded with chariots, and with palisades made of the stakes employed in erecting the tents. He next assigned the posts to the infantry, and placed the women, the children, and the sick in the centre of them. The cavalry, divided into three bodies, advanced to the head of the camp, and prepared to dispute the passage of the river. One of these bodies was commanded by Tancred, and William his brother, and another by the duke of Normandy and the count de Chartres. Bohemond, who commanded the centre, placed himself with his horsemen upon a height, whence he might observe everything, and follow the order of the battle.

Scarcely had the prince of Tarentum finished his preparations, when the Saracens, uttering loud cries, descended from the mountains, and, when within bow-shot, discharged a shower of arrows upon the Christians. This did very little harm to the horsemen, who were defended by their shields and their armour, but it wounded a great many of the horses, which threw the ranks into disorder. The archers, the slingers, the crossbow-men, scattered here and there upon the flanks of the Christian army, were not able to return to the Turks all the arrows that were launched at them. The horsemen

becoming impatient to make use of the lance and the sword, the most eager of them imprudently crossed the river and fell upon the Saracens. But the latter avoided the mêlée; as fast as the Crusaders presented themselves before them, they opened their ranks, dispersed, rallied at some distance, and darkened the air with a fresh cloud of arrows. The speed of their horses seconded them in these evolutions, and secured them from the pursuit of the Crusaders, whom they fought whilst appearing to fly.

This manner of fighting was quite in favour of the Turks, and rendered the disposition the Christian army made before the battle, entirely useless. Every leader, every horseman, took counsel only of his own courage, and abandoned himself to its dictates. The Christians fought in disorder upon ground with which they were quite unacquainted, and the bravest ran the greatest risks. Robert of Paris, the same who had seated himself on the imperial throne by the side of Alexius, was mortally wounded, after having seen forty of his companions fall around him. William, the brother of Tancred, fell pierced with arrows. Tancred himself, whose lance was broken, and who had no weapon left but his sword, only owed his safety to Bohemond, who came to his succour, and extricated him from the hands of the infidels. Whilst the victory between strength and agility remained uncertain, new troops of Saracens descended from the mountains and joined the fight. The sultan of Nice took advantage of the moment at which the cavalry of the Crusaders could scarcely resist the shock of the Turkish army, to attack their camp. He ordered a body of his choicest soldiers to draw their swords and follow him. He crossed the river, and overcame every obstacle that was placed in his way. In an instant the camp of the Christians was invaded and filled by the Turks. The Saracens massacred all who came within reach of their swords; sparing none but young and beautiful women, whom they destined for their seraglios. If we are to believe Albert of Aix, the daughters and the wives of the barons and knights preferred on this occasion slavery to death; for they were seen, in the midst of the tumult, decking themselves in their most beautiful vestments, and presenting themselves thus before the Saracens, seeking by the display of their charms to soften the hearts of a pitiless enemy. In the meanwhile Bohemond, rendered aware of the attack upon the camp, came promptly to its succour, and forced the sultan to rejoin the body of his army. Then the conflict recommenced on the banks of the river with increased fury. The duke of Normandy, who had remained alone with some of his knights on the field of battle, snatched his white pennon embroidered with gold from the hand of him who bore it, and rushed into the thickest of the fight, crying aloud, "It is the will of God! It is the will of God!" He cut down with his sword all who were in his path; among the victims to his valour being one of the principal Turkish emirs. Tancred, Richard prince of Salerno, Stephen count of Blois, and other chiefs, followed Robert's example and seconded his valour. Bohemond, who was pursuing the sultan of Nice, met a troop of soldiers who were flying, and stopped them, saying, "Whither are you flying, Christian soldiers? Do you not see that their horses have more speed than ours? Follow me, I will show you a safer road than flight!" Scarcely had he spoken these words, than he rushed with them into the midst of the Saracens, and renewed the fight. In the disorder of the mêlée, the women, who had been liberated from the hands of the Saracens, and who were eager to revenge their outraged modesty, went through the ranks bearing refreshment to the soldiers, and exhorting them to redouble their courage to save them from slavery.

But so many generous efforts were nearly proving useless. The Crusaders were exhausted with fatigue, and could not long resist an enemy whose force was being constantly renewed, and who overwhelmed them with numbers. The Christian army, surrounded on all sides, was compelled to retreat fighting and to retire to the camp, into which the Turks were upon the point of entering with them. It is impossible to paint the

confusion and the despair which reigned at that moment among the Crusaders. Priests were seen imploring, by their groans and their prayers, the assistance of the God of armies; women filled the air with lamentations for the dead and the wounded; whilst soldiers fell on their knees to the priests to obtain absolution for their sins. Amid this frightful tumult the voices of the leaders were but little attended to; the most intrepid were covered with wounds, burning with thirst and heat, and could fight no longer. They despaired of seeing Jerusalem, and were in momentary expectation of death, when all at once a thousand voices proclaimed the approach of Raymond and Godfrey, who were advancing with the other division of the Christian army.

Before the commencement of the battle, Bohemond had sent messengers to inform them of the attack of the Turks. On learning this, the duke of Lorraine, the count de Vermandois, and the count of Flanders, at the head of the main body of their army, had directed their march towards the valley of Gorgoni, followed by Raymond and Adhémar, who brought up the baggage, at the head of the rear-guard. When they appeared upon the ridge of the mountains on the eastern side, the sun was in the midst of his course, and his light shone full upon their shields, their helmets, and their naked swords; the ensigns were displayed; the noise of their drums and clarions resounded afar; and fifty thousand horsemen, fully armed and eager for the fight, advanced in good order. This splendid sight revived the hopes of the Crusaders, and cast fear and dread among the infidel ranks.

Scarcely had Godfrey, who, followed by fifty knights, had preceded his army, mixed with the combatants, when the sultan sounded a retreat and retired to the heights, where he hoped the Crusaders would not dare to follow him. The second body of the Christian army soon arrived on the plain smoking with the blood of the Christians. The Crusaders, recognising their brothers and companions stretched in the dust, became impatient to revenge their death, and with loud cries demanded to be led to the fight. Even the combatants who had been fighting from morning, now would not hear of repose. The Christian army immediately formed in order of battle. Bohemond, Tancred, and Robert of Normandy, placed themselves on the left; Godfrey, the count of Flanders, and the count of Blois on the right wing. Raymond commanded the centre, and the rear-guard, or body of reserve, was placed under the orders of Adhémar. Before the leaders gave the word, the priests passed among the ranks, exhorting the Crusaders to fight manfully, and giving them their benedictions. The soldiers and the leaders, drawing their swords, and threatening the enemy, cried with one voice, "It is the will of God! It is the will of God!" and this animating war-cry was repeated by the echoes of the mountains and the valleys. At length the Christian army advanced, marching full of confidence against the Turks, for whom the rocks and the hills appeared to be a sure place of refuge.

The Saracens remained motionless on the mountains, and had apparently exhausted their arrows. The nature of the ground did not allow them to perform their rapid evolutions or pursue their usual tactics. Neither were they animated by the hopes of victory; but, in an attitude which expressed fear, they awaited their enemies in silence. The count of Toulouse, who attacked them in front, broke through their ranks at the first charge. Tancred, Godfrey, Hugh, and the two Roberts, attacked them on their flanks with the same advantage. Adhémar, who had gone round the mountains, directed his attack upon the rear of the enemies, and completed the disorder. The Saracens found themselves surrounded by a forest of lances, and became only solicitous to secure safety by escaping over the rocks and through the woods. A great number of emirs, three thousand officers, and more than twenty thousand soldiers, lost their lives in the battle and the flight.

The camp of the enemy, which was at two leagues' distance, fell into the hands of the Crusaders. The conquerors there found abundance of provisions, magnificently ornamented tents, immense treasures, all sorts of beasts of burthen, and above all, a great number of camels. The sight of these animals, which were then unknown in the West, caused them as much surprise as joy. They mounted the horses of the Saracens, to pursue the remains of the conquered army. Towards nightfall they returned to their camp loaded with booty, preceded by their priests, singing hymns and canticles of thanksgiving. Both leaders and soldiers had covered themselves with glory in this great conflict. We have named the principal leaders of the army; historians point out many more, such as Baldwin of Beauvais, Galon de Calmon, Gaston de Béarn, Gerard de Chérisi, all of whom signalized themselves by exploits, says William of Tyre, the remembrance of which will never perish.

The day after the victory the Crusaders repaired to the field of battle for the purpose of burying the dead. They had lost four thousand of their companions, and they paid them the last duties in tears; the clergy offered up their prayers for them, and the army honoured them as martyrs. They soon, however, passed from funeral ceremonies to transports of the wildest joy. On stripping the Saracens, they quarrelled for their blood-stained habits. In the excess of their delight, some of the soldiers would put on the armour of their enemies, and clothing themselves in the flowing robes of the Mussulmans, would seat themselves in the tents of the conquered, and, with imitative gestures, ridicule the luxury and customs of Asia. Such as were without arms took possession of the swords and crooked sabres of the Saracens, and the archers filled their quivers with the arrows which had been shot at them during the fight.

The intoxication of victory, however, did not prevent their doing justice to the bravery of the Turks, who, from that time, boasted of having a common origin with the Franks. Contemporary historians, who praise the valour of the Turks, add, that they only wanted to be Christians to make them quite comparable to the Crusaders. That which, otherwise, proves the high idea the Crusaders entertained of their enemies, is, that they attributed their victory to a miracle. Two days after the battle, says Albert of Aix, although no one was pursuing them, the infidels continued flying, exclaiming as they went, "It is the will of God! It is the will of God!" After the victory, the Christian army invoked the names of St. George and St. Demetrius, who had been seen, as they said, fighting in the ranks of the Christians. This pious fable was accredited among both the Latins and Greeks. A long time subsequent to the victory, the Armenians erected a church in the neighbourhood of Dorylaeum, where the people were accustomed to assemble on the first Friday of March, and believed that they saw St. George appear on horseback, lance in hand.

Whilst the Crusaders were felicitating themselves on their victory, the sultan of Nice, who did not dare again to encounter the Christians in the field, undertook to desolate the country which he could not defend. At the head of the wreck of his army, and ten thousand Arabs who had joined him, he preceded the march of the Christians, and laid waste his own provinces. The Turks burnt the harvests, pillaged the cities, the bourgs, and the houses of the Christians, and carried away in their train the wives and children of the Greeks, whom they detained as hostages. The banks of the Meander and the Caïster, Cappadocia, Pisidia, Isauria, and all the country as far as Mount Taurus, were given up to pillage, and entirely laid waste.

When the Crusaders resumed their march, they determined not to separate again, as they had done on entering Phrygia. This resolution certainly rendered them safe from surprise or hostile attack, but it exposed so numerous an army to the risk of perishing by famine and misery in a country devastated by the Turks. The Christians, who marched

without forethought, and were never provisioned for more than a few days, were not long before they felt the want of food. They found nothing on their route but deserted fields, and soon had no other subsistence but the roots of wild plants and the ears of corn which had escaped the ravages of the Saracens. By far the greater number of the horses of the army perished for want of water and forage.

Most of the knights, who were accustomed to look with contempt on foot-soldiers, were obliged, like them, to march on foot, and carry their arms, the weight of which was enough to exhaust them. The Christian army presented a strange spectacle—knights were seen mounted on asses and oxen, advancing at the head of their companies; rams, goats, pigs, dogs, every animal they could meet with, was loaded with baggage, which, for the most part, was left abandoned on the roads.

The Crusaders then traversed that part of Phrygia which the ancients called “burning Phrygia.” When their army arrived in the country of Sauria, they endured all the horrors of thirst, of which the most robust soldiers could not resist the terrible power. We read in William of Tyre, that five hundred perished in one day. Historians say that women were seen giving premature birth to their offspring in the midst of burning and open fields; whilst others, in despair, with children they could no longer nourish, implored death with loud cries, and, in the excess of their agony, rolled naked on the earth in the sight of the whole army. The authors of the time do not forget to mention the falcons and birds of prey which the knights had brought with them into Asia, and which almost all perished under the burning sun. In vain the Crusaders called for a repetition of the miracles which God had formerly wrought for his chosen people in the desert. The sterile valleys of Pisidia resounded during several days with their prayers, with their complaints, and perhaps, likewise, with their blasphemies.

In the midst of these burning countries they at length made a discovery which saved the army, but which was very near becoming as fatal to them as the horrors of thirst.

The dogs which had followed the Crusaders had abandoned their masters, and wandered over the plains and into the mountains in search of a spring. One day several of them were seen returning to the camp with their paws and their hides covered with moist sand, and it was judged that they had found water. Several soldiers observed their track, and discovered a river. The whole army rushed towards it in a mass. The Crusaders, famishing with heat and thirst, cast themselves headlong into the water, and quenched the inward heat without moderation or precaution. More than three hundred of them died almost immediately, and many fell seriously ill, and could not continue their march.

At length the Christian army arrived before Antiochetta, which opened its gates to them. This city, the capital of Pisidia, was situated in the midst of a territory interspersed with fields, rivers, and forests. The sight of a smiling and fertile country invited the Christians to repose for a few days, and made them soon forget all the evils they had undergone.

As the fame of their victories and their march had spread throughout the neighbouring countries, the greater part of the cities of Asia Minor, some from fear, and others from affection to the Christians, sent deputies to offer them supplies and to swear obedience to them. Thus they found themselves masters of several countries of whose names or geographical position they were perfectly ignorant. Most of the Crusaders were far from being aware that the provinces they had just subdued had seen the phalanx of Alexander and the armies of Rome, or that the Greeks, the inhabitants of these countries, were descended from the Gauls, who, in the time of the second Brennus, had left Illyria and the shores of the Danube, had crossed the Bosphorus,

pillaged the city of Heraclea, and founded a colony on the banks of the Halys. Without troubling themselves with traces of antiquity, the new conquerors ordered the Christian churches to be rebuilt, and scoured the country to collect provisions.

During their abode at Antiochetta, the joy of their conquests was, for a moment, disturbed by the fear of losing two of their most renowned chiefs. Raymond, count of Toulouse, fell dangerously ill. As his life was despaired of, they had already laid him upon ashes, and the bishop of Orange was repeating the litanies of the dead, when a Saxon count came to announce that Raymond would not die of this disease, and that the prayers of St. Gilles had obtained for him a truce with death. These words, says William of Tyre, restored hope to all the bystanders, and soon Raymond showed himself to the whole army, which celebrated his cure as a miracle.

About the same time, Godfrey, who had one day wandered into a forest, was in great danger from defending a soldier who was attacked by a bear. He conquered the bear, but being wounded in the thigh, and the blood flowing copiously, he was carried in an apparently dying state into the camp of the Crusaders. The loss of a battle would have spread less consternation than the sad spectacle which now presented itself to the eyes of the Christians. All the Crusaders shed tears, and put up prayers for the life of Godfrey. The wound did not prove dangerous, but weakened by the loss of blood, the duke de Bouillon was a length of time before he regained his strength. The count de Toulouse had likewise a long convalescence, and both were obliged during several weeks to be borne in a litter in the rear of the army.

Greater evils threatened the Crusaders. Hitherto peace had reigned amongst them, and their union constituted their strength. All at once, discord broke out amongst some of the leaders, and was on the point of extending to the whole army. Tancred and Baldwin, the brother of Godfrey, were sent out on a scouring party, either to disperse the scattered bands of Turks, or to protect the Christians, and obtain from them assistance and provisions. They advanced at first into Lycaonia as far as the city of Iconium (Konieh, in Caramania); but having met with no enemy, and finding the country abandoned, they directed their march towards the sea-coast, through the mountains of Cilicia. Tancred, who marched first, arrived without obstacle under the walls of Tarsus, a celebrated city of antiquity, which takes great pride from having been the birthplace of St. Paul. The Turks who defended the place consented to display the flag of the Christians on their walls, and promised to surrender if they were not speedily relieved. Tancred, whom the inhabitants, for the most part Christians, already considered as their deliverer, was encamping without the walls, when he saw the detachment commanded by Baldwin approach. The leaders and the soldiers congratulated each other on their reunion, and expressed the greater joy from having, reciprocally, taken each other for enemies.

But this harmony was soon troubled by the pretensions of Baldwin. The brother of Godfrey was indignant at seeing the colours of Tancred and Bohemond flying on the walls of Tarsus. He declared that as his troop was the more numerous, the city ought to belong to him. He demanded, at least, that the two parties should enter together into the place, and should share the spoils of the garrison and the inhabitants. Tancred rejected this proposition with scorn, and said that he had not taken arms for the purpose of pillaging Christian cities. At these words Baldwin broke into a rage, and bestowed the grossest abuse upon Tancred, Bohemond, and the whole race of Norman adventurers. After long debates, it was agreed on both sides, that the affair should be decided by the inhabitants, and that the city should belong to whichever they should choose for master. The assembled people at first appeared inclined towards Tancred, to whom they thought they owed their deliverance; but Baldwin made the Turks and the inhabitants sensible of

the superiority of his numbers, and threatened them with his anger and his vengeance. The fear which he inspired decided the suffrages in his favour; and the flag of Tancred was cast into the ditches of the town, and replaced by that of Baldwin.

Blood was about to flow to avenge this outrage, but the Italians and Normans, appeased by their chief, listened to the voice of moderation, and quitted the disputed city to seek other conquests elsewhere. Baldwin entered in triumph into the place, of which the fortress and several towers were still in possession of the Turks. He so much feared that his new conquest would be disputed, that he refused to open the gates to three hundred Crusaders whom Bohemond had sent to the assistance of Tancred, and who demanded an asylum for the night. These latter, being obliged to pass the night in the open field, were surprised and massacred by the Turks. The following morning, at the sight of their brethren stretched lifeless, and stripped of their arms and vestments, the Christians could not restrain their indignation. The city of Tarsus resounded with their groans and complaints. The soldiers of Baldwin flew to arms, they threatened the Turks who still remained in the place, and vowed vengeance upon their own leader, whom they accused of the death of their companions. At the first outbreak of this danger Baldwin was obliged to fly, and take refuge in one of the towers. A short time after he appeared surrounded by his own people, mourning with them the death of the Crusaders, and excused himself by saying, that he had bound himself by an oath that none but his own soldiers should enter the town. Thus speaking, he pointed to several towers which were still occupied by the Turks. In the midst of the tumult, some Christian women, whose noses and ears the Turks had cut off, by their presence added to the fury of the soldiers of Baldwin, and they immediately fell upon the Turks who remained in the city, and massacred them all without pity.

In the midst of these scenes of violence, Baldwin received an unexpected reinforcement. A fleet was seen approaching the coast full sail. The soldiers of Baldwin, who expected to have to deal with more infidels, hastened fully armed to the shore. As the fleet drew near, they interrogated the crew of the first ship. The crew replied in the Frank language. Soon they learnt that these, whom they had taken to be Mussulmans, were pirates from the ports of Flanders and Holland. These corsairs had for ten years cruised in the Mediterranean, where they had made themselves remarkable by their exploits, and still more frequently by their piracies. Upon hearing of the expedition of the Christians of the West, they had made sail for Syria and Palestine. On the invitation of the Crusaders, they joyfully entered the port of Tarsus. Their chief, Guymer, who was a Boulonnais, recognised Baldwin, the son of his ancient master, and promised with his companions to serve under him. They all took the cross, and with it the oath to share the glory and the labours of the holy war.

Aided by this new reinforcement, and leaving a strong garrison in the city of Tarsus, Baldwin resumed his march, following the route of Tancred, and soon came in sight of Malmistra (this is the Messis of Aboulfeda), of which the Italians had just taken possession. The latter, on seeing Baldwin, were persuaded that he was come to dispute their new conquest, and prepared to repulse force by force. When Tancred endeavoured to appease his irritated soldiers, murmurs arose against him. They accused him of having forgotten the honour of chivalry, his moderation being in their eyes nothing but a shameful weakness. The effect that such reproaches must have had upon a spirit like that of Tancred, may be easily imagined. The moment they suspected his courage, he no longer made an effort to restrain his anger, and swore to avenge his wrongs in the blood of his rival. He himself led the soldiers, and rushed out of the town at their head to encounter the troops of Baldwin. They at once came to blows. On both sides courage was equal; but the fury of revenge doubled the efforts of the Italians. The soldiers of

Baldwin had the advantage in numbers. They fought with the animosity peculiar to civil wars; but at length the troops of Tancred were forced to give way; they left many of their companions in the hands of their adversaries and upon the field of battle, and re-entered the town deploring their defeat in silence.

Night restored calm to their excited spirits. The soldiers of Tancred had acknowledged the superiority of the Flemings, and believed, as blood had flowed, they had no longer any outrage to avenge, whilst the followers of Baldwin remembered that the men whom they had conquered were Christians. On the morrow nothing was heard on either side but the voice of humanity and religion. The two chiefs at the same time sent deputies, and in order to avoid an appearance of asking for peace, both attributed their overtures to the inspiration of Heaven. They swore to forget their quarrels, and embraced in sight of the soldiers, who reproached themselves with the sad effects of their animosity, and longed to expiate the blood of their brothers by new exploits against the Turks.

Tancred with his troop departing from Malmistra, passed in triumph along the coasts of Cilicia, and penetrated as far as Alexandretta, of which he easily took possession. In proportion as he made himself dreaded by his enemies, he made himself the more beloved by his companions. When he rejoined the Christian army covered with glory and loaded with booty, he heard all around him nothing but praises of his moderation and valour. The presence of Baldwin, who had preceded him, on the contrary, only excited murmurs, as they attributed to him the death of so many Christian soldiers. Godfrey loudly blamed the ambition and avarice of his brother. But caring little for these reproaches, Baldwin yielded to his rival, without pain, the suffrages of the army, and preferred a principality to the love and esteem of the Crusaders; and fortune soon offered him an opportunity of realizing his ambitious projects.

During the siege of Nice, an Armenian prince named Pancratius had come to join the Christian army. In his youth he had been king of northern Iberia. Driven from his kingdom by his own subjects, and for a length of time a prisoner at Constantinople, he had followed the Crusaders in the hope of re-conquering his states. He had particularly attached himself to the fortunes of Baldwin, whose aspiring character he understood, and whom he hoped to associate in his designs. He spoke to him continually of the rich provinces which extended along the two shores of the Euphrates. These provinces, he said, were inhabited by a great number of Christians, and the Crusaders had but to present themselves there to make themselves masters of them. These discourses inflamed the ambition of Baldwin, who resolved a second time to quit the main army of the Christians, and to go to the banks of the Euphrates, to conquer a country of such boasted wealth.

He had just lost his wife, Gundehilde, who had accompanied him to the crusade, and who was buried with great pomp by the Christians. This loss did not stop him in the execution of his projects. As he was not beloved in the Christian army, when he was ready to set out no leader was willing to join him, and several even of his own soldiers refused to accompany him. He could only take with him from a thousand to fifteen hundred foot-soldiers, a troop despised in the army, and two hundred horsemen, seduced by the hopes of pillage. But nothing could abate his ardour, and as the chiefs of the crusade had decided in a council that nobody should be allowed to withdraw from the standard of the army, he set out the day before this decision was published in the camp of the Christians. When Baldwin quitted the Christian army, it had arrived at Marrash. At the head of his little army he advanced into Armenia, finding no enemy able to impede his march. Consternation reigned among the Turks, and the Christians,

everywhere eager to throw off the yoke of the Mussulmans, became powerful auxiliaries to the Crusaders.

Turbessel and Ravendel were the first cities that opened their gates to the fortunate conqueror. This conquest soon produced a separation between Baldwin and Pancratius, who both entertained the same projects of ambition; but this difference did not at all delay the march of the brother of Godfrey. The Crusader prince opposed violence to cunning; he threatened to treat his rival as an enemy, and thus drove him away from the theatre of his victories, Baldwin wanted neither guide nor assistance in a country of which the inhabitants all flocked out to meet him. As he pursued his march, fame carried his exploits into the most distant places; the intelligence of his conquests preceded him beyond the Euphrates, and reached even the city of Edessa.

This city, so celebrated in the times of the primitive church, was the metropolis of Mesopotamia. As it had escaped the invasion of the Turks, all the Christians of that neighbourhood had, with their riches, taken refuge within its walls. A Greek prince, named Theodore, deputed by the emperor of Constantinople, was the governor of it, and maintained his power by paying tribute to the Saracens. The approach and the victories of the Crusaders produced the most lively sensations in the city of Edessa. The people and the governor joined in soliciting the aid of Baldwin. The bishop and twelve of the principal inhabitants were deputed to meet the Crusader prince. They described to him the wealth of Mesopotamia, the devotion of their fellow-citizens to the cause of Jesus Christ, and conjured him to rescue a Christian city from the domination of the infidels. Baldwin readily yielded to their prayers, and immediately prepared to cross the Euphrates.

He had the good fortune to escape the Turks, who were waiting for him on his passage, and without drawing a sword he arrived in the territories of Edessa. As he had placed garrisons in the cities which had fallen into his power, he had no greater force with him than one hundred horsemen. As soon as he drew near to the city, the whole population came out to meet him, bearing branches of olive and singing hymns. It must have been a curious spectacle to behold so small a number of warriors, surrounded by an immense multitude, who implored their support and proclaimed them their liberators. They were welcomed with so much enthusiasm, that the prince or governor of Edessa, who was not beloved by the people, took umbrage, and began to see in them enemies more to be dreaded by him than the Saracens. In order to attach their chief to himself, and engage him to support his authority, he offered him great riches. But the ambitious Baldwin, whether because he expected to obtain more from the affections of the people and the fortune of his arms, or that he considered it disgraceful to place himself in the pay of a foreign prince, refused with contempt the offers of the governor of Edessa, and even threatened to retire and abandon the city. The inhabitants, who dreaded his departure, assembled in a tumultuous manner, and implored him with loud cries to remain among them; the governor himself made new efforts to detain the Crusaders, and to interest them in his cause. As Baldwin had made it pretty clearly understood that he would never defend states that were not his own, the prince of Edessa, who was old and childless, determined to adopt him for his son and nominate him his successor. The ceremony of the adoption was performed in the presence of the Crusaders and the inhabitants. According to the custom of the Orientals, the Greek prince made Baldwin pass between his shirt and his naked skin, and kissed him as a sign of alliance and paternity. The aged wife of the governor repeated the same ceremony, and from that time Baldwin, considered as their son and heir, neglected nothing for the defence of a city which was to belong to him.

An Armenian prince, named Constantine, who governed a province in the neighbourhood of Mount Taurus, had also come to the assistance of Edessa. Baldwin, seconded by this useful auxiliary, and followed by his own horsemen and the troops of Theodore, took the field, in order to attack the nearest Turkish cities. He defeated the troops of the emir Baldoukh in several encounters, and forced them to retire into the city of Samosata. The Christians approached the place, pillaged the suburbs, and the houses of the neighbourhood, without meeting with the least resistance; but as they were engaged in dividing their booty, they were attacked unexpectedly by the infidels and routed. After having lost two thousand fighting men, they returned to Edessa, where the news of their defeat spread the greatest consternation.

Misunderstandings soon broke out between Theodore and Baldwin, who mutually reproached each other with their reverses. The Edessenians, who had declared for the Crusader prince, would not hear of any other master, and were not long in satisfying his impatience to reign. They forgot that Theodore, by his courage and skill, had maintained their independence in the centre of a country constantly exposed to the invasions of the Mussulmans. They accused him of having burdened his subjects with imposts, to satisfy the avidity of the Turks, and with having employed the power of infidels to oppress a Christian people. They formed, says Matthew of Edessa, a plot against his life, of which Baldwin was not ignorant. Warned of the danger which threatened him, Theodore retired into the citadel, which commanded the city, and placed no reliance on anything but force to defend himself against the seditious.

Upon this a most furious tumult was created among the people. The enraged multitude flew to arms, and pillaged the houses of the inhabitants who were suspected of being the partisans of Theodore. They swore to treat him as a declared enemy. They attacked the citadel, some beating in the gates, and others scaling the walls. Theodore seeing that his enemies were masters of one part of the ramparts, no longer endeavoured to defend himself, but proposed to capitulate. He agreed to abandon the place, and to renounce the government of Edessa, requesting permission to retire, with his family, to the city of Melitene. This proposition was accepted with joy; the peace was signed, and the inhabitants of Edessa swore upon the cross and the Evangelists to respect the conditions of it.

On the following day, whilst the governor was preparing for his departure, a fresh sedition broke out in the city. The factious repented of having allowed a prince whom they had so cruelly outraged, to live. New accusations were brought against him. It was said that he had only signed the peace with perfidious intentions. The fury of the people soon rose above all bounds, and a thousand voices demanded the death of Theodore. They penetrated, tumultuously, into the citadel, seized the aged governor in the midst of his family, and precipitated him from the heights of the ramparts. His bleeding body was dragged through the streets by the multitude, who prided themselves upon having murdered an old man as much as if they had gained a victory over the infidels.

Baldwin, who may, at least, be accused of not having defended his adoptive father, was soon surrounded by all the people of Edessa, who offered him the government of the city. He refused it at first, "but in the end," says an old historian, "they combated his objections with so many reasons, that they forced him to consent, and established him instead of the other." Baldwin was proclaimed liberator and master of Edessa. Seated on a blood-stained throne, and in constant dread of the fickle nature of the people, he soon inspired his subjects with as much fear as his enemies. Whilst the seditious trembled before him, he extended the limits of his territories. He purchased the city of Samosata with the treasures of his predecessor, and obtained possession of several other cities by force of arms. As fortune favoured him in everything, the loss

even, which he had lately experienced, of his wife, Gundehilde, promoted his projects of aggrandizement. He espoused the niece of an Armenian prince, and by that new alliance he extended his possessions as far as Mount Taurus. All Mesopotamia, with both shores of the Euphrates, acknowledged his authority, and Asia then beheld a French knight reigning without dispute over the richest provinces of the ancient kingdom of Assyria.

Baldwin thought no more of the deliverance of Jerusalem, but gave all his attention to the defence and aggrandizement of his states. Many knights, dazzled by such a rapid fortune, hastened to Edessa, to increase the army and the court of the new monarch. The advantages which resulted to the Crusaders from the foundation of this new state, have made their historians forget that they were the fruit of injustice and violence. The principality of Edessa served as a check upon the Turks and the Saracens, and was, to the period of the second crusade, the principal bulwark of the power of the Christians in the East.

BOOK III

A.D. 1097-1099

The great army of the Crusaders had traversed the states of the sultan of Nice and Iconium; throughout its passage the mosques were given up to the flames or converted into churches; but the Christians had neglected to fortify the cities of which they had rendered themselves masters, or to found a military colony in a country wherein the Turks were always able to rally and re-establish their formidable power. This fault, which must be attributed to a too great confidence in victory, became fatal to the Crusaders, who, in the midst of their triumphs, lost the means of communication with Europe, and thus deprived themselves of the assistance they might have received from Greece and the West.

Terror opened to the pilgrims all the passages of Mount Taurus. Throughout their triumphant march the Christians had nothing to dread but famine, the heat of the climate, and the badness of the roads. They had, particularly, much to suffer in crossing a mountain situated between Coxon and Marash, which their historians denominate "The Mountain of the Devil." This mountain was very steep, and offered only one narrow path, in which the foot-soldiers marched with difficulty; the horses, which could not keep their footing, dragged each other down the abysses; and the army lost a great part of its baggage. In the course of this disastrous march, says an historian who was an eye-witness, the soldiers gave themselves up to despair, and refused to proceed. Being encumbered with their arms, they either sold them at a low price or cast them down the precipices. On all sides were to be seen warriors wounded by their frequent falls, and pilgrims exhausted with fatigue, who could not continue their route, and filled the air and mountains with their cries and groans. The passage of the Christian army across this mountain occupied several days; but when they had at length passed the chains of Mount Taurus and Mount Amanus, the sight of Syria revived their courage, and made them quickly forget all their fatigues. That country into which they were about to enter embraced within its territories Palestine, the object of all their wishes, prayers, and labours. In all ages Syria has attracted conquerors, by the fertility of its soil and its wealth. In the time of David and Solomon, it already boasted several flourishing cities. At the period of the Crusades it had undergone a great many revolutions, but its fields, though covered with celebrated ruins, still preserved some portion of their fecundity.

The first of the Syrian provinces that presented itself to the eyes of the Christians was the territory of Antioch. Towards the east extended the states of the sultans of Aleppo and Mousoul. Further, at the foot of Mount Libanus, was seen the principality of Damascus; on the coast stood Laodicea, Tripoli, and the cities of Sidon and Tyre, so celebrated in both sacred and profane antiquity. All these cities, which scarcely maintained a shadow of their former splendour, were governed by emirs who had

shaken off the yoke of the sultans of Persia, and reigned as sovereign princes over the ruins of the empire of Malek-Scha.

The Crusaders advanced as far as the ancient Chalcis, then called Artesia, of which they made themselves masters. To arrive before Antioch they had to pass over a bridge built over the Orontes, and defended by two towers masked with iron. Nothing could resist the van, commanded by the duke of Normandy. The Normans soon got possession of the bridge, and passed the river. Terror seized upon the Mussulman ranks, and they sought shelter, with the greatest haste, within the walls of the city. The whole Christian army, drawn up in battle array, with trumpets sounding and flags flying, marched towards Antioch and encamped within a mile of its walls.

The sight of this city, so celebrated in the annals of Christianity, revived the enthusiasm of the Crusaders. It was within the walls of Antioch that the disciples of Jesus Christ first assumed the title of Christians, and the apostle Peter was named the first pastor of the young church. No city had contained within its bosom a greater number of martyrs, saints, and doctors; no city had beheld more miracles worked for the faith. During many centuries, the faithful had been accustomed to come into one of its suburbs to pray at the tomb of St. Babylas, who, during the reign of Julian, had silenced the oracles of Apollo. For a long time Antioch was considered in Christendom as the eldest daughter of Sion; it bore the name of Theopolis (the city of God), and pilgrims visited it with no less respect than Jerusalem.

Antioch was as much celebrated in the annals of Rome as in those of the Church. The magnificence of its edifices and the residence of several emperors had obtained it the name of the Queen of the East. Its situation, amidst a smiling and fertile country, attracted strangers to it at all times. At two leagues eastward was a lake abounding in fish, which communicated with the Orontes; whilst on the south, were the suburbs and the fountain of Daphne, so renowned in paganism. Not far from this arose the mountain of Orontes, covered with gardens and country houses; on the north was another mountain, sometimes called the Black Mountain, on account of its forests, and sometimes the Water Mountain, on account of its numerous springs. The river Orontes flowed at the foot of the ramparts of Antioch towards the west, and fell into the sea at a distance of three or four leagues from the city. (At the present day named Aassy (the Rebel), or el Macloub, the Reversed, because it flows from south to north, an opposite direction to that of the other rivers of the same country.)

Within the walls were four hills separated by a torrent, which cast itself into the river. Upon the western hill was built a very strong citadel, which dominated over the city. The ramparts of Antioch, whose solidity equalled that of a rock, were three leagues in extent. "This place," says an old author, "was an object of terror to those who looked upon it, for the number of its strong and vast towers, which amounted to three hundred and sixty." Wide ditches, the river Orontes and marshes, still further protected the inhabitants of Antioch, and cut off an approach to the city.

In spite of all these fortifications of nature and art, Antioch had been several times taken. It fell at once into the power of the Saracens, in the first age of the Hegira; it was afterwards retaken by the Greeks, under Nicephorus Phocas; and, fourteen years before, the Turks had rendered themselves masters of it. At the approach of the Christians, the greater part of the Saracens of the neighbouring cities and provinces had sought security in Antioch for themselves, their wives, and treasures. Baghisian, or Accien, grandson of Malek-Scha, who had obtained the sovereignty of the city, had shut himself up in it, with seven thousand horse and twenty thousand foot-soldiers.

The siege of Antioch presented many difficulties and dangers. The chiefs of the Crusaders deliberated upon the propriety of undertaking it; and the first who spoke in

the council thought that it would be imprudent to commence a siege at the beginning of winter. They did not dread the arms of the Saracens, but the rains, the tempests, and the horrors of famine. They advised the Crusaders to await in the provinces and neighbouring cities the arrival of the aid promised by Alexius, and the return of spring, by which time the army would have repaired its losses, and received beneath its standards fresh reinforcements from the West. This counsel was listened to with much impatience by the greater part of the leaders, among whom were conspicuous the legate Adhemar and the duke of Lorraine. "Ought we not, at once," said they, "to take advantage of the terror spread among the enemy? Is it right to leave them time to rally and recover from their alarm? Is it not well known that they have implored the succour of the caliph of Bagdad and the sultan of Persia? Every moment of delay may strengthen the armies of the Mussulmans, and rob the Christians of the fruits of their victories. You talk of the arrival of the Greeks; but do we stand in need of the Greeks to attack enemies already many times conquered? Was it necessary to await for new Crusaders from the West, who would come to share the glories and the conquests of the Christian army, without having shared its dangers and its labours? As to the rigours of winter, which they appeared so much to dread, it was an insult to the soldiers of Jesus Christ to think them incapable of enduring cold and rain. It was, in some sort, to compare them to those birds of passage which fly away and hide themselves in secret places, when they see the bad season approach. It was, besides, impossible to think that a siege could be protracted to any length with an army full of ardour and courage. The Crusaders had only to remember the siege of Nice, the battle of Dorylaeum, and a thousand other exploits. Why should they be restrained by the fear of want and famine? Had they not hitherto found in war all the resources of war? They must know that victory had always supplied the wants of the Crusaders, and that abundance awaited them in that city of Antioch, which would not be long in opening its gates to them."

This discourse won over the most ardent and the most brave. Such as entertained a contrary opinion dreaded to be accused of timidity, and remained silent. The council decided that the siege of Antioch should at once be commenced; and on that very day the whole Christian army advanced under the walls of the city. Bohemond and Tancred took their posts on the east, opposite the gate of St. Paul; to the right of the Italians were the Normans, the Bretons, the Flemings, and the French, commanded by the two Roberts; the count de Vermandois and the count de Chartres encamped towards the north, opposite the gate of the Dog; the count of Toulouse, the bishop of Puy, and the duke of Lorraine, with the troops they commanded, occupied the space which extended from the gate of the Dog to the spot where the Orontes turning towards the west approaches the walls of Antioch. The Crusaders left open the southern part, defended by the mountain of Orontes, and likewise neglected to invest the western side of the city, which the river protected, and thus gave the besieged liberty to make sorties or receive succours.

The Turks had shut themselves up within their walls; not a soul appeared upon the ramparts, and not the least noise was heard in the city. The Crusaders fancied that they saw in this appearance of inaction and this profound silence the discouragement and terror which had taken possession of their enemies. Blinded by the hope of an easy conquest, they took no precautions, and spread themselves about over the neighbouring country. The abundance of provisions, the beautiful sky of Syria, the fountain and the shades of Daphne, and the banks of the Orontes, famous in Pagan antiquity for the worship of Venus and Adonis, made them lose sight of the holy war, and spread license and corruption among the soldiers of Christ.

Whilst they thus neglected, amongst scenes of intemperance and debauchery, the laws of discipline and the precepts of the Scriptures, they were attacked by the garrison of Antioch, which surprised them, some scarcely guarding the camp, and the rest scattered about in the neighbouring country. All whom the hopes of pillage or the attractions of pleasure had drawn into the villages and orchards bordering upon the Orontes, met with either slavery or death. Young Albéron, archdeacon of Metz, and son of Conrad, count of Lunebourg, paid with his life for the enjoyment of amusements which accorded but very little with the austerity of his profession. He was surprised by the Turks at the moment when, stretched upon the grass, he was playing at dice with a Syrian courtesan. His head was struck off with one blow of a sabre. The courtesan was not killed till she had satisfied the brutal passion of their conqueror. Their heads, with those of a great number of Christians, were cast into the camp of the Crusaders, who now deplored their disorders, and swore to take revenge for their defeat.

The desire to repair one fault made them commit another. They resolved upon scaling the walls of Antioch, without having either ladders or machines of war. The signal was given for a general assault. Vengeance and fanaticism animated both soldiers and leaders; but their efforts could neither shake the walls of the city, nor disturb the security of the besieged. Their attacks, though renewed several times and at several points, were always unsuccessful. Experience, for whose lessons they always paid so dearly, at length taught them, that if they wished to make themselves masters of the place, no other means was left them but to invest it completely, and prevent the arrival of any succour from without.

They established a bridge of boats upon the Orontes, and passed some troops over towards the western side of the city. All the means in their power were employed to stop the sorties of the enemy—sometimes they erected wooden fortresses near the ramparts, whilst at others they prepared balistas, which launched large stones upon the besieged. The Crusaders, in order to close the gate of the Dog upon the Turks, were obliged to heap up against it enormous beams and fragments of rock. At the same time they entrenched their camp, and redoubled their efforts to secure themselves against surprise on the part of the Saracens.

The Christian army was now solely occupied with the blockade of the city. Although this determination was dictated by imperious necessity, the slowness of a siege did not at all agree with the impatience of the warriors of the West. On their arrival before Antioch, the Christian soldiers had dissipated in a few days the provisions of several months; they had only thought of fighting the enemy in the field of battle, and, ever full of confidence in victory, they had neither sought to protect themselves against the rigours of winter, nor to prevent the approaches of the famine with which they were threatened.

The want of provisions was not long before it was felt. As soon as winter had set in, they found themselves a prey to every species of calamity. Torrents of rain fell daily, and the plains, an abode upon which had rendered the soldiers of Christ effeminate, were almost all buried beneath the waters. The Christian camp, particularly in the valley, was submerged several times; tempests and inundations carried away the pavilions and tents; moisture relaxed the bows, and rust gnawed into both lances and swords. The greater part of the soldiers were without clothes; and contagious diseases carried off both men and animals. Rains, cold, famine, epidemic diseases, made such ravages, that, according to the report of William of Tyre, the Crusaders had not either time or space to bury their dead.

In the midst of the general distress, Bohemond and the duke of Normandy were commissioned to go and scour the country in search of provisions. In the course of their

incursion they defeated several detachments of Saracens, and returned to the camp with a considerable booty. But the provisions they brought could not be sufficient to support a large army for any length of time; every day they made fresh incursions, and every day were less successful. All the country of Upper Syria had been ravaged by the Turks and Christians. The Crusaders who were sent on these foraging parties often put the infidels to flight; but victory, which was almost always their only resource in moments of want, could not bring back abundance to their camp.

To fill up the measure of their miseries, all communication was stopped with Constantinople; the fleets of the Pisans and Genoese no longer coasted the countries occupied by the Crusaders. The port of St. Simeon, situated at three leagues from Antioch, saw no vessel now arrive from either Greece or the West. The Flemish pirates, who had taken up the cross at Tarsus, after possessing themselves of Laodicea, had been surprised by the Greeks, and were detained prisoners during several weeks. The darkest future lay before the Christians; they no longer talked of anything but of the losses they had sustained, and of the evils with which they were threatened; each day the most afflicting intelligence was spread through the army.

It was said that the son of Sweno, king of Denmark, who had assumed the cross, and was leading fifteen hundred horsemen to the holy war, had been surprised by the Turks whilst advancing rapidly across the defiles of Cappadocia. Attacked by an enemy superior in numbers, he had defended himself during a whole day, without being able to repulse the infidels, with all the efforts of his courage or the battle-axes of his warriors. Florine, daughter of Eudes I, duke of Burgundy, who accompanied the Danish hero, and to whom he was to be married after the taking of Jerusalem, had valiantly fought by his side. Pierced by seven arrows, but still fighting, she sought with Sweno to open a passage towards the mountains, when they were overwhelmed by their enemies. They fell together on the field of battle, after having seen all their knights and their most faithful servants perish around them. "Such were the news that came to the camp of the Christians," says William of Tyre, "and so full were they of sadness and grief, that more than ever were their hearts depressed with the increase of their calamities."

Each succeeding day famine and disease made greater ravages. The provisions brought to the camp by a few Syrians were at so high a price that the soldiers could not obtain any; the multitude filled the camp with lamentations, and there was not a Crusader who had not to weep for the death of several of his companions. Desertion was soon added to the other scourges. The greater part of the Crusaders had lost all hope of taking Antioch, or of ever reaching the Holy Land. Some sought refuge from misery in Mesopotamia, now governed by Baldwin; whilst others repaired to the cities of Cilicia which had fallen into the hands of the Christians.

The duke of Normandy withdrew to Laodicea, and did not return until he had received three summonses from the army in the name of religion and of Jesus Christ. Tatiüs, the general of Alexius, quitted the camp of the Crusaders with the troops he commanded, promising to return with reinforcements and provisions. His departure caused little regret, and his promises, in which they had no confidence, did not at all alleviate the despair of the sufferers. This despair was carried to its height among the defenders of the cross when they saw those who ought to have set them an example of patience and courage desert them. William, viscount de Melun, whose extraordinary exploits with the battle-axe had procured him the name of the Carpenter, could not support the miseries of the siege, and deserted the standard of Christ. The preacher of the crusade, Peter the Hermit, whom the Christians, doubtless, blamed for all the miseries of the siege, was unable to bear their complaints or share their misfortunes; and despairing of the success of the expedition, he fled secretly from the camp. His

desertion caused a great scandal among the pilgrims, “and did not astonish them less,” says Abbot Guibert, “than if the stars had fallen from the heavens.” Pursued and overtaken by Tancred, he and William the Carpenter were brought back disgraced to the camp. The army reproached Peter with his base desertion, and made him swear upon the Scriptures that he would never again abandon a cause which he had preached. They threatened with the punishment usually inflicted upon homicides all who should follow the example he had given to his companions and brothers.

But in the midst of the corruption which reigned in the Christian army, virtue itself might have thought of flight, and have excused desertion. If contemporary accounts are to be credited, all the vices of the infamous Babylon prevailed among the liberators of Sion. Strange and unheard-of spectacle! Beneath the tents of the Crusaders famine and voluptuousness formed a hideous union; impure love, an unbounded passion for play, with all the excesses of debauch, were mingled with images of death. In their misfortunes, the greater part of the pilgrims seemed to disdain the consolations that might have been derived from piety and virtue.

And yet the bishop of Puy, and the more virtuous portion of the clergy used every effort to reform the manners of the Crusaders. They caused the voice of religion to hurl its thunders against the excesses of libertinism and licentiousness. They recalled to their minds all the evils that the Christian army had suffered, and attributed them entirely to the vices and debaucheries of the defenders of the cross. An earthquake which was felt at this time, an aurora borealis, which was a new phenomenon to great part of the pilgrims, were pointed out to them as an announcement of the anger of Heaven. Fasts and prayers were ordered, to avert the celestial indignation. The Crusaders made processions round the camp, and hymns of penitence resounded from all parts. The priests invoked the wrath of the Church against all who should betray the cause of Christ by their sins. To add to the terrors which the threats of religion inspired, a tribunal, composed of the principal leaders of the army and the clergy, was charged with the pursuit and punishment of the guilty. Men surprised in a state of intoxication had their hair cut off; whilst blasphemers, or such as gave themselves up to a passion for play, were branded with a hot iron. A monk accused of adultery, and convicted by the ordeal of fire, was beaten with rods, and led naked through the camp. As the judges became aware of the guilty, they must have been terrified at their numbers. The severest punishments could not entirely stop the prostitution which had become almost general. They determined upon shutting up all the women in a separate camp—an extreme and imprudent measure, which confounded vice and virtue, and produced crimes more disgraceful than those they desired to prevent.

Among all these calamities, the camp of the Crusaders was filled with Syrian spies, who daily bore into the city accounts of the plans, the distress, and the despair of the besiegers. Bohemond, in order to deliver the army, employed a means of a nature to disgust even barbarians. My pen refuses to trace such pictures, and I leave William of Tyre, or rather his old translator, to speak. “Bohemond,” says he, “commanded that several Turks, whom he held in close confinement, should be brought before him. These he caused instantly to be executed by the hands of the officers of justice, and then ordering a great fire to be lighted, he had them spitted and roasted, as flesh prepared for the supper of himself and his troops; at the same time commanding, that if any one made inquiries about what was going on, that they should be answered in this fashion: ‘The princes and rulers of the camp have this day decreed in council, that all Turks or spies that shall henceforward be found in their camp, shall be, in this manner, forced to make meat with their own bodies, as well for the princes as the whole army.’”

The servants of Bohemond executed exactly the orders and instructions which he had given them. The strangers who were in the camp soon flocked to the quarters of the prince of Tarentum, and when they saw what was going on, adds our ancient author, were marvellously terrified, fearing to share the fate of the victims. They made haste to quit the camp of the Christians, and everywhere on their road spread an account of that which they had seen. Their story flew from mouth to mouth, even to the most distant countries: the inhabitants of Antioch, and all the Mussulmans of the Syrian cities, were seized with terror, and no more ventured to approach the camp of the Crusaders. "By these means," says the historian we have above quoted, "it ensued from the cunning and conduct of the seigneur Bohemond, that the pest of spies was banished from the camp, and the enterprises of the Christians were not divulged to the enemy."

The bishop of Puy, at the same time, employed a stratagem much more innocent and conformable with the spirit of his ministry and his profession. He caused the lands in the neighbourhood of Antioch to be ploughed and sowed, in order to protect the Christian army from the attacks of famine, and, at the same time to lead the Saracens to believe that nothing could exhaust the perseverance of the besiegers.

In the meanwhile the winter was stealing away; the contagious diseases committed fewer ravages; and the princes and the monasteries of Armenia sent provisions to the Christians. The famine began to be less felt. The amelioration in the condition of the pilgrims was attributed to their penitence and their conversion; and they returned thanks to Heaven for having made them better and more worthy of its protection and mercy.

It was at this period that ambassadors from the caliph of Egypt arrived in the camp of the Crusaders. In the presence of the infidels the Christian soldiers endeavoured to conceal the traces and remembrances of the lengthened miseries they had undergone. They clothed themselves in their most precious vestments, and displayed their most brilliant arms. Knights and barons contended for the glory of strength and skill in tournaments. Nothing was seen but dancing and festivity, amidst which abundance and joy appeared to reign. The Egyptian ambassadors were received in a magnificent tent, in which were assembled all the principal leaders of the army. They did not disguise, in their address, the extreme aversion that their master had always entertained for an alliance with the Christians; but the victories which the Crusaders had gained over the Turks, those eternal enemies of the race of Ali, had led him to believe that God himself had sent them into Asia, as the instruments of his vengeance and justice. The Egyptian caliph was disposed to ally himself with the victorious Christians, and was preparing to enter Palestine and Syria. As he had learnt that the wishes of the Crusaders were confined to an ardent desire to behold Jerusalem, he promised to restore the Christian churches, to protect their worship, and open the gates of the Holy City to all the pilgrims, upon condition that they would repair thither without arms, and would remain there no longer than one month. If the Crusaders submitted to these conditions, the caliph promised to become their most generous supporter; if they declined the blessing of his friendship, the nations of Egypt and Ethiopia, with all those that inhabit Asia and Africa, from the Straits of Gades to the gates of Bagdad, would arise at the voice of the legitimate vicar of the prophet, and would show the warriors of the West the power of their arms.

This discourse excited violent murmurs in the assembly of the Christians; one of the chiefs arose to answer it, and addressing himself to the deputies of the caliph: "The religion that we follow," said he to them, "has inspired us with the design of re-establishing its empire in the places in which it was born; and we stand in no need of the concurrence of the powers of the earth to accomplish our vows. We do not come into

Asia to receive laws or benefits from Mussulmans, nor have we forgotten, besides, the outrages committed by Egyptians upon the pilgrims of the West; we still remember that Christians, under the reign of the caliph Hakem, were delivered over to executioners, and that their churches, particularly that of the Holy Sepulchre, were razed to the ground. Yes, without doubt, we have the intention of visiting Jerusalem, but we have also taken an oath to deliver it from the yoke of the infidels. God, who has honoured it by his sufferings, wills that he shall be there served by his people. The Christians resolve to be both its guardians and its masters. Go and tell him who sent you to make choice of peace or war; tell him that the Christians encamped before Antioch fear neither the nations of Egypt, nor those of Asia, nor those of Bagdad, and that they only ally themselves with powers which respect the laws of justice and the standards of Jesus Christ.”

The orator who spoke thus expressed the opinion and sentiments of the assembly; nevertheless, they did not entirely reject the alliance with the Egyptians. Deputies were chosen from the Christian army to accompany the ambassadors of Cairo on their return, and to bear to the caliph the definitive propositions of peace of the Crusaders.

Scarcely had the deputies left the camp of the Christians, when the latter obtained a fresh victory over the Turks. The sultans of Aleppo and Damascus, with the emirs of Cæsarea, Emessa, and Hieropolis, had raised an army of twenty thousand horse to succour Antioch; and this army was already on its march towards the city, when it was surprised and cut to pieces by the prince of Tarentum and the count de St. Gilles, who had gone out to meet it. The Turks lost in this battle two thousand men and one thousand horses; and the city of Harem, in which they in vain sought an asylum after their defeat, fell into the hands of the Christians. At the moment the ambassadors from Egypt were about to embark at the port of St. Simeon, the heads and spoils of two hundred Mussulmans were brought to them upon four camels. The conquerors cast two hundred other heads into the city of Antioch, whose garrison was still in expectation of succour; and they stuck a great number upon pikes round the walls. They exhibited thus these horrible trophies, to avenge themselves of the insults the Saracens had, on their ramparts, heaped upon an image of the Virgin which had fallen into their hands.

But the Crusaders were soon to signalize themselves in a much more perilous and murderous battle. A fleet of Genoese and Pisans had entered the port of St. Simeon, and the news of their arrival causing the greatest joy in the army, a great number of soldiers left the camp and hastened towards the port, some to learn news from Europe, and others to buy the provisions of which they stood so much in need. As they were returning loaded with provisions, and for the greater part unarmed, they were unexpectedly attacked and dispersed by a body of four thousand Turks, who laid wait for them on their passage. In vain the prince of Tarentum, the count de St. Gilles, and Bishop Adhemar, flew to their aid with their troops; the Christians could not resist the shock of the infidels, and retreated in disorder.

The account of this defeat soon spread alarm among the Crusaders who had remained before the city. Immediately Godfrey, to whom danger gave supreme authority, ordered the leaders and soldiers to fly to arms. Accompanied by his brother Eustace, the two Roberts, and the count de Vermandois, he crossed the Orontes, and hastened to seek the enemy, still engaged in following up their first advantage. As soon as he came in presence of the Saracens, he commanded the other chiefs to follow his example, and rushed, sword in hand, into the thickest of the enemy's ranks. The latter, accustomed to fight at a distance, and principally to employ the bow and arrow, could not resist the sword and lance of the Crusaders. They took to flight, some towards the mountains, and others towards the city. Accien, who, from the towers of his palace, had

witnessed the victorious attack of the Crusaders, immediately sent a numerous detachment to renew the fight. He accompanied his soldiers as far as the gate of the Bridge, which he caused to be shut after them, telling them it should only be opened to them when they returned victorious.

This new body of Saracens were soon beaten and dispersed; and there remained no hope to them but to endeavour to regain the city. But Godfrey, who had foreseen everything, had posted himself upon an eminence between the fugitives and the gates of Antioch. It was there that the carnage was renewed; the Christians were animated by their victory, and the Saracens by their despair and the cries of the inhabitants of the city, who were assembled on the ramparts. Nothing can paint the frightful tumult of this fresh conflict. The clashing of arms and the cries of the combatants would not permit the soldiers to hear the orders of their leaders. They fought man to man, and without order, whilst clouds of dust covered the field of battle. Chance directed the blows of both the conquerors and the conquered, and the Saracens, heaped as it were together by their terror, impeded their own flight. The confusion was so great that several of the Crusaders were killed by their companions and brothers in arms. A great number of Saracens fell almost without resistance under the swords of the Christians, and more than two thousand, who sought safety in flight, were drowned in the Orontes. "The old men of Antioch," says William of Tyre, "whilst contemplating this bloody catastrophe from the height of their walls, grieved that they had lived so long, whilst the women who witnessed the death of their children, lamented their own fecundity." The carnage continued during the whole day; and it was not till nightfall that Accien allowed the gates to be opened for the reception of the miserable remains of his troops, still hotly pursued by the Crusaders.

The leaders and soldiers of the army had performed prodigies of valour. Bohemond, Tancred, Adhemar, Baldwin du Bourg, and Eustace had appeared everywhere, leading their warriors in the paths of danger. The whole army spoke of the lance-thrusts and marvellous feats of arms of the count de Vermandois and the two Roberts. The duke of Normandy sustained a single combat with a leader of the infidels, who advanced towards him surrounded by his troop. With one blow of his sword he split his head to the shoulder, and, as the Saracen fell dead at his feet, exclaimed, "I devote thy impure soul to the powers of hell." Tancred, says Raoul de Caen, distinguished himself amongst the most intrepid of the knights. In the heat of the *mêlée*, the Christian hero, as modest as he was brave, made his squire swear to preserve silence upon the exploits of which he was a witness. "Godfrey, who, in this memorable day, had displayed the skill of a great captain, signalized his bravery and vast strength by actions which both history and poetry have celebrated. No armour seemed proof against his trenchant blade; lances, helmets, and cuirasses flew in shivers beneath its strokes. A Saracen of surpassing strength and stature offered him single combat in the midst of the *mêlée*, and with his first blow dashed the shield of Godfrey in pieces. Indignant at such audacity, the Christian hero raised himself in his stirrups, and rushing on his antagonist, dealt him so terrible a blow on the shoulder, that he divided his body into two parts. The one, say the historians, fell to the ground, whilst the other remained on the horse, which returned to the city, where this spectacle redoubled the consternation of the besieged. In spite of these astonishing exploits, the Christians sustained a considerable loss. Whilst celebrating the heroic valour of the Crusaders, contemporary history is astonished at the multitude of martyrs which the Saracens sent to heaven, and who, on arriving in the abodes of the elect, with crowns upon their heads, and palm branches in their hands, addressed God in these words: 'Why have you not spared our blood which has flowed for you this day?'"

The infidels passed the night in burying such as had been killed under the walls of the city. They interred them near a mosque built on the outer side of the bridge of the Orontes. After the funeral ceremonies, they returned into Antioch. As, according to the custom of the Mussulmans, these bodies had been buried with their arms, their ornaments, and their vestments, this plunder held out too strong a temptation for the gross multitude that followed the army of the Crusaders. They crossed the Orontes, precipitated themselves in a crowd upon the graves of the Saracens, exhumed the dead bodies, and tore off the arms and habiliments with which they were covered. They quickly returned to exhibit in the camp the silk stuffs, bucklers, lances, javelins, and rich swords found in the coffins; nor did this spectacle at all disgust the knights and barons. On the day following the battle, among the spoils of the vanquished, they contemplated with joy fifteen hundred heads separated from their trunks, which were paraded in triumph through the army, recalling to them their own victory, and the loss they had inflicted on the infidels. All these heads were cast into the Orontes, and, together with the bodies of the Mussulmans drowned in the conflict of the preceding day, carried the news of the victory to the Genoese and Pisans disembarked at the port of St. Simeon. The Crusaders, who, at the commencement of the battle, had fled towards the sea or the mountains, and who had been lamented as dead, returned to the camp, and joined their brethren in the thanks offered to heaven for the triumphs of the Christian army. From this time the chiefs thought of nothing but taking advantage of the terror with which they had inspired the Saracens. Masters of the cemetery of the Mussulmans, the Crusaders destroyed the mosque which had been built outside the walls of the city, and employed the stones of the tombs even in erecting a fortress before the gate of the bridge, by which the besieged made their sorties. Raymond, who had been accused of want of zeal for the holy war, caused the fort to be constructed, and charged himself with the defence of this dangerous post. It was proposed to raise another fortress near the first, and as no other of the leaders presented himself to forward the construction of it, Tancred offered his services to the Crusaders. But, generous and loyal knight as he was, he possessed nothing but his sword and his renown. He asked the necessary money of his companions, and himself undertook the dangers of the enterprise. All were eager to second his courageous devotedness; the labours which he directed were soon finished, and from that period the besieged found themselves completely enclosed within the circle of their walls.

The Crusaders, after having thus finished the blockade of the place, surprised the Syrians who had been accustomed to bring provisions into Antioch, and only gave them liberty and life upon their swearing to supply the Christian army. Having learnt that Accien had sent a great part of the horses of his garrison into a valley at a few leagues from the city, they repaired thither by circuitous routes, and got possession of this rich booty. Two thousand horses, and as many mules, were led in triumph into the camp of the Christians.

As the fleet of the Pisans and Genoese had brought with them a great number of labourers and engineers, they were employed in directing and carrying on the works of the siege. Machines of war were constructed, and the city of Antioch was pressed more vigorously, and threatened on all sides. Whilst despair supplied the place of courage among the Saracens, the zeal and emulation of the Crusaders were redoubled. Many whom misery or fear had driven from the Christian army rejoined their standards, and sought by their exertions to obliterate the remembrance of their desertion. The besiegers allowed themselves no repose, and only seemed to live to fight. The women seconded the valour of the warriors. Some mingled with them in the ranks, whilst others bore them food and ammunition to the battle-field. Children even formed themselves into

troops, exercised themselves in military evolutions, and took up arms against the Saracens. The inhabitants of Antioch opposed their children to those of the Christians, and several times these young combatants came to blows in the presence of the besiegers and the besieged, who animated them with voice and gesture, and joined the combat even to support such of their party as seemed to yield.

There was formed at the same time another military force still more formidable to the Saracens. The mendicants and vagabonds who followed the Christian army were employed in the labours of the siege, and worked under the orders of a captain, who took the title of “Roi truant,” or king of the beggars. They received pay from the general treasury of the Crusaders, and as soon as they were in a condition to purchase arms and clothes, the king renounced them as his subjects, and forced them to enter into one of the troops of the army. This measure, whilst forcing the vagabonds to abandon a life of dangerous idleness, changed them into useful auxiliaries. As they were accused of violating tombs and feeding on human flesh, they inspired great terror among the infidels, and the sight of them alone put to flight the defenders of Antioch, who trembled at the thoughts of falling into their hands.

Antioch was so closely pressed, and the garrison had so little means of defence left, that the Crusaders expected every day to become masters of it. Accien demanded a truce of them, and promised to surrender if he were not soon relieved. The Crusaders, ever full of blind confidence, had the imprudence to accept the proposals of the governor. As soon as they had concluded a truce with the Saracens, the leaders of the army, who scarcely ever agreed, except upon the field of battle, and whom the presence of danger did not always unite, were upon the point of declaring war against one another.

Baldwin, prince of Edessa, had sent magnificent presents to Godfrey, the two Roberts, the count de Vermandois, and the counts of Blois and of Chartres, but in the distribution of his favours had, designedly, omitted Bohemond and his soldiers. Nothing more was necessary to create division. Whilst the rest of the army were celebrating the liberality of Baldwin, the prince of Tarentum and his warriors breathed nothing but complaints and murmurs.

At this time a richly-ornamented tent, which an Armenian prince destined for Godfrey, and which, falling into the hands of Pancracius, was sent to Bohemond, became a fresh subject of trouble and discord. Godfrey haughtily claimed the present which had been intended for him, and Bohemond refused to give it up. On each side they proceeded to injurious terms and threats; they were even ready to have recourse to arms, and the blood of the Christians was about to flow for a miserable quarrel; but at length the prince of Tarentum, abandoned by the greater part of the army, and overcome by the prayers of his friends, gave up the tent to his rival, consoling himself in his vexation, with the hope that war would soon put him in possession of a richer booty.

William of Tyre, who has transmitted to us this account, is astonished to see the wise Godfrey claim such a frivolous object with so much heat, and in his surprise he compares the weakness of the hero to the slumbers of the good Homer. His thought would have been more just if he had compared the discords and quarrels of the leaders of the crusade to those which troubled the camp of the Greeks, and so long retarded the taking of Troy. Whilst these quarrels engaged the attention of the whole Christian army, the inhabitants of Antioch were introducing reinforcements into the city, and preparing for a fresh resistance. When they had received the succours and provisions necessary to defend themselves and prolong the siege, they broke the truce, and again began the war, with all the advantages that a peace too easily granted them had procured.

Antioch, after a siege of seven months, would have escaped from the hands of the Christians, if stratagem, policy, and ambition had not effected for them that which patience and bravery had been unable to achieve. Bohemond, whose sole motive for undertaking the crusade had been a desire to improve his fortunes, was constantly on the watch for an opportunity of realizing his projects. Baldwin's great success had awakened his jealousy, and haunted him even in his sleep. He dared to direct his views to the possession of Antioch, and was so far favoured by circumstances, as to meet with a man who might be able to place this city in his power. This man, whose name was Phirous, was, whatever some historians who give him a noble origin may say, the son of an Armenian, who was by trade a maker of cuirasses. Of a restless and busy character, he was constantly anxious to change and improve his condition. He had abjured the Christian religion from a spirit of inconstancy, and in the hope of advancing his fortune; he was endowed with admirable self-possession, and with audacity proof against any accident; and was at all times ready to perform that for money which could only have been expected from the most ardent fanaticism. Nothing appeared unjust or impossible to him that promised to gratify his ambition or his avarice. Being active, adroit, and insinuating, he had wormed himself into the confidence of Accien, and was admitted into his council. The prince of Antioch had intrusted him with the command of three of the principal towers of the place. He defended them at first with zeal, but without any advantage to his fortune, and he grew weary of a barren fidelity the moment his busy brain suggested that treason might be more profitable. In the intervals of the various conflicts he had had many opportunities of seeing the prince of Tarentum. These two men divined each other's character at the first glance, and it was not long before this sympathy produced mutual confidence. In their first meetings Phirous complained of the outrages he had experienced from the Mussulmans; he deeply regretted having abandoned the religion of Christ, and wept over the persecutions the Christians had suffered in Antioch. No more than this was required to place the prince of Tarentum in possession of the secret thoughts of Phirous. He commended both his remorse and his good feeling, and made him the most magnificent promises. Then the renegado opened his heart to him. They swore an inviolable friendship to each other, and planned an active correspondence. They met several times afterwards, but always with the greatest secrecy. At every interview Bohemond told Phirous that the fate of the Christians was in his hands, and that it only rested with himself to merit their gratitude, and receive from them vast recompenses. On his side, Phirous protested that he was anxious to serve the Christians, whom he considered as his brothers, and, in order to assure the prince of Tarentum of his fidelity, or else to excuse his treason, he said that Jesus Christ had appeared to him, and had advised him to give up Antioch to the Christians. Bohemond required no such protestation. He had no difficulty in believing what he so ardently desired, and as soon as he had agreed with Phirous upon the means of executing the projects they had so long meditated, he called an assembly of the principal leaders of the Christian army. He began by laying before them with much earnestness both the evils with which the Crusaders had hitherto been afflicted, and the still greater evils with which they were threatened. He added, that a powerful army was advancing to the assistance of Antioch; that a retreat could not be effected without disgrace and danger; and that there remained no safety for the Christians but in the capture of the city. It was true, the place was defended by impregnable ramparts; but they should recollect that all victories were not obtained by force of arms or in the field of battle; and that such as were won by address were neither the least important nor the least glorious. They, then, who could not be conquered must be deceived, and the enemy must be overcome by a great but skilful enterprise. Among the inhabitants of Antioch, so diverse in their

manners and religions, so opposed in their interests, there must be some to be found who would be accessible to the bait of gold, or the allurements of brilliant promises. The question of a service so important to the Christian army, was of such magnitude that it was right to promote every kind of undertaking. The possession of Antioch itself did not appear to him to be too high a reward for the zeal of him who should be sufficiently adroit, or sufficiently fortunate, as to throw open the gates of the city to the Crusaders.

Bohemond was careful not to explain himself more clearly, but his purpose was easily divined by the jealous ambition of some of the leaders, who perhaps entertained the same views as himself. Raymond, particularly, warmly refuted the artful insinuations of the prince of Tarentum. "We are all," said he, "brothers and companions, and it would be unjust, after all have run the same risks, that one alone should gather the fruits of our joint labours. For myself," added he, casting a look of anger and contempt upon Bohemond, "I have not traversed so many countries, braved so many perils, lavished so much blood and treasure, or sacrificed so many of my soldiers, to repay with the price of our conquests some gross artifice or shameful stratagem worthy only of women." These vehement words had all the success to be expected among warriors accustomed to prevail by force of arms, and who esteemed no conquest that was not the reward of valour. The greater number of the leaders rejected the proposition of the prince of Tarentum, and added their railleries to those of Raymond. Bohemond, whom history has surnamed the Ulysses of the Latins, did all in his power to restrain himself and conceal his vexation. He went out from the council smiling, persuaded that necessity would soon bring the Crusaders to his opinion.

As soon as he had regained his tent, he sent emissaries through all the quarters of the camp to spread secretly the most alarming intelligence. As he foresaw, consternation seized the Christians. Some of the leaders were sent to ascertain the truth of the reports prevalent in the camp; and soon returned with an account that Kerbogha, sultan of Mossoul, was advancing towards Antioch with an army of two hundred thousand men, collected on the banks of the Euphrates and the Tigris. This army, which had threatened the city of Edessa and ravaged Mesopotamia, was at a distance of only seven days' march. At this recital the fears of the Crusaders were redoubled. Bohemond passed through the ranks, exaggerating the danger, and affecting to show more depression and terror than all the rest; but in his heart he was delighted, and smiled at the idea of soon seeing all his hopes accomplished. The leaders again assembled to deliberate upon the means necessary to be taken in such perilous circumstances. Two opinions divided the council. Some wished that the siege should be raised, and that they should march to meet the Saracens; whilst others were of opinion that the army should be formed into two bodies, one of which should act against Kerbogha, whilst the other should remain to guard the camp. This last opinion appeared likely to prevail, when Bohemond demanded permission to speak. He had not much difficulty in making them sensible of the impracticability of both the plans proposed. If they raised the siege, they would be placed between the garrison of Antioch and a formidable army. If they continued the blockade of the city, and half of the army only went to meet Kerbogha, they were almost certain of a defeat. "The greatest perils", added the prince of Tarentum, "surround us. Time presses; tomorrow, perhaps, it will be too late to act; by tomorrow we may have lost the fruits of all our labours and all our victories; but no, I cannot think so; God, who has led us hitherto by the hand, will not allow that we shall have fought for his cause in vain. He will save the Christian army, he will conduct us to the tomb of his Son. If you will accept the proposal I have made to you, tomorrow the standard of

the cross shall float over the walls of Antioch, and we will march in triumph to Jerusalem.”

When he had finished these words, Bohemond showed the letters of Phirous, who promised to give up the three towers which he commanded. Phirous said that he was ready to perform this promise, but he declared he would have nothing to do with any one but the prince of Tarentum. He required, as the price of his services, that Bohemond should remain master of Antioch. The Italian prince added that he had already given considerable sums to Phirous; that he alone had obtained his confidence, and that a reciprocal confidence was the surest guarantee of the success of so difficult an enterprise. “As for the rest,” continued he, “if a better means of saving the army can be found, I am ready to approve of it, and willingly renounce my share in a conquest upon which the safety of all the Crusaders depends.”

The danger became every day more pressing; it was shameful to fly, imprudent to fight, and dangerous to temporize. Fear silenced all interests and all rivalry. The more opposition the leaders had shown at first to the project of Bohemond, the more eagerly did they now produce cogent reasons for adopting it. A divided conquest became no longer a conquest. To divide or share Antioch might give birth to a crowd of divisions in the army, and lead to its ruin. They only gave that which was really not yet their own; and they gave it to secure the lives of the Christians. It were better that one man should profit by the labours of all, than that all should perish for opposing the good fortunes of that one. Moreover, the taking of Antioch was not the object of the crusade—they had taken up arms to deliver Jerusalem. Every delay was opposed to that which religion looked for from its soldiers, to that which the West expected from its bravest knights. All the leaders, with the exception of the inflexible Raymond, united in according the principality of Antioch to Bohemond, and conjured him to hasten the execution of his project.

Upon leaving the council, the prince of Tarentum sent information of the resolution of the leaders to Phirous, who placed his own son in the prince’s hands as a hostage. The execution of the plan was fixed for the next day. To lull the garrison of Antioch in the greatest security, it was agreed that the Christian army should quit the camp, and direct its march at first towards the route by which the prince of Mossoul was expected to arrive, and that at nightfall it should meet under the walls of Ascalon. On the following day, early in the morning, the troops received orders to prepare for their departure. At some hours before night the Crusaders issued from their camp, and marched away, trumpets sounding and standards flying. After a march of a short distance, they retraced their steps, and returned in silence under the walls of Antioch. At a signal given by the prince of Tarentum, they halted in a valley on the west, and near to the tower of the Three Sisters, in which Phirous commanded. It was there that the leaders revealed to the army the secret of the great expedition which was to open to them the gates of the city.

The projects of Phirous and Bohemond, however, were very near failing. At the moment that the Christian army quitted their camp, and all was prepared for carrying out the plot, a report of treason all at once was spread throughout Antioch. The Christians and newly-converted Mussulmans were suspected; the name of Phirous even was whispered, and he was accused of keeping up an intelligence with the Crusaders. He was obliged to appear before Accien, who interrogated him closely, and fixed his eyes intently upon him in order to penetrate his thoughts; but Phirous dispersed all his suspicions by his firm countenance. He himself proposed the proper measures to be taken against the traitors, and advised his master to change the commanders of the principal towers. This advice was approved of, and Accien determined to follow it on

the morrow. In the mean time orders were given to load with chains and put to death, during the darkness of the night, all the Christians that should be found in the city. The renegade was then sent back to his post, loaded with praises for his carefulness and fidelity. At the approach of night everything appeared tranquil in Antioch, and Phirous, escaped from such threatening danger, awaited the Crusaders in the tower which he had agreed to surrender to them.

As his brother commanded a tower near his own, Phirous went to find him, and sought to engage him in the plot. "Brother," said he to him, "you know that the Crusaders have quitted their camp, and that they are gone to meet the army of Kerboghâ. When I think of the miseries they have endured, and on the death which threatens them, I cannot help feeling a sort of pity for them. You are not ignorant, likewise, that this night all the Christian inhabitants of Antioch, after having undergone so many outrages, are going to be massacred by the orders of Accien. I cannot help pitying them; I cannot forget that we were born in the same religion, and that we were formerly brothers." These words did not produce the effect he expected. "I am surprised," replied his brother, "that you should pity men who ought to be objects of horror to us. Before the Christians appeared under the walls of Antioch, we were loaded with benefits. Since they have besieged the city, we have passed our lives in dangers and alarms. May all the evils they have brought upon us recoil upon them! As to the Christians who live amongst us, do you not know that the greater part of them are traitors, and that they think of nothing but delivering us up to the sword of our enemies?" On finishing these words, he cast a threatening look upon Phirous. The renegade saw that he was suspected. He could not acknowledge a brother in the man who refused to be his accomplice, and as his only answer, plunged his dagger into his heart.

At length the decisive moment arrived. The night was dark, and a rising storm increased the depth of the obscurity. The wind, which rattled among the roofs of the buildings, and the peals of thunder, prevented the sentinels from hearing any noise around the ramparts. The heavens seemed inflamed towards the west, and the sight of a comet which then appeared in the horizon, seemed to announce to the superstitious minds of the Crusaders the destined moment for the ruin and destruction of the infidels.

They awaited the signal with impatience. The garrison of Antioch was plunged in sleep; Phirous alone watched, and meditated his conspiracy. A Lombard named Payen, sent by Bohemond, mounted the tower by a ladder of leather. Phirous received him, telling him all was ready; and as an evidence of his fidelity, pointed to the dead body of his brother, whom he had just slain. Whilst they were conversing, an officer of the garrison came to visit the posts. He presented himself, with a lantern in his hand, before the tower Phirous commanded. The latter, without appearing the least disturbed, made the emissary of Bohemond conceal himself, and went forward to meet the officer. After receiving praise for his vigilance, he hastened to send Payen back with instructions for the prince of Tarentum. The Lombard, on his return to the army, related what he had seen, and, on the part of Phirous, conjured Bohemond not to lose another moment.

But all at once fear took possession of the soldiers; at the moment of execution all saw the whole extent of the danger, and not one of them put himself forward to mount the rampart. In vain Godfrey and the prince of Tarentum employed by turns promises and threats; both leaders and soldiers remained motionless. Bohemond himself ascended by a ladder of ropes, in the hope that he should be seconded by the most brave; but nobody felt it his duty to follow in his footsteps. He reached the tower alone, where Phirous reproached him warmly for his delay. Bohemond hastily descended to his soldiers, and repeated to them that all was ready to receive them. His discourse, and still

more, his example, at length reanimated their courage, and sixty of them commenced the escalade. They ascended by the ladder of leather, led on by one Foulcher de Chartres, whom the historian of Tancred compares to an eagle conducting her young ones, and flying at their head. Among these sixty brave men was the count of Flanders, together with several of the principal chiefs. Very soon sixty more Crusaders quickly pressed upon the heels of the first, and these again were followed by such numbers and with such precipitation, that the parapet to which the ladder was fixed tottered, and at length fell with a loud crash into the ditch. Such as were nearly attaining the summit of the tower fell upon the lances and swords of their companions who were following them. Disorder and confusion prevailed among the assailants, nevertheless the leaders of the plot viewed everything with a tranquil eye. Phirous embraced his new companions over the bloody corpse of his brother; he even yielded to their swords another brother who happened to be with him, and then surrendered to the Crusaders the three towers intrusted to his command. Seven other towers soon fell into their hands, and Phirous loudly summoned the whole Christian army to his aid. He fixed a new ladder to the rampart, by which the most impatient ascended, and he pointed out to others a gate which they might easily burst open, and by it crowds rushed into the city.

Godfrey, Raymond, and the duke of Normandy were soon in the streets of Antioch at the head of their battalions. All the trumpets were sounded, and from the four hills the city resounded with the terrible cry of "It is the will of God! It is the will of God!" At the first report of the tumult, the Christians dwelling in Antioch all believed that their last hour was come, and that the Mussulmans were about to sacrifice them. The latter, half asleep, poured out of their houses to ascertain the cause of the noise they heard, and died without knowing who were the traitors, or by whose hands they were slain. Some, when aware of the danger, fled towards the mountain upon which the citadel was built, whilst others rushed out at the gates of the city. All who could not fly fell beneath the swords of the conquerors.

In the midst of this bloody victory, Bohemond did not neglect taking formal possession of Antioch, and at dawn his red standard was seen floating over one of the highest towers of the city. At the sight of this the Crusaders who were left in charge of the camp broke into loud acclamations of joy, and hastened to take a part in this fresh conquest of the Christians. The slaughter of the Mussulmans was continued with unabated fury. The greater part of the Christians of Antioch, who, during the siege, had suffered much from the tyranny of the infidels, joined their liberators, several exhibiting the fetters by which they had been loaded by the Turks, and thus further provoking the vindictive spirit of the victorious army. The public places were covered with dead bodies, and blood flowed in torrents in the streets. The soldiers penetrated into the houses; religious emblems pointed out such as were Christians, sacred hymns indicated their brethren; but everything that was not marked with a cross became the object of vengeance, and all who pronounced not the name of Christ were massacred without mercy.

In a single night more than six thousand of the inhabitants of Antioch perished. Many of those who had fled into the neighbouring fields were pursued and brought back into the city, where they found either slavery or death. In the first moments of the confusion, Accien, seeing that he was betrayed, and no longer daring to trust any of his officers, resolved to fly towards Mesopotamia, and go to meet the army of Kerboghâ. Escaping through one of the gates, he proceeded without an escort over mountains and through forests, till he fell in with some Armenian woodcutters. These men at once recognised the prince of Antioch, and as he bore upon his countenance marks of depression and grief, they judged that the city must be taken. One of them, drawing near

to him, snatched his sword from him, and plunged it into his body. His head was carried to the new masters of Antioch, and Phirous had an opportunity of contemplating without fear the features of him who, the day before, might have sentenced him to death. After having received great riches as the reward of his treachery, this renegade embraced the Christianity he had abandoned, and followed the Crusaders to Jerusalem. Two years afterwards, his ambition not being satisfied, he returned to the religion of Mahomet, and died abhorred by both Mussulmans and Christians, whose cause he had by turns embraced and betrayed.

When the Christians were tired of slaughter, they prepared to attack the citadel; but as it was built upon a mountain, inaccessible on most sides, all their efforts were useless. They contented themselves with surrounding it with soldiers and machines of war, in order to confine the garrison, and then spread themselves throughout the city, giving way to all the intoxication which their victory inspired. The pillage of Antioch had yielded them immense riches; and although they had found but a small stock of provisions, they abandoned themselves to the most extravagant excesses of intemperance and debauchery.

These events passed in the early days of June, 1098; the siege of Antioch had been begun in the month of October of the preceding year. After this victory, three days passed quickly away in the midst of rejoicings, but the fourth was a day of fear and mourning.

A formidable army of Saracens was drawing near to Antioch. From the earliest period of the siege, Accien, and the sultan of Nice, whom the Christians had despoiled of his dominions, had applied to all the Mussulman powers to procure assistance against the warriors of the West. The supreme head of the Seljoucides, the sultan of Persia, had promised to aid them; and at his voice all Corassan, says Matthew of Edessa, Media, Babylon, a part of Asia Minor, and all the East, from Damascus and the sea-coast to Jerusalem and Arabia, had arisen at once to attack the Christians. Kerboghâ, sultan of Mossoul, commanded this army of the Mussulmans. This warrior had fought for a length of time, at one period for the sultan of Persia 'Barkiarok), at others for the various princes of the family of Malek-Scha, who contended for the empire. Often defeated, and twice a prisoner, he had grown old amidst the tumults of civil war. As full of contempt for the Christians as of confidence in himself, a true model of the fierce Circassian celebrated by Tasso, he considered himself the liberator of Asia, and traversed Mesopotamia with all the pomp and splendour of a conqueror. The sultans of Nice, Aleppo, and Damascus, with the governor of Jerusalem and twenty-eight emirs from Persia, Palestine, and Syria, marched under his command. The Mussulman soldiers were animated by a thirst for vengeance, and swore by their prophet to exterminate all the Christians. On the third day after the taking of Antioch, the army of Kerboghâ pitched its tents on the banks of the Orontes.

The Christians were made aware of its arrival by a detachment of three hundred horsemen, who came to reconnoitre the place, and advanced even under the walls. Inquietude and alarm succeeded immediately to festivity and rejoicing. They found that they had not stores to sustain a siege; and several of their leaders were sent with their troops towards the port of St. Simeon, and into the neighbouring country, to collect all the provisions they could find; but the territory of Antioch had been so completely ravaged during many months, that they could not procure anything like enough for the maintenance of a numerous army. The return of all who had been sent in quest of provisions completed the terror of the Christians. At the very moment of their arrival the infidels attacked the advanced posts of the Crusaders; and, even in these early contests, the Christian army had to lament the loss of several of its bravest warriors. Bohemond

was wounded in a sortie; in vain Tancred and Godfrey performed prodigies of valour; the Mussulmans forced the Christians to shut themselves up in a place of which the latter had but just made themselves masters, and in which they were soon closely besieged in their turn.

Placed between the garrison of the citadel and a besieging army, the Crusaders found themselves in a most critical position. To prevent their being relieved by any supplies by sea, two thousand Mussulmans were sent by Kerboghâ to take possession of the port of St. Simeon, and of all vessels which brought provisions to the Christian army. Famine was not long in making its appearance, and soon exercised cruel ravages among the besieged.

From the earliest period of the siege the Crusaders could scarcely procure the common necessaries of life at their weight in gold. A loaf of moderate size sold at a bezant, an egg was worth six Lucquese deniers, whilst a pound of silver was given for the head of an ox, a horse, or an ass. Godfrey bought for fifteen silver marks a half-starved camel, and gave three marks for a goat, which at other times would have been rejected by the poorest soldiers of his army. Surrounded by the vast riches conquered from the Saracens, the Crusaders were thus condemned to all the horrors and miseries of famine. After having killed most of their horses, they were compelled to make war upon unclean animals. The soldiers and the poor who followed the army supported themselves on roots and leaves; some went so far as to devour the leather of their bucklers and shoes, whilst the most wretched exhumed the bodies of the Saracens, and, to support their miserable existence, disputed with death for his prey. In this frightful distress, disconsolate mothers could no longer nourish their babes, and died with famine and despair. Princes and knights, whose pride and haughtiness had been the most conspicuous, were brought to the necessity of asking alms. The count of Flanders went begging to the houses and in the streets of Antioch for the commonest and coarsest orts, and often obtained none. More than one leader sold his arms and all his appointments for food to support him a single day. As long as the duke of Lorraine had any provisions he shared them with his companions; but at length he made the sacrifice of his last war-horse, and found himself, as were all the other Crusaders, reduced to the most cruel necessities.

Many of the Crusaders endeavoured to fly from a city which presented to them nothing but the image and the prospect of death; some fled by sea, through a thousand dangers, whilst others cast themselves amongst the Mussulmans, where they purchased a little bread by the abandonment of Christ and his religion. The soldiers necessarily lost courage when they saw that count de Melun, who so often defied death in the field, a second time fly from famine and misery. His desertion was preceded by that of the count de Blois, who bore the standard of the Crusaders, and presided at their councils. He had quitted the army two days before the taking of Antioch, and when he learned the arrival of Kerboghâ, he, with his troops, immediately marched towards Constantinople.

Deserters made their escape during the darkness of night. Sometimes they precipitated themselves into the ditches of the city, at the risk of their lives; sometimes they descended from the ramparts by means of a cord. Every day the Christians found themselves abandoned by an increasing number of their companions; and these desertions added to their despair. Heaven was invoked against the dastards; God was implored that they might, in another life, share the fate of the traitor Judas. The ignominious epithet of rope-dancers (*'sauteurs de corde*) was attached to their names, and devoted them to the contempt of their companions. William of Tyre refuses to name the crowd of knights who then deserted the cause of Jesus Christ, because he considers them as blotted out from the book of life for ever. The wishes of the Christians against

those who fled were but too completely fulfilled; the greater part perished from want, and others were killed by the Saracens. Stephen, count of Chartres, more fortunate than his companions, succeeded in reaching the camp of Alexius, who was advancing with an army towards Antioch. To excuse his desertion, he did not fail to paint, in the darkest colours, all the misfortunes and dangers of the Christians, and to make it appear by his accounts that God had abandoned the cause of the Crusaders. The despair of several Latin pilgrims who followed the army of the Greeks was so violent, that it urged them to horrible blasphemies. They, groaning, asked why the true God had permitted the destruction of his people? why he had allowed them, who were going to deliver the tomb of his Son, to fall into the hands of his enemies? Nothing was heard among the Latin Crusaders but such strange speeches, and Guy, the brother of Bohemond, exceeded all the rest in his despair. In the excess of his grief, he blasphemed more than any, and could not understand the mysteries of Providence, which betrayed the cause of the Christians. "O God," cried he, "what is become of thy power? If thou art still an all-powerful God, what is become of thy justice? Are we not thy children, are we not thy soldiers? Who is the father of a family, who is the king who thus suffers his own to perish when he has the power to save them? If you abandon those who fight for you, who will dare, henceforward, to range themselves under your sacred banner?" In their blind grief, all the Crusaders repeated these impious words. Such was the frenzy of despair in which sorrow had plunged them, that, according to the report of contemporary historians, all ceremonies of religion were suspended, and no priest or layman during many days pronounced the name of Jesus Christ.

The emperor Alexius, who had advanced as far as Philomelium, was so terrified by all he heard, that he did not dare to continue his march towards Antioch. He thought, says Anna Comnena, it was rash to attempt to succour a city whose fortifications had been ruined by a long siege, and whose only defenders were soldiers reduced to the lowest state of misery. Alexius further reflected, says the same historian, upon the indiscretion and the inconstancy of the Franks, upon their manner of making war without art or rules, and upon the imprudence with which, after having conquered their enemies, they allowed themselves to be surprised by the very same people whom they had conquered. He likewise thought of the difficulty he should have in making his arrival known to the Crusaders, and of the still greater difficulty of making their leaders agree with him upon the best means to save them. All these motives appeared reasonable; but it is easy to believe that Alexius was not sorry to see a war going on which destroyed at the same time both Turks and Latins. However it may be, the resolution which he took of returning to Constantinople threw all the Christians of Phrygia and Bithynia into the greatest alarm. The report then current was 'and if we may believe Anna Comnena, it was from the insinuations of Alexius) that the Mussulmans were approaching with numerous armies. They were constantly believed to be coming, and the soldiers of the emperor themselves laid waste all the country round Philomelium, which, they said, the Saracens were about to invade. Women, children, all the Christian families followed the army of Alexius, as it returned to Constantinople. They bade an eternal adieu to their native country, and deplored the loss of their property of all kinds. Nothing was heard in the army but lamentations and groans; but they who evinced the greatest grief were the Latins, whose wishes were all centred in Syria, and who lost all hope of assisting their brethren besieged in the city of Antioch.

When the news of this retreat reached Antioch, it greatly augmented the depression of the Crusaders. Not a hope remained to them; famine carried off every day a great number of soldiers; their weakened arms could scarcely lift the lance or the sword; they had neither strength to defend their own lives nor to bury their dead. In the

midst of such frightful misery, not a tear was seen, not a sob was heard; the silence was as complete in Antioch as if the city had been buried in the most profound night, as if not one living person was left in it. The Crusaders had not even the courage of despair left. The last feeling of nature, the love of life, was becoming daily extinct in their hearts; they feared to meet each other in the public places, and concealed themselves in the interior of the houses, which they looked upon as their tombs.

The towers and the ramparts remained almost without defence. Bohemond, who had taken the command of the place, sought in vain by his speeches to raise the courage of the Crusaders; in vain the trumpets and the sergeants-at-arms called them to the combat. Whilst the Mussulmans shut up in the citadel, and those who besieged the city, every day renewed their attacks, the Christian warriors remained immovable in their dwellings. In order to drive them from their retreats, Bohemond was obliged to give several quarters of the city up to the flames. Raoul de Caen deplores, in pompous verses, the conflagration and the ruin of churches and palaces, built with the cedars of Mount Lebanon, and in which shone the marble of Mount Atlas, the crystal of Tyre, the brass of Cyprus, the lead of Amathontis, and the iron of England. The barons who could no longer enforce the obedience of their soldiers, had not strength to offer them an example. Then they bitterly remembered their families, their castles, their wealth, all which they had quitted for this unfortunate war; they could not comprehend the reverses of the Christian army, and little was wanting, says William of Tyre, to make them accuse God of ingratitude, for having refused so many sacrifices made to the glory of his name.

Matthew of Edessa relates that the Christian leaders offered to give up the city to Kerboghâ, upon the single condition that he would allow them and their soldiers to return to their own countries, taking with them their baggage. As the Saracen general rejected their proposal, several of them, actuated by despair, formed the project of abandoning the army, and flying by night towards the coast, but were prevented by the exhortations of Godfrey and Bishop Adhemar, who pointed out to them the disgrace which such a step would bring upon them in the eyes of both Europe and Asia.

The famine had continued its ravages for more than two weeks, and the Mussulmans pressed on the siege with the greater ardour, from the conviction that they should soon be masters of the city. Fanaticism and superstition, which had precipitated the Crusaders into the abyss in which they were now plunged, alone had the power to reanimate their courage, and extricate them from such fearful perils. Prophecies, revelations, and miracles became every day the more frequent subjects of report in the Christian army. St. Ambrose had appeared to a venerable priest, and had told him that the Christians, after overcoming all their enemies, would enter Jerusalem as conquerors, and that God would there reward their exploits and their labours. A Lombard ecclesiastic had passed the night in one of the churches of Antioch, and had there seen Jesus Christ, accompanied by the Virgin and the prince of the apostles. The Son of God, irritated by the conduct of the Crusaders, rejected their prayers, and abandoned them to the fate they had too richly merited; but the Virgin fell at the knees of her son, and by her tears and lamentations appeased the anger of the Saviour. "Arise," then said the Son of God to the priest, "go and inform my people of the return of my commiseration; hasten and announce to the Christians, that if they come back to me, the hour of their deliverance is at hand."

They whom God had thus made the depositaries of his secrets and his will, offered, in attestation of the truth of their visions, to precipitate themselves from a lofty tower, to pass through flames, or to submit their heads to the executioner; but these proofs were not necessary to persuade the Crusaders, always ready to believe in

prodigies, and who had become more credulous than ever in the moment of danger and in the excess of their misfortunes. The imagination of both leaders and soldiers was easily led away by the promises which were made to them in the name of Heaven. The hopes of a more prosperous future began to re-animate their courage. Tancred, as a good and loyal knight, swore, that as long as he had sixty companions left, he would never abandon the project of delivering Jerusalem. Godfrey, Hugh, Raymond, and the two Roberts took the same oath. The whole army, after the example of their leaders, promised to fight and to suffer until the day appointed for the deliverance of the holy places.

In the midst of this reviving enthusiasm, two deserters came before the Christian army, and related that, when endeavouring to escape from Antioch, they had been stopped, the one by his brother, who had been killed in fight, the other by Jesus Christ himself. The Saviour of mankind had promised to deliver Antioch. The warrior who had fallen under the sword of the Saracens had sworn to issue from the grave with all his companions, equally dead as himself, to fight with the Christians. In order to crown all these heavenly promises, a priest of the diocese of Marseilles, named Peter Barthélemi, came before the council of the leaders, to reveal an apparition of St. Andrew, which had been repeated three times during his sleep. The holy apostle had said to him: "Go to the church of my brother Peter at Antioch. Near the principal altar you will find, by digging up the earth, the iron head of the lance which pierced the side of our Redeemer. Within three days this instrument of eternal salvation shall be manifested to his disciples. This mystical iron, borne at the head of the army, shall effect the deliverance of the Christians, and shall pierce the hearts of the infidels." Adhemar, Raymond, and the other leaders believed, or feigned to believe in this apparition, an account of which soon spread throughout the army. The soldiers said among themselves that nothing was impossible to the God of the Christians; they further believed that Jesus Christ was interested in their welfare, and that God ought to perform miracles to save his disciples and defenders. During three days the Christian army prepared itself by fasting and prayer for the discovery of the holy lance.

On the morning of the third day, twelve Crusaders chosen from amongst the most respected of the clergy and the knights, repaired to the church of Antioch with a great number of workmen provided with the necessary instruments. They began by digging up the earth under the principal altar. The greatest silence prevailed in the church; the spectators expecting every instant to see the glitter of the miraculous lance. The whole army, assembled round the doors, which they had had the precaution to shut, awaited with impatience the results of the search. The diggers worked during several hours, and had gone to the depth of twelve feet without any appearance of the lance. They continued their operations till evening without discovering anything. The impatience of the Christians still increased. In the middle of the night another attempt was made. Whilst the twelve witnesses were at prayers round the sides of the hole, Barthélemi precipitated himself into it, and in a short time re-appeared, holding the sacred iron in his hands. A cry of joy arose among the spectators, which was repeated by the soldiers who waited at the doors, and which soon resounded through all quarters of the city. The iron on which all the hopes of the Christians were centred, was exhibited in triumph to the Crusaders, to whom it appeared a celestial weapon with which God himself would disperse his enemies. Every mind became excited, and doubts were no longer entertained of the protection of Heaven. Enthusiasm gave new life to the army, and restored strength and vigour to the Crusaders. All the horrors of famine, and even the numbers of their enemies were forgotten. The most pusillanimous thirsted for the blood of the Saracens, and all demanded with loud cries to be led forth to battle.

The leaders of the Christian army who had prepared the enthusiasm of the soldiers, now employed themselves in taking advantage of it. They sent deputies to the general of the Saracens, to offer him either a single combat or a general battle. Peter the Hermit, who had evinced more exaltation than any other person, was chosen for this embassy. Although received with contempt in the camp of the infidels, he delivered himself no less haughtily or boldly. "The princes assembled in Antioch," said Peter, addressing the Saracen leaders, "have sent me to demand justice of you. These provinces, stained with the blood of martyrs, have belonged to Christian nations, and as all Christian people are brothers, we are come into Asia to avenge the injuries of those who have been persecuted, and to defend the heritage of Christ and his disciples. Heaven has allowed the cities of Syria to fall for a time into the power of infidels, in order to chastise the offences of his people; but learn that the vengeance of the Most High is appeased; learn that the tears and penitence of the Christians have turned aside the sword of divine justice, and that the God of armies has arisen to fight on our side. Nevertheless we still consent to speak of peace. I conjure you, in the name of the all-powerful God, to abandon the territory of Antioch and return to your own country. The Christians promise you, by my voice, not to molest you in your retreat. We will even put up prayers for you that the true God may touch your hearts, and permit you to see the truth of our faith. If Heaven deigns to listen to us, how delightful it will be to us to give you the name of brethren, and to conclude with you a lasting peace! But if you are not willing to accept either the blessings of peace or the benefits of the Christian religion, let the fate of battle at length decide the justice of our cause. As the Christians will not be taken by surprise, and as they are not accustomed to steal victories, they offer you the choice of combat." When finishing his discourse, Peter fixed his eyes upon the leader of the Saracens, and said, "Choose from amongst the bravest of thy army, and let them do battle with an equal number of the Crusaders; fight thyself with one of our Christian princes; or give the signal for a general battle. Whatever may be thy choice, thou shalt soon learn what thy enemies are, and thou shalt know what the great God is whom we serve!"

Kerboghâ, who knew the situation of the Christians, and who was not aware of the kind of succour they had received in their distress, was much surprised at such language. He remained for some time mute with astonishment and rage, but at length said, "Return to them who sent you, and tell them it is the part of the conquered to receive conditions, and not to dictate them. Miserable vagabonds, extenuated men, phantoms may terrify women; but the warriors of Asia are not intimidated by vain words. The Christians shall soon learn that the land we tread upon belongs to us. Nevertheless I am willing to entertain some pity for them, and if they will acknowledge Mahomet, I may forget that this city, a prey to famine, is already in my power; I may leave it in their hands, and give them arms, clothes, bread, women, in short, all that they have not; for the Koran bids us pardon all who submit to its laws. Bid thy companions hasten, and on this very day take advantage of my clemency; to-morrow they shall only leave Antioch by the sword. They will then see if their crucified God, who could not save himself from the cross, can save them from the fate which is prepared for them."

This speech was loudly applauded by the Saracens, whose fanaticism it rekindled. Peter wished to reply, but the sultan of Mossoul, placing his hand upon his sword, commanded that these miserable mendicants, who united blindness with insolence, should be driven away. The Christian deputies retired in haste, and were in danger of losing their lives several times whilst passing through the army of the infidels. Peter rendered an account of his mission to the assembled princes and barons; and all immediately prepared for battle. The heralds-at-arms proceeded through the different

quarters of the city, and battle was promised for the next day to the impatient valour of the Crusaders.

The priests and bishops exhorted the Christians to render themselves worthy of fighting for the cause of Jesus Christ; and the whole army passed the night in prayer and acts of devotion. Injuries were forgiven, alms were bestowed, and all the churches were filled with warriors, who humbled themselves before God, and implored a remission of their sins. The preceding evening some provisions had been found, and this unexpected abundance was considered as a species of miracle. The Crusaders repaired their strength by a frugal meal; and towards the end of the night, that which remained of bread and meal in Antioch served for the sacrifice of the mass. A hundred thousand warriors approached the tribunal of penitence, and received, with all the evidences of piety, the God for whom they had taken up arms.

At length day appeared; it was the festival of St. Peter and St. Paul. The gates of Antioch were thrown open, and the whole Christian army marched out in twelve divisions, symbolical of the twelve apostles. Hugh the Great, though weakened by a long illness, appeared in the foremost ranks, and bore the standard of the Church. All the princes, knights, and barons were at the head of their men-at-arms. The only one of all the leaders that did not appear in the ranks was the count de Toulouse; detained in Antioch by the consequences of a wound, he was charged with the duty of watching the garrison of the citadel, whilst his companions went to give battle to the army of the Saracens.

Raymond d'Agiles, one of the historians of the crusade, bore the holy lance, and directed the attention of the soldiers to it. Adhemar marched by the side of Raymond, announcing to the Crusaders the help of the celestial legions which God had promised them. A part of the clergy advanced in procession at the head of the army, singing the martial psalm, "Let the Lord arise, and let his enemies be dispersed." The bishops and priests who had remained in Antioch, surrounded by the women and children, from the top of the ramparts blessed the arms of the Crusaders, praying the Lord to preserve his people and confound the pride of his enemies. The banks of the Orontes and the neighbouring mountains appeared to answer to these invocations, and resounded with the war-cry of the Crusaders, "It is the will of God! It is the will of God!"

Amidst this concert of acclamations and prayers, the Christian army advanced into the plain. To judge only by the state of misery to which they had been reduced, they had rather the appearance of a conquered army than of an army of men marching to victory. A great number of the Crusaders were without clothes. The greater part of the knights and barons marched on foot. Some were mounted on asses and camels, and, what is not an indifferent circumstance on this day, Godfrey de Bouillon had been obliged to borrow a horse of the count de Toulouse. In the ranks were sick and attenuated soldiers, weakened by famine, and marching with difficulty, who were only supported by the hope of conquering or of dying for the cause of Jesus Christ.

The whole country round Antioch was covered with the Mussulman battalions. The Saracens had divided their army into fifteen bodies arranged in échelons. In the midst of all these, the division of Kerbogha, says the Armenian historian, appeared like an inaccessible mountain. The Saracen general, who had no expectation of a battle, at first believed that the Christians were come to implore his clemency. A black flag flying over the citadel of Antioch, which was the signal agreed upon to announce the resolution of the Crusaders, soon informed him that he had not to deal with supplicants. Two thousand men of his army, who guarded the passage of the bridge of Antioch, were cut in pieces by the count de Vermandois. The fugitives carried terror to the tent of their general, who was playing at chess. Aroused from his false security, the sultan of

Mossoui ordered the head of a deserter to be cut off who had announced to him the speedy surrender of the Christians, and then set himself seriously to the task of fighting an enemy whose auxiliaries were fanaticism and despair.

On marching out of Antioch the Christians advanced westwards towards the spot where the mountains draw near to the Orontes. Ranged in order of battle, in a vast space where the mountains formed a semicircle around them and secured them from surprise, they extended across the plain a league from the city. Hugh, the two Roberts, the count de Belesme, and the count of Hainaut placed themselves at the head of the left wing; Godfrey was on the right, supported by Eustace, Baldwin du Bourg, Tancred, Rinaldo de Toul, and Erard de Puyset. Adhemar was in the centre, with Gaston de Béarn, the count de Die, Raimbaut of Orange, William of Montpellier, and Amanjeu d'Albret. Bohemond commanded a body of reserve, ready to act upon all points where the Christians might require assistance. Kerbogha, who saw the disposition of the Crusaders, ordered the sultans of Nice, Damascus, and Aleppo, to make the tour of the mountain and then reascend the Orontes, so as to place themselves between the Christian army and the city. He at the same time drew his army up in line of battle to receive the Christians and repulse their attack. He placed his troops partly on the heights and partly on the plain. His right wing was commanded by the emir of Jerusalem, and his left wing by one of the sons of Accien. For himself he remained upon a high hill, to give his orders and watch the movements of the two armies.

At the moment of the commencement of the battle, Kerbogha was seized with fear, and sent to propose to the Christian princes, that in order to spare the effusion of blood, they should select some of their knights to fight against an equal number of Saracens. This proposal, which had been rejected the day before, could not be adopted by the leaders of an army full of ardour and confident of victory. The Christians entertained no doubt that Heaven had declared itself in their favour, and this persuasion must render them invincible. In their enthusiasm, they looked upon the most natural events as prodigies announcing to them the triumph of their arms. A globe of fire, which on the preceding evening had passed across the horizon and burst over the camp of the Saracens, appeared to them a sign foretelling their victory. As they left Antioch a light rain refreshed the burning air of the climate and the season, and was in their eyes a fresh proof of the favour of Heaven. A strong wind, which assisted the flight of their javelins and impeded that of the arrows of the Turks, was for them as the wind of heavenly anger raised to disperse the infidels. Animated by this persuasion, the Christian army showed the greatest impatience to begin the fight. They marched towards the enemy in perfect order. A profound silence reigned over the plain, on all parts of which shone the arms of the Christians. No sound was heard in their ranks but the voices of the leaders, the hymns of the priests, and the exhortations of Adhemar.

All at once the Saracens commenced the attack by discharging a cloud of arrows and then rushing on the Crusaders, uttering barbarous cries. In spite of their impetuous shock, their right wing was soon repulsed and penetrated by the Christians. Godfrey met with greater resistance in their left wing; he succeeded, however, in breaking it and carrying disorder among their ranks. At the moment that the troops of Kerbogha began to give way, the sultan of Nice, who had made the tour of the mountain and returned along the banks of the Orontes, fell with impetuosity upon the rear of the Christian army, and threatened destruction to the body of reserve commanded by Bohemond. The Crusaders, who fought on foot, could not resist the first charge of the Saracen cavalry. Hugh the Great, warned of the danger of Bohemond, abandoned the pursuit of the fugitives, and hastened to the succour of the body of reserve. Then the battle was renewed with redoubled fury. Kilidj Arslan, who had to avenge the shame of several

defeats as well as the loss of his states, fought like a lion at the head of his troops. A squadron of three thousand Saracen horse, clothed in steel and armed with clubs, carried disorder and terror through the ranks of the Christians. The standard of the count de Vermandois was carried away, and retaken, covered with the blood of Crusaders and infidels. Godfrey and Tancred, who flew to the assistance of Hugh and Bohemond, signalized their strength and valour by the death of a great many Mussulmans. The sultan of Nice, whom no reverse could overcome, firmly withstood the shock of the Christians. In the heat of the combat, he ordered lighted flax to be thrown amongst the low bushes and dried grass which covered the plain. Immediately a blaze arose which enveloped the Christians in masses of flame and smoke. Their ranks were for a moment broken; they could no longer either see or hear their leaders. The sultan of Nice was about to gather the fruits of his stratagem, and victory was on the point of escaping from the hands of the Crusaders.

At this moment, say the historians, a squadron was seen to descend from the summit of the mountains, preceded by three horsemen clothed in white and covered with shining armour. "Behold!" cried Bishop Adhemar, "the heavenly succour which was promised to you. Heaven declares for the Christians; the holy martyrs George, Demetrius, and Theodore come to fight for you." Immediately all eyes were turned towards the celestial legion. A new ardour inspired the Christians, who were persuaded that God himself was coming to their aid, and the war-cry "It is the will of God!" was heard as at the beginning of the battle. The women and children who had remained in Antioch, and were collected on the walls, animated the courage of the Crusaders by their cries and acclamations, whilst the priests continued to raise their hands towards heaven, and returned thanks to God by songs of praise and thanksgiving for the succour he had sent to the Christians. Of the Crusaders themselves each man became a hero, and nothing could stand before their impetuous charge. In a moment the ranks of the Saracens were everywhere broken, and they only fought in confusion and disorder. They endeavoured to rally on the other side of a torrent and upon an elevated point whence their trumpets and clarions resounded; but the count de Vermandois attacked them in this last post and completely routed them. They had now no safety but in flight, and the banks of the Orontes, the woods, the plains, the mountains were covered with the fugitives, who abandoned both their arms and their baggage.

Kerboghâ, who had been so certain of victory as to have announced the defeat of the Christians to the caliph of Bagdad and the sultan of Persia, fled towards the Euphrates, escorted by a small body of his most faithful soldiers. Several of the emirs had taken to flight before the end of the battle. Tancred and some others, mounted on the horses of the conquered enemy, pursued till nightfall the sultans of Aleppo and Damascus, the emir of Jerusalem, and the scattered wreck of the Saracen army. The conquerors set fire to the intrenchments behind which the enemy's infantry had sought refuge, and a vast number of Mussulmans perished in the flames.

According to the account of several contemporary historians, the infidels left a hundred thousand dead on the field of battle. Four thousand Crusaders lost their lives on this glorious day, and were placed among the ranks of the martyrs.

The Christians found abundances beneath the tents of their enemies; fifteen thousand camels and a great number of horses fell into their hands. As they passed the night in the camp of the Saracens, they had leisure to admire the luxury of the Orientals, and they examined with the greatest surprise the tent of the king of Mossoul, resplendent with gold and precious stones, which, divided into long streets flanked by high towers, resembled a fortified city. (This tent was able to contain more than two thousand persons. Bohemond sent it into Italy, where it was preserved for a length of

time.) They employed several days in carrying the spoils into Antioch. The booty was immense, and every Crusader, according to the remark of Albert d'Aix, found himself much richer than he was when he quitted Europe.

The sight of the Saracen camp after the battle proved plainly that they had displayed much more splendour and magnificence than true courage. The veteran warriors, the companions of Malek-Scha, had almost all perished in the civil wars which had for so many years desolated the empire of the Seljoucides. The army that came to the succour of Antioch was composed of raw troops, levied in haste, and reckoned under its standards several rival nations, always ready to take up arms against each other. It is the duty of the historian to admit that the twenty-eight emirs who accompanied Kerboghâ were almost all at variance with one another, and scarcely acknowledged the authority of a chief. On the contrary, the greatest union prevailed on this day among the Christians. The different bodies of their army fought upon one single point, and afforded each other mutual support, whereas Kerboghâ had divided his forces. In this battle, but more particularly in the circumstances which preceded it, the sultan of Mossoul showed more presumption than skill; by the slowness of his march he lost the opportunity of assisting Accien or of surprising the Crusaders. Afterwards, too certain of victory, he never dreamt of what despair and fanaticism are able to effect. These two powerful principles greatly increased the natural bravery of the Franks. The horrible distress to which they had been reduced only tended to make them invincible, and in that we shall find the miracle of the day.

When the danger was past, the holy lance which had given so much confidence to the Crusaders during the battle, no longer excited their veneration, and lost all its marvellous influence. As it remained in the hands of the count of Thoulouse and his Provençals, to whom it brought a great number of offerings, the other nations were not willing to leave them the sole advantage of a miracle which augmented their consideration and their wealth; and, as we shall soon see, it was not long before doubts were raised upon the authenticity of the lance which had effected such wonders, and the spirit of rivalry did that which reason might have done in a more enlightened age.

The victory of Antioch appeared to the Saracens to be so extraordinary an event that many of them abandoned the religion of their prophet. Those who defended the citadel were so struck with terror and surprise, that they surrendered to Raymond the very day of the battle. Three hundred of them embraced the faith of the holy Gospel, and many went among the cities of Syria declaring that the God of the Christians must be the true God.

After this memorable day the Turks made scarcely any effort to impede the march of the Christians. This last triumph of the Franks appeared to them like a decision of heaven that men ought not to contend against. Most of the emirs of Syria who had shared the spoils of the sultan of Persia, considered the invasion of the Christians as a passing calamity, without thinking of the consequences it might leave behind, and only sought to take advantage of it to assure their own domination and independence. The dynasty of the Seljoucides was every day losing its strength and its splendour. The vast empire of Togrul, Alp-Arslan, and Malek-Scha was crumbling away on all sides amidst civil and foreign wars. This empire, created towards the middle of the eleventh century, whose sudden increase had alarmed Constantinople and carried terror even among the nations of the West, was soon doomed to see other states elevate themselves upon its ruins; for, according to the remark of an historian, it might be said that God was pleased to show how insignificant the earth is in his eyes, by thus causing to pass from hand to hand, like a child's toy, a power so monstrous as to threaten the universe.

The first care of the Crusaders after their victory was to put, if we may say so, Jesus Christ in possession of the countries they had just conquered, by re-establishing his worship in Antioch. The capital of Syria had all at once a new religion, and was inhabited by a new people. A considerable part of the spoils of the Saracens was employed in repairing and ornamenting the churches which had been converted into mosques. The Greeks and the Latins mingled their vows and their hymns, and prayed together to the God of the Christians to conduct them to Jerusalem. The leaders of the army then joined in addressing a letter to the princes and nations of the West, in which they made a relation of their labours and their exploits. That they might not trouble the joy that the news of their victories must create, they took care to conceal the losses they had sustained; but they must have made them apparent by calling new warriors to their aid. They solicited by prayers, and even by threats, the immediate departure of all who had assumed the cross, and yet still remained in the West.

The Crusaders sent at the same time an embassy to Constantinople, composed of Hugh, count of Vermandois, and Baldwin, count of Hainault. The object of this embassy was to remind the emperor Alexius of the promise he had made to accompany the Christians with an army to Jerusalem. The count of Hainault perished, with all his train, in Asia Minor. The count of Vermandois, who took a different route, arrived safely at Constantinople; but could obtain nothing from Alexius. Hereupon, whether he was ashamed of having failed in his mission, or whether he feared to rejoin an army in which he could not maintain the splendour of his rank, he determined to return to Europe, where his desertion caused him to be compared to the raven of the ark.

Some days after the battle of Antioch, the greater part of the pilgrims entreated the leaders to conduct them towards the Holy City, the principal object of their expedition. The council of the princes and barons being assembled, the opinions were at first divided. Some of the leaders thought that they ought to take advantage of the terror which the victory of Antioch had created in the Saracens. "Both the East and the West," said they, "have their eyes upon us; Christ calls us to the deliverance of his tomb; the Christians who still groan in the chains of the infidels implore the assistance of our arms; we have seen the emir of Jerusalem, and the soldiers who ought to defend the approach to the Holy Sepulchre, fly before us; all the routes are open to us; let us hasten then to comply with the impatience of the Crusaders, an impatience which was always so fatal to our enemies; let us depart from an abode whose pleasures have several times corrupted the soldiers of Christ; let us not wait till discord shall disturb our peace and rob us of the fruits of our labours."

This advice seemed to be dictated by wisdom and prudence, but the majority of the leaders were full of blind security; they could not resolve still to dread enemies they had so often conquered, and the hopes of extending their conquests in Syria made them forget Jerusalem. Specious reasons were not wanting wherewith to combat the opinions they had heard. The Christian army was deficient in horses; it was exhausted by fatigue, by long miseries, and even by its own victories. As it was now the height of summer, though the Crusaders might have no enemies, they had to dread during a long march the want of water, and the heat of both the season and the climate. It was well known that new warriors from the West were expected in Asia, and prudence commanded them to wait for them. By the beginning of winter everything would be prepared for the conquest of Jerusalem, and the united Crusaders would then march without obstacles or dangers towards Palestine. This opinion obtained a majority of the suffrages.

The Crusaders had soon cause to repent of their determination. An epidemic disease made fearful ravages in their army. Nothing was to be seen in Antioch, says an ancient chronicle, but buryings and funerals, and death there reigned, neither more nor

less, than in some great battle or defeat. Most of the women and the poor who followed the army were the first victims to this calamity. A great number of Crusaders who came from Germany and other parts of Europe met with death immediately on their arrival at Antioch. Within one month, more than fifty thousand pilgrims perished by this epidemic. The Christians had to regret among their leaders Henry d'Asques, Renaud d'Amerbach, and several other knights renowned for their exploits. In the midst of the general mourning, the bishop of Puy, who comforted the Crusaders in their misery, himself gave way under his fatigue and died, like the leader of the Hebrews, without having seen the promised land. His remains were buried in the church of St. Peter of Antioch, in the very spot where the miraculous lance had been discovered. All the pilgrims, whose spiritual father he had been, honoured his funeral with their presence and their tears. The leaders, who sincerely regretted him, wrote to the pope to inform him of the death of his apostolic legate. They at the same time solicited Urban to come and place himself at their head, to sanctify the standards of the crusade, and to promote union and peace in the army of Jesus Christ.

But neither the respect they entertained for the memory of Adhemar, nor the spectacle of the scourge which was devouring the Christian army, could close their hearts against ambition and discord. The count of Toulouse, who still maintained his claims to the possession of Antioch, refused to deliver up to Bohemond the citadel of which he had become master on the day the Christians had defeated the army of Kerbogha. These two haughty rivals were several times on the point of coming to blows, Raymond accusing the new prince of Antioch of having usurped that which belonged to his companions, whilst Bohemond threatened to bathe his sword, red with the blood of infidels, in blood which he said he had too long spared. One day that the princes and leaders were assembled in the basilica of the church of St. Peter, engaged in regulating the affairs of the crusade, their deliberations were disturbed by the most violent quarrels. Notwithstanding the sanctity of the place, Raymond, in the midst of the council, gave way to his passion and resentment. Even at the foot of the altar of Christ, Bohemond hesitated not to make false promises in order to draw the other chiefs to his party, and repeated several times an oath which he never meant to keep, that of following them to Jerusalem.

Every day trouble and disorder increased in the Christian army, some only thinking of aggrandising the states which victory had given them, whilst others wandered about Syria in search of cities over which they might unfurl their standards. Bands were seen dispersed in all parts where there was a chance of a rich booty, fighting among themselves for their conquests when they were victorious, and a prey to all sorts of horrors and miseries when they met with unforeseen resistance. The jealousy which prevailed among the chiefs extended to the soldiers; the latter quarrelling for the booty gained from the enemy, in the same manner that the princes and barons contended for the possession of cities and provinces. Those whom fortune had not favoured complained of their companions, until some lucky chance allowed them in their turn to take advantage of all the rights of victory. On all sides the Crusaders accused each other reciprocally of having enriched themselves by injustice and violence, although everybody envied the most guilty.

And yet, amidst their conflicts or their misfortunes, the Christians continued to show the most heroic bravery and resignation; they endured hunger, thirst, and fatigue without a complaint, and neither deserts, rivers, precipices, the heat of the climate, nor any other obstacle, could stop them in their incursions. In every kind of peril they sought all opportunities of proving their strength and skill, or of signaling their valour. Sometimes in the forests or mountains they encountered savage animals. A French

knight, named Guicher, rendered himself celebrated in the army by overcoming a lion. Another knight, Geoffrey de la Tour, gained great renown by an action which doubtless will appear incredible. He one day saw in a forest a lion which a serpent held within its monstrous folds, and which made the air resound with his roaring. Geoffrey flew to the assistance of the animal, which appeared to implore his pity, and with one blow of his sword killed the serpent, which was intent upon its prey. If we may believe an old chronicle, the lion thus delivered attached himself to his liberator as to a master; he accompanied him during the war, and when, after the taking of Jerusalem, the Crusaders embarked to return into Europe, he was drowned in the sea whilst following the vessel in which Geoffrey was.

Several Crusaders, whilst waiting for the signal of departure for Jerusalem, went to visit their brethren who had established themselves in the conquered cities. Many of them repaired to Baldwin, and joined with him in contending against the Saracens of Mesopotamia. A knight, named Foulque, who went with several of his companions to seek adventures on the banks of the Euphrates, was surprised and massacred by the Turks. His wife, whom he had taken with him, was brought before the emir of Hazart or Hezas. Being of rare beauty, one of the principal officers of the emir fell in love with her, and asked her of his master in marriage, who yielded her to him, and permitted him to espouse her. This officer, deeply in love with a Christian woman, avoided all occasions of fighting against the Crusaders, and yet, zealous in the service of his master the emir, made incursions into the territories of the sultan of Aleppo. Redowan, wishing to avenge himself, marched with an army of forty thousand men to attack the city of Hezas. Then the officer who had married the widow of Foulque advised the emir to implore the assistance of the Christians.

The emir proposed an alliance to Godfrey de Bouillon. Godfrey at first hesitated, but the Mussulman returned to the charge, and to disperse all the suspicions of the Christian princes, sent them his son Mahomet as an hostage. The treaty was then signed, and two pigeons, says a Latin historian, charged with a letter, brought the news to the emir, at the same time announcing to him the early arrival of the Christians. The army of the sultan of Aleppo was beaten in several encounters by Godfrey, and forced to abandon the territory of Hezas, that it had begun to pillage. A short time after this expedition the son of the emir died at Antioch of the epidemic so fatal to the pilgrims of the West. Godfrey, according to the custom of the Mussulmans, had the body of the young prince enveloped in rich purple stuff, and sent it to his father. The deputies who accompanied this funeral convoy were ordered to express to the emir the regrets of Godfrey, and to tell him that their leader had been as much afflicted by the death of the young prince Mahomet, as he could have been by that of his brother Baldwin. The emir of Hezas wept for the death of his son, and never ceased to be the faithful ally of the Christians.

The leaders of the crusades still thought no more about setting forward on their march to Jerusalem, and the autumn advanced without their being engaged in any expedition of importance. In the midst of the idleness of the camps, a celestial phenomenon offered itself to the eyes of the Crusaders, and made a lively impression upon the minds of the multitude. The soldiers who guarded the ramparts of Antioch saw during the night a luminous mass, which appeared to be fixed in an elevated point of the heavens. It seemed as if all the stars, according to the expression of Albert d'Aix, were united in a space scarcely more extensive than a garden of three acres. "These stars," says the same historian, "shed the most brilliant light, and shone like coals in a furnace." They appeared for a long time as if suspended over the city of Antioch; but the circle which seemed to contain them being broken, they dispersed in the air. At the

sight of this prodigy, the guards and sentinels uttered loud cries, and ran to awaken the citizens of Antioch. All the pilgrims issued from their houses, and found in this phenomenon a manifest sign of the will of Heaven. Some believed they saw in the united stars an image of the Saracens, who were assembled at Jerusalem, and who would be dispersed at the approach of the Christians; others, equally full of hope, saw in them the Christian warriors uniting their victorious forces, and then spreading themselves over the earth to conquer the cities ravished from the empire of Christ; but many of the pilgrims did not abandon themselves to these consolatory illusions. In a city where the people had much to suffer, and had dwelt during many months amidst death and its funeral rites, the future naturally presented itself under the most sad and disheartening colours. All who suffered, and had lost the hope of ever seeing Jerusalem, saw nothing in the phenomenon presented to their eyes but an alarming symbol of the multitude of pilgrims, which was every day diminishing, and which promised soon to be entirely dispersed, like the luminous clouds which they had seen in the heavens. "Things, however," says Albert d'Aix, "turned out much better than was expected; for, a short time afterwards, the princes, on their return to Antioch, took the field, and brought under their dominion several cities of Upper Syria."

The most important of their expeditions was the siege and capture of Maarah, situated between Hamath and Aleppo. Raymond was the first to sit himself down before this city, where he was soon joined by the duke of Normandy and the count of Flanders and their troops. The Christians met with the most obstinate resistance from the besieged during several days. The infidels poured arrows and stones upon them in clouds, together with floods of an inflammable matter, which several historians pretend to have been the Greek fire. William of Tyre says that they hurled from the summits of the towers upon the assailants quick lime and hives filled with bees. Want of provisions soon began to be felt, and the Crusaders at length experienced such distress, that many among them subsisted upon the dead bodies of their enemies. History ought, however, to relate with hesitation the extremes to which famine is said to have carried them, and to throw great doubt upon the account of the public sale of human flesh in the camp of the Christians.

The Crusaders endured all their misfortunes with patience, but they could not support the outrages committed by the inhabitants of Maarah upon the religion of Jesus Christ. The infidels raised crosses upon the ramparts, covered them with ordure, and heaped all sorts of insults upon them. This sight so irritated the Christians, that they resolved to redouble their efforts to get possession of the city. They constructed machines which shook the walls, whilst the soldiers mounted to the assault; and they succeeded, after a lengthened resistance, in making themselves masters of the towers and the ramparts. As they were overtaken by night in the midst of their victory, they did not venture to penetrate into the place; and when, with the break of day, they spread themselves through the streets, not a sound was to be heard,—every part of the city was deserted. The army pillaged the uninhabited houses, but soon discovered, to their great surprise, that the whole population of Maarah had taken refuge in subterranean places. A large quantity of straw, set on fire at the mouths of the caverns in which the infidels were concealed, soon forced them to issue from their retreats, and such was the animosity of the conquerors, that the bewildered and trembling multitude implored their pity in vain. All the inhabitants of Maarah were either put to the sword or led into slavery; the city was completely razed to the ground, "which so terrified the neighbouring cities," says an historian, "that of their own free will, and without force, they surrendered to the Crusaders."

This conquest became the subject of fresh discord. Bohemond, who had come to the siege, was desirous of keeping a portion of the city, whilst Raymond pretended to reign over Maarah as its sovereign. The debate grew warm; the camp of the Christians was filled with confusion and factions, and the Crusaders were very near shedding their own blood to ascertain who should be master of a city which they had just entirely deprived of inhabitants, and given up to pillage. "But God, who was the leader of this great enterprise," says le Père Maimbourg, "repaired by the zeal of the weak and the lowly that which the passions of the great and the wise of this world had destroyed." The soldiers at length became indignant at the thoughts of shedding, for miserable quarrels, the blood which they had sworn to dedicate to a sacred cause. Whilst they were most loud in their complaints and murmurs, the report reached them that Jerusalem had fallen into the hands of the Egyptians: they had taken advantage of the defeat of the Turks, and of the unfortunate delay of the Christian army in their invasion of Palestine. This news redoubled the discontent of the Crusaders, and they loudly accused Raymond and their other leaders of having betrayed the cause of God. They announced their intention of choosing fresh leaders, who should have no other ambition but that of accomplishing their vows, and would conduct the Christian army to the Holy Land.

The count of St. Gilles and the prince of Antioch, the latter of whom was, perhaps, no stranger to the general movement, went through the ranks, and addressed the soldiers, the one upon the necessity of obedience, the other upon the glory which awaited them at Jerusalem. The tumult soon became more violent. The clergy menaced Raymond with the anger of Heaven, whilst his soldiers threatened to abandon his standard. The Provençals themselves at length refused to obey the inflexible count of Toulouse, and the army set seriously to work to demolish the ramparts of Maarah, the possession of which was the object of contention.

Whilst this was going on, Tancred had, by either force or address, got possession of the citadel of Antioch, and planted the standard of Bohemond in place of that of the count of St. Gilles. Raymond, thus left alone, and without any hopes of realizing his pretensions, was obliged to yield to the wishes of the army, and appeared to listen to the voice of God. After having set fire to the city of Maarah, he marched out of it by the light of the flames, barefooted, and shedding tears of repentance. Followed by the clergy, who sang the psalms of penitence, he abjured his ambition, and renewed the oath he had so often made, and so often forgotten, of delivering the tomb of Jesus Christ.

BOOK IV

A.D. 1099-1103

More than six months had passed away since the taking of Antioch, and several of the leaders of the crusade still thought nothing of commencing their march to Jerusalem. As soon as Raymond gave the signal for departure, his soldiers, and the knights who accompanied him, broke into loud demonstrations of joy and a revived enthusiasm. The count of Toulouse was followed by Tancred and the duke of Normandy, who were both impatient to accomplish their vow and conquer Palestine. Conducted by these three leaders, a great part of the Christian army traversed the territories of Caesarea in Syria, Hamath, and Edessa. From all parts both Christians and Mussulmans came eagerly to meet them, the former to beg their assistance, the latter to implore their clemency. Many emirs came to conjure Raymond to plant his standard on their cities' walls, to protect them from pillage, and render them safe from the enterprises of the other Crusaders. The pilgrims everywhere on their passage received provisions and rich tributes without the trouble and risk of fighting for them. In the course of their triumphant march, the sweetest fruit of their labours and the terror that their arms inspired was the return of a vast number of Christian prisoners, whose death they had mourned, who were sent to them from the neighbouring cities by the Mussulman chiefs.

They drew near to the sea-coast, and advanced, almost without obstacle, as far as the vicinity of Archas. This city was situated at the foot of Libanus, two leagues from the sea, in a territory covered with olive-trees, and rich with corn. The count of Toulouse, either from a desire to conquer so rich a country, or from being provoked by the insults and threats of the infidels, resolved to besiege Archas. In order to inflame the courage of his soldiers and associate them with him in his project, he promised them as a reward for their labours, the pillage of the city and the deliverance of two hundred Christian prisoners confined in the citadel.

In the mean time Godfrey, Eustace, and Robert, count of Flanders, had not yet set out from Antioch. They did not begin their march before the early days of spring. Bohemond accompanied them as far as Laodicea, and then returned to his capital, after having promised his companions to rejoin them before Jerusalem. (Laodicea still exists under the name of Lakikieh. It has been long famous for its trade in tobacco) At Laodicea the Crusaders liberated the Flemish pirates who had taken the cross at Tarsus, and who, for more than a year, had been detained prisoners by the Greeks, the masters of that city. At the same place the Christian army received a reinforcement of new Crusaders from the ports of Holland and Flanders, and the British Isles. Among these new defenders of the cross was Edgar Atheling, who, after the death of Harold, had disputed the crown of England with William the Conqueror. He came to endeavour to

forget the misfortunes of his country under the banners of the holy war, and at the same time to seek a refuge from the tyranny of the conqueror. The English and the new Crusaders from other countries were received with great joy into the ranks of the Christian army, which, however, pursued its march towards Palestine very slowly.

It grieved the greater part of the leaders to be obliged to traverse such rich provinces without establishing their domination in them. There was not a city in their route upon the walls of which one of them had not a strong secret inclination to plant his standard. These pretensions gave birth to rivalries which weakened the army, and prevented it from making useful conquests. Raymond still obstinately prosecuted the siege of Archas, which opposed to him the firmest resistance. Godfrey went to lay siege to Gibel or Gibelet, a maritime city, situated some leagues from Laodicea. The leaders of the army never consented to unite their efforts against the Saracens, but sold to the emirs, by turns, their inaction and their neutrality.

The only expedition in which success crowned their bravery was the attack of Tortosa (Tortosa is the Antaradus of Ptolemy and the Itinerary of Bordeaux.). Raymond, viscount de Turenne, the viscount de Castellane, the seigneur d'Albret, and some others of the principal leaders of the Gascons and Provençals, with a hundred horse and two hundred foot, presented themselves before this city. The inhabitants closed their gates, manned their ramparts, and forced the Christians to retreat. The leader of this expedition, Raymond de Turenne, who had not a sufficient number of troops to undertake a siege or force a city to surrender, had recourse to a stratagem, which succeeded. At night he caused to be lighted in a neighbouring wood such a number of fires, that the inhabitants of Tortosa were persuaded that the whole Christian army was come to attack them, and before the break of day they all fled to the mountains, taking with them their most valuable effects. On the morrow the Christians approached the city, the ramparts of which they found deserted, and entered it without resistance. After having pillaged the houses, and given up to the flames a city they could not keep, they returned to the camp loaded with booty.

The Mussulmans shut up in Archas still held out against the Christians. Although the army was encamped in a fertile country, they soon began to experience the want of provisions. The poorest of the pilgrims were reduced, as at Antioch, to feed upon roots, and dispute with animals the leaves of the trees and the grass of the fields. The numerous clergy which followed the army sunk into the deepest distress. Such as could fight went to ravage the surrounding country, and lived on pillage; but those whom age, sex, or infirmities would not permit to carry arms, had no hope but in the charity of the Christian soldiers. The army freely assisted them, and gave up to them the tenth part of the booty obtained from the infidels.

A great number of the Crusaders yielded to the fatigues of the siege, and perished with misery and disease, whilst many fell by the hands of the enemy, who defended themselves with obstinate valour. Among those whose loss was most regretted, history has preserved the name of Pons de Balasu; he was highly esteemed in the army for his intelligence, and up to his death had written the history of the crusade, in conjunction with Raymond d'Agiles. The Crusaders also gave their tears to the memory of Anselm de Ribemont, count de Bouchain, whose piety and courage are much praised in the chronicles of the times. Contemporary authors relate his death as attended with such wonderful circumstances as deserve to be preserved, because they afford a strong idea of the spirit which animated the Crusaders.

One day (we follow the relation of Raymond d'Agiles) Anselm saw enter into his tent young Angelram, son of the count de St. Paul, who had been killed at the siege of Maarah. "How is it," said he, "that I see you still living whom I saw dead on the field of

battle?" "Know," replied Angelram, "that they who fight for Jesus Christ do not die." "But whence comes that strange splendour with which I see you surrounded?" Then Angelram pointed out to him in the heavens a palace of crystal and diamonds. "It is thence," he added, "that I derive the beauty which surprises you; that is my abode, and there is a much more beautiful one being prepared for you, which you will soon inhabit. Farewell; we shall meet again tomorrow." At these words, adds the historian, Angelram returned to heaven. Anselm, struck with this apparition, the next morning sent for several ecclesiastics, and received the sacraments; and, although in full health, took leave of his friends, telling them he was about to quit the world in which they had known him. A few hours afterwards, the enemy having made a sortie, Anselm flew, sword in hand, to meet them, and was struck on the forehead by a stone, which, say the historians, sent him to the beautiful palace in heaven that was prepared for him. This marvellous recital, which was credited by the Crusaders, is not the only one of the kind that history has collected. It is useless to remind our readers that extreme misery always rendered the Crusaders more superstitious and credulous. Although the siege of Archas had no religious aim, and even turned the pilgrims aside from the principal object of the holy war, it was not thence less abundant, according to Raymond d'Agiles, in miracles and prodigies of all sorts. The belief of the people was frequently supported by the most enlightened of the leaders, who found it necessary to warm the imaginations of the soldiers to preserve their authority. Every day fresh parties were formed in the Christian army, and the most powerful were always those who circulated a belief in the greatest number of miracles. It was during the siege of Archas that doubts arose among the pilgrims about the discovery of the lance which had had such an effect upon the courage of the Crusaders at the battle of Antioch, and the camp of the besiegers became all at once divided into two great factions, strongly opposed to each other. Arnold de Rohés, according to William of Tyre, a man of dissolute manners, but well versed in history and letters, was the first who dared openly to deny the truth of the prodigy. This ecclesiastic, who was chaplain to the duke of Normandy, drew into his party all the Normans and the Crusaders from the north of France; whilst those of the south ranged themselves on the side of Barthélemi, who was attached to the count de St. Gilles. The priest of Marseilles, a simple man, who himself believed that which he wished others to believe, had a new revelation, and related in the camp that he had seen Jesus Christ attached to the cross, cursing the incredulous, and devoting to the death and punishment of Judas the impious sceptics who dared to search into the mysterious ways of God. This apparition, and the menaces of Christ, highly excited the imaginations of the Provençals, who had no less faith, according to Raymond d'Agiles, in the tales of Barthélemi, than in the evidence of the saints and apostles. But Arnold was astonished that God should only reveal himself to a simple priest, whilst so many virtuous prelates were in the army; and, without denying the intervention of the divine power, he was not willing to admit any other prodigies than those performed by the valour and heroism of the Christian soldiers.

As the produce of the offerings made to the depositaries of the holy lance were distributed to the poor, the latter, who were in vast numbers in the army, were not sparing in murmurs against the chaplain of the duke of Normandy, and they attributed to his incredulity, and that of his partisans, all the evils that the Crusaders had suffered during the siege of Archas. Arnold and his party, which increased every day, on the contrary attributed the misfortunes of the Christians to their divisions, and to the turbulent spirit of a set of visionaries. Amongst these debates the Crusaders of the northern provinces reproached those of the south with want of bravery in fight, with being less anxious for glory than pillage, and with passing their time in ornamenting

their horses and mules. The latter, on their side, did not cease to reproach the partisans of Arnold with their want of faith, and their sacrilegious railleries, and, without ceasing, opposed new visions to the reasonings of the incredulous. One had seen St. Mark the evangelist, another the holy Virgin, and both had attested the veracity of the priest of Marseilles. Bishop Adhemar had appeared to a third, informing him that he had been kept several days in hell for having entertained some doubts of the truth of the holy lance.

These recitals only served still more to inflame the minds of the army, and violence often came to the support of trickery and credulity. At length Barthélemi, seduced by the importance of the part he was made to play, and perhaps, also, by the miraculous tales of his partisans, which might strengthen his own illusions, resolved to terminate all debates by submitting to the ordeal by fire. This resolution restored calm to the Christian army, and all the pilgrims were convoked to be witnesses of the judgment of God. On the day fixed (Good Friday), a funeral pile, made of branches of olive, was erected in the middle of a vast plain. Most of the Crusaders were assembled, and everything was prepared for the terrible ordeal. The flames had already mounted to a height of twenty cubits, when Barthélemi was seen advancing, accompanied by the priests, who walked in silence, barefooted, and clothed in their sacerdotal habits. Covered by a simple tunic, the priest of Marseilles bore the holy lance, surrounded with floating streamers. When he arrived within a few paces of the pile, one of the principal of the clergy pronounced in a loud voice the following words: "If this man has seen Jesus Christ face to face, and if the apostle Andrew did reveal the divine lance to him, may he pass safe and sound through the flames; but if, on the contrary, he is guilty of falsehood, may he be burnt, together with the lance which he bears in his hands." At these words all the spectators bowed, and answered as with one voice, "Be the will of God accomplished." Barthélemi threw himself on his knees, took Heaven to witness the truth of all that he had said, and, after recommending himself to the prayers of the bishops and priests, rushed through the funeral pile at a part where an opening of two feet wide had been made for his passage.

The numerous spectators lost sight of him for a moment, and many pilgrims, says Raymond d'Agiles, were beginning to lament him, when they saw him appear on the side opposite to that by which he had entered. He was immediately surrounded and pressed upon by an innumerable crowd, who cried out "miracle," and were eager to touch his vestments. But Barthélemi was covered with mortal wounds. He was carried in a dying state to the tent of the count of Toulouse, where he expired a few days after, still protesting his innocence and veracity. He was buried beneath the spot where the funeral pile had been erected. Raymond of St. Gilles and the Provençals persisted in regarding him as an apostle and a martyr. The greater number of the pilgrims allowed themselves to be satisfied with the judgment of God, and the miraculous lance from that time ceased to work miracles. In vain the Crusaders from the southern provinces endeavoured to substitute for it the ring and cross of Adhemar; they attracted neither the devotion nor the offerings of the pilgrims.

Whilst the Crusaders were detained before the fortress of Archas, they received an embassy from Alexius. The Greek emperor wished to impose upon the Latins, by promising to follow them into Palestine with an army, if they would allow him time to make the necessary preparations. Alexius in his letters complained of the non-performance of the treaties by which he was to be made master of the cities of Syria and Asia Minor that had fallen into the hands of the Christians; but he complained without bitterness, and showed so much circumspection in his reproaches as proved that he likewise had some wrongs to repair. This embassy was but ill received in the Christian

army. The leaders accused the Greeks of the death of the count of Hainault, and reproached the emperor with his shameful flight during the siege of Antioch. They despised his complaints, and gave no faith to his so often broken promises.

The Latins hated Alexius ever since the siege of Nice. Hatred guided them on this occasion better than the most clear-sighted policy could have done; for in the end, if we are to believe their historians, they learned that the emperor of Constantinople maintained a secret understanding with the caliph of Egypt, and that his design was to retard the march and the progress of the Christian army.

The caliph of Cairo, who was governed by the same policy as Alexius, kept up relations with the Crusaders which circumstances rendered more or less sincere, and which were subordinate to the fear which their arms inspired. Although he negotiated at the same time with the Christians and the Turks, he hated the former because they were the enemies of the prophet, and the latter because they had deprived him of Syria. His object was but to profit by the war, so as to regain his possessions and extend the limits of his empire. For several months he had been master of Jerusalem, and as he trembled for his new conquest, he sent ambassadors to the Christian army. This embassy arrived in the camp a short time after the departure of the deputies of Alexius.

It was accompanied by the deputies whom the Christians had sent into Egypt during the siege of Antioch. On their arrival at Cairo they had at first been well received by the caliph; but as soon as he learned that the Christian army was in a desperate situation, they were thrown into dungeons, and only owed their liberation to the triumphant march of the Christian army, which filled the East with the fame of its victories. Their unexpected return gave the greatest delight to their brothers and companions. They listened with emotion to the account of their captivity, and loud cries of indignation arose throughout the army against the caliph of Cairo.

The Egyptian ambassadors did all in their power to justify their master and appease the anger of the Christians. They had brought with them magnificent presents, destined by the caliph for the principal leaders of the army. They were to present to Godfrey of Bouillon forty thousand pieces of gold, thirty mantles, and several vases of gold and silver; to Bohemond they were to offer sixty thousand pieces of gold, fifty purple mantles, several precious vases, rich carpets, and an Arabian horse whose harness was covered with plates of gold. Each leader was to receive a present proportioned to his military reputation, and to the idea that was entertained of his importance in the Christian army. When the ambassadors had distributed the presents of the caliph according to his instructions, they demanded permission to speak in the council of the leaders. They announced that their master had delivered Jerusalem from the domination of the Turks, and that he anxiously desired to maintain peace with the Christians. After having declared the benevolent and friendly dispositions of the caliph, and after having repeated that it was his intention to protect pilgrimages and the exercise of the Christian religion, they finished by declaring that the gates of Jerusalem should only be opened to unarmed Christians. Upon hearing this proposition, which they had already rejected amidst the miseries of the siege of Antioch, the leaders of the Christian army could not restrain their indignation. As their only answer, they came to the resolution to hasten their march towards the Holy Land, and threatened the ambassadors of Egypt to carry their arms even to the banks of the Nile.

The Crusaders were drawing together their troops, which had so long been dispersed, to march together towards Jerusalem, when they were attacked by the emir of Tripoli. A prompt and bloody defeat was the reward of the temerity of the Mussulman prince. After having lost a great number of his soldiers, he was obliged to purchase peace and the safety of his capital by the payment of a considerable tribute to the

Crusaders. He furnished them with provisions in abundance, sent back three hundred Christian prisoners to the camp, and, to leave no pretext for future hostilities, he engaged to surrender the places he possessed when their standards should float over the walls of Jerusalem.

The Crusaders, satisfied with this promise extracted from fear, had no more enemies to combat, and now only thought of that one conquest which was to assure them all others. Raymond alone did not partake of the new ardour of the Christian army; he was fixed in his determination to remain before Archas, and only gave up the siege when his soldiers had a second time threatened to abandon his colours.

The Crusaders commenced their march towards Palestine at the end of the month of May. The inhabitants of Phoenicia had finished their harvest. The Christians found provisions everywhere, and admired on their passage the rich productions of Asia, which they already looked upon as the reward of their labours. On their left rose the mountains of Libanus, so often celebrated by the prophets; between the mountains and the sea, the fields they traversed were covered with olive-trees, which grew to the height of elms and oaks; in the plains and on the hills were oranges, pomegranates, and many other sorts of trees unknown in the West. Among these new productions one plant, the juice of which was sweeter than honey, above all attracted the attention of the pilgrims: this plant was the sugar-cane. It was cultivated in several of the provinces of Syria, and particularly in the territory of Tripoli, where they had found means of extracting from it the substance which the inhabitants called *zucra*. According to Albert d'Aix, this plant had afforded great assistance to the Christians when assailed by famine at the sieges of Maarah and Archas. This plant, now become of such importance in commerce, had been till this time unknown in the West. The pilgrims made it known in Europe, and towards the end of the crusades it was transported into Italy and Sicily, whilst the Saracens introduced it into the kingdom of Grenada, whence the Spaniards afterwards conveyed it to Madeira and the American colonies.

When the pilgrims were all united to continue their march to Palestine, they must doubtless have been struck with terror as they contemplated the losses they had experienced. More than two hundred thousand Crusaders had been cut off by battles, famine, misery, and disease. A great number of them, unable to support the fatigues of the holy pilgrimage, and losing all hope of seeing Palestine, had returned to the West. Many had taken up their abode in Antioch, Edessa, and other cities from which they had driven the inhabitants, and which they were obliged to defend against the infidels. With all these deductions, the army which was to achieve the conquest of the Holy Land scarcely numbered fifty thousand fighting men under the banners.

The leaders, however, did not hesitate to pursue their enterprise. They who did remain in the ranks had borne every trial; they did not drag in their train a useless, embarrassing multitude; and it was much more easy to supply them with provisions and establish order and discipline amongst them. Strengthened in some sort by their losses, they were perhaps more formidable than they were at the siege of Nice. The remembrance of their exploits increased their confidence and courage, and the terror which their arms inspired might well make the Saracens believe that their army was still innumerable.

Most of the princes whom the war had ruined were in the pay of the count of Toulouse. This species of degradation was doubtless painful to their pride; but as they approached the holy city it might be said that they lost some of their indomitable arrogance, and that they forgot both their pretensions and their quarrels. The most perfect union now prevailed among the Crusaders. In their impatience to see Jerusalem, neither mountains, defiles, rivers, nor any other impediments at all damped their ardour;

the soldiers would not even consent to take repose, and often, contrary to the wishes of their leaders, marched during the night.

The Christian army followed the coasts of the sea, where they might be provisioned by the Pisan, Genoese, and Flemish fleets. A crowd of Christians and pious solitaries who inhabited the neighbouring mountains, hastened to meet their brethren of the West, brought them fresh provisions, and guided them on their way. After a painful march over rocks and along the declivities of precipices, they descended into the plain of Berytus, and traversed the territory of Sidon and Tyre.

Whilst they remained three days on the banks of the river Eleuctera, they were assailed by serpents called *tarenta*, whose bite produced death, attended by violent pain and unquenchable thirst. The sight of these reptiles, which they attempted to frighten away by striking stones one against another, or by the clashing of their bucklers, filled the pilgrims with fear and surprise; but that which must have much more astonished them was the strange remedy for their bite which the inhabitants pointed out to them, and which without doubt must have seemed to them far more a subject of scandal than a means of cure.

The Christians, having still continued to march along the coast, arrived before the walls of Accon, the ancient Ptolemaïs, at the present day St. Jean d'Acre. The emir who commanded in this city for the caliph of Egypt sent them provisions, and promised to surrender as soon as they should become masters of Jerusalem. The Crusaders, who had no idea of attacking Ptolemaïs, received with joy the submission and promises of the Egyptian emir; but chance soon made them aware that he had no other intention but that of getting them out of his territories, and raising up enemies against them in the countries they were about to pass through. The Christian army, after having quitted the country of Ptolemaïs, had advanced between the sea and Mount Carmel, and were encamped near the port of Caesarea, when a dove, which had escaped from the talons of a bird of prey, fell lifeless among the soldiers. The bishop of Apt, who chanced to pick up this bird, found under its wing a letter written by the emir of Ptolemaïs to the emir of Caesarea. "The cursed race of the Christians," wrote the emir, "have just passed through my territories, and will soon cross yours; let the chiefs of all the Mussulman cities be warned of their march, and let them take measures to crush our enemies." This letter was read in the council of the princes, and before all the army. The Crusaders, according to the account of Raymond d'Agiles, an eye-witness, broke out into loud expressions of surprise and joy, no longer doubting that God protected their enterprise, since he sent the birds of heaven to reveal to them the secrets of the infidels. Filled with new enthusiasm, they continued their route, drawing away from the sea, and leaving Antipatride and Jaffa on their right. They saluted in the east the heights of Ephraim, and took possession of Lydda (the ancient Diospolis), celebrated by the martyrdom of St. George, and of Ramla, famous for the birth and tomb of Samuel.

When arrived at this last-named city, the Christians had only a march of sixteen miles to be before Jerusalem. The leaders held a council, in which some of them proposed to go and attack the infidels in Egypt, instead of undertaking the siege of the holy city. "When," said they, "we shall have conquered the sultan of Egypt, the cities of Alexandria and Cairo, with Palestine and most of the kingdoms of the East, will fall under our power. If we go straight to Jerusalem, we shall want both water and provisions, and we shall be obliged to raise the siege, without having the power to undertake anything else." Such of the leaders as did not agree with this opinion, answered, "That the Christian army amounted to no more than fifty thousand combatants, and that it would be madness to begin a march to distant, and, to them, unknown regions, and where they could look for no assistance. On all sides they must

expect dangers and obstacles; nowhere should they be free from the dread of want of provisions; but the route to Jerusalem was much more easy than that to Alexandria or Cairo. The Crusaders could pursue no wiser plan than to continue their march, and prosecute the enterprise they had begun, leaving it to Providence to provide for their wants, and protect them from thirst and famine.”

This latter opinion was adopted, and the army received the signal for departure. The cities which lay in the route of the Crusaders were all abandoned by the infidels. The greater part of the pilgrims endeavoured to get in advance of each other, that they might be the first to obtain possession of the places and castles that were thus left without inhabitants. The Crusaders, says Raymond d'Agiles, had agreed among themselves, that when one of the leaders had planted his standard upon a city, or had placed any mark whatever on the door of a house, he should become the legitimate possessor of it. This imprudent agreement had given birth to ambition and covetousness in the soldiers as well as the barons. Many, in the hope of obtaining rich possessions, abandoned their colours, wandered about the country, and spread themselves even as far as the banks of the Jordan. In the mean time, those to whom, according to the expression of the historians, nothing was more dear than the commandments of God, advanced, barefooted, under the standard of the cross, lamenting the error of their brethren. When they arrived at Emmaus, a considerable city in the times of the Maccabees, and which was then no more than a large village, known under the name of Nicopolis, some Christians of Bethlehem came to implore their assistance. Touched with their prayers, Tancred set out in the middle of the night with a detachment of three hundred men, and planted the flag of the Crusaders upon the walls of the city, at the same hour in which Christ was born and was announced to the shepherds of Judea.

During this same night a phenomenon appeared in the heaven, which powerfully affected the imagination of the pilgrims. An eclipse of the moon produced all at once the most profound darkness, and when she at length re-appeared she was covered with a blood-red veil. Many of the Crusaders were seized with terror at this spectacle; but those who were acquainted with the march and movements of the stars, says Albert d'Aix, reassured their companions by telling them that the sight of such a phenomenon announced the triumph of the Christians and the destruction of the infidels.

By the break of day, on the 10th of June, 1099, the Crusaders ascended the heights of Emmaus. All at once the holy city presented itself to their eyes. The first who perceived it exclaimed together, “Jerusalem! Jerusalem!” The rear ranks rushed forward to behold the city that was the object of all their wishes, and the words, “It is the will of God! It is the will of God!” were shouted by the whole army, and resounded over Mount Sion and the Mount of Olives, which offered themselves to the eager gaze of the Crusaders. The horsemen dismounted from their horses, and marched barefooted. Some cast themselves upon their knees at beholding the holy places, whilst others kissed with respect the earth honoured by the presence of the Saviour. In their transports they passed by turns from joy to sadness, and from sadness to joy. At one moment they felicitated themselves with touching the last term of their labours; and then wept over their sins, over the death of Christ, and over his profaned tomb; but all renewed the oath they had so often made to deliver the holy city from the sacrilegious yoke of the Mussulmans.

History furnishes very few positive notions of the foundation and origin of Jerusalem. The common opinion is that Melchisedec, who is called king of Salem in Scripture, made his residence there. It was afterwards the capital of the Jebusees, which procured it the name of the city of Jebus. It is probable that from the name of Jebus and

that of Salem, which signifies vision, or abode of peace, was formed the name of Jerusalem, which it bore under the kings of Judah.

From the highest antiquity Jerusalem yielded in magnificence to none of the cities of Asia. Jeremiah names it admirable city, on account of its beauty; and David calls it the most glorious and most illustrious city of the East. From the nature of its entirely religious legislation, it always showed an invincible attachment for its laws; but it was often a prey to the fanaticism of its enemies as well as that of its own citizens. Its founders, says Tacitus, having foreseen that the opposition of their manners to those of other nations would be a source of war, had given their attention to its fortifications, and in the early times of the Roman empire it was one of the strongest places in Asia. After having undergone a great many revolutions, it was at length completely destroyed by Titus, and in accordance with the denunciations of the prophets, presented no more than a horrible confusion of stones. The emperor Adrian afterwards destroyed even its ruins, and caused another city to be built, giving it the name of Aelia, so that there should remain nothing of the ancient Jerusalem. The Christians, but more particularly the Jews, were banished from it. Paganism there exalted its idols, and Jupiter and Venus had altars upon the tomb of Jesus Christ. In the midst of so many profanations and vicissitudes, the people of the East and the West scarcely preserved the memory of the city of David, when Constantine restored it its name, recalled the faithful, and made it a Christian city. Conquered afterwards by the Persians, and retaken by the Greeks, it had fallen a bloody prey into the hands of the Mussulmans, who disputed the possession of it, and subjected it by turns to the double scourge of persecution and war.

At the time of the crusades, Jerusalem formed, as it does at present, a square, rather longer than wide, of about a league in circumference. It extends over four hills; on the east the Moriah, upon which the mosque of Omar was built in the place of the temple of Solomon; on the south and west the Acra, which occupied the whole width of the city; on the north the Bezetha, or the new city; and on the north-west the Golgotha, or Calvary, which the Greeks considered to be the centre of the world, and upon which was built the church of the Resurrection. In the state in which Jerusalem then was it had lost much of its strength and extent. Mount Sion no longer arose within its enclosure and dominated over its walls between the south and west. The three valleys which surrounded the ramparts had been in many places filled up by Adrian, and the access to the place was much less difficult, particularly on the northern side. Nevertheless, as Jerusalem under the Saracens had had to sustain several sieges, and as it was at all times exposed to fresh attacks, its fortifications had not been neglected. The Egyptians, who had had possession of it for several months, took advantage of the tardiness of the Christian army to put it in a state of defence.

Whilst the Crusaders were advancing slowly towards the city, the lieutenant of the caliph, Iftikhar-Eddaulah, ravaged the neighbouring plains, burnt the villages, filled up or poisoned the cisterns, and surrounded himself with a desert in which the Christians must find themselves a prey to all kinds of misery. He caused provisions for a long siege to be transported into the place; he called upon all Mussulmans to come to the defence of Jerusalem, and employed a great number of workmen, day and night, to construct machines of war, to raise the walls, and repair the towers. The garrison of the city amounted to forty thousand men, and twenty thousand of the inhabitants took up arms.

At the approach of the Christians, some detachments of infidels had come out from Jerusalem to observe the march and proceedings of the enemy, but were repulsed by Baldwin du Bourg and Tancred. The latter had hastened from Bethlehem, of which he had taken possession. After having pursued the fugitives up to the gates of the holy

city, he left his companions and repaired alone to the Mount of Olives, from whence he contemplated at leisure the city promised to the arms and devotion of the pilgrims. He was disturbed in his pious contemplations by five Mussulmans who came from the city, and finding him alone attacked him. Tancred made no effort to avoid the combat; three of the Saracens fell beneath his arm, whilst the other two took to flight. Without either hastening or retarding his speed, Tancred rejoined the army, which, in its enthusiasm, was advancing without order, and descended the heights of Emmaus, singing these words from Isaiah, "Jerusalem, lift up thine eyes, and behold the liberator who comes to break thy chains."

On the day after their arrival the Crusaders employed themselves in regularly laying siege to the place. The duke of Normandy, the count of Flanders, and Tancred encamped towards the north, from the gate of Herod to the gate of Cedar or of St. Stephen. Near to the Flemings, the Normans, and the Italians, were placed the English, commanded by Edgar Atheling, and the Bretons, conducted by their duke, Alain Fergent, the sire de Chateau-Giron, and the viscount de Dinan. Godfrey, Eustace, and Baldwin du Bourg established their quarters between the west and the north, around the enclosure of Calvary, from the gate of Damascus to the gate of Jaffa. The count of Thoulouse placed his camp to the right of Godfrey between the south and the west; he had near to him Raimbaud of Orange, William of Montpellier, and Gaston of Béarn. His troops at first extended to the declivity of Sion, and a few days afterwards he pitched his tents upon the very summit of the mountain, at the place where Christ celebrated Easter. By these dispositions the Crusaders left free the sides of the city which were defended on the south by the valley of Gihon or Siloë, and towards the east by the valley of Jehoshaphat.

Every step that the pilgrims took around Jerusalem brought to their minds some remembrance dear to their religion. In this territory, so revered by the Christians, there was not a valley, not a rock which had not a name in sacred history. All that they saw awakened or warmed their enthusiasm. They could not withdraw their eyes from the holy city, or cease to lament over the state of debasement into which it had fallen. This city, once so superb, looked as if buried in its own ruins, and they then might, to employ the expression of Josephus, have asked in Jerusalem itself where was Jerusalem? With its square houses without windows, surmounted by flat terraces, it appeared to the Crusaders like an enormous mass of stones heaped up between rocks. They could only perceive here and there in its bosom a few cypresses and some clumps of aloes and terebinthi, among which arose steeples in the quarter of the Christians, and mosques in that of the infidels. In the valleys and the fields adjacent to the city, which ancient traditions describe as covered with gardens and groves, there struggled into growth a few scattered olives and thorny shrubs. The sight of these sterile plains, and of the mountains burnt up by an ardent sun, offered to the pilgrims nothing but images of mourning, and mingled a melancholy sadness with their religious sentiments. They seemed to hear the voices of the prophets which had announced the servitude and the misfortunes of the city of God, and, in the excess of their devotion, they thought themselves called upon to restore it to its ancient greatness and splendour.

That which still further inflamed the zeal of the Crusaders for the deliverance of the holy city, was the arrival amongst them of a great number of Christians who had come out of Jerusalem, and being deprived of their property and driven from their homes, had sought assistance and an asylum among their brethren from the West. These Christians described the miseries which the Mussulmans had inflicted upon all the worshippers of Christ. The women, children, and old men were detained as hostages, whilst such as were of an age to bear arms were condemned to labours which surpassed

their strength. The head of the principal hospital for pilgrims had, with a great many other Christians, been cast into prison, and the churches had been pillaged to furnish support for the Mussulman soldiers. The patriarch Simeon was gone to the isle of Cyprus to implore the charity of the faithful, and save his flock, which was menaced with destruction if he did not pay the enormous tribute imposed by the oppressors of the holy city. Every day new outrages were heaped upon the Christians of Jerusalem, and several times the infidels had formed the project of giving up to the flames and utterly destroying both the Holy Sepulchre and the church of the Resurrection.

The Christian fugitives, whilst making these melancholy recitals to the pilgrims, exhorted them to hasten their attack upon Jerusalem. In the very first days of the siege, a solitary, who had fixed his retreat on the Mount of Olives, came to join his prayers with those of the Christians driven from Jerusalem, and conjured the Crusaders, in the name of Christ, whose interpreter he declared himself, at once to proceed to a general assault. Although destitute of either ladders or machines of war, the Crusaders yielded to the counsels of the pious hermit, believing that their courage and their swords were sufficient to destroy the ramparts of the Saracens. The leaders, who had seen so many prodigies performed by the valour and enthusiasm of the Christian soldiers, and who had not forgotten the lengthened miseries of the siege of Antioch, yielded without difficulty to the impatience of the army; besides, the sight of Jerusalem had exalted the minds of the Crusaders, and disposed even the least credulous to hope that God himself would second their bravery by miracles.

At the first signal, the Christian army advanced in good order towards the ramparts. Never, say the historians, did the soldiers of the cross evince so much ardour; some, joined in close battalions, covered themselves with their bucklers, which formed an impenetrable vault over their heads, and endeavoured with pikes and hammers to destroy the wall; whilst others, ranged in long files, remained at some distance, and plied their slings and cross-bows in driving the enemy from the ramparts. Oil, boiling pitch, large stones, and enormous beams were cast upon the front ranks of the Christians without putting the least stop to their labours. The outer wall began to fall beneath their strokes, but the inner wall presented an insuperable obstacle, and nothing was left to them but escalade. This bold method was attempted, although only one ladder long enough to reach the top of the walls could be found. The bravest mounted, and fought hand to hand with the Saracens, who were confounded with such rash courage. It is probable that the Crusaders would have entered Jerusalem that very day if they had had the necessary instruments and machines; but so small a number of them could gain the top of the walls, that they could not maintain themselves there. Bravery was useless; Heaven did not perform the miracles which the solitary had promised, and the Saracens at length forced the assailants to retreat.

The Christians returned to their camp deploring their imprudence and credulity. This first reverse taught them that they must not always expect prodigies, and that before they proceeded further they must construct machines of war. But it was very difficult to procure the necessary wood in a country of barren sands and arid rocks. Several detachments were sent to search for materials; and chance discovered to one of them some large beams, which Tancred caused to be transported to the camp. They demolished the houses, and even the churches in the vicinity of the city which had not been given up to the flames, and every available bit of wood that had escaped the ravages of the Saracens was employed in the construction of machines.

In spite of their discoveries and exertions, the progress of the siege did not answer to the impatience of the Crusaders, nor did they appear likely to be able to avert the evils that threatened them. The most intense heats of the summer set in at the very time

the pilgrims arrived before Jerusalem. A scorching sun and southern winds, loaded with the sands of the desert, inflamed the horizon. Plants and animals perished; the torrent of Kedron was dry, and all the cisterns had been filled up or poisoned. Under a sun of fire, and amidst burning and arid plains, the Christian army soon became a prey to all the horrors of thirst.

The fountain of Siloe, which only flowed at intervals, could not suffice for such a multitude. A skin full of fetid water, brought from a distance of three leagues, cost as much as three silver deniers. Overcome by thirst and heat, the soldiers turned up the soil with their swords, and burying themselves in the freshly-moved earth, eagerly carried to their lips every moist clod that presented itself. During the day they looked anxiously for the night, and at night longed for the break of day, in the constantly disappointed hope that the return of either the one or the other would bring some little freshness, or a few drops of rain. Every morning they were seen to glue their parched lips to the marbles covered with dew. During the heat of the day the most robust languished beneath their tents, seeming not to have even strength left to implore the assistance of Heaven.

The knights and barons were not at all exempt from the scourge which devoured the army, and many of them exchanged for the water of which they stood in daily need, the treasures they had won from the infidels. "Pity, on account of this extreme thirst," says the old translator of William of Tyre, "was not so much due to the foot-soldiers as the horsemen; the foot-soldiers could be contented with a little, but the horsemen could only supply their horses with drink at great expense. As to the beasts of burthen," adds the same historian, "there was no more account taken of them than of things already dead; they were allowed to stray away in the fields, where they died for want of water."

In this general misery the women and children dragged their exhausted bodies across fields and plains, seeking sometimes a spring and sometimes shade, neither of which existed. Many who strayed from the army fell into the ambushes of the Saracens, and lost either their lives or their liberty. When some fortunate pilgrims discovered a spring or a cistern in a remote or obscure place, they concealed it from their companions, and prevented their approach to it. Quarrels of a violent nature broke out on this account daily; and not unfrequently the Crusaders drew their swords for the sake of a little muddy water; in short, the want of water was so insupportable an evil, that they hardly noticed the scarcity of food. The intensity of thirst and the heat of the climate made them forget the horrors of the famine which seemed to pursue the Christians everywhere.

If the besieged had at this period made a sortie, they would have easily triumphed over the Crusaders, but the latter were defended by the remembrance of their exploits; and in the distress to which they were now reduced, their name alone still inspired the Saracens with dread. The Mussulmans likewise might entertain the belief that their enemies could not long resist the joint calamities of famine and thirst. The old historians here employ the most pathetic expressions to paint the frightful misery of the pilgrims. Abbot Guibert even goes so far as to say that men never suffered so many evils to obtain benefits which were not of this earth. Amidst such calamities, says Raymond d'Agiles, who was himself at the siege of Jerusalem, many forgot their God, and thought no longer of either gaining the city, or obtaining the divine mercy. The remembrance of their own country increased their sufferings; and so great was their discouragement, that some deserted the standards of the crusade entirely, and fled to the ports of Palestine and Syria to wait for an opportunity of returning to Europe.

The leaders clearly saw there was no other remedy for the evils the army endured but the taking of Jerusalem; and yet the labours of the siege went on very slowly, for

they had neither wood enough for the construction of machines, nor workmen with necessary implements. In addition, a report was current that a formidable army had left Egypt for the purpose of relieving the city. The wisest and the bravest were beginning, in such a critical situation, to despair of the success of the enterprise, when assistance was afforded them of an unexpected kind.

They learned that a Genoese fleet had entered the port of Jaffa, laden with provisions and ammunition of all sorts. This news spread the greatest joy through the Christian army, and a body of three hundred men, commanded by Raymond Pelet, set out from the camp to meet the convoy, which Heaven appeared to have sent the Crusaders in their misery. This detachment, after having beaten and dispersed the Saracens they met on their passage, entered the city of Jaffa, which, being abandoned by its inhabitants, was occupied by the Genoese. On their arrival, the Crusaders learnt that the Christian fleet had been surprised and burnt by that of the infidels, but they had had time to get out the provisions and a great quantity of instruments for the construction of machines of war. All they had been able to save was transported to the camp of the Christians. This convoy arrived under the walls of Jerusalem, followed by a great number of Genoese engineers and carpenters, whose presence greatly revived the emulation and courage of the army.

As they still had not sufficient wood for the construction of the machines, a Syrian conducted the duke of Normandy and the count of Flanders to a mountain situated at a distance of thirty miles from Jerusalem, between the Valley of Samaria and the Valley of Sechem. There the Christians found the forest of which Tasso speaks in the "Jerusalem Delivered." The trees of this forest were neither protected from the axe of the Crusaders by the enchantments of Ismen nor the arms of the Saracens. Oxen shod with iron transported them in triumph before Jerusalem.

None of the leaders, except Raymond of Toulouse, had sufficient money to pay for the labours they had commanded, but the zeal and charity of the pilgrims came to their assistance. Many offered the remains of the spoil taken from the enemy; the knights and barons themselves became laborious workmen; and every arm was employed, and everything in motion throughout the army. The women, the children, even the sick, shared the toils of the soldiers. Whilst the more robust were engaged in the construction of rams, catapults, and covered galleries, others fetched water in skins from the fountain of Elpira, on the road to Damascus, or from a rivulet which flowed beyond Bethlehem, towards the desert of St. John. Some prepared the skins that were to be stretched over the machines to render them fire-proof, whilst others traversed the plains and neighbouring mountains to collect branches of the olive, the fig, and some other trees of the country, to make hurdles and faggots.

Although the Christians had still much to suffer from thirst and the heat of the climate, the hope of soon seeing the end of their troubles gave them strength to support them. The preparations for the attack were pressed on with incredible activity; every day formidable machines appeared, threatening the ramparts of the Saracens. The construction of them was directed by Gaston of Béarn, of whose skill and bravery historians make great boast. Among these machines were three enormous towers of a new structure, each of which had three stages, the first for the workmen who directed the movements of it, and the second and third for the warriors who were to make the assault. These three rolling fortresses were higher than the walls of the besieged city. At the top was fixed a kind of drawbridge, which could be let down on the ramparts, and present a road by which to penetrate into the place.

But these powerful means of attack were not the only ones which were to second the efforts of the Crusaders. The religious enthusiasm which had already performed so

many prodigies was again to augment their ardour and confidence in victory. The clergy spread themselves through all the quarters of the army, exhorting the pilgrims to penitence and concord. Misery, which almost always engenders complaints and murmurs, had soured their hearts, and produced division among the leaders and the soldiers, who at other times had disputed for cities and treasures, but for whom then the most common things had become objects of jealousy and quarrels. The solitary from the Mount of Olives added his exhortations to those of the clergy, and addressing himself to the princes and people: "You who are come," said he, "from the regions of the West to worship the God of armies, love one another as brothers, and sanctify yourselves by repentance and good works. If you obey the laws of God, he will render you masters of the holy city; if you resist him, all his anger will fall upon you." The solitary advised the Crusaders to march round Jerusalem, invoking the mercy and protection of Heaven.

The pilgrims, persuaded that the gates of the city were not less likely to be opened by devotion than bravery, listened with docility to the exhortations of the solitary, and were all eager to follow his counsel, which they regarded as the language of God himself. After a rigorous fast of three days, they issued from their quarters armed, and marched barefooted and bareheaded around the walls of the holy city. They were preceded by their priests clothed in white, carrying images of the saints, and singing psalms and holy songs. The ensigns were displayed, and the cymbals and trumpets sounded afar. It was thus that the Hebrews had formerly marched round Jericho, whose walls had crumbled away at the sound of their instruments.

The Crusaders set out from the Valley of Rephaim, which faces Calvary; they advanced towards the north, and saluted, on entering into the Valley of Jehoshaphat, the tombs of Mary, St. Stephen, and the first elect of God. On continuing their march towards the Mount of Olives, they contemplated with much respect the grotto in which Christ sweated blood, and the spot where the Saviour wept over Jerusalem. When they arrived at the summit of the mountain, the most imposing spectacle presented itself to their eyes. Towards the east were the plains of Jericho, the shores of the Dead Sea and the Jordan; and to the west they saw at their feet the holy city and its territory, covered with sacred ruins. Assembled on the very spot whence Christ ascended into heaven, and where they still sought for the vestiges of his steps, they listened to the exhortations of the priests and bishops.

Arnold de Rohés, chaplain to the duke of Normandy, addressed them in a pathetic discourse, conjuring them to redouble their zeal and perseverance. When terminating his discourse, he turned towards Jerusalem: "You see," said he to them, "the heritage of Christ trampled underfoot by the impious; here is, at last, the worthy reward of all your labours; here are the places in which God will pardon all your sins, and will bless all your victories." At the voice of the orator, who pointed out to them the church of the Resurrection and the rocks of Calvary, ready to receive them, the defenders of the cross humbled themselves before God, and kept their eyes fixed upon Jerusalem.

As Arnold exhorted them, in the name of Christ, to forget all injuries, and to love one another, Tancred and Raymond, who had had long and serious disputes, embraced each other in the presence of the whole Christian army. The soldiers and leaders followed their example. The most rich promised to comfort the poor by their alms, and to support the orphans of the bearers of the cross. All forgot their fatal discords, and swore to remain faithful to the precepts of evangelical charity.

Whilst the Crusaders were thus giving themselves up to transports of devotion and piety, the Saracens assembled on the ramparts of Jerusalem, raised crosses high in the air, and treated them with all kinds of outrages, at the same time insulting the ceremonies of the Christians by their gestures and their clamours. "You hear them," said

Peter the Hermit; “you hear the menaces and the blasphemies against the true God; swear to defend Jesus Christ, a prisoner, and crucified a second time by the infidels. You see him who expires afresh upon Calvary for the redemption of your sins.” At these words the cenobite was interrupted by the groans and cries of indignation which arose on all parts against the infidels. “Yes, I swear by your piety,” continued the orator, “I swear by your arms, that the reign of the impious is near its end. The army of the Lord has only to appear, and all that vain mass of Mussulmans will disperse like a shadow. Today they are full of pride and insolence, tomorrow they shall be frozen with fear, and shall fall motionless before you, like the guardians of the sepulchre, who felt their arms escape from their hands, and fell dead with fright, when an earthquake announced the presence of a God on that Calvary on which you are going to mount the breach. Still a few moments, and these towers, the last bulwark of the infidels, shall be the asylum of the Christians; these mosques, which stand upon Christian ruins, shall serve as temples for the true God, and Jerusalem shall only henceforward hear the praises of the Lord.”

At these last words of Peter the most lively transports broke forth among the Christians; they embraced, shedding tears, and exhorting each other to support the evils and the fatigues of which they should so soon receive the glorious reward. The Christians at length descended the Mount of Olives to return to their camp, and, taking their route southward, they saluted on their right the tomb of David, and passed close to the pool of Siloë, where Christ restored sight to the man born blind. They perceived, further on, the ruins of the palaces of Judah, and marched along the declivity of Mount Sion, where other remembrances arose before them to add to their enthusiasm. Towards evening, the Christian army returned to their quarters, repeating these words of the prophet: The nations of the West shall fear the Lord; and the nations of the East shall see his glory. When they had regained their camp, the greater part of the pilgrims passed the night in prayer; the leaders and the soldiers confessed their sins at the feet of their priests, and received their God, whose promises filled them with confidence and hope.

Whilst these things were passing in the Christian camp, the most profound silence reigned over the walls of Jerusalem; nothing was heard but the voices of the men who, from hour to hour, from the tops of the mosques of the city, called the Mussulmans to prayer. The infidels came in crowds to their temples to implore the protection of their prophet, and swore by the mysterious stone of Jacob to defend a city which they called the House of God. The besieged and the besiegers were stimulated by an equal ardour to fight and to shed their blood, the former to preserve, and the latter to conquer a city which both held sacred. The hatred which animated them was so violent, that during the whole siege no Mussulman deputy came into the Christian camp, nor did the Christians deign to summon the garrison to surrender. Between such enemies the shock must necessarily be terrible, and the victory implacable.

The leaders of the Christian army being assembled to decide upon the day for attacking the city, it was resolved to take advantage of the enthusiasm of the pilgrims, which was at its height, and to press forward the assault, the preparations for which were rapidly going on. As the Saracens had raised a great number of machines on the sides of the city most threatened by the Christians, it was agreed that they should change the dispositions of the siege, and that the principal attack should be directed towards the points where the enemy had made the least preparations for defence.

During the night Godfrey removed his quarters eastward, near to the gate of Cedar, and not far from the valley in which Titus was encamped when his soldiers penetrated into the galleries of the temple. The rolling tower, and the other machines of war which the duke of Lorraine had caused to be constructed, were transported with

incredible difficulty in face of the walls he intended to attack. Tancred and the two Roberts got ready their machines, between the gate of Damascus and the angular tower, which was afterwards called the tower of Tancred.

When the Saracens, at daybreak, saw these new dispositions, they were seized with astonishment and affright. The Crusaders might have taken profitable advantage of the alarm which this change created in the enemy, but upon steep ground it was difficult to bring the towers up close to the walls. Raymond in particular, who was charged with the attack on the south, found himself separated from the rampart by a ravine, which it was necessary to have filled up. He immediately made it known, by a herald-at-arms, that he would pay a denier to every person who should cast three stones into it. A crowd of people instantly flew to second the efforts of his soldiers; nor could the darts and arrows, which were hurled like hail from the ramparts, at all relax the ardour and zeal of the assailants. At length, at the end of the third day, all was finished, and the leaders gave the signal for a general attack.

On Thursday, the 14th of July, 1099, as soon as day appeared, the clarions sounded in the camp of the Christians; all the Crusaders flew to arms; all the machines were in motion at once; the stone-machines and mangonels vomited showers of flints, whilst under the cover of tortoises and galleries, the rams were brought close to the walls. The archers and cross-bowmen kept up a continual discharge against the rampart; whilst the most brave planted their ladders in places where the wall seemed to offer least resistance. On the north, east, and south of the city, the three towers advanced towards the ramparts, amidst the tumult and shouts of the soldiers and the workmen. Godfrey appeared on the highest platform of his wooden fortress, accompanied by his brother Eustace and Baldwin du Bourg. He animated his people by his example; and every javelin that he cast, say the historians of the times, carried death among the Saracen host. Raymond, Tancred, the duke of Normandy, and the count of Flanders fought amidst their soldiers; whilst the knights and men-at-arms, animated by the same zeal as their principal chiefs, flew from place to place where danger called them.

Nothing could equal the impetuosity of the first shock of the Christians; but they were everywhere met by an obstinate resistance. Arrows, javelins, boiling oil, Greek fire, fourteen machines which the besieged had now time to oppose to those of their enemies, repulsed on all sides the attacks and the efforts of the assailants. The infidels issuing through a breach made in their rampart, attempted to burn the machines of the besiegers, and carried disorder among the Christian ranks. Towards the end of the day, the towers of Godfrey and Tancred could no longer be moved, whilst that of Raymond fell to pieces. The combat had lasted twelve hours, without victory having inclined to the side of the Crusaders, when night came to put a temporary end to the efforts of both parties. The Christians returned to their camp trembling with rage and grief; the leaders, but particularly the two Roberts, lamenting that God had not yet thought them worthy of entering into his holy city, and adoring the tomb of his Son.

The night was spent anxiously on both sides, each deploring their losses, and trembling at the idea of others they were likely to sustain. The Saracens dreaded a surprise; the Christians were afraid that the Saracens would burn the machines they had left under the walls. The besieged were employed without intermission in repairing the breaches made in the walls; whilst the besiegers were equally active in putting their machines in a state of service against a fresh attack. The following day brought a renewal of the same dangers and the same combats that the preceding one had witnessed. The chiefs endeavoured by their speeches to raise the courage of the Crusaders; whilst the priests and bishops indefatigably visited the tents of the soldiers, promising them the assistance of Heaven. The Christian army, filled with renewed

confidence in victory, appeared under arms, and marched in profound silence towards the points of attack, whilst the clergy walked in procession round the city.

The first shock was impetuous and terrible. The Christians were indignant at the resistance they had met with the day before, and fought with fury. The besieged, who had learnt the approach of an Egyptian army, were animated by the hope of victory, and their ramparts were protected by machines of a formidable description. The mutually discharged javelins hissed on all sides; whilst stones and beams launched by both Christians and infidels were dashed against each other in the air with a frightful noise, and fell upon the assailants. From the height of the towers, the Mussulmans unceasingly hurled lighted torches and fire-pots. The wooden fortresses of the Christians approached the walls amidst a conflagration which was increasing on all parts around them. The infidels directed their attacks particularly against the tower of Godfrey, upon the summit of which shone a cross of gold, the sight of which provoked their utmost fury. The duke of Lorraine saw one of his esquires and many of his soldiers fall by his side; but although himself a mark for all the arrows of the enemy, he fought on amidst the dead and the wounded, and never ceased to exhort his companions to redouble their courage and ardour. The count of Toulouse, who attacked the city on the south side, brought up all his machines to bear against those of the Mussulmans: he had to contend against the emir of Jerusalem, who animated his people by his words, and appeared upon the walls surrounded by the élite of the Egyptian soldiery. Towards the north, Tancred and the two Roberts stood motionless at the head of their battalions, on their rolling fortress, impatient to employ the lance and sword. Already their rams had, upon several points, shaken the walls, behind which the Saracens in close ranks presented themselves as a last rampart against the attacks of the Christians.

In the midst of the conflict two female magicians appeared upon the ramparts of the city, calling, as the historians say, upon the elements and the infernal powers. They could not, however, themselves avoid the death which they invoked upon the Christians, and fell dead beneath a shower of arrows and stones. Two Egyptian emissaries, sent from Ascalon to exhort the besieged to persist in their defence, were surprised by the Crusaders as they were endeavouring to enter the city. One of them fell covered with wounds, and the other, having revealed the secret of his mission, was, by means of a machine, hurled upon the ramparts where the Saracens were fighting. But the combat had now lasted half the day, without affording the Crusaders any hope of carrying the place. All their machines were on fire, and they wanted water, but more particularly vinegar, which alone will extinguish the species of fire employed by the besieged. In vain the bravest exposed themselves to the greatest dangers to prevent the destruction of the wooden towers and the rams; they fell, buried under the ruins, and the flames consumed even their bucklers and vestments. Many of the most intrepid warriors had met with death at the foot of the ramparts; a great number of those who were upon the towers had been disabled; whilst the rest, covered with sweat and dust, fatigued by the weight of their arms and the heat, began to lose courage. The Saracens, who perceived this, uttered loud cries of joy. Among their blasphemies they reproached the Christians with worshipping a God who was not able to defend them. The assailants deplored their fate, and, believing themselves abandoned by Jesus Christ, remained motionless on the field of battle.

But the combat was destined soon to change its appearance. All at once the Crusaders saw a knight appear upon the Mount of Olives, waving his buckler, and giving the Christian army the signal for entering the city. Godfrey and Raymond, who perceived him first and at the same time, cried out aloud that St. George was come to the help of the Christians! The tumult of the fight allowed neither reflection nor

examination, the sight of the celestial horseman fired the besiegers with new ardour; and they returned to the charge. Women, even children and the sick, mingled in the mêlée, bringing water, food, and arms, and joined their efforts to those of the soldiers to move the rolling towers, the terror of the enemy, nearer the ramparts. That of Godfrey, in spite of a terrible discharge of stones, arrows, and Greek fire, advanced near enough to have its drawbridge lowered upon the walls. Flaming darts flew, at the same time, in showers against the machines of the besieged, and against the sacks of straw and hay, and bags of wool which protected the last walls of the city. The wind assisted the fire, and drove the flames upon the Saracens, who, enveloped in masses of flame and smoke, retreated before the lances and swords of the Crusaders. Godfrey, preceded by the two brothers Lethalde and Engelbert of Tournai, and followed by Baldwin du Bourg, Eustace, Reimbault Creton, Gunher, Bernard de St. Vallier, and Amenjou d'Albret, rushes upon the enemy, pursues them, and upon the track of their footsteps enters Jerusalem. All the brave men who fought with him on the platform of the tower, followed their intrepid chief, penetrated with him into the streets, and massacred all they met in their passage. At the same time a report was spread in the Christian army that the holy pontiff Adhemar, and several Crusaders who had fallen during the siege, had appeared at the head of the assailants, and had unfurled the standard of the Cross upon the towers of Jerusalem. Tancred and the two Roberts, animated by this account, made fresh efforts, and at last threw themselves into the place, accompanied by Hugh de St. Paul, Gerard de Roussillon, Louis de Mouson, Conon and Lambert de Montaigu, and Graston de Béarn. A crowd of heroes followed them closely; some entering by a half-opened breach; others scaling the walls with ladders; and many leaping from the tops of the wooden towers. The Mussulmans fled on all sides, and Jerusalem resounded with the cry of victory of the Crusaders, "It is the will of God! It is the will of God!"

The companions of Godfrey and Tancred beat the gate of St. Stephen to pieces with axes, and the city was at once thrown open to the crowd of Crusaders, who pressed forward and contended for the honour of dealing the last blow to the conquered infidels.

Raymond alone still experienced some resistance. Warned of the success of the Christians, by the clashing of arms, and the tumult he heard in the city, he endeavoured still further to animate his soldiers. The latter, impatient to join their companions, abandoned their tower and machines, which they could no longer move. They planted ladders and swords, by the means of which they mounted the rampart, whither they were preceded by the count of Toulouse, Raymond Pelet, the bishop of Bira, the count de Die, and William de Sabran. Nothing now could stop their progress; they dispersed the Saracens, who with their emir had taken refuge in the fortress of David, and soon all the Crusaders united in Jerusalem embraced, wept for joy, and gave all their attention to the completion of their victory.

Despair, however, for a moment forced the bravest of the Saracens to rally, and they charged with impetuosity the Christians, who, in the security of victory, were proceeding to the pillage. The latter were even beginning to give way before the enemy they had so recently conquered, when Everard de Puysaie, of whom Raoul de Caen has celebrated the bravery, revived the courage of his companions, placed himself at their head, and once more spread terror among the infidels. From that moment the Crusaders had no more enemies to contend with. History has remarked that the Christians entered Jerusalem on a Friday, at the hour of three in the afternoon; exactly the same day and hour at which Christ expired for the salvation of the human race. It might have been expected that this memorable epoch would have awakened sentiments of mercy in their hearts; but, irritated by the threats and protracted insults of the Saracens, incensed by the sufferings they had undergone during the siege, and by the resistance they had met with

even in the city, they filled with blood and mourning that Jerusalem which they came to deliver, and which they considered as their own future country. The carnage soon became general, for all who escaped from the swords of Godfrey and Tancred, fell into the hands of the Provençals, equally thirsting for blood. The Saracens were massacred in the streets and in the houses; Jerusalem contained no place of refuge for the vanquished. Some sought to escape death by throwing themselves from the ramparts; others flocked in crowds to the palaces, the towers, but particularly to the mosques,—but nowhere could they escape the pursuit of the Christians.

When the Crusaders made themselves masters of the mosque of Omar, in which the Saracens defended themselves for some time, a frightful repetition ensued of the scenes of carnage which attended the conquest of Titus. Horse and foot entered the mosque pêle-mêle with the vanquished. In the midst of the most horrible tumult nothing was heard but groans, screams, and cries of death; the conquerors trampling over heaps of bodies in pursuit of all who endeavoured to escape. Raymond d'Agiles, an ocular witness, says that under the portico, and in the porch of the mosque, the blood rose up to the knees and the bridles of the horses. To paint the terrible spectacle which was presented at two periods in the same place, it will suffice to say, borrowing the words of the historian Josephus, that the number of the slain by far surpassed that of the soldiers who immolated them to their vengeance, and that the mountains near the Jordan in moans re-echoed the frightful sounds that issued from the temple.

The imagination turns with disgust from these horrible pictures, and can scarcely, amidst the carnage, contemplate the touching image of the Christians of Jerusalem, whose chains the Crusaders had broken. They flocked from all parts to meet the conquerors; they shared with them all the provisions they had been able to steal from the Saracens; and with them offered up thanks to God for having granted such a triumph to the arms of the Christians. Peter the Hermit, who, five years before, had promised to arm the West for the deliverance of the Christians of Jerusalem, must have profoundly enjoyed the spectacle of their gratitude and exultation. Amidst all the Crusaders, they appeared only to see him; they recalled his words and his promises; it was to him they addressed their songs of praise; it was him they proclaimed their liberator. They related to him the evils they had suffered during his absence; they could scarcely believe what was passing before them; and, in their enthusiasm, they expressed astonishment that God should thus have employed only a single man to stir up so many nations, and to effect such prodigies.

The sight of the brethren they had delivered, no doubt recalled to the minds of the pilgrims that they were come for the purpose of adoring the tomb of Christ; and the pious Godfrey, who had abstained from carnage after the victory, quitted his companions (Baldric, Adelborde, and Stabulon), and, followed by three attendants, repaired without arms and barefooted to the church of the Holy Sepulchre.[Baldric, Adelborde, and Stabulon], The news of this act of devotion was soon spread through the Christian army, and immediately all vengeance and all fury were at an end; the Crusaders, casting away their bloody vestments, made the city resound with their groans and their sobs, and, conducted by the clergy, marched together, with their feet bare and their heads uncovered, towards the church of the Resurrection.

When the Christian army was thus assembled on Calvary, night began to fall; silence reigned over the public places and around the ramparts; nothing was heard in the holy city but hymns of penitence and these words of Isaiah, “You who love Jerusalem, rejoice with her.” The Crusaders exhibited a devotion so animated and so tender, that it might have been said, according to the remark of a modern historian, that these men who had just taken a city by assault, and had committed a horrible carnage, had come

forth from a long retirement and a profound meditation upon our mysteries. These inexplicable contrasts are often to be observed in the history of the crusades. Some writers have believed that they found in them a pretext to accuse the Christian religion itself, whilst others, not less blind or passionate, have endeavoured to palliate the deplorable excesses of fanaticism; the impartial historian contents himself with relating them, and mourns in silence over the weaknesses of human nature.

The pious fervour of the Christians only suspended the scenes of carnage. The policy of some of the leaders might make them believe that it was necessary to inspire the Saracens with as much dread as possible; they thought, perhaps also, that if they released the men who had defended Jerusalem, they should have to fight them over again, and that it was not prudent for them, in a distant country and surrounded by enemies, to undertake the charge of prisoners whose number by far surpassed that of their own soldiers. The approach of the Egyptian army likewise was announced, and the dread of a new danger closed their hearts against pity. In their council, a sentence of death was decreed against all the Mussulmans that remained in the city.

Fanaticism but too well seconded this barbarous policy. All the enemies whom humanity or the fatigue of carnage had at first spared, and even such as had been saved in hopes of a rich ransom, were slaughtered. They compelled the Saracens to cast themselves from the tops of the towers and the houses; they made them perish in the midst of flames; they dragged them from their subterranean concealments to the public places, and there immolated them upon heaps of dead. Neither the tears of women nor the cries of infants, not even the sight of the very place where Christ had pardoned his executioners, could soften the hearts of the angry conquerors. The carnage was so great that, according to the report of Albert d'Aix, bodies were seen heaped up, not only in the palaces, the temples, and the streets, but even in the most retired and solitary places. Such was the delirium of vengeance and fanaticism, that these scenes appear not to have been revolting to the eyes of those who beheld them. The contemporary historians describe them without thinking of excusing them, and amidst recitals of the most disgusting details, never allow a single expression of horror or pity to escape them.

The few Crusaders who had preserved any feelings of humanity had not the power to check the fury of an army who thought they were avenging outraged religion. Three hundred Saracens, who had taken refuge on the platform of the mosque of Omar, were immolated on the day after the conquest, in spite of the prayers of Tancred, who had sent them his standard as a safeguard, and was indignant to find that so little respect was paid to the laws of honour and chivalry. The Saracens who had retreated to the fortress of David were almost the only persons that escaped death. Raymond accepted their capitulation, and had the good fortune and the glory to have it executed; but this act of humanity appeared so strange to the greater part of the Crusaders, that they expressed less admiration for the generosity of the count de St. Gilles than contempt for his avarice.

The carnage did not cease until the end of a week. Such of the Saracens as had been able to elude pursuit during this period were reserved for the service of the army. The Oriental and Latin historians agree in stating the number of the Mussulmans slain in Jerusalem to have been more than seventy thousand. The Jews met with no more mercy than the Saracens. The soldiers set fire to the synagogue in which they had taken refuge, and all perished in the flames.

But it began to be feared that the bodies heaped up in the public places, and the blood which had flooded the mosques and the streets might give rise to pestilential diseases, and the leaders gave orders that the streets should be cleansed, and that a spectacle which, now fury and fanaticism were satisfied, must have been odious to

them, should be removed from before their eyes. Some Mussulman prisoners, who had only escaped the sword of the conquerors to fall into a horrible state of slavery, were ordered to bury the disfigured bodies of their friends and brothers. "They wept," says Robert the Monk, "and transported the carcasses out of Jerusalem." They were assisted in this melancholy duty by the soldiers of Raymond, who, having entered last into the city, had not had a large share of the plunder, and sought to increase it by a close search of the bodies of the Saracens.

The city of Jerusalem soon presented a new spectacle. In the course of a few days only it had changed its inhabitants, laws, and religion. Before the last assault it had been agreed, according to the custom of the Crusaders in their conquests, that every warrior should remain master and possessor of the house or edifice in which he should present himself first. A cross, a buckler, or any other mark placed upon a door, was, for every one of the conquerors, a good title of possession. This right of property was respected by every soldier, however greedy of plunder, and the greatest order soon reigned in a city but recently given up to all the horrors of war. The victory enriched the greater part of the Crusaders. The conquerors shared the provisions and the riches they had found, and such as had not been fortunate in the pillage had no cause to complain of their companions. A part of the treasures was employed in assisting the poor, in supporting orphans, and in decorating the altars they had freed from the Mussulmans.

Tancred had as his share all the wealth found in the mosque of Omar. Among these riches were twenty candelabra of gold, a hundred and twenty of silver, a large lamp, (a kind of lustre which the Arabians call tradour. The Mussulmans have them of so large a size that it is necessary to enlarge the doors of the mosques by a breach, in order to admit them) and many other ornaments of the same metals. This booty was so considerable, that it would have been enough, say the historians, to load six chariots, and employed Tancred two days in removing it from the mosque. The Italian hero gave up a portion of this to his soldiers and another to Godfrey, to whose service he had attached himself. He distributed abundance of alms, and placed fifty gold marks in the hands of the Latin clergy for the reestablishment and the decoration of the churches.

But the Crusaders soon turned their eyes from the treasures which victory had bestowed upon them to admire a conquest much more precious in their estimation; this was the true cross, which had been borne away from Jerusalem by Chosroes and brought back again by Heraclius. The Christians shut up in the city had concealed it from the Saracens during the siege. The sight of it excited the most lively emotions in the pilgrims. "Of this thing," says an old chronicle, "the Christians were as much delighted as if they had seen the body of Christ hung thereupon." It was borne in triumph through the streets of Jerusalem, and then replaced in the church of the Resurrection.

Ten days after their victory the Crusaders employed themselves in restoring the throne of David and Solomon, and in placing upon it a leader who might preserve and maintain a conquest that the Christians had made at the expense of so much blood. The council of the princes being assembled, one of the leaders (history names the count of Flanders) arose in the midst of them, and spoke in these terms: "Brothers and companions; we are met to treat of an affair of the greatest importance; never did we stand in greater need of the counsels of wisdom and the inspirations of heaven. In ordinary times it is desirable that authority should be in the hands of the most able; with how much greater reason then ought we to seek for the man most worthy to govern this kingdom, still in a great measure in the power of the barbarians. Already we are told that the Egyptians threaten this city, for which we are about to choose a master. The greater part of the Christian warriors are impatient to return to their country, and to

abandon to others the care of defending their conquests. The new people then who are going to inhabit this land will have in their neighbourhood no other Christian nations to assist them in their need or console them in their disgraces. Their enemies are near them, their allies are beyond the seas. The king we shall give them will be their only support amidst the perils which will surround them. He then who is called upon to govern this country must have all the qualities necessary to maintain his position with glory; he must unite with the bravery natural to the Franks, temperance, good faith, and humanity; for you know by such virtues great principalities are acquired and kept as well as by arms. Let us not forget, brothers and companions, that our object today is not so much to elect a king for Jerusalem, as to bestow upon it a faithful guardian. He whom we shall choose as leader must be as a father to all those who have quitted their country and their families for the service of Jesus Christ and the defence of the holy places. He must make virtue flourish in this land where God himself has given the model of it; he must win the infidels to the Christian religion, accustom them to our manners, and teach them to bless our laws. If you elect one who is not worthy, you will destroy your own work, and will bring ruin on the Christian name in this country. I have no need to recall to your minds the exploits or the labours which have placed us in possession of this territory; I will not remind you of the dearest wishes of our brothers who have remained in the West. What would be their sorrow, what would be ours, if, on our return to Europe, we should hear that the public good had been neglected and betrayed, or religion abolished in these places where we have restored its altars? Many would then not fail to attribute to fortune, and not to virtue, the great things we have done, whilst the evils which this kingdom would undergo would pass in the eyes of men as the fruit of our imprudence.

“Do not believe, however, brothers and companions, that I speak thus because I am ambitious of royalty, and that I am seeking your favour or suffrages. No; I have not sufficient presumption to aspire to such an honour; I take Heaven and men to witness, that even if you should offer me the crown, I would not accept it, being resolved to return to my own country. That which I have said to you is but for the good and glory of all. For the rest, I supplicate you to receive this advice as I give it to you, with affection, frankness, and loyalty, and to elect for king him who by his virtue shall be most capable of preserving and extending this kingdom, to which are attached both the honour of your arms and the cause of Jesus Christ.”

Scarcely had the count of Flanders ceased speaking, than all the other leaders gave him the warmest praise for his prudence and good feelings. Most of them even thought of offering him the honour he had declined, for he who in such circumstances refuses a crown, always appears to be the most worthy of it; but Robert had expressed himself with frankness and good faith; he longed to return to Europe, and was satisfied with the honour of bearing the title of “the Son of St. George,” which his exploits in the holy war had obtained for him.

Among the leaders who could be called upon to reign over Jerusalem, we must place in the first rank Godfrey, Raymond, the duke of Normandy, and Tancred. The only object of Tancred was glory in arms, and he placed the title of knight far above that of king. The duke of Normandy, likewise, had evinced more bravery than ambition; after having disdained the kingdom of England, he was not likely to be anxious to gain that of Jerusalem. If we may believe an English historian, he might have obtained the suffrages of his companions; but he refused the throne of David from indolence, which so irritated God against him, says the same author, that nothing afterwards prospered with him during the remainder of his life. The count of Toulouse had taken an oath never to return to Europe, but his companions dreaded his obstinate and ambitious

character; and although several authors have said that he refused to ascend the throne on account of his great age, everything leads us to believe that the Christians feared to have him for king.

The opinions of the leaders and the army were various and uncertain. The clergy insisted that a patriarch should be named before they elected a king; the princes were not at all agreed among themselves, and of the body of the Crusaders, some would have wished to choose him whom they had followed through the holy war, whilst others, like the Provençals, who had no attachment for the count of St. Gilles, and were not desirous of remaining in Asia, gave all their efforts to keep the crown of Jerusalem from the prince under whose colours they served.

To terminate the debate, it was decided that the choice should be made by a special council of ten of the most highly respected men of the army. Prayers, fasts, and alms were commanded, in order to propitiate Heaven to guide them in the nomination they were about to make. They who were called upon to choose the king swore, in the presence of the whole Christian army, not to listen to any interest or any private affection, but to decree the crown to wisdom and virtue. These electors, whose names history has not preserved, gave the utmost attention to ascertain the opinion of the army upon the merits of each of the leaders. William of Tyre relates that they went so far as even to interrogate the familiar associates and servants of all who had any pretensions to the crown, and that they made them take an oath to reveal all they knew of the manners, characters, and secret propensities of their masters. The servants of Godfrey of Bouillon gave the most striking evidence of his mildness and humanity, but above all of his exemplary devotion.

To add to this honourable testimony, the exploits of the duke of Lorraine during the holy war were dwelt upon. They remembered that at the siege of Nice he had killed the most redoubtable of the Saracens; that he had split from shoulder to haunch a giant on the bridge of Antioch, and that in Asia Minor he had exposed his life to save that of a soldier who was overpowered by a bear. Many other feats of bravery were related of him, which in the minds of the Crusaders placed him above all the other competitors.

Godfrey was the leader decidedly in possession of the suffrages of the majority of the army and the people; and that he might not want anything in the expression of their wishes for his success, revelations were announced that God himself declared in his favour. "Many years before the crusade," says Albert d'Aix, "a soldier named Hezelon de Kintzweiler, had fallen asleep in a forest, and, being conveyed in a dream to the summit of Sinai, he had seen Godfrey, covered with glory, and accompanied by two celestial messengers, who announced to him that God had chosen him, as he had done Moses, to be the conductor and chief of his people." A clerk, Giselbert 'a canon of St. Mary, of Aix la Chapelle), related a vision not less miraculous. The duke of Lorraine had appeared to him seated upon the throne even of the sun. The birds of heaven from all climates and all points of the horizon, flew around him in numberless troops. The recital of this apparition was accompanied by many other circumstances which we have not space to repeat; but the Crusaders, who were much struck with them, did not fail to see in the throne of the sun a faithful image of that of Jerusalem, and in the birds of heaven the multitude of pilgrims who would come from all countries to do honour to the glorious reign of Godfrey.

These visions, which are despised in an enlightened age, had great power over the Christian army, and did not contribute less than the personal merit of the prince of Bouillon to draw upon him the attention of all. In this disposition of the general mind, the Crusaders looked with impatience for the decision of the council which was to give a king to Jerusalem.

At length the electors, after mature deliberations, and an anxious inquiry for all necessary information, proclaimed the name of Godfrey. This nomination caused the most lively joy throughout the Christian army, and was considered as an inspiration of heaven. By the authority given to him, Godfrey became the depositary of the dearest interests of the Crusaders. Every one among them had in some sort confided his own glory to him, by leaving him the care of watching over and guiding their conquests. They conducted him in triumph to the church of the Holy Sepulchre, where he took the oath to respect the laws of honour and justice. He refused the diadem and the insignia of royalty, saying that he would never accept a crown of gold in a city in which the Saviour of the world had been crowned with thorns. He contented himself with the modest title of defender and baron of the Holy Sepulchre. It has been pretended that in this he only acted in obedience to the insinuations of the clergy, who were afraid of seeing pride seated upon a throne over which the spirit of Christ ought to reign. However this may be, Godfrey richly merited by his virtues the title of king which history has given him, and which was far more due to him than the name of kingdom was to the feeble states he had to govern.

As the war had the triumph of religion for its object, the clergy employed themselves in naming bishops, consecrating churches, and sending pastors to all the cities that had submitted to the power of the Christians. Piety and disinterestedness ought to have presided in the choice of the ministers of Christ; but since the death of the virtuous Adhemar, the greater part of the Latin ecclesiastics, no longer restrained by his example, had forgotten the humility and simplicity of their profession. If William of Tyre may be believed, address and intrigue openly obtained the suffrages, and the spirit of the religion which had just given Jerusalem a good king, could not succeed in bestowing upon it prelates respectable either for their wisdom or their virtues. The clergy, who had ventured to disturb the election of the king by their intrigues, carried their pretensions as high as the sovereignty of the city, and claimed with arrogance the greatest part in the division of the booty won from the infidels. The Greek priests, in spite of their rights, were sacrificed to the ambition of the Roman clergy, as they had been in the city of Antioch. The chaplain of the duke of Normandy caused himself to be proposed as patriarch of Jerusalem, in the place of Simeon, who had summoned the warriors from the West. Simeon was still in the isle of Cyprus, from whence he had continually sent provisions to the Crusaders during the siege. He died at the moment in which the Latin ecclesiastics were quarrelling for his spoils, and his death came very opportunely to excuse their injustice and ingratitude. Arnold, whose morals were more than suspected, and whose conduct has merited the censure of the gravest historians, was nominated pastor of the church of Jerusalem.

In the meanwhile fame had proclaimed the conquest of the holy city throughout all the neighbouring countries. In all the churches founded by the Crusaders in their passage, thanks were offered up to God for a victory which must necessarily cause the triumph of the worship and the laws of Christ in the East. The Christians of Antioch, Edessa, and Tarsus, with those who inhabited Cilicia, Cappadocia, Syria, and Mesopotamia, came in crowds to Jerusalem, some for the purpose of fixing their abode there, others to visit the holy places.

Whilst the faithful were rejoicing over their conquest, the Mussulmans gave themselves up to despair. The few who had escaped from the swords of the Crusaders spread consternation wherever they went. The historians Abul-Mahacam, Elmacin, and Aboul-Feda have described the desolation which reigned at Bagdad. Zeimeddin, cadhi of Damascus, tore out his own beard in the presence of the Caliph. The whole divan shed tears whilst listening to the recital of the misfortunes of Jerusalem. Fasts and

prayers were ordered to mitigate the anger of heaven. The Imans and poets deplored in pathetic verses and discourses the fate of the Mussulmans who had become slaves of the Christians.

“Our blood is mingled with our tears, and no part of our being remains to us that can be the object of the blows of our enemies.

“O misfortune! if tears take the place of true arms, when the fires of war break forth!

“How can the eye close its lids, when catastrophes such as ours would awaken even those who slept in the most profound repose!

“Your brethren have no other resting-places in Syria but the backs of their camels and the entrails of vultures!

“The Franks treat them like vile slaves, whilst you allow yourselves to be drawn carelessly along by the skirt of the robe of effeminacy, as people would do in perfect security!

“What blood has not flowed! how many women have been forced by modesty to conceal their beauty with their bracelets!

“Will the chiefs of the Arabs, the heroes of the Persians, submit to such degradation?

“Ah! at least, if they do not defend themselves, from attachment to their religion, let them be animated on account of their own honour, and by the love of all that is dear to them!”

The caliph of Bagdad, deprived of his authority, had nothing to offer but his prayers and tears for the cause of the Mussulmans. The victories of the Christians had inflicted a mortal blow upon the dynasty of the Seldjoucides. The sultan of Persia, retired to the extremity of Coraçon, was occupied in appeasing civil wars, and scarcely gave a thought to the emirs of Syria, who had shaken off his authority, and shared his spoils amongst them. The greater part of the emirs were quarrelling among themselves for the cities and provinces threatened by the warriors of the West. The discords which accompany the fall of empires had everywhere sown trouble and division among the infidels; but such was their grief when they learnt the conquest of Jerusalem by the Christians, that they united in weeping together over the outrages committed upon the religion of Mahomet. The Turks of Syria, and the inhabitants of Damascus and Bagdad placed their last hope in the caliph of Cairo, whom they had so long considered an enemy to the prophet, and came in crowds to join the Egyptian army which was advancing towards Ascalon.

At Jerusalem they soon learnt that this army had reached Gaza, in the ancient country of the Philistines. Godfrey immediately caused his brother Eustace and Tancred, who had quitted the city to go and take possession of Naplouse, to be informed of this. He pressed the other leaders of the crusade to unite with him and march to meet the Saracens. The duke of Normandy at first refused to follow him, alleging that his vow was accomplished; and the count of Thoulouse, who had been forced to give up to the king the fortress of David, which he pretended belonged to him by right of conquest, rejected with haughtiness the prayers of Godfrey, and treated the news of the approach of the Saracens as a fable.

The refusal of the duke of Normandy and Raymond did not prevent Godfrey from commencing his march, followed by Tancred, the count of Flanders, and several other leaders. They learnt on their route that the emir Afdhal, the same that had taken Jerusalem from the Turks, commanded the army of the infidels. This general had under his standard an almost countless multitude of Mussulmans, from the banks of the Tigris and the Nile, the shores of the Red Sea, and the extremities of Ethiopia. A fleet had

sailed from the ports of Alexandria and Damietta, laden with all sorts of provisions, and the machines necessary for the siege of Jerusalem.

Afdhal had taken a solemn oath before the caliph to annihilate for ever the power of the Crusaders in Asia, and to entirely destroy Calvary, the tomb of Christ, and all the monuments revered by the Christians.

The march and the intentions of Afdhal soon conveyed terror to Jerusalem. Raymond and the duke of Normandy were again pressed to join the Christian army. Women, old men, and priests with tears conjured the two princes to have pity on the holy city they had delivered. They represented to them the fatal consequences of their inaction, which rendered all the labours of the Crusaders useless, and closed for ever the doors of the East against pilgrims. The voices of all the nations of the West, they told them, would be raised against them, and the blood of the Christians would be on their heads. At last Robert and Raymond allowed themselves to be prevailed upon, and marched with their troops to join Godfrey. The new patriarch desired to follow them, bearing with him the wood of the true cross, the sight of which, like that of the holy lance, would redouble the enthusiasm and the bravery of the Crusaders.

All the Christians in a condition to bear arms quitted Jerusalem to go and fight the Mussulmans. There only remained in the holy city the women, the sick, and a part of the clergy, who, having Peter the Hermit at their head, addressed night and day prayers to Heaven to obtain the triumph of the defenders of the holy places, and the last defeat of the enemies of Christ.

The Christian army, which had at first assembled at Ramla, advanced across a sandy country, and encamped on the banks of the torrent of Sorex, in the plain of Saphœa, or Serfend, situated between Jaffa and Ascalon. The day after the Christians arrived on this plain, they perceived at a distance, towards seven o'clock in the evening, a vast multitude, which they took for the army of the enemy. Two hundred horsemen, who were sent out to reconnoitre, soon returned, however, with the agreeable intelligence that the multitude they had taken for the Egyptian army was nothing but a drove of oxen and camels. So rich a booty at first awakened the avidity of the soldiers, but the prudent Godfrey, who saw nothing in this circumstance but a stratagem of the enemy to throw the Christian army in disorder, forbade his soldiers to leave their ranks. The other leaders, after his example, endeavoured to restrain the men under their command, and all remained firm beneath their standards.

The Crusaders learned from some prisoners they had made, that the enemy were encamped at three leagues from them, and that they were preparing to come and attack the Christian army. Upon receiving this advice, the leaders made their dispositions to receive the infidels. The army was drawn up in nine divisions, and formed a sort of square battalion, so as to be able at need, to face the enemy at all points. The Crusaders passed the night under arms. On the following morning (it was the eve of the Assumption) the heralds announced by sound of trumpet that they were about to give battle to the infidels. At break of day the Crusaders received the benediction of the patriarch of Jerusalem. The wood of the true cross was carried through the ranks, and shown to the soldiers as a certain pledge of victory. The leaders then gave the signal, all the ensigns were unfurled, and the army marched to meet the Saracens.

The nearer the Christians approached the army of Egypt, the more were they filled with confidence and hope. Their drums, cymbals, hymns, and war-songs animated them to the fight. They marched towards the enemy, says Albert d'Aix, as to a joyous feast. An emir of Palestine, who followed the army as an auxiliary, could not sufficiently admire, if we may believe historians, this joy of the soldiers of the cross at the approach of danger. He came to express his surprise to the king of Jerusalem, and swore before

him to embrace a religion which could give so much strength and bravery to its defenders.

The Christians soon arrived in the plain of Ascalon. This immense plain is bounded on the east and south by mountains, and extends on the west to the sea. On the coast was situated the city of Ascalon, over which the Mussulman standards floated. At the extremity of the plain the army of Egypt was drawn up, with the sea and the mountains behind it. The Crusaders advanced in two lines; the count of Toulouse commanded the right wing, the two Roberts and Tancred were placed at the left. Godfrey commanded a body of reserve, which was at the same time to keep the garrison of Ascalon in check and fight with the army of Egypt.

Whilst the Christian army was thus marching in battle array, the drove of oxen and camels that they had met on their route came to their rear, and followed all their movements. The confused noise of these animals, mingled with the sound of the drums and trumpets, and the clouds of dust which arose under their steps, caused them to be taken for squadrons of horse, and the Mussulmans were persuaded that the Christian army was more numerous than their own. They were drawn up in two lines, as the Crusaders were. The Turks from Syria and Bagdad were on the right; the Moors and Egyptians on the left; the emir Afdhal occupied the centre with the main body of the Egyptian forces. This army covered an immense space, and, says Foulcher de Chartres, like a stag who projects his branching horns, it extended its wings to envelop the Christians; but a sudden terror rendered it motionless.

In vain the emir endeavoured to rouse the courage of his soldiers. They fancied that millions of Crusaders had arrived from the West; they forgot both their oaths and their threats, and only remembered the fate of the Mussulmans immolated after the conquest of Jerusalem.

Before engaging, all the Crusaders, fully armed, fell on their knees to implore the protection of Heaven; and rising full of ardour and hope, marched against the Saracens. If the most truthful historians are to be believed, they had not more than fifteen thousand foot and five thousand horse. When they had arrived within bow-shot, the foot-soldiers made several discharges of javelins, at the same time the cavalry, increasing their speed, precipitated themselves upon the enemy's ranks. At this first charge the duke of Normandy, the count of Flanders, and Tancred broke through the centre of the Egyptians. Duke Robert, followed by his bravest knights, penetrated to the place where Afdhal fought, and got possession of the great standard of the infidels. The foot-soldiers followed the horse into the mêlée, and cast away their bows and javelins to make use of sword and lance, arms much more terrible to the Mussulmans.

On all sides the Saracens were thrown into disorder. Towards the end of the battle Godfrey had had to contend with a troop of Ethiopians, who bent one knee to the ground to launch their javelins, and then, springing up, rushed upon the Crusaders with long flails armed with balls of iron. This redoubtable battalion could not alone resist the lances of the Christians, and were soon dispersed. An invincible terror seemed to paralyze the arms of the Mussulmans. Whilst the king of Jerusalem was pursuing the Ethiopians and Moors who fled towards the mountains in the vicinity of the field of battle, the Syrians and the Arabs, who fought in the left wing, were broken by the count of Toulouse. Hotly pressed by the conquerors, a great number of them precipitated themselves into the sea, and perished in the waves; others sought an asylum in the city of Ascalon, and such was their eagerness, and so numerous were they, that two thousand were crushed to death upon the drawbridge. Amidst the general rout, Afdhal was on the point of falling into the hands of the conquerors; and, leaving his sword upon the field of battle, had great difficulty in gaining Ascalon. Historians add, that when,

from the walls of that city, he contemplated the destruction of his army, he shed a torrent of tears. In his despair, he cursed Jerusalem, the cause of all his evils, and blasphemed Mahomet, whom he accused of having abandoned his servants and disciples.

This was a day of terror and death for the Mussulmans. From the beginning of the battle, the infidels, who had previously burned with a thirst of vengeance, appeared to have no purpose but to escape by flight from an enemy who granted no mercy to the conquered. In their mortal fear, they let fall their arms, and suffered themselves to be slaughtered without offering the least resistance. Their terrified crowd stood motionless on the field of battle, and the sword, to employ the expression of a contemporary, mowed them down like the grass of the field. Some cast themselves on the ground, and concealed themselves among heaps of slain; whilst others plunged into caverns, or scrambled up rocks or trees, where they were shot down with arrows, like birds. Afdhal, who did not believe himself to be in safety in Ascalon, embarked on board a fleet which had arrived from Egypt. Towards the middle of the contest, all the Egyptian vessels which were near the shore spread their sails, and gained the open sea. From that moment no hope of safety remained for the scattered army of these infidels, who were, as they had said, to deliver the East, and whose multitude was so great, that, according to the expression of old historians, God alone knew the number of them.

Such was this battle, whose prodigies poetry has taken delight in celebrating, but which was, in reality, nothing but an easy victory for the Christians, in which fanaticism even had not the least share. On this day the presence of celestial legions did not animate the battalions of the Crusaders, and the martyrs St. George and St. Demetrius, whom they always believed they saw in great perils, had no occasion to be present in this fight. The Christians must have learnt from this rencontre that their new adversaries were much less to be dreaded than the Turks. The Egyptian army was composed of many different nations, which were divided among themselves; the greater part of the Mussulman troops had been levied in haste, and fought for the first time. The army of the Crusaders, on the contrary, had been proved by many victories, and their leaders were as skilful as they were brave. The bold resolution that Godfrey had taken of going to meet the enemy, raised the confidence of the soldiers, and assisted in creating fear and disorder among the Egyptians.

If William of Tyre and Robert the Monk may be believed, the Christians did not lose a single horseman. They might have made themselves masters of Ascalon, but want of union among the leaders prevented their taking due advantage of their victory.

After the defeat of the enemy, Raymond had sent a messenger into the place to summon the garrison to surrender. He wished to plant his standard on the walls of the city, and retain the conquest for himself. On the other hand, Godfrey claimed the possession of it and maintained that Ascalon ought to form part of the kingdom of Jerusalem. The debates became very warm. The count of Toulouse, who found all the leaders of the Christian army against him, listened to nothing but the dictates of his blind anger; he recommended the garrison to defend themselves, and set forward with his troops to return to Jerusalem. Godfrey, after the desertion of Raymond, in vain attempted to besiege the city. The greater part of the Crusaders, impatient to return to their own country, abandoned his colours; and, after making the inhabitants and garrison of Antioch pay him a considerable sum, he was obliged to follow them to Jerusalem.

The quarrel which was begun between Raymond and Godfrey before Ascalon was renewed a few days after before the city of Arsouf, situated near the sea, twelve miles to the north of Ramla. The count of St. Gilles, who marched first with his troops,

undertook to besiege this place, but as he met with an obstinate resistance, he abandoned the siege, and continued his march, after having warned the garrison that they had nothing to fear from the king of Jerusalem. A short time after, Godfrey having besieged the city, found the Saracens determined to defend themselves, and as he learnt that their resistance was the fruit of the counsels of Raymond, he could not restrain his anger, but resolved to avenge this affront in the blood of his rival. He marched with his ensigns displayed, against the count de St. Gilles, who, on his part, was willing to meet him, and prepared for the conflict. The Christians were on the point of proceeding to extremities, when the two Roberts and Tancred threw themselves between Raymond and Godfrey, and used their utmost exertions to appease them. After a long altercation, the two rivals, overcome by the prayers of the other chiefs, embraced in the presence of their soldiers, who had taken part in their animosity.

The reconciliation was sincere on both sides. The pious Godfrey, says Albert d'Aix, conjured his companions to forget the dissension that had broken out among the Christian warriors, and implored them, with tears in his eyes, to remember that they had together delivered the holy tomb, that they were all brothers in Christ, and that concord was still necessary to defend Jerusalem. When the inhabitants of Arsouf learnt that the leaders of the Christian army were reconciled, they repented of their resistance, and engaged to pay a tribute to Godfrey.

After having received and given hostages as a guarantee of the treaty, Godfrey, followed by all the other chiefs, quitted the territory of Arsouf, to return to Jerusalem. The Christian army was loaded with an immense booty. It marched, followed by the droves of cattle it had met on the banks of the Sorec, and brought back all the riches found in the camp of the infidels. As they approached Jerusalem, all the trumpets were sounded, and their victorious flags were unfurled. A crowd of pilgrims, who came out to meet them, filled the air with their songs of gladness; these lively expressions of joy mingled with the hymns of the priests; the echoes, says Robert the Monk, repeated the sounds of the warlike instruments and the acclamations of the Christians, and appeared to offer an application of these words of Isaiah: "The mountains and the hills shall sing before you the praises of the Lord." The Crusaders entered the holy city in triumph. The great standard and the sword of the sultan were suspended on the columns of the church of the Holy Sepulchre. All the pilgrims, assembled in the very places which the emir Afdhal had sworn utterly to destroy, returned thanks to Heaven for a victory which crowned all their labours.

The victory of Ascalon was the last of this crusade. At length, liberated from their vows, after four years of toils and dangers, the princes of the crusade quitted Jerusalem, whose sole means of defence now were three hundred knights, the wisdom of Godfrey, and the sword of Tancred, who had resolved to end his days in Asia. Some embarked on the Mediterranean, whilst others marched across Syria and Asia Minor. They arrived in the West bearing palm branches in their hands, and singing hymns of triumph on their way. Their return was considered as a miracle, a sort of resurrection, and their presence was everywhere looked upon as a subject of edification and enthusiasm. Most of them had been ruined by the holy war; but they brought back from the East precious relics, which were in the eyes of the faithful a veritable treasure. Their hearers were never tired of listening to the recital of their labours and exploits. Tears, doubtless, mingled with the transports of admiration and joy when they spoke of their numerous companions whom death had swept away in Asia. There was not a family that had not to weep a defender of the cross, or did not glorify itself with having a martyr in heaven. Ancient chronicles have celebrated the heroic devotion of Ida, countess of Hainault, who made the voyage to the East, and braved all dangers in search of her husband. Sent by the

Crusaders to Alexius, the count of Hainault, with all the persons of his suite, had disappeared, without any one being able to say what had been their fate. Some said they were still prisoners among the Turks, others that they were killed. Ida sought through many countries of Asia, but returned to France without having obtained any tidings of her husband.

The count of Toulouse, who had sworn never to return to the West, went to Constantinople, where the emperor received him with distinction, and gave him the city of Laodicea. Raymond of Orange determined to share the destiny of the count of Toulouse, and finish his days in the East. Among the knights, companions of Raymond de St. Gilles, who returned to their own country, we must not forget Stephen and Peter de Salviac de Viel Castel, whom their age holds up as models of brotherly love. Stephen and Peter de Salviac were twins, and the tenderest affection united them from their infancy. Peter assumed the cross at the council of Clermont, and Stephen, although married, and the father of several children, determined to follow his brother into Asia, and share with him the perils of so long a voyage. In all battles they were seen fighting side by side, and they together were present at the sieges of Nice, Antioch, and Jerusalem. A short time after their return to Le Quercy, they both died in the same week, and were buried in the same tomb. On their tomb may still be read an epitaph which has transmitted to us the remembrance of their exploits and of their touching affection. Gaston de Béarn returned with them into Europe; but some years after, having re-entered upon his estates, he again took up arms against the infidels, and died in Spain, fighting against the Moors.

Peter the Hermit, on his return to his country, concealed himself from the eager curiosity of the faithful, and shut himself up in a monastery he had founded at Huy. He lived there in humility and penitence, and was buried among the cenobites he had edified by his virtues. Eustace, the brother of Godfrey and Baldwin, returned to take possession of the moderate inheritance of the family, and gave no further trouble to fame by his exploits. Alain Fergent, duke of Brittany, and Robert, count of Flanders, returned to their states, repaired the evils caused by their absence, and died regretted by their subjects. (Robert, count of Flanders, was killed by a fall from his horse)

The duke of Normandy was less fortunate than his companions. The sight of the holy places, or the long series of labours and evils he had endured in the cause of religion, had had no effect upon his indolent, undecided character. On his return from the Holy Land, he passed through Italy, where he fell in love with Sibylla, the daughter of the count of Conversana, and allowed his passion to detain him from his duchy more than a year. By this delay he lost the opportunity of ascending the throne of England, to which, after the death of his brother William Rufus, his birth, and the great renown he had acquired in the crusade, gave him undoubted right. When at length he returned to Normandy, he was received with transports of admiration and joy; but upon resuming the reins of government, he showed nothing but weakness; he gave himself up entirely to debauchery, and surrounded himself by none but dissipated, greedy courtiers, who drew upon him the hatred of his subjects. His brother, Henry I, who had succeeded William Rufus, took advantage of the degraded condition of Robert, and the contempt into which he was fallen, to take possession of Normandy. At the end of a battle this unfortunate prince was made prisoner by his brother, who led him in triumph to England, and caused him to be confined in the castle of Cardiff, in the province of Glamorgan. The remembrance of his exploits in the Holy Land had no effect in mitigating his misfortunes. After twenty-eight years of captivity, he died forgotten by his subjects, his allies, and the ancient companions of his glory.

The return of the Crusaders, and the account of their conquests, excited great enthusiasm, and renewed the eagerness for crusades and pilgrimages among the nations of the West. They were not now affected by the passion for delivering the holy places, but by that of visiting and defending them. Europe exhibited a second time the scenes which had followed the council of Clermont; new discourses were heard, and fresh miracles related. Cities, lands, and castles were again offered for sale. He who preferred repose and his country to the glory of the holy pilgrimage passed for a very lukewarm Christian; whilst all who had quitted the standard of the crusade were objects of contempt in the eyes of the faithful, and were threatened with the thunders of the Church.

A general cry was raised against the brother of the king of France, who could not be pardoned for having abandoned the Christian army in a cowardly manner, and returned to Europe without seeing Jerusalem. Stephen, count of Chartres and Blois, was not allowed to remain in peace in his states and family; his people were astonished at his shameful desertion, and his wife Adela reproached him with having shrunk from the duties of religion and chivalry. These unfortunate princes, and all who had deserted the standards of the holy war, were obliged to quit France, and again take the route for Asia.

Many of the princes and barons who had not partaken of the enthusiasm of the first Crusaders, accused themselves of culpable indifference, and were drawn into the general movement. Among these latter was William IX, count of Poitiers, a relation of the emperor of Germany, and the most powerful vassal of the king of France. An amiable and intelligent prince, of not at all a warlike character, he left, to take up the pilgrim's staff, a voluptuous and gallant court, which he had often delighted with his songs. He took upon him the cross at Limoges, and set out for the East, accompanied by a great number of his vassals, among whom were a vast many women and young girls. His example was followed by William, count of Nevers, Orpin, count of Bourges, and Eude, duke of Burgundy. This last prince, perhaps, was influenced less by a desire of visiting Jerusalem than by his anxiety to recover the remains of his daughter Florine, who had been killed with Sweno in Asia Minor.

In Italy, Albert, count of Blandras, and Anselm, archbishop of Milan, placed themselves at the head of a countless multitude of pilgrims. Germany witnessed the departure of Conrad, marshal of the emperor Henry, Wolf IX, duke of Bavaria, the princess Ida, margravine of Austria; and a great number of lords and knights.

In this new expedition, as in the first, many of the Crusaders were led away by a desire for seeking adventures and visiting foreign countries. The brilliant success of Baldwin, Bohemond, and Godfrey aroused the ambition of the barons who had remained in Europe. Humbert II, count of Savoy, who set out for the Holy Land with Hugh the Great, made a donation to the monks of the Bourget, in order to obtain by their prayers, a fortunate establishment 'consulate in his foreign voyage. Many lords and knights made similar donations, whilst others founded monasteries and churches, setting out with the hope that God would bless their arms, and enable them to acquire rich principalities in the East.

The Crusaders assembled in several troops, and crossing the territories of the Hungarians and Bulgarians, united under the walls of Constantinople to the amount of two hundred thousand. These new pilgrims repeated the scenes of violence which had so seriously alarmed Alexius in the first expedition. The Greek emperor, faithful to his policy, opposed force by cunning; he flattered the vanity or the avarice of men he could not subdue, and paid very dearly for the insincere homage of the leaders of the crusade. He called Raymond to his assistance, who was then in his government of Laodicea. The presence and the persuasive discourses of the count of Toulouse calmed the perturbed

spirits of the Crusaders for a few days; and when they set forward on their march to Palestine, he was charged with conducting them across Asia Minor.

Among this confused mass of pilgrims was a crowd of monks, old men, women, and young girls. They were without discipline, and marched without either precaution or order; but they had such perfect confidence in their arms, that they boasted, on leaving Constantinople, that they would go to Bagdad, and wrest Asia from the hands of the infidels. Their troop was divided into three bodies. At the head of the first were the duke of Burgundy, the count of Chartres, the archbishop of Milan, the count de Blandras, and Raymond de St. Gilles. "The archbishop of Milan," says Albert d'Aix, "had brought into Asia an arm of St. Ambrose, with which he gave his benediction to the Crusaders. Raymond carried with him the lance that had been found at Antioch, to which he looked for new miracles."

This first body, advancing towards Paphlagonia, took the city of Ancyra by assault, and laid siege to the fortress of Gangras. The garrison made a strong resistance, and forced the Christians to retire. They were in want of provisions, and entertained but little hopes of obtaining any in an enemy's country; and whilst sinking into despondency they quite unexpectedly found themselves confronted by a Turkish army.

Kilidge Arslan, who had retired to Iconium, which became the capital of his states, after the taking of Nice, had got together the remains of his army, and recruited his strength. The sultan of Mossoul, that same Kerboghâ who, three years before, had lost the battle of Antioch, had joined the son of Soliman, and burned to meet the Christians again.

Although they both had a considerable number of troops, they contented themselves, at first, with harassing the Crusaders in their march. Sometimes the infidels got before the Christians, and ravaged the country and filled up the wells and the cisterns; whilst at others, they laid ambushes for them, and massacred all who strayed away from the main body. The Christian army had suffered much in crossing the defiles of Paphlagonia; and fatigue, hunger, and thirst had greatly weakened the strength of the pilgrims, when the sultans of Mossoul and Iconium determined upon giving them battle on the banks of the Halys.

Raymond, before the engagement, caused the miraculous lance to be carried through the Christian ranks; whilst the archbishop of Milan, followed by his clergy, exhibited the arm of St. Ambrose, and offered up prayers for victory; but neither the prayers of the clergy, nor the sight of the holy lance, nor even the prodigies of valour displayed by the Crusaders, could secure them a triumph. After a sanguinary conflict, they retired to their camp in great disorder. The Turks, who had met with a determined resistance, did not at first dare to follow up their victory, and satisfied themselves with remaining masters of the field of battle, and plundering the dead. During the night the Crusaders became aware of the extent of their loss. Raymond and the other terrified leaders sought safety in flight. As soon as their absence was discovered, terror and despair pervaded the camp of the Christians; everyone attempted to fly, abandoning the baggage, the sick and the wounded. The roads were soon covered with soldiers, women, and children, who embarrassed each other in their confusion, and were ignorant where they might meet with the enemy, or where they should look for the Christian army. The Turks, rendered aware of their victory by the cries and groans which resounded from the neighbouring mountains, hastened to the camp of the Crusaders, massacring or making prisoners all they met. They then hotly pursued the fugitives, slaughtering them without mercy. The darkness of the night added to the horrors of this scene of carnage. The pilgrims lost themselves in their confusion, and seemed to seek the swords they wished

to avoid; others stopped exhausted by fatigue, and awaited death as an end of their calamities.

When day appeared, the country was covered with the bloody, plundered bodies of the Christians. Raymond de St. Gilles, the duke of Burgundy, the count of Chartres, the count of Blandras, and some other leaders who had fled by different routes, met at Sinope, where they could scarcely gather around them a few thousand men, the remains of an army which had counted under its standards more than a hundred thousand pilgrims.

A second army of Crusaders, led by the count de Nevers and the count de Bourges, advanced as far as Ancyra, and directed its course towards Heraclea. This army looked for traces of that which had preceded it; but instead of finding the Christians, they soon met with the victorious army of the Turks, which came to meet them, attacked them, and routed them. The count de Nevers with great difficulty found refuge in Germanicopolis. Taking for guides some Greek soldiers, he was pillaged and abandoned by them in a desert. He went through the greatest dangers for several days; and, exhausted with fatigue and covered with rags, he at length arrived at Antioch, whither the news of his defeat had preceded him.

A third troop, composed, according to the authors of the time, of more than a hundred and fifty thousand pilgrims, set out from Constantinople under the orders of the count of Poitiers, the duke of Bavaria, and Hugh de Vermandois. They took possession of Philomelium and Samalia, and marched across devastated provinces towards the city of Stankon, where they expected to unite themselves with the army of the count de Nevers. It was before this city that the pilgrims heard of the disasters and defeat of the Christian armies that had preceded them. They advanced towards Heraclea, and were not long in meeting with the army of Kilidge Arslan, which was waiting for them in an advantageous position. As they had no longer anything to hope for except from their courage, they did not seek to avoid the enemy. A rivulet which separated the Christians from the infidels, was the signal and the theatre of battle. The Crusaders, pressed by thirst, rushed towards it in crowds. The Turks immediately discharged upon them a shower of javelins and arrows. The two armies were soon completely engaged; but the Christians fighting in a confined and marshy place, could neither draw up their forces nor make use of the lance or the sword. Their bravery and their efforts were of no avail against the skilful manoeuvres of Kerboghâ and Kilidge Arslan. The Turks penetrated the Christian army everywhere; the carnage was horrible; scarcely a thousand of the Crusaders escaped from either death or slavery. The margravine of Austria disappeared amidst the tumult of the battle. Some say that she was crushed under the feet of the horses; whilst others assert that she fell into the hands of the enemy, and went to live and die in the harem of the sultan of Mossoul. The greater part of the women and young girls that followed the Christian army met with the same fate. The count of Vermandois, pierced by two arrows, fled across Lycaonia, and arrived with a feeble escort at the city of Tarsus, where he died of his wounds.

The duke of Bavaria and the count of Poitiers, after having wandered a long time in deserts and forests, arrived almost naked at Antioch, in which city were assembled all the Crusaders that had escaped after their defeat. The leaders, by gathering together the wrecks of their troops, were able to form an army of ten thousand men, with which they marched to Jerusalem. Whilst coasting the Sea of Syria, they took the city of Tortosa, which they gave up to Raymond, although they had accused him, only a few days before, of having been the cause of all their disasters. Upon their arrival in Palestine, they found new enemies to contend with. The duke of Burgundy and the count of Blois were killed in a battle fought near Ramla. (The body of the duke of Burgundy was

brought back to France, and buried at Citeaux. Urban Planchier says in his history, that they observed the anniversary of the death of this prince on the Friday before Passion Sunday. After the death of her husband, Mahaul, the wife of Eude, and mother of Florine, retired to the abbey of Fontevrault). Arpin, count de Berri, fell alive into the hands of the Saracens, and died in slavery. The count de Blandras, the count of Savoy, William, count of Poitiers, the count de Nevers, and the duke of Bavaria only led a small number of their soldiers back to Europe.

Such are the principal events of the first crusade, the commencement and the end of which were marked by the greatest disasters, and which deprived Europe of more than a million of men. When we reflect on the energies displayed and the forces employed in this expedition by the West, we are at first astonished that it did not succeed.

It has often been repeated, when speaking of this holy war, in which the East beheld an army of six hundred thousand men brought against it, "that Alexander conquered Asia with thirty thousand men." It is more than probable that the Greeks who wrote the life of Alexander have diminished the number of his forces in order to heighten the splendour of his victories; but, be that as it may, it must be admitted that the expedition of the Macedonian conqueror did not present the same dangers, or the same obstacles that the Crusaders had to encounter. The armies which left Greece for Asia had less to suffer from change of climate, or the length and difficulties of the voyage than those who came from the extremities of the West. The Macedonians, in their invasion of the East, had scarcely any nation to contend with but the Persians, an effeminate people, previously several times vanquished by the Greeks; whilst the Crusaders had to pass through a crowd of unknown, barbarous hordes, and when arrived in Asia, found, as enemies, several nations of conquerors.

The Greeks of Alexander's expedition did not go into Asia to introduce new laws, or change the manners and religion of the people; they even adopted something of the costumes and usages of the Persians, which very much facilitated their conquests. In the crusades, on the contrary, we behold two religions armed one against the other, which redoubled the hatred of the combatants, and forbade all approximation. As soon as the standard of Mahomet floated over a city, the Christians fled from it; whilst the cross of the Christians had the same effect upon the Mussulmans. As the greater part of the Mussulman cities which fell into the hands of the Christians were deserted, the latter were obliged to people the provinces they conquered, and exhaust their armies, to found, in some sort, colonies wherever their arms triumphed. If it be allowed that no wars are more sanguinary than religious wars, there are certainly none in which it is more difficult for a conqueror to extend or preserve his conquests. This is a very important observation, if we would appreciate the results of this crusade.

On all occasions where bravery alone was required, nothing can be comparable to the exploits of the Crusaders. When reduced to a small number of combatants, they triumphed no less over their enemies than when they consisted of vast armies. Forty thousand Christians obtained possession of Jerusalem, defended by a garrison of sixty thousand Saracens. There remained scarcely twenty thousand men under their standards, when they had to contend with all the forces of the East in the plains of Ascalon. If Alexander performed greater things, and particularly if he conquered a greater number of nations, it was because he commanded a disciplined army, of which he was the absolute leader. All his military and political operations were directed by one same mind and one same will. It was not thus in the army of the Crusaders, which was composed of many nations, and held within itself the fatal germs of license and disorder. The feudal anarchy with which Europe was then distracted followed the

defenders of the cross into Asia, and that turbulent spirit of the knights, which constantly led them to have recourse to arms, was precisely that which checked and bounded their conquests.

When we think of their ever reviving discords, of the calamities which were the consequences of them, of that excess of bravery that made them commit so many faults, of that want of foresight which they almost always evinced on the eve of great dangers, one thing alone surprises us, and that is, that they did not entirely fail in their enterprise.

Philosophy may, with some justice, oppose its reasonings to the marvels of this war; but she will find in it an abundant source of profound and new observations. In it she will see man with his inexplicable contrasts; in it she will meet with the passions, with all that characterizes them, with all they possess that most plainly exhibits the human heart and mind. Reason, without doubt, must deplore the disorders, the excesses, and the delirium of the Crusaders; but such is human weakness, that we always interest ourselves in great events wherein man is fully developed.

The imagination of the most indifferent must be struck with the instances of heroism which the history of the crusades abounds in. If many of the scenes of this great epoch excite our indignation or our pity, how many of the events fill us with admiration and surprise! How many names, rendered illustrious by this war, are still the pride of families and nations! That which is perhaps most positive in the results of the first crusade, is the glory of our fathers,—that glory which is also a real good for a country; for great remembrances found the existence of nations as well as families, and are the most noble sources of patriotism.

In remotest antiquity, one of those passions which sometimes act upon a whole people, precipitated Greece upon Asia. This war, famous and rich in exploits, inflamed the imagination of the Greeks, and was for a great length of time celebrated in their temples and upon their stage. If great national remembrances inspire us with the same enthusiasm, if we entertain as strong a respect as the ancients for the memory of our ancestors, the conquest of the Holy Land must be for us as glorious and memorable an epoch as the war of Troy was for the people of Greece. These two wars, however different in their motives, present almost the same results to the enlightened observer; both offer grand lessons to policy and illustrious models to valour; both founded new states, new colonies, and established relations between distant nations. Both had a marked influence upon the civilization of the ages that followed them: both, in short, developed great passions and fine characters, and thus furnished the happiest subjects for the epic muse, who delights only in celebrating prodigies and wonders.

When comparing these two memorable wars, and the poetical masterpieces that have celebrated them, we cannot but think that the subject of the “Jerusalem Delivered” is more wonderful than that of the “Iliad.” We may still further say, that the heroes of Tasso are more interesting than those of Homer, and their exploits less fabulous. The cause which armed the Greeks was much less important than that which actuated the Christians. The latter, in some sort, took up arms for the assistance of misfortune and oppressed weakness. They went to defend a religion able to make them sensible of ills that were endured far from them, and to make them find brothers in regions unknown to them. This character of sociability is not to be found in any belief of the ancients.

The Crusaders exhibited another spectacle with which antiquity was unacquainted—the union of religious humility with the love of glory. History shows us constantly these haughty heroes, the terror of Asia and the Mussulmans, bending their victorious brows to the dust, and marching from conquest to conquest, covered with the sack of penitence. The priests, who exhorted them in battle, only raised their courage by reproaching them with their sins. When they met with reverses, a thousand voices were

raised among them to accuse their own misconduct; and when they were victorious, it was God alone that gave them the victory, and religion forbade their claiming glory from it.

The historian may be permitted to think that this difference between the heroes of the “Iliad” and those of the holy war is not sufficiently marked in the poem of “Jerusalem Delivered.” Another reproach may likewise be addressed to the bard of Rinaldo and Godfrey; the ideas of magic and gallantry which he has too freely lavished upon his poem are not in accordance with the truth of history. Magic, which is nothing but a sort of degenerated superstition, and which only deals with small things, was but little known to the Crusaders. Their superstition, however gross, had something noble and grand in it, which associated them sufficiently with the spirit of the *épopée*, without the poet having anything to alter; their character and manners were grave and austere, and exceedingly well suited to the dignity of a religious epic. It was not till long after the first crusade that magic formed any part of the superstition of the Franks, or that their warlike manners abandoned the prominently epic character which distinguished them, to adopt the romantic character which they have preserved in all books of chivalry. It appears to us that we discover in Tasso much more of the manners of the times in which he lived than of those of the end of the eleventh century, the period of the events which form the subject of his poem.

But it does not enter into the plan or the object of this work to carry such observations further. After having spoken of the heroic deeds and of all that was wonderful in the first crusade, I will turn my attention to the immediate effects it produced upon Europe and Asia. We are sufficiently well acquainted with the evils by which it was followed; great disasters are the familiar subjects of history, but the slow and almost insensible progress of the good that may result from a great revolution, is much less easily perceived.

The first result of this crusade was to carry terror among the Mussulman nations, and to place it out of their power to undertake for a length of time any warlike enterprises against the West. Thanks to the victories of the Crusaders, the Greek empire extended its limits, and Constantinople, which was the road to the West for the Saracens, was rendered safe from their attacks. In this distant expedition Europe lost the flower of its population, but it was not, as Asia was, the theatre of a bloody and disastrous war; of a war in which nothing was respected, in which provinces and cities were, by turns, ravaged by the conquerors and the conquered. Whilst the warriors of Europe were shedding their blood on the plains of the East, the West remained in profound peace. Among Christian nations it was then considered a crime to take up arms for any other cause than that of Jesus Christ. This opinion contributed greatly to check the frightful brigandage that had prevailed, and to increase respect for the truce of God, which was, in the middle ages, the germ or the signal of the best institutions. Whatever were the reverses of the crusades, they were less deplorable than the civil wars and the scourges of feudal anarchy that had so long ravaged all the countries of the West.

This first crusade produced other advantages to Europe. The East, by the holy war, was in some sort laid open to the West, which, before, was but little acquainted with it; the Mediterranean became more frequented by European vessels, navigation made some progress, and commerce, particularly that of the Pisans and Genoese, must have been increased and enriched by the foundation of the kingdom of Jerusalem. A great part, it is true, of the gold and silver of Europe was carried into Asia by the Crusaders; but these treasures, heaped up and concealed by avarice and fear, had been long abstracted from circulation; the gold which was not carried away by the Crusaders

circulated more freely, and Europe, with a less quantity of money, appeared all at once more rich than it had ever been.

We cannot perceive, whatever may have been asserted, that in the first crusade Europe received any great quantity of knowledge from the East. During the eleventh century, Asia had been the theatre of the most sanguinary revolutions. At this period the Saracens, but more particularly the Turks, cultivated neither the arts nor the sciences. The Crusaders had no other relation with them but a war of extermination. On another side, the Franks held the Greek among whom, besides, the arts and sciences were declining, in too much contempt to borrow any kind of instruction from them; nevertheless, as the events of the crusade had strongly affected the imagination of nations, this great and imposing spectacle was sufficient to give an impetus to the human mind in the West. Several writers undertook to trace the history of this memorable period. Raymond d'Agiles, Robert the monk of St. Remy, Tudebode, Foulcher de Chartres, Abbot Guibert, Baudry, the bishop of Dol, and Albert d'Aix were contemporary historians, and most of them ocular witnesses of the conquests and exploits they have described. The histories they have left us are not destitute of merit, and some of them are even better than that which was written of the same kind among either the Greeks or the Arabs. These writers were animated in their labours by the same spirit of piety which governed the heroes of the cross. This spirit of piety caused them to take up the pen, and persuaded them that they wrote for the cause of God. They would have thought themselves wanting in their duty as Christians, if they had not employed their abilities in transmitting the events of the holy war to posterity. In whatever manner we judge of their motives, we cannot avoid being convinced that they have rendered great services to history, and that without them the heroic times of our annals would have remained without monuments.

The wonderful portion of the character of this first crusade likewise awakened the epic muse. Raoul de Caen, who, in his history, sometimes sounds the epic trumpet in order worthily to celebrate the "gestes" of Tancred, is not deficient in either warmth or fancy. The conquest of Jerusalem was during the twelfth century the subject of several works in verse. A Limousin knight, Geoffrey de la Tour, called the prior or abbot of the Vigeois, described very tolerably the events of these wars in a large volume all written in his maternal tongue, and in vulgar rhyme, in order that the people might understand it the better. This poem, written in verse, which was the fruit of the labour of twelve years, is lost. Many other similar works have doubtless shared the same fate; but that which remains suffices to prove that human intelligence began to expand at the commencement of the twelfth century.

Before this period, the science of legislation, which is the first and most important of all, had made but very little progress. Some cities of Italy and the provinces near the Pyrenees, where the Goths had encouraged the Roman laws, alone exhibited glimmerings of civilization. Among the rules and ordinances that Gaston de Béarn laid down before his departure for the Holy Land, are to be found many points and particulars which deserve to be preserved by history, because they exhibit the feeble beginnings of a legislation which time and fortunate circumstances would perfect. Peace, says this legislator of the eleventh century, shall be observed at all times towards clerks, monks, travellers, and ladies and their suite.—If any one takes refuge in the abode of a lady, he shall enjoy security of person, on paying all loss or consequent injury. Let the peasant live in peace; let his cattle and agricultural instruments be exempt from seizure. These benevolent dispositions were inspired by the spirit of chivalry, which had made some progress in the wars against the Saracens of Spain; they were particularly the works of the councils which undertook to put a stop to private

wars and the excess of feudal anarchy. The holy wars beyond the seas finished that which chivalry had begun, they perfected chivalry itself. The council of Clermont and the crusade that followed it only developed and consolidated all which preceding councils, all that the wisest lords and princes, had done for the cause of humanity.

Many of the princes of the crusades, such as the duke of Brittany and Robert count of Flanders, signalized their return by establishing wise regulations. A few salutary institutions began to displace the violent abuses of feudalism, and there might be seen, at least in some provinces, what a regime founded by the sword could exhibit of a moderate kind in its legislation.

It was in France that these changes were most obvious, because France had taken the greatest part in the crusade. Many nobles emancipated their serfs upon their following them in this expedition. Giraud and Giraudet Adhemar de Monthiel, who followed their brother, the bishop of Puy, to the holy war, to encourage and reward some of their vassals, by whom they were accompanied, granted them several fiefs by an act drawn up in the same year as the taking of Jerusalem. We might quote many similar acts made during the crusade and in the first year that followed it. Liberty awaited in the West the small number that returned from the holy war, who seemed to acknowledge no other master but Jesus Christ.

In this crusade the nobility lost some portion of a power which they had abused, but they had more splendour and were held in greater honour. The king of France, although for a long time obnoxious to the censures of the Church, and although he did not distinguish himself by any great personal qualities, had a more tranquil and prosperous reign than his predecessors; he began to shake off the yoke of the great vassals of the crown, of whom several were ruined or perished in the holy war. We have often repeated that the crusade placed great wealth in the hands of the clergy; but we must likewise add, that the clergy composed the most enlightened part of the nation, and that this increase of prosperity was in the nature of things. After the first crusade, was seen that which is always to be observed in all nations that are progressing in civilization. Power had a tendency to centralize itself in the hands of him who protected liberty. Glory became the reward of all who were called upon to defend their country; consideration and riches took a direction towards that class from which intelligence was to be expected.

It is certain that knowledge arose in Europe among the clergy, and that they alone were able to consecrate in some way many of the salutary results of the crusades. As long as the clergy powerfully assisted the progress of civilization, they preserved their wealth; as soon as they went beyond civilization, they lost it. This is the course of things on earth. As long as institutions are favourable to society, society reveres them; when under some relations they are esteemed less useful, they lose their importance. Without any necessity for declamation, we must leave the ingratitude natural to nations to take its course, as we must their inconstancy, and to time; which are but too powerful in destroying instruments which society has employed with some advantage.

Many cities of Italy had arrived at a certain degree of civilization before the first crusade; but this civilization, born in the midst of a barbarous age, and spread amongst some isolated nations divided among themselves, had no power to attain maturity. For civilization to produce the salutary effects it is capable of, everything must at the same time, have a tendency to the same perfection. Knowledge, laws, morals, power, all must proceed together. This is what has happened in France; therefore must France one day become the model and centre of civilization in Europe. The holy wars contributed much to this happy revolution, which may be seen even in the first crusade.

BOOK V

A.D. 1099-1148.

I have related the disasters, the labours, and the conquests of the first Crusaders; I now direct my attention to the kingdom which was founded by their victories, the perils of which several times summoned the nations of the West to arms. If the recital of a war filled with adventures and prodigies has excited the curiosity and surprise of my readers, I trust they will not refuse to follow with me the progress of that distant kingdom, which was the fruit of so many exploits and so much glory, which cost so much blood and so many tears. After having beheld the countless crowds of pilgrims setting out for the deliverance of the Holy Land, who will not be astonished to see two or three hundred brave knights, the glorious remains of the Christian armies, suffice for the defence of the provinces and cities conquered by the united powers of the West? What spectacle can create more profound reflection in the minds of thinking and enlightened men, than that of a new people, cast, as it were by a tempest, on a foreign shore, in the midst of a country from which the arms, religion, and customs of numerous nations are unceasingly employed to expel them?

The country in which the Crusaders had just established themselves, and which the monuments of religion and history rendered so dear to the nations of the West, constituted the kingdoms of Judah and Israel of antiquity. When the Romans carried their arms into this country, its new masters added to the name which the Jews had given it that of Palestine, or the country of the Palestinians. It was bounded on the south and east by the deserts of Arabia and Idumea, on the west by the Mediterranean, and on the north by the mountains Libanus.

At the period of the crusades, as at the present time, a great part of the soil of Palestine, upon which rise the barren mountains of Sion, Hebron, Hebal, and Gelboëi, presented the aspect of a land upon which the curses of Heaven had fallen. This land, formerly promised to the elect people of God, had several times changed inhabitants. All the sects, all the dynasties of the Mussulmans, had disputed the possession of it sword in hand, and revolutions and wars had left numerous memorable ruins in its capital, and in the greater part of its provinces. The religious ideas of the Mussulmans and the Christians seemed alone to give importance to the conquest of Judea; history must, however, guard against the exaggeration with which certain travellers have spoken of the sterility of this unfortunate country. Amidst the calamities which, during many ages, desolated the provinces of Palestine, some traces of its ancient splendour may still be perceived. The shores of the Lake of Galilee and of the Jordan, some valleys watered by the Besor, the Arnou, and the Jaboc, and the plains contiguous to the sea which war had not ravaged, still recalled by their fertility the promises of Scripture.

Palestine yet boasted some nourishing cities, and several of its ports offered a commodious asylum to the vessels of Asia and Europe.

In the condition of Palestine at that time, if the territory had been entirely subject to Godfrey, the new king might have equalled in power the greater part of the Mussulman princes of Asia; but the young kingdom of Jerusalem consisted but of the capital and about twenty cities or towns in its neighbourhood. Several of these cities were separated by places still occupied by the infidels. A fortress in the hands of the Christians was near to a fortress over which floated the standard of Mahomet. In the surrounding country dwelt Turks, Arabs, and Egyptians, who all united to make war upon the subjects of Godfrey. The latter were not free from alarm even in their cities, which were almost all badly garrisoned, and found themselves constantly exposed to the terrors and evils of war. The lands remained uncultivated, and all communications were interrupted. Amidst so many perils, several of the Latins abandoned the possessions which victory had bestowed upon them; and that the conquered country might not be left without inhabitants, the interest of property, or proprietorship, was called in to strengthen the wavering love for the new abode. Every man who had remained a year and a day in a house, or upon cultivated land, was recognised as the legitimate proprietor of it. All rights of possession were annulled by an absence of the same duration.

The first care of Godfrey was to repel the hostilities of the Saracens, and to extend the frontiers of the kingdom intrusted to his defence. By his orders Tancred entered into Galilee, took possession of Tiberias, and several other cities situated in the neighbourhood of the Lake of Genesareth. As the reward of his labours, he obtained possession of the country he conquered, which in the end became a principality.

Tancred, master of a rich province, advanced into the territories of Damascus, whilst Godfrey, in a fortunate excursion, imposed tributes upon the emirs of Caesarea, Ptolemais, and Ascalon, and brought to submission the Arabs dwelling on the left shores of the Jordan. He was returning victorious to Jerusalem, when the city of Asur, which had surrendered after the battle of Ascalon, refused to pay tribute, and shook off the yoke of the Christians. Godfrey resolved to lay siege to this rebel city; he collected his troops, marched them towards Asur, and proceeded to attack the town. Already had the rolling towers approached the ramparts, the rams had shaken the walls to their foundations, and the city was about to be carried, when the besieged employed a mode of defence worthy only of barbarians. Gerard of Avesnes, who had been left with them as an hostage by Godfrey, was fastened to the top of a very high mast which was attached to the very wall against which the efforts of the besiegers were principally directed. At the prospect of an inevitable and inglorious death, the unfortunate Christian knight uttered loud and painful cries, and conjured his friend Godfrey to save his life by a voluntary retreat. This cruel spectacle pierced the heart of Godfrey, but did not shake either his firmness or his courage. As he was sufficiently near to Gerard of Avesnes to make himself heard by him, he exhorted him to merit the crown of martyrdom by his resignation. "It is not in my power to save you," said he; "if my brother Eustace were in your place, I could not deliver him from death. Die, then, illustrious and brave knight, with the courage of a Christian hero; die for the safety of your brethren, and for the glory of Jesus Christ." These words of Godfrey gave Gerard of Avesnes the courage to die. He begged his old companions to offer at the holy sepulchre his horse and his arms, that prayers might be put up for the health of his soul. A short time after he died under a shower of darts and arrows launched by the hands of the Christians.

The soldiers of Godfrey, on witnessing the death of Gerard, burned with rage to revenge him, and redoubled their efforts to render themselves masters of the city. On

their side, the besieged reproached the Christians with their barbarity, and defended themselves with vigour. The Greek fire consumed the towers and the machines of the besiegers; Godfrey had lost a great number of his soldiers, and despaired of reducing the city, which received succours by sea. As winter was approaching, he resolved at last to raise the siege and return to Jerusalem, deeply affected at having caused the death of Gerard of Avesnes without any advantage to the cause of the Christians.

During the siege of Asur several emirs from the mountains of Samaria came to visit Godfrey. They were struck with the greatest surprise when they found the king of the Christians without a guard, without splendour, sleeping on a straw pallet like the meanest of his soldiers. They were not less astonished when, at their request, he exhibited before them his extraordinary strength by cutting off the head of a camel at a single blow with his sword. The emirs, after having offered presents to Godfrey, returned to their own country, and related the wonders they had seen. Their recitals, which history has not disdained, contributed greatly to increase the fame of the king of Jerusalem.

When Godfrey reached his capital, he learnt the approach of a great number of pilgrims, the greater part of whom were Pisans and Genoese, led by the bishop of Ariana, and Daimbert, archbishop of Pisa. To the Christians arrived from the West were added Bohemond, prince of Antioch, Baldwin, count of Edessa, and Raymond, count of Toulouse. These latter had come to visit the holy places, and to celebrate the epoch of the birth of Christ at Jerusalem.

Godfrey went out to meet the pilgrims as far as Bethlehem, with his knights and the clergy. "After they were come into the holy city," says an old chronicle, "the king received them and feasted them magnificently; and detained them in Judea during the winter, being much gratified with the presence of his brother Baldwin." Daimbert, archbishop of Pisa, had come into Palestine as legate from the Holy See. By means of presents and promises he got himself to be named patriarch of Jerusalem, in the place of Arnoul de Rohes. This prelate, brought up in the school of Gregory VII., maintained with warmth the pretensions of the Holy See, and it was not long before his ambition introduced trouble among the Christians. In the places even where Christ had said that his kingdom was not of this world, he who called himself his vicar desired to reign with Godfrey, and demanded the sovereignty of a part of Jaffa, and of a quarter of Jerusalem in which the church of the Resurrection was built. After some debates, the pious Godfrey yielded to the imperious demands of Daimbert; and such was then the ascendancy of the Church and the clergy, that the new king was obliged to consent to a treaty by which the kingdom should belong to the patriarch, if Godfrey should die without children. Godfrey thus acknowledged himself the vassal of the sovereign pontiff, and received from the pope and his legate permission to reign over a country conquered by his arms. Bohemond and Baldwin consented at the same time to receive from the pope the investiture of their principalities. The prince of Antioch had refused to render homage to the king of Jerusalem, but he did not hesitate to acknowledge himself the vassal of a power which bestowed empires, and was able to send fresh armies into the East.

In the mean time the wise Godfrey, after having freed his territory from the incursions of the Mussulmans, and carried the terror of his arms beyond the Jordan, reflected that victory was not all that was required to found a state. His capital had been depopulated by the sword of the Crusaders; several other cities, like Jaffa, had lost the greater part of their inhabitants; and this new king reckoned among his subjects Armenians, Greeks, Jews, Arabs, renegades from all religions, and adventurers from all countries. The state confided to his care was like a place of passage, and had no other

supporters or defenders but travellers and strangers. It was the rendezvous and the asylum of notorious sinners, who came thither to mitigate the anger of God, and of criminals, who thus eluded the justice of men. Both of these were equally dangerous when circumstances awakened their passions, or when fear and repentance gave way before new temptations. Godfrey, according to the spirit of feudal customs and the laws of war, had divided the conquered lands among the companions of his victories. The new lords of Jaffa, Tiberias, Ramla, and Naplouse, scarcely acknowledged the authority of a king. The clergy, encouraged by the patriarch, assumed the tone of masters, and the bishops exercised a temporal power equal to that of the barons. Some attributed the conquest of the kingdom to their valour, others to their prayers; everyone claimed the reward of either his piety or his labours; and whilst the greater part aimed at domination, all insisted upon independence.

Godfrey undertook to rule so many conflicting pretensions, and to bring a tumultuous government into some regular form. In order that the execution of his project might have the greater solemnity, he chose the circumstance which had conducted the Latin princes to Jerusalem. After having accompanied them as far as Jericho, to celebrate with them the festival of the Epiphany, he returned to his capital, where he assembled the enlightened and pious men of the city, of whom he formed the states, or the assizes, of his kingdom. In this solemn assembly the first care was to regulate and determine the duties of the barons, the lords, and the common subjects, towards the king, and the duties of the king towards the lords and subjects. The king was to undertake to maintain the laws, to defend the Church, to protect widows and orphans, to watch over the safety of both people and lords, and to lead in war. The lord, who was the lieutenant of the prince, as regarded his vassals, was to guarantee them from insult, and to protect their property, their honour, and their rights. The first duty of the counts and barons towards the king was to serve him in council and fight. The first obligation of a subject or a vassal towards his prince or his lord, was to defend him or avenge him in every case of outrage, and to protect the honour of his wife, his daughter, or his sister; to follow him in all perils, and to surrender himself as hostage for him, if he fell into the hands of his enemies.

The king and his subjects, the great and the small vassals, mutually engaged their faith to each other. In the feudal hierarchy, every class had its privileges maintained by honour. Honour, that grand principle among knights, commanded all to repulse an injury inflicted upon a single one, and thus became, restrained within just limits, the security of public liberty.

War was the great affair in a kingdom founded by knights and barons; everyone capable of bearing arms was reckoned as something in the state, and protected by the new legislation; all the rest, with the exception of the clergy, whose existence and privileges were held by divine right, were reckoned as nothing, and scarcely merited any attention from the legislators. The Assizes of Jerusalem did, indeed, deign to take notice of villains, slaves, peasants or cultivators, or captives taken in war; but they were only considered in the light of property, of which they wished to assure the enjoyment to its legitimate possessors. Those who had lost them could reclaim them as they could a falcon or a hound; the value of a falcon and a slave was the same; a war-horse was estimated at more than double the value of a peasant or a captive. The laws did not condescend to notice these unhappy classes, and left it to religion alone to protect them.

To watch over the execution of the constitutional laws of the state, and to decide in all disputes, two courts were instituted; the one presided over by the king, and composed of the nobles, was to pronounce judgment upon differences among the great vassals; the other, presided over by the viscount of Jerusalem, and formed of the

principal inhabitants of each city, was to regulate the interests and the rights of the citizens and the common people. A third court was instituted, which was reserved for Oriental Christians; the judges of it were born in Syria, spoke its language, and decided according to the laws and usages of the country. Thus all the citizens of the kingdom were judged by their peers, and enjoyed the benefits of an institution which has not been despised in ages much more enlightened.

The Franks, with their warlike character, were certain to evince disdain for the slow, and often uncertain, forms of justice; they adopted, in their legislation made for the East, the ordeal by iron or fire, which had taken its birth among the nations of the North. Judicial combat was also admitted in criminal causes, and sometimes even in civil ones. Among a warlike people everything must present the image of war; every action commenced against a baron or a knight was, in his eyes, an injury—an affront—that he ought to repulse sword in hand; Christian knights were likewise persuaded that God would not allow innocence to succumb in an unequal combat, and victory appeared to them at once the triumph of human laws and divine justice.

Such dispositions still bespeak the barbarity of the most remote ages; but a great number of other laws attest the wisdom of the legislators of the Holy Land: their code contained every institution that was reasonable in the feudal system. Palestine was then blessed by the revival of wise laws created for Europe, but which Europe had forgotten amidst the anarchy of civil wars; many ameliorations made in feudal legislation in some of the states of the West, particularly in the cities of Italy, were consecrated in the new laws of Jerusalem.

It must be believed that in this circumstance religion sometimes mingled her useful inspirations with those of human sagacity; justice and humanity assumed a more sacred character in the presence of the holy tomb. As all the subjects of Godfrey were called upon to defend the cause of God, the quality of a soldier of Jesus Christ might make the dignity of man respected. If it be true that the establishment of the commons, or a second court, was the work of the Crusaders, we cannot, with truth, assert that these wars contributed nothing towards the progress of civilization. The laws which they made, and in which may be plainly seen the first glimpses of regulated liberty, were a new spectacle for Asia; they must likewise have been a subject of surprise and a means of instruction for Europe itself, where pilgrims related, on their return, the usages and customs established by the Franks in the Holy Land. This code of legislation, the best, or rather the least imperfect that had existed previous to that time, and which increased or was modified under other reigns, was deposited with great pomp in the church of the Resurrection, and took the name of the Assizes of Jerusalem, or Letters of the Holy Sepulchre.

After this ceremony, which was performed in the presence of all the pilgrims, the Latin princes then at Jerusalem returned to their own states; Baldwin to Edessa, Bohemond to his principality of Antioch, and Raymond to Laodicea, of which he had rendered himself master, and which he governed in the name of the emperor of Constantinople. Scarcely had Tancred returned to his principality when he was attacked by all the forces of the sultan of Damascus. Godfrey, accompanied by his faithful knights and a great number of pilgrims eager to fight under his command, repaired immediately into Galilee, defeated the Saracens, and pursued them to the mountains of Libanus.

As he was returning from this expedition, the emir of Caesarea came out to meet him, and presented to him an offering of some of the fruits of Palestine. Godfrey only accepted a single cedar-apple, and almost directly fell ill. This malady, which they did not hesitate to attribute to poison, created the most serious alarm among his followers.

Godfrey with great difficulty reached Jaffa, whence he was conveyed to his capital, where he died, committing to the companions of his victories the charge of the glory of religion and of the kingdom of Jerusalem. His mortal remains were deposited within the enclosure of Calvary, near to the tomb of Christ, which he had delivered by his valour. His death was mourned by the Christians, of whom he was the father and the support, and by the Mussulmans, who had often experienced his justice and his clemency. History may say of him what the holy Scripture says of Judas Maccabeus: "It was he who increased the glory of his people, when, like a giant, he put on his arms in the fight, and his sword was the protection of the whole camp." Godfrey of Bouillon surpassed all the captains of his age in his skill in war; and if he had lived some time longer, would have merited a name among great kings. In the kingdom he founded he was constantly held up as a model for princes as well as warriors. His name still recalls the virtues of heroic times, and will live honoured amongst men as long as the remembrance of the crusades.

After the death of Godfrey great disputes arose upon the choice of his successor. The patriarch Daimbert endeavoured to avail himself of the rights conveyed by the promises of Godfrey, and claimed the throne of Jerusalem; but the barons would submit to no chief but one of their companions in arms. Garnier, count de Gray, took possession of the Tower of David, and of the other fortresses of Jerusalem, in the name of Baldwin, count of Edessa. The patriarch invoked the authority of the Church to the assistance of his cause; and as Count Garnier died suddenly, the clergy of Jerusalem attributed his death to divine justice, which the impious projects of the barons and knights had offended. Daimbert wrote to Bohemond, prince of Antioch, and conjured him to come and defend what he called the rights of the Church and the cause of God. Jerusalem was filled with agitation and trouble; but whilst they were tumultuously deliberating, deputies from Antioch came to announce that their prince had been surprised in an expedition against the Turks, and was held prisoner by the infidels. This news spread consternation and grief among the Christians, and made them more sensible of the necessity for calling Baldwin to the throne, with whose valour they were so well acquainted.

Baldwin, to whom deputies had been sent, shed tears on learning the death of Godfrey, but soon consoled himself with the hope of obtaining a crown. The county of Edessa had become richer and more extensive than the mean kingdom of Jerusalem, several cities of which still belonged to the Saracens; but such was the active and enterprising spirit of Baldwin, that the prospect of a kingdom to be conquered appeared to him preferable to a country of which he was in peaceful possession. After having given up the county of Edessa to his cousin Baldwin du Bourg, he began his march with four hundred horsemen and a thousand foot. The emirs of Emessa and Damascus, informed of his intended march, laid wait for him in the narrow and difficult roads near the coast of the Sea of Phoenicia. Baldwin feigned to fly before the army of the infidels, and having drawn them into an open country, routed them, making a great many prisoners, whom he carried to Jerusalem. The knights, the barons, and a portion of the clergy came out to meet the conqueror. Baldwin made his triumphant entrance into the city in the midst of the acclamations of the whole Christian population, who flocked eagerly to see the brother of Godfrey. But whilst the inhabitants thus manifested their joy, the patriarch, with some of his partisans, protested against the election of the new king, and, feigning to believe that he was in safety nowhere but close to the tomb of Christ, retired in silence to Mount Sion, as if to seek an asylum there. Baldwin did not think it worth while to disturb the retreat of the patriarch, and, satisfied with having obtained the suffrages of the barons and knights, wished to assure to himself new titles

to the crown, by gaining more victories over the Saracens. He marched from Jerusalem, followed by his bravest knights, and presented himself before Ascalon.

The season being too far advanced to lay regular siege to the city, he ravaged the enemy's country, penetrated into the mountains of Engaddi, surprised Segor, and seized a troop of brigands in a cavern which they had chosen as a place of retreat. In this campaign, which was little more than a pilgrimage, the soldiers of Baldwin passed along the shores of the Dead Sea, the sight of which recalled the memory of the punishment of Sodom; they visited the valley famous as the burial-place of the ancestors of Israel, and that in which it is believed Moses caused a stream of living water to spring from the side of a barren rock. The Christian soldiers were never weary of admiring these places, rendered sacred by scriptural remembrances. The historian Foulcher de Chartres, who accompanied Baldwin, displays in his recital the greatest enthusiasm, and tells us with lively joy, that he watered his horses at the miraculous fountain of the legislator of the Hebrews.

The little army of the Christians came back to Jerusalem loaded with booty. After Baldwin's return, the patriarch did not venture to say anything more about his pretensions, and consented to crown the successor of Godfrey with his own hands. The ceremony was performed with great solemnity at Bethlehem, in the presence of the barons, the bishops, and the principal people of the kingdom.

Tancred was not present at the coronation of the new king, for the two companions of Godfrey had not forgotten their ancient quarrel. Tancred had protested against the election of Baldwin, and refused to pay him homage. Baldwin, on his part, disputed Tancred's right to the principality of Galilee, and summoned him to appear before him as a contumacious vassal. The reply of Tancred was laconic, and full of proud contempt for his rival. "I do not know," said he, addressing the messengers of Baldwin, "that your master is king of Jerusalem." He did not deign to make any reply to a second summons. At length their mutual friends employed prayers and entreaties, to which Tancred reluctantly gave way. The two princes agreed to have an interview between Jerusalem and Jaffa, in which interview Tancred consented to forget past injuries, but would not renounce a principality which he held from Godfrey. The debates between the prince of Galilee and the king of Jerusalem were not terminated when messengers arrived from Antioch, conjuring Tancred to repair immediately to their city, to govern a state which had been without a head since the captivity of Bohemond. Tancred yielded to their entreaties, and immediately set out for Antioch, abandoning to Hugh de Saint Omer the city of Tiberias and the principality of Galilee.

These differences with Tancred did not impede Baldwin's wars against the infidels, or his endeavours to extend his young kingdom. Whilst Persia, Egypt, Syria, and Mesopotamia could bring numberless armies against the Christians, Baldwin could only muster under his standard a small body of warriors, to whom were added a few pilgrims from the West, the greater part without horses and very badly armed. His bravery and activity surmounted all obstacles, and carried him through all dangers. From the beginning of his reign, we see with surprise the kingdom of Jerusalem, disturbed in its infancy by discord, and only defended by a few knights, rise in the midst of formidable enemies, and carry terror amongst neighbours much more powerful than itself.

The king of Jerusalem took advantage of the arrival of a Genoese fleet, to punish the rebellion of the inhabitants of Arsur, and to lay siege to their city both by sea and land. On the third day the city fell into the hands of the Christians. A short time after, Baldwin besieged Caesarea, a city built by Herod in honour of Caesar. The siege was carried on with vigour; on the fifteenth day everything was ready for a general assault,

and as soon as the trumpet had given the first signal, all the soldiers confessed and received absolution for their sins. The patriarch, clothed in white vestments, with a crucifix in his hand, led them to the foot of the ramparts;—the city was soon taken, and the inhabitants put to the sword. The Christians, particularly the Genoese, carried away by a thirst for pillage, and still more by vengeance and the fury of battle, stained their victory by horrible cruelties. The Mussulmans who escaped from the massacre of Caesarea, carried terror into the cities of Ptolemais and Ascalon, and all the countries still under the domination of the Egyptians. (William of Tyre, in his account of the taking of Caesarea, speaks of a precious vase which fell to the share of the Genoese. “At this time,” says he, “was found a vase in the shape of a dish, of a bright green colour, which the Genoese, believing it to be an emerald, were desirous of having, at the valuation of a large sum of money, to make an offering of to their church as an excellent ornament, and which they are accustomed to exhibit to the great lords who pass through their city.” This vase found at Caesarea, and preserved at Genoa till the end of the last century, is now in the Cabinet of Antiques in the Imperial Library at Paris)

The caliph of Egypt, to revenge the death of his warriors, assembled an army, which advanced as far as the country round Ramla. Baldwin got together, in haste, a troop of three hundred knights and a thousand foot-soldiers, and marched to meet him. When he perceived the standards of the Egyptian army, ten times more numerous than that of the Christians, he represented to his soldiers that they were going to fight for the glory of Christianity; “if they fell, heaven would be open to them; if they triumphed, the fame of their victory would be spread throughout the Christian world. There could be no safety in flight; their home was beyond the seas; in the East there was no asylum for the conquered.” After having thus animated his soldiers, Baldwin divided his troops into six battalions. The two first, on charging the enemy, were overwhelmed by numbers; two others, which followed, shared the same fate. Two bishops, who were with Baldwin, then advised him to implore the mercy of Heaven; and, at their desire, the king of Jerusalem alighted from his horse, fell on his knees, confessed, and received absolution. Springing to his feet, he resumed his arms, and rushed upon the enemy at the head of his two remaining battalions. The Christian warriors fought like lions, animated by their war-cry “Victory or Death!” Baldwin had attached a white kerchief to the point of his lance, and thus pointed out the road to carnage. The victory was for a length of time uncertain; but at last, says an historian, the will of God was declared in favour of the soldiers of Christ. The Egyptian army had lost its leader, and was entirely routed; five thousand infidels remaining on the field of battle.

The enemy fled in such complete disorder that they abandoned their tents and their baggage. As Baldwin was pursuing them, his ear was struck by the plaintive cry of a woman. He checked his war-horse, and perceived a female Mussulman in the pains of childbirth. He threw his mantle to her to cover her, and ordered her to be placed on carpets laid upon the ground. By his commands, fruits and a skin of water were brought to this bed of pain, and a female camel furnished milk for the nourishment of the newly-born child. The mother was confided to the care of a slave, with orders to conduct her to her husband. The latter, who held a distinguished rank among the Mussulmans, shed tears of joy on beholding a wife whose death he was lamenting, and vowed never to forget the generous action of Baldwin.

Conqueror of the Saracens, the king of Jerusalem had sent back his troops, and was reposing at Jaffa, after the fatigues of the war, when he learnt that the Mussulman army had rallied, and was in full march to attack the Christians. Baldwin, whom victory had rendered rash, without assembling all his troops, went immediately to meet the enemy, at the head of two hundred knights, and a few pilgrims lately arrived from the

West. Not at all dismayed by the number of the Saracens, he gave battle; but, at the first charge, the Christians were surrounded, and only sought a glorious death, fighting by the side of their leader. The king of Jerusalem, obliged to fly, concealed himself among the long dried grass and bushes which covered the plain. As the Saracens set fire to these, Baldwin with difficulty escaped being burnt alive; and, after many perils, was glad to take refuge in Ramla.

Night checked the pursuit of his enemies, but on the following day, the place which served him as an asylum was threatened with an immediate siege, and had no means of defence. Baldwin was a prey to the most distressing anxiety, when a stranger, who had by some means got into the city, demanded to speak instantly with the king of Jerusalem "It is gratitude," said he to him, "which brings me here. Thou hast been generous towards a wife who is most dear to me—thou hast restored her to me and her family, after having saved her life. I brave a thousand dangers to acquit myself of so sacred a debt. The Saracens surround the city of thy retreat on all sides; to-morrow it will be taken, and not one of its inhabitants will escape death. I come to offer thee means of safety. I am acquainted with a path which is not guarded; hasten then, for time presses. Thou hast but to follow me; before the dawn of day thou wilt be among thy people."

Baldwin hesitated—he shed tears at the idea of what must be the fate of his companions in misfortune; but, at length, he yielded to the generosity of the Mussulman emir, and, accompanied by a weak escort, they both departed from the city, in the middle of a stormy night. On gaining the distance of a few leagues from Ramla, they separated with tears in their eyes; the emir rejoined the Mussulman army and Baldwin succeeded in getting to the city of Arsur.

At break of day the Saracens advanced towards the ramparts of Ramla. They quickly gained possession of the city, and all they met with in the place were massacred. Some soldiers who escaped the Saracens' swords, carried the sad news to the neighbouring cities. It was the first defeat the Christians had experienced since their arrival in Palestine. As it was confidently said that Baldwin had been slain at the taking of Ramla, this loss added greatly to the general consternation. The great bell of Jerusalem announced the approach and invasion of the Saracens. The priests, the monks, the pilgrims, clothed in sackcloth and barefooted, went in procession through the streets of the holy city; women and children filled the churches, and with tears in their eyes and uplifted hands implored the mercy of Heaven. The bravest were beginning to despair of the safety of the kingdom, when Baldwin suddenly appeared among his people, says William of Tyre, like the morning star, and revived their hopes by his presence.

The king of Jerusalem assembled at Jaffa the wreck of his army; and the Christian cities sent him all their inhabitants capable of bearing arms. Several princes and knights, arrived from the West, likewise joined him. The Christians marched boldly forth to meet the Mussulmans, the patriarch of Jerusalem carrying through the ranks the wood of the holy cross. The war-cry of the Christian soldiers was: "Christ lives, Christ reigns, Christ commands". The two armies were soon in sight of each other on the plains of Jaffa, and instantly the trumpets sounded, and gave the signal of battle. Both sides fought with fury; the infidels surrounded the Christians, and pressed them so closely that they had scarcely room to wield their arms, and victory was on the point of being determined in favour of the Mussulmans, when Baldwin snatching the white flag from the hands of his squire, and followed by a hundred and sixty knights, rushed into the very thickest ranks of the enemy. This act of bravery decided the fate of the battle, and the Christians regained their courage. The fight lasted during the whole day, but towards

the approach of night, the Mussulmans fled in disorder, leaving dead upon the field the emir of Ascalon and four thousand of their bravest soldiers.

Baldwin, who, some few days before, had been believed to be dead, re-entered Jerusalem in triumph. He gave a great part of the booty to the hospitallers of St. John, whose office it was to entertain the poor and all pilgrims; and, to employ the expression of an old chronicle, he thus shared with God the spoils of the Saracens.

The Christians assembled in the churches rendered thanks to God for the deliverance of the kingdom; but this last victory could not dry all the tears which a first reverse had caused to flow, and funereal hymns were mingled with the songs of joy. In this campaign perished many of the princes and knights who had left Europe after the first crusade. Stephen, count of Chartres and Blois, and Stephen, duke of Burgundy, who had arrived in Palestine with the remains of an army dispersed by the Turks in Asia Minor, were killed under the walls of Ramla. As the Greeks were accused of having prepared the ruin of the armies sent to the assistance of the Latins, murmurs arose in all the Christian colonies against the emperor Alexius. This prince, constantly in dread of the powers of the West, sent to congratulate the king of Jerusalem on his victories, and exerted himself to procure the liberty of the Christians who had fallen into the hands of the Egyptians and Turks. After having delivered or ransomed some Christian knights, he received them at Constantinople, loaded them with presents, and sent them back to their own country.

But whilst thus breaking the chains of a few captives, he was equipping fleets and raising armies to attack Antioch, and obtain possession of the cities on the coast of Syria which belonged to the Latins. He offered to pay the ransom of Bohemond, still a prisoner among the Turks, not for the purpose of setting him at liberty, but to have him brought to Constantinople, where he hoped to obtain from him the renunciation of his principality. Bohemond, who saw through the projects of Alexius, gained the good-will of the emir who detained him prisoner, promised him his alliance and support, and persuaded him to accept for his ransom, half the sum offered by the emperor of the Greeks. After a captivity of four years, he returned to Antioch, where he employed himself in repulsing the aggressions of Alexius. The fleets of the Pisans and the Genoese came to his relief, and several battles, both by sea and land, were fought with various success; the Latins and the Greeks, by turns, obtaining the advantage.

Whilst this war was being carried on between Alexius and Bohemond, the Franks neglected no opportunity of coming into collision with the infidels. Bohemond, Baldwin du Bourg, count of Edessa, and his cousin Josselin de Courtenay, master of several cities on the banks of the Euphrates, united their forces to attack Charan, a flourishing city of Mesopotamia. The Christians, after a siege of several days, were on the point of entering the place, when the count of Edessa and the prince of Antioch disputed the possession of it. Whilst the debates kept the best leaders in the Christian tents, the Saracens of Mossoul and Aleppo came to the assistance of the city, and gave battle to the besiegers. A great number of Christians were slain in this conflict; and many fell into the hands of the infidels, who, in the intoxication of victory, insulted both the vanquished and the religion of Christ. History relates that the railleries of the Mussulmans inspired rage and despair among the army of the Christians, and that towards the end of the fight, one knight braved alone the victorious infidels, and rushed among the enemy's ranks, crying, "Let all who are willing to sup with me in Paradise, follow me." This brave knight at first astonished the Saracens by his daring, but he soon fell, pierced with many wounds. The archbishop of Edessa, Josselin de Courtenay, and Baldwin du Bourg were loaded with irons, and taken to the prisons of Mossoul. The prince of Antioch and Tancred were alone able to escape the pursuit of the Mussulmans,

with a small number of their soldiers. This defeat spread terror among all the Christians of the East. Bohemond, on his return to his capital, was menaced at the same time by the Greeks and the Saracens; and, as he had now neither allies nor auxiliaries, and was destitute of both men and money, he determined to go back into Europe, and to call upon the nations of the West to assist him.

After having spread abroad a report of his death, he embarked at Antioch, and, concealed in a coffin, passed through the fleet of the Greeks, who rejoiced at his death, and heaped curses on his memory. On arriving in Italy, Bohemond went to throw himself at the feet of the sovereign pontiff; describing the misfortunes he had endured in defence of the holy religion, and invoking the vengeance of Heaven upon Alexius, whom he represented as the greatest scourge of the Christians. The pope welcomed him as a hero and a martyr; he praised his exploits, listened to his complaints, intrusted to him the standard of St. Peter, and permitted him, in the name of the Church, to raise in Europe an army to repair his misfortunes and avenge the cause of God.

Bohemond next went to France, where his adventures and exploits had made his name familiar to all classes. He presented himself at the court of Philip I, who received him with the greatest honours, and gave him his daughter Constance in marriage. Amidst the festivities of the court, he was by turns the most brilliant of knights and the most ardent of missionaries; he attracted general admiration by his skill in the tournaments, and preached war against the enemies of the Christians. He easily fired hearts already glowing with a love of military glory; and a great number of knights contended for the honour of accompanying him into the East. He crossed the Pyrenees and raised soldiers in Spain; he returned into Italy and met everywhere with the same eagerness to follow him. All preparations being completed, he embarked at Bari, and sailed towards the territories of the Greek emperor, where his threats and the fame of his expedition had already spread terror.

The prince of Antioch never ceased to animate by his speeches the ardour of his numerous companions: to some he represented the Greeks as the allies of the Mussulmans and the enemies of Christ; to others he spoke of the riches of Alexius, and promised then the spoils of the empire. He was on the point of realizing his brilliant hopes, when he was, all at once, abandoned by that fortune which had hitherto performed such prodigies in his favour.

The city of Durazzo, of which he had undertaken the siege, for a long time resisted all his efforts; disease, in the meanwhile, ravaging his army. The warriors who had followed him in the hopes of pillage, or from a desire to visit the Holy Land, deserted his standard; he was forced to make a disgraceful peace with the emperor he had endeavoured to dethrone, and came back to die in despair in the little principality of Tarentum, which he had abandoned for the conquest of the East.

The unfortunate issue of this crusade, which was directed entirely against the Greeks, became fatal to the Christians established in Syria, and deprived them of the succours they had reason to expect from the West. Tancred, who still governed Antioch, in the absence and after the death of Bohemond, was attacked several times by the Saracens of Aleppo, and only resisted them by displaying prodigies of valour. Josselin and Baldwin du Bourg did not return to their states till after five years of captivity. When Baldwin came back to Edessa, he was so poor that he could not pay his common domestics; and an Armenian prince, whose daughter he had married, was obliged to redeem the beard of his son-in-law, which he had pledged for the means of paying his soldiers. (This may at first appear a singular pledge; but when we remember the great consideration in which beards were and are held in the East, we are reconciled to the fact. Beckford makes Vathek inflict loss of beard upon the sages who cannot decipher

the magic characters upon the sabres, as the greatest possible punishment; and few were better acquainted with Eastern manners than the master of Font-hill Abbey). The resources of the government of Antioch were not less exhausted than those of the county of Edessa. In the extremes of their misery, Tancred and Baldwin du Bourg had several disputes; each, by turns, called in the Saracens to defend his cause, and everything was in confusion on the banks of the Euphrates and the Orontes.

Neither was Jerusalem free from discord. Baldwin could not pay his soldiers, and demanded money of the patriarch, who was the depositary of the alms of the faithful. Daimbert at first refused to assist the king, who resolved to employ force to compel him: "Yes," said he to the patriarch, in a transport of anger, "I will bear away the treasures of the church and the holy sepulchre; I wish to save Jerusalem and the Christian people; when I have accomplished that noble project, I will restore the riches of the all-powerful God." Daimbert, intimidated by the menaces of Baldwin, consented to give up a part of his treasures; but as fast as the king of Jerusalem experienced new wants, he made fresh demands, to which the pontiff responded by an insulting refusal. He accused the king of profaning and plundering the sanctuary; whilst the king, on his part, accused Daimbert of betraying the cause of the Christians, and of dissipating in pleasures and festivities the treasures of Jesus Christ. The quarrels of Baldwin and the patriarch were renewed every year; both, in the end, often conveyed their complaints to the Holy See, which pronounced no decision likely to conciliate the angry parties. The death of Daimbert could alone put an end to these discussions, which spread scandal through the church of Christ, and by weakening the authority of the king, were likely to lead to the ruin of the kingdom.

Whilst the patriarch was unceasingly making complaints against Baldwin, the king seldom made any other reply than gaining new victories over the infidels; nothing being able to divert him from his purpose of every day aggrandizing his dominions. The prosperity and the safety of Jerusalem appeared closely connected with the conquest of the maritime cities of Syria and Palestine; it being by them alone that it could receive succour, or establish prompt and easy communications with the West. The maritime nations of Europe were interested in seconding, in this instance, the enterprises of the king of Jerusalem. The navigation of the Mediterranean, and the transporting of pilgrims to the Holy Land, were to them an inexhaustible source of riches; the ports of Syria would offer to them a commodious asylum for their vessels, and a safe entrepôt for their commerce.

From the period of the first crusades the Pisans and the Genoese had constantly sent vessels to the seas of the East; and their fleets had aided the Christians in several expeditions against the Mussulmans. A Genoese fleet had just arrived in the seas of Syria when Baldwin undertook the siege of Ptolemais. The Genoese were invited to assist in this conquest; but as religion was not the principle to bring them into action, they required, in return for their assistance and their labour, that they should have a third of the booty; they likewise stipulated to have a separate church for themselves, and a national factory and tribunal in the conquered city. Ptolemais was besieged by land and sea, and after a bloody resistance of twenty days, the inhabitants and the garrison proposed to surrender, and implored the clemency of the conquerors. The city opened its gates to the Christians, and the inhabitants prepared to depart, taking with them whatever they deemed most valuable; but the Genoese, at the sight of such a rich booty, paid no respect to the capitulation, and massacred without pity a disarmed and defenceless people. This barbarous conduct, which Baldwin could neither repress nor punish, excited the Mussulmans more than ever against the Christians.

At each fresh conquest of Baldwin's, a new army came from the banks of the Nile to impede the course of his victories; but the Egyptians had for a long time been accustomed to fly before the Franks, and they were never seconded in their expeditions by the Mussulmans of Syria, who were jealous of their appearance in their territories. A small number of Christian warriors, who could never have been taken for an army if they had not performed prodigies, were sufficient to put to the rout a multitude of soldiers who made a sortie from the walls of Ascalon. In consequence of this victory, several places which the Egyptians still held on the coasts of Syria, fell into the hands of the Christians.

Bertrand, son of Raymond de St. Gilles, arrived from Europe with the purpose of attacking the city of Tripoli. This city, taken at first by the Egyptians before the first crusade, and fallen again under the power of a Turkish commander, had, in order to defend itself against the Christians, once more recognised the authority of the caliph of Egypt. But this caliph thought more about punishing the rebellion of Tripoli than of providing for its defence. He had put the principal inhabitants in irons, had levied heavy tributes, and when the people implored his assistance against the enemies of Islamism, the caliph sent a vessel to demand a beautiful slave who was in the city, and whom he destined for his seraglio. The irritated people, instead of giving up the slave he demanded, sent him a piece of wood, saying, "That he might make something out of that to amuse himself with." The inhabitants of Tripoli, then being without hope, surrendered to the Christians.

Raymond, count de St. Gilles and of Toulouse, one of the companions of Godfrey, after having wandered for a long time about Asia, had died before this place, of which he had commenced the siege. In memory of his exploits in the first crusade, the rich territory of Tripoli was created a county, and became the inheritance of his family.

This territory was celebrated for its productions. Limpid streams, rushing with impetuosity between the rocks of Libanus, flowed in many channels to water the numerous gardens of Tripoli. In the plains, and on the hills adjacent to the sea, grew in abundance wheat, the vine, the olive, and the white mulberry, whose leaves nourish the silkworm, which had been introduced by Justinian into the richest provinces of his empire. The city of Tripoli contained more than four thousand workmen, skilful in the manufactures of woollen stuffs, of silk, and of linen. A great part of these advantages was, no doubt, lost for the conquerors, who, during the siege ravaged the country round, and on taking the city, carried fire and sword throughout the whole of it.

Tripoli contained other riches for which the Franks showed no less disdain than they had evinced for the productions of industry. A library established in this city, and celebrated through all the East, contained the monuments of the ancient literature of the Persians, the Arabians, the Egyptians, and the Greeks. A hundred copyists were there constantly employed in transcribing manuscripts. The *cadi* sent into all countries men authorized to purchase rare and precious books. After the taking of the city, a priest, attached to Count Bernard de St. Gilles, entered the room in which were collected a vast number of copies of the Koran, and as he declared the library of Tripoli contained only the impious books of Mahomet, it was given up to the flames. Some eastern authors have bitterly deplored this irreparable loss; but not one of our contemporary chronicles has spoken of it, and their silence plainly shows the profound indifference with which the Frank soldiers were witnesses of a fire which consumed a hundred thousand volumes.

(Aboulfeda in his account justifies the Genoese for the massacre of the Mussulmans; the city being taken by assault, they did not exceed the usual rights of war. Another Arabian historian, Ebn-Abi-Tai, says that the Christians exhibited at the taking

of Tripoli the same destructive fury as the Arabs had who burnt the library of Alexandria. The same historian speaks of the incredible number of three millions of volumes. We have preferred the version of Novairy, who reduces the number of volumes to a hundred thousand. This author states that the library of Tripoli was founded by the *cadi* Aboutaleb Hasen, who had himself composed several works).

Byblos, situated on the smiling and fertile shores of Phoenicia; Sarepta, where St. Jerome saw still in his day the tower of Isaiah; and Berytus, famous in the early ages of the Church for its school of eloquence, shared the fate of Tripoli, and became baronies bestowed upon Christian knights. After these conquests the Pisans, the Genoese, and several warriors who had followed Baldwin in his expeditions, returned into Europe; and the king of Jerusalem, abandoned by these useful allies, was obliged to employ the forces which remained in repulsing the invasions of the Saracens, who penetrated into Palestine, and even displayed their standards on Mount Sion. He had given up the idea of subduing the maritime cities which still belonged to the Egyptians, when Sigur, son of Magnus, king of Norway, arrived in the port of Jaffa. Sigur was accompanied by ten thousand Norwegians, who, three years before, had quitted the north of Europe for the purpose of visiting the Holy Land. Baldwin went to meet the prince of Norway, and conjured him to join with him in fighting for the safety and aggrandizement of the kingdom of Jesus Christ. Sigur acceded with joy to the prayer of the king, and required nothing as a recompense for his labour but a piece of wood from the true cross.

The patriarch of Jerusalem, in order to give additional value to that which the prince required, hesitated at first to grant it, and made with him a treaty at least as solemn as if it had concerned the possession of a kingdom. When they had both taken an oath to fulfil the conditions of the treaty, Sigur, accompanied by his warriors, entered Jerusalem in triumph. The inhabitants of Jerusalem beheld with surprise, mingled with their joy, the enormous battle-axes, the light hair, and lofty stature of the pilgrims from Norway; the presence of these redoubtable warriors was the sure presage of victory. It was resolved in a council to besiege the city of Sidon; Baldwin and Bertrand, count of Tripoli, attacked the ramparts of the place, whilst the fleet of Sigur blockaded the port, and directed its operations against the side next the sea. After a siege of six weeks the city surrendered to the Christians; the knights of Baldwin and the soldiers of Sigur performed during the siege prodigies of valour, and showed, after their victory, the humanity which always accompanies true bravery. After this conquest Sigur quitted Palestine, accompanied by the blessings of the Christian people. He embarked to return to Norway, carrying with him a piece of the true cross, a precious memorial of his pilgrimage, which he caused to be placed in a church of Drontheim, where it was for a long time the object of the veneration of the faithful.

Baldwin, on his return to his capital, learnt with grief that Gervais, count of Tiberias, had been surprised by the Turks, and led prisoner, together with his most faithful knights, to the city of Damascus. Mussulman deputies came to offer the king of Jerusalem the liberty of Gervais in exchange for Ptolemais, Jaffa, and some other cities taken by the Christians; a refusal, they added, would be followed by the death of Count Gervais. Baldwin offered to pay a considerable sum for the liberty of Gervais, whom he loved tenderly: "As for the cities you demand," said he to them, "I would not give them up to you for the sake of my own brother, nor for that of all the Christian princes together." On the return of the ambassadors Gervais and his knights were dragged to an open place in Damascus, and shot to death by the Saracens with arrows.

The Christians shed tears at the death of Count Gervais, but they soon had to weep for a much more painful loss. Tancred, who governed the principality of Antioch, died in an expedition against the infidels. He had raised high in the East the opinion of the

heroic virtues of a French knight; never had weakness or misfortune implored his aid in vain. He gained a great many victories over the Saracens, but never fought for the ends of ambition. Nothing could shake his fidelity, nothing appeared impossible to his valour. He answered the ambassadors of Alexius, who required him to restore Antioch: "I would not give up the city which is confided to me even if the warriors who presented themselves to conquer it had bodies and bore arms of fire." Whilst he lived, Antioch had nothing to fear from the invasion of the infidels or the discord of the inhabitants. His death consigned the colony to disorder and confusion, it spread mourning through all the Christian states of the East, and was for them the signal of the greatest reverses.

The kingdom of Jerusalem had hitherto only had to contend against armies drawn from Egypt; the Turks of Syria, much more terrible in war than the Egyptians, had never united their forces to attack the Christians of Jerusalem.

The sultans of Damascus and Mosul, with several emirs of Mesopotamia, assembled an army of thirty thousand fighting men, and penetrated through the mountains of Libanus into Galilee. During more than three months the banks of the Jordan and of the Lake of Genesareth were devastated by the horrors of war. The king of Jerusalem placed himself at the head of his knights to encounter this redoubtable enemy, and was defeated by the Saracens on the plains near Mount Tabor. Roger of Sicily, who had been governor of Antioch since the death of Tancred, and the counts of Tripoli and Edessa, came with their troops to the assistance of Baldwin. The Christian army, although it then mustered under its banners eleven thousand combatants, took up its encampment on the mountains, and did not dare to risk a battle. The Christians, intrenched upon the heights, beheld their fields ravaged and their cities burnt. All the banks of the Jordan seemed to be in flames; for a vast number of Saracens from Ascalon, Tyre, and other Mussulman cities, had taken advantage of the reverses of the Christians to lay waste many of the provinces of Palestine. The country of Sechem was invaded, and the city of Naplouse delivered up to pillage. Jerusalem, which was without defenders, shut its gates, and was in momentary fear of falling again into the power of the infidels.

The Turks, however, dreading the arrival of fresh pilgrims from the West, abandoned Galilee, and returned to Damascus and Mosul. But other calamities soon followed those of war. Clouds of locusts from Arabia finished the devastation of the fields of Palestine. A horrible famine prevailed in the county of Edessa, the principality of Antioch, and all the Christian states. An earthquake was felt from Mount Taurus to the deserts of Idumea, by which several cities of Cilicia were reduced to heaps of ruins. At Samosata, an Armenian prince was swallowed up in his own palace; thirteen towers of the walls of Edessa, and the citadel of Aleppo, fell down with a fearful crash; the towers of the highest fortresses covered the earth with their remains, and the commanders, whether Mussulmans or Christians, fled with their soldiers to seek safety in deserts and forests. Antioch suffered more from the earthquake than any other city. The tower of the northern gate, many public edifices, and several churches were completely destroyed.

Great troubles always inspired the Christians with feelings of penitence. A crowd of men and women rushed to the church of St. Peter of Antioch, confessed their sins to the patriarch, and conjured him to appease the anger of Heaven. The shocks, nevertheless, were renewed during five months; the Christians abandoned the cities, and, a prey to terror, wandered among the mountains, which now were more thickly inhabited than the greatest cities. The few who remained in cities constantly formed religious processions, put on habits of mourning, and totally renounced pleasures of

every kind. In the streets and the churches nothing was heard but lamentations and prayers; men swore to forgive all injuries, and were profuse in their charities. At length Heaven appeared to be appeased; the earthquake ceased its ravages, and the assembled Christians celebrated the mercy of God by a solemn festival.

Scarcely were the Christians delivered from these alarms than a new tempest threatened Syria and Palestine. Maudoud, prince or governor of Mosul, had been killed by two Ismaelians, as he was coming out of a mosque. As the prince of Mossoul was considered the most firm support of Islamism and the most redoubtable enemy of the Christians, the caliph and the sultan of Bagdad placed him in the rank of the martyrs, and resolved to revenge his death. They accused the Franks and the sultan of Damascus of the murder of a Mussulman prince. A numerous army set out from the banks of the Tigris, and advanced towards Syria, to punish at the same time both the Christian and Mussulman infidels. The warriors of Bagdad, united with those of Mosul, penetrated as far as the lands of Aleppo, and carried destruction and death wherever they went. In this pressing danger the Saracens of Damascus and Mesopotamia did not hesitate to form an alliance with the Christian princes. The king of Jerusalem, the prince of Antioch, and the count of Tripoli united their troops with those of the Mussulmans. The Christians were full of zeal and ardour, and were eager for battle, but their new allies were not willing to give them the advantage of a victory, as they mistrusted the soldiers of Christ, and used every effort to avoid a decisive engagement, in which they dreaded the triumph of their auxiliaries as much as that of their foes. After having ravaged the territory of Aleppo, and the banks of the Euphrates and the Orontes, the warriors of Bagdad returned to their own country without trying their strength with their formidable adversaries. The Christians in this campaign did not illustrate their arms by any very brilliant exploits, but they kept up the division among the Saracens, and the discord of their enemies was more serviceable to them than a great victory.

The king of Jerusalem, no longer having the Turks of Bagdad or the Turks established in Syria to contend with, turned his attention towards Egypt, whose armies he had so frequently dispersed. He collected his chosen warriors, traversed the desert, carried the terror of his arms to the banks of the Nile, and surprised and pillaged the city of Pharamia, situated three days' journey from Cairo. The success of this expedition gave him room to hope that he should one day render himself master of a great kingdom, and he was returning triumphant, and loaded with booty, to Jerusalem, when he fell sick at El-Arrich, on the confines of the desert which separates Egypt from Palestine. His life was soon despaired of, and the companions of his victories, assembled around him, could not conceal their deep sorrow. Baldwin endeavoured to console them by his discourses: "My dear companions," said he to them, "you who have suffered so many evils and braved so many perils, why do you allow yourselves to be overcome by grief? Remember that you are still in the territories of the Saracens, and that you stand in need of all your customary courage. Consider that you only lose in me a single man, and that you have among you several warriors who surpass me in skill. Think of nothing but of returning victorious to Jerusalem, and of defending the heritage of Christ. If I have fought a long time with you, and my many labours give me the right of addressing a prayer to you, I conjure you not to leave my bones in a foreign land, but to bury them near to the tomb of my brother Godfrey."

The king of Jerusalem then caused his servants to be assembled and gave them orders for his sepulture. After having nominated Baldwin du Bourg as his successor, he expired, surrounded by his companions, who, though deeply grieved, endeavoured to conceal their tears, that the Saracens might not learn the great loss the Christians had experienced.

Baldwin lived and died in the midst of camps. During his reign, which lasted eighteen years, the inhabitants of Jerusalem were annually warned of the approach of the Saracens by the sound of the great bell; and they scarcely ever saw the wood of the true cross in the sanctuary, for this sacred relic always accompanied the armies to battle, and its presence not unfrequently was sufficient to give victory to the Christians.

During the time he occupied the throne of Jerusalem, the only means Baldwin had of keeping up his necessary army arose from the tenths of the produce of the cultivated lands, some taxes upon commerce, the booty obtained from enemies, and the ransom of prisoners. When peace lasted some months, or war was unsuccessful, the revenues of the state were diminished to half their usual amount, and could not meet the most necessary expenses. The forces of the kingdom were scarcely sufficient to defend it in the hour of danger. Baldwin could never undertake any great enterprise except when reinforcements arrived from the West; and when pilgrims who bore arms returned to their own country, he was often obliged to abandon an expedition which he had begun, and sometimes found himself without means of resistance, when exposed to the attacks of an enemy always eager to avenge his defeats.

The brother and successor of Godfrey was often on the point of losing his kingdom, and only preserved it by prodigies of valour. He lost several battles by his rashness and imprudence; but his wonderful activity always extricated him from whatever perils he chanced to fall into.

The historians of the times bestow warm eulogies upon the brilliant qualities of Baldwin. In the first crusade he made himself greatly hated for his ambitious and haughty character; but as soon as he had obtained what he desired and ascended a throne, he was at least equally admired for his generosity and clemency. When he became king of Jerusalem, he followed the example of Godfrey, and deserved in his turn to be held up as a model to his successors.

His extreme love for women sometimes drew upon him the severe censures of the clergy. To expiate his offences, in accordance with the opinions of the times, he richly endowed churches, particularly that of Bethlehem; and many other religious establishments owe their foundation to him. Amidst the tumult of camps, he added several articles to the code of his predecessor; but that which did most honour to his reign, was his constant anxiety to repopulate Jerusalem. He offered an honourable asylum to all the Christians scattered over Arabia, Syria, and Egypt. Christians persecuted by Mussulmans came to him in crowds, with their wives, their children, and their wealth. Baldwin distributed amongst them lands and uninhabited houses, and Jerusalem began to be flourishing.

The last wishes of Baldwin were accomplished. The Christian army, preceded by the mortal remains of its chief, returned to Jerusalem. Baldwin du Bourg, who came to the holy city to celebrate the festival of Easter and to visit the brother of Godfrey, arrived on Palm-Sunday at the hour in which the clergy and the people, according to ancient custom, go in procession to the Valley of Jehoshaphat. As he entered by the gate of Ephraim, the funeral train of Baldwin, accompanied by his warriors in mourning, entered by the gate of Damascus. At this sight melancholy cries were mingled with the hymns of the Christians. The Latins were deeply afflicted, the Syrians wept, and the Saracens, says Foulcher de Chartres, who were witnesses of this mournful spectacle, could not restrain their tears. In the midst of the sorrowing people, the count of Edessa accompanied the funereal convoy to the foot of Calvary, where Baldwin was buried close to Godfrey.

Although the late king had pointed out Baldwin du Bourg as his successor, the barons and the prelates met to elect a new prince. Several proposed to offer the crown to

Eustace de Boulogne, the brother of Godfrey. Josselin de Courtenay, one of the first counts of the kingdom, declared himself in favour of Baldwin du Bourg. Josselin, on arriving in Asia, had been welcomed and loaded with favours by the count of Edessa, who gave him several cities on the Euphrates. Expelled afterwards ignominiously by his benefactor, who accused him of ingratitude, he had taken refuge in the kingdom of Jerusalem, in which he had obtained the principality of Tiberias. Whether he wished to make amends for old offences, or whether he hoped to obtain fresh benefits, he represented to the assembled barons, "that Baldwin du Bourg belonged to the family of the last king; that his piety, his wisdom, and courage were known to the entire East; and that no country on that side or beyond the sea could offer a prince more worthy of the confidence and love of the Christians. The benedictions of the inhabitants of Edessa pointed him out to the choice of the barons and knights, and Providence had opportunely sent him to Jerusalem to console the Christian people for the loss of Godfrey and Baldwin." This discourse united all the suffrages in favour of Baldwin du Bourg, who was crowned a few days after, and made over the county of Edessa to Josselin de Courtenay.

Scarcely was Baldwin du Bourg seated on the throne of Jerusalem than he was obliged to fly to the succour of Antioch, attacked by the Saracens of Damascus and the Turcomans from the banks of the Euphrates. Roger of Sicily, son of Richard, who since the death of Tancred governed Antioch during the minority of the son of Bohemond, had been killed in a bloody battle. Baldwin, accompanied by the count of Tripoli, hastened to the banks of the Orontes, attacked the victorious Mussulmans, and dispersed their army.

After this victory he returned to Jerusalem, when he learnt that Josselin de Courtenay had been made prisoner by the Turks. Baldwin flew to the defence of the county of Edessa, which was threatened with an invasion, and himself fell into the hands of the Mussulmans.

Old chronicles have celebrated the intrepid zeal of fifty Armenians, who swore to deliver two princes so much beloved by their subjects, and whose captivity spread desolation among the Christians of the East. Their efforts broke the chains of Josselin, but after having braved a thousand dangers without being able to release Baldwin du Bourg, they were themselves taken by the infidels. They all died amidst tortures, and received from Heaven alone, add the same chronicles, the reward of their generous devotion.

Josselin, escaped from his prison, repaired to Jerusalem, where he deposited in the church of the Holy Sepulchre the chains which he had borne among the Turks, and entreated prompt assistance for the deliverance of Baldwin. The mourning kingdom was menaced by the Saracens of Egypt, who, seeking to take advantage of the captivity of Baldwin, had assembled in the plains of Ascalon for the purpose of driving the Franks from Palestine. In this pressing danger the Christians of Jerusalem could pay attention to nothing but the defence of the kingdom. After the example of the inhabitants of Nineveh, they first sought to mitigate the anger of Heaven by penitence and prayer. A rigorous fast was commanded, during which women withheld the milk of their breasts from their children in the cradle, and the flocks even were driven to a distance from their pastures and deprived of their ordinary nourishment. War was proclaimed by the sound of the great bell of Jerusalem. The Christian army, which consisted of little more than three thousand combatants, was commanded by Eustache Grenier, count of Sidon, named regent of the kingdom in the absence of Baldwin. The patriarch of the holy city bore the true cross at the head of the army; he was followed, says Robert of the Mount, by Pontius, abbot of Cluni, carrying the lance with which the side of the Saviour was

pierced, and by the bishop of Bethlehem, who held in his hands a vase, in which the Christian priests boasted of having preserved the milk of the Virgin mother of God!

The Christians met the army of the Saracens on the plains of Ascalon. The battle immediately began, and the Franks were at once surrounded by the Mussulmans, who reckoned forty thousand men beneath their standards. The defeat of the Christians appeared certain, when all at once, says the historian we have just now quoted, a light like to that of a thunderbolt darted through the air, and fell upon the army of the Mussulmans. This light, which the Christians considered as a miracle from Heaven, became the signal for the rout of the Saracens. The Mussulman warriors, still more superstitious than the Christians, were fascinated by a sudden terror, and no longer had either courage or strength to defend themselves. Seven thousand of them fell on the field of battle, and five thousand perished, swallowed up by the waves of the sea. The victorious Christians returned to Jerusalem, singing the praises of the God of armies.

The Christian knights thenceforth wept with less bitterness over the captivity of a king without whom they had been able to conquer the army of the Saracens; but the army of the Franks, employed in the defence of cities and frontiers constantly threatened by the enemy, could not leave the kingdom to make new conquests; and the warriors, who were detained in the Christian cities, after so great a victory, were deeply afflicted at their inaction, and appeared to place all their hopes in succours from the West. It was just at this time that a Venetian fleet arrived off the coast of Syria.

The Venetians, who for several centuries enjoyed the commerce of the East, and feared to break their profitable relations with the Mussulmans of Asia, had taken but very little interest in the first crusade, or in the events that had followed it. They waited the issue of this great enterprise, to take a part and associate themselves without peril with the victories of the Christians; but at length, jealous of the advantages that the Genoese and the Pisans had obtained in Syria, they wished likewise to have a share in the spoils of the Mussulmans, and prepared a formidable expedition against the infidels. Their fleet, whilst crossing the Mediterranean, fell in with that of the Genoese, which was returning from the East; they attacked it with fury, and forced it to fly in great disorder. After having stained the sea with the blood of Christians, the Venetians pursued their course towards the coasts of Palestine, where they met the fleet of the Saracens, just issuing from the ports of Egypt. A violent conflict ensued, in which all the Egyptian vessels were dispersed or destroyed, and covered the waves with their wrecks.

Whilst the Venetians were thus destroying the fleet of the Mussulmans, an army sent by the caliph of Cairo was beaten by the Christians under the walls of Jaffa. The doge of Venice, who commanded the Venetian fleet, entered the port of Ptolemais, and was conducted in triumph to Jerusalem. When celebrating the double victory, they resolved to profit by it, by following it up by an important expedition. In a council, held in presence of the regent of the kingdom and the doge of Venice, it was proposed to besiege either the city of Tyre or the city of Ascalon. As the opinions were divided, it was resolved to interrogate God, and to follow his will. Two strips of parchment, upon which had been written the names of Ascalon and Tyre, were deposited upon the altar of the Holy Sepulchre. In the sight of a numerous crowd of spectators, a young orphan advanced towards the altar, took one of the strips, and the chance fell upon the city of Tyre.

The Venetians, more devoted to the interests of their commerce and of their nation than to those of a Christian kingdom, demanded, before beginning the siege of Tyre, that they should enjoy a church, a street, a common oven, and a national tribunal in every city in Palestine. They further demanded other privileges and the possession of a

third of the conquered city. The conquest of Tyre appeared to be so important, that the regent, the chancellor of the kingdom, and the great vassals of the crown accepted the conditions of the Venetians without hesitation: in a deed which history has preserved, they engaged not to acknowledge Baldwin du Bourg or any other prince who would refuse to subscribe to it.

When they had thus, by a treaty, shared the city they were about to conquer, they began their preparations for the siege. Towards the commencement of the spring, the Christian army set out from Jerusalem, and the Venetian fleet sailed from the port of Ptolemais. The historian of the kingdom of Jerusalem, who was for a long time archbishop of Tyre, stops here to describe the antique wonders of his metropolis. In his recital, at once religious and profane, he invokes by turns the testimony of Isaiah and of Virgil; after having spoken of the king, Hiram, and the tomb of Origen, he does not disdain to celebrate the memory of Cadmus, and the country of Dido. The good archbishop boasts above all of the industry and the commerce of Tyre; of the fertility of its territory, its dyes so celebrated in all antiquity, that sand which is changed into transparent vases, and those sugar-canes which, from that time, were sought for by every region of the universe. Tyre, in the time of Baldwin, was no longer that sumptuous city, whose rich merchants, according to Isaiah, were princes; but it was yet considered as the most populous and the most commercial of all the cities of Syria. It was built upon a delightful beach, which mountains sheltered from the blasts of the north; it had two large moles, which, like two arms, stretched out into the waves, to form a port to which no tempest could find access. Tyre, which had kept the victorious Alexander seven months and a half before its walls, was defended on one side by a stormy sea and steep rocks, and on the other by a triple wall surmounted by high towers.

The doge of Venice, with his fleet, entered the port and closed up all issue on the side of the sea. The patriarch of Jerusalem, the regent of the kingdom, and Pontius, count of Tripoli, commanded the army by land. In the early days of the siege, the Christians and the Mussulmans fought with obstinate ardour, and with equal success; but the divisions among the infidels soon came in to second the efforts of the Franks. The caliph of Egypt had yielded half of the place to the sultan of Damascus, to induce him to defend it against the Christians. The Turks and the Egyptians were divided among themselves, and would not fight together. The Franks profited by these divisions, and every day gained great advantages. After a siege of some months, the walls crumbled away before the machines of the Christians; provisions began to be short in the city, and the infidels were ready to capitulate, when discord arose to disunite the Christians in their turn, and was on the point of rendering useless the prodigies of valour, and the labours of the long siege.

The land army complained aloud of being obliged to support alone, both fighting and fatigue; the knights and their soldiers threatened to remain as motionless under their tents, as the Venetians did in their ships. To prevent the effect of their complaints, the doge of Venice came into the camp of the Christians, with his sailors armed with their oars, and declared that he was ready to mount the breach. From that time a generous emulation animated equally the zeal and courage of the land and sea forces. The Mussulmans, being without hope of succour, after a siege of five months and a half, were obliged to surrender. The standards of the king of Jerusalem and the doge of Venice waved over the walls of Tyre; the Christians made their triumphal entry into the city, whilst the inhabitants, according to the terms of the capitulation, went out with their wives and children.

The day on which they received at Jerusalem the news of the conquest of Tyre, was a festival for the population of the holy city. To the sound of the bells the *Te Deum*

was sung on bended knees; flags were hoisted on the towers and the ramparts of the city; branches of olive, and garlands of flowers were suspended in the streets and public places, and rich stuffs were hung upon the outsides of the houses, and upon the doors of the churches. Old men reminded their neighbours of the splendour of the kingdom of Judah, and young virgins repeated in chorus the psalms in which the prophets had celebrated the city of Tyre.

The doge of Venice, on his return to the holy city, was saluted by the acclamations of the people and the clergy. The barons and the principal inhabitants did all in their power to detain him in Palestine; they even went so far as to offer him the crown of Baldwin; some believing that that prince had died among the infidels, others only recognising a king when at the head of an army, or on the field of battle. The doge refused the crown they offered him; and, satisfied with the title of prince of Jerusalem, sailed with his victorious fleet back to Italy.

Whilst they were offering the throne of Jerusalem to a foreign prince, the captivity of Baldwin du Bourg was drawing to an end. The emir Balac, prince of the family of Ortoc, who possessed many places on the Euphrates, reigned in Aleppo and Mesopotamia, and could set on foot innumerable armies of Turcomans, who held him prisoner, after having conquered in a battle ten thousand Christians commanded by Josselin, besieged the citadel of a Mussulman city of Syria, and was preparing to succour the city of Tyre, when he was wounded by a javelin, and died regretted by the most ardent disciples of Mahomet. Baldwin was then enabled to purchase his liberty, and, after a captivity of eighteen months, appeared once again among the Christians. The king of Jerusalem had promised the Saracens a considerable sum as his ransom; but it was much more easy for him to fight and conquer his enemies than to fulfil such a promise. The Mussulmans, besides, by ill-treating the hostages he had left with them, furnished him with a pretext to attack them. (Edma, the daughter of Baldwin, still a child, was violated by the Mussulmans, to whom her father had given her as an hostage.) When the infidels demanded of him the stipulated price of his liberty, he only replied by gaining victories over them. The Christian knights, who seemed to have forgotten him, now that they saw him once again in arms, returned thanks to Heaven for his deliverance, and came in troops to range themselves under his banners, and recognised with joy the authority of a prince who appeared only to have issued from his prison to lead them to new combats.

The Christian states at that period numbered as enemies the caliphs of Bagdad and Damascus, the emirs of Mossoul and Aleppo, and the descendants of Ortoc, who were masters of several places on the Euphrates. The Egyptians were weakened by their numerous defeats, and of all their ancient conquests on the coasts of Syria, only retained the city of Ascalon. But the garrison of this place, formed of the wrecks of several conquered armies, still threatened the territories of the Christians. Although the Egyptians had lost the cities of Tyre, Tripoli, and Ptolemaïs, they still continued masters at sea, and their fleets cruised without obstacle along the coasts of Syria, when the maritime nations of Europe did not happen to send succour to the Franks established in Palestine.

The Turks, accustomed to the military and pastoral life, did not aspire to the empire of the seas, but they never left the Christians at rest. They made themselves dreaded, not so much by their great armies, which were frequently nothing but confused and undisciplined multitudes, but by their continual, harassing incursions. Docile and patient, they endured hunger, thirst, and fatigue, better than they would face an enemy. Their knowledge of the country, their being accustomed to the climate, and the intelligence they kept up with the inhabitants, gave them, in all their warlike

expeditions, a decided advantage over the Christians. Their soldiers surpassed the Franks in the arts of shooting with the bow, or hurling a javelin, as well as in horsemanship; and their leaders were practised, and excelled in all the stratagems of war. Their tactics consisted in wearing out their enemies, in preparing ambushes for them, or in drawing them into difficult positions, where they might triumph without fighting. The endless discord which prevailed among the Mussulman princes of Syria, and the revolutions which daily threatened their power, prevented them from following up, for any length of time, the same plan of defence or attack; but when in the enjoyment of a transient tranquillity, sometimes excited by a thirst for plunder, or sometimes animated by the prayers and the counsels of the caliph of Bagdad, they would burst like a sudden and unexpected storm over the territories of Antioch, Edessa, Tripoli, or the kingdom of Jerusalem. If the Mussulmans experienced a defeat, they retired with the hope of finding a more favourable opportunity; if they were conquerors, they ravaged the cities and the plains, and returned to their country, loaded with booty, singing these words: "The Koran rejoices, and the Gospel is in tears."

The hopes of booty every year attracted new hordes and tribes, which poured down from Mount Caucasus, Mount Taurus, from Koraçan and the banks of the Tigris. These tribes, for the most part wild and barbarous, mingled among the Mussulmans of Syria and Mesopotamia, and replaced in armies and cities the hosts which war had swept away. Among the tribes which had thus established themselves in Syria, history must not forget that of the assassins or Ismaëlians, whose sect had sprung up, towards the commencement of the eleventh century, in the mountains of Persia. A short time before the first crusade, they took possession of a part of Libanus, and founded a colony between Tripoli and Tortosa, which colony was governed by a chief whom the Franks called—the Old Man, or the Lord of the Mountain. The chief of the Ismaëlians only reigned over about twenty castles or towns, and scarcely more than sixty thousand subjects; but he had converted despotism into a species of worship, and his authority was without bounds. His subjects considered that he alone was the depositary of the laws of Mahomet, and that all who opposed his will merited death. The Old Man of the Mountains, according to the belief of the Ismaelians, could distribute, at his pleasure, the delights of Paradise to his servants; that he who died in an act of obedience to his chief, ascended to heaven, whither the prophet of Mecca welcomed him, whilst he who died in his bed went through long probationary pains in the next world.

The Ismaelians were divided into three classes: the people, the soldiers, and the guards. The people lived by the cultivation of the lands and by commerce; they were docile, laborious, sober, and patient: nothing could exceed the skill, strength, and courage of the soldiers, whose qualities were particularly valued in the defence or sieges of cities. The greater part of the Mussulman princes were very desirous of having them in their pay.

The most distinguished class was that of the guards or fedais. Nothing was neglected in their education. From their infancy their bodies were strengthened by constant and violent exercises, and their minds were cultivated by the study of the arts. They were taught the languages of Asia and Europe, in order that they might be sent into those countries to execute the orders of their master. All sorts of means were employed to inflame their imaginations and heighten their courage; during their sleep, which was provoked by intoxicating drinks, they were transported into delicious gardens, and awoke surrounded by the seductions of voluptuousness. It was there that the Old Man of the Mountains, by showing them the image of the joys of Paradise, inspired them with a blind obedience. In the midst of illusions which fascinated them, their master could order them to cast themselves from the height of a tower, to

precipitate themselves into flames, or to pierce themselves with mortal wounds. When the Old Man of the Mountains had pointed out to them any one he wished to punish, they went, armed with a poniard, indifferently, to seek him in palaces or camps, and were impeded by neither obstacles nor dangers.

Princes often intrusted the charge of their revenge to the chief of the Ismaelians, and looked to him for the death of their rivals or enemies. Powerful monarchs were his tributaries. The fears which he inspired, and the murders committed by his orders, heaped up his treasures. Surrounded by his intrepid soldiery, he sent death into distant regions; the terror of his name was spread everywhere, whilst he himself had nothing to fear from his enemies.

The Ismaelians, as implacable sectarians, entertained a profound aversion for the Turks of Syria. Many of them were in the pay of the emirs and the sultans of that nation; but they sold their services at a very high price, and often took an active part in the bloody revolutions which precipitated from thrones the Mussulman dynasties of the East. They had less hatred for the Christians, because the latter fought against the Turks; nay, sometimes they became useful auxiliaries to the Franks. When Baldwin du Bourg was liberated, they proposed to deliver up Damascus to him, a great number of their warriors being in that city; but the plot being discovered, they miscarried in their enterprise, and six thousand Ismaelians were slaughtered by the Mussulmans.

The Old Man of the Mountains commanded the death of the emir of Mosul, who had defended the city of Damascus against the Christians. The murder of the Mussulman emir threw Syria into a state of excitement and trouble; but from the bosom of this disorder arose a new and formidable power. Zengui, son of Aksancar, one of the most skilful captains of his age, obtained the principality of Mosul, got possession of Emessa and Aleppo, with several other cities of Syria, and founded the dynasty of the Atabecks, or governors of the prince, which was destined to dominate over the East, and render itself formidable to the Christians.

Whilst this new power was rising in Syria, the Christian states of the East were at their highest point of prosperity. The county of Edessa, which contained a great portion of the rich provinces of Mesopotamia, had all the Armenian princes as its allies and auxiliaries. Several cities of Coelesyria, Cilicia, and Lower Armenia constituted the principality of Antioch, the most extensive and the most flourishing of the Christian provinces.

The county of Tripoli comprised several places situated on the Sea of Phoenicia, from Margath to the river Adonis. This river, celebrated in both sacred and profane history, bounded on the north the kingdom of Jerusalem, which, towards the south, extended on the sea-coast as far as the gates of Ascalon, and towards the east, to the deserts of Arabia.

These four states formed a redoubtable confederacy. Europe beheld with pride these Christian colonies, which had cost her so much blood; she was afflicted at their reverses, and rejoiced at their progress. The safety of Christianity appeared identified with their preservation. The bravest of the Christians were always ready to devote themselves for the heritage of Christ; religion offered no recompense equal to that promised to their valour, and charity itself became warlike.

From the bosom of an hospital consecrated to the service of pilgrims and the poor, issued heroes armed against the infidels,—the humanity and the bravery of the knights of St. John were equally conspicuous. Whilst some grew old in the offices of hospitality, others went forth to combat with the enemies of their faith. After the example of these pious knights, several men of gentle birth met near the place where the temple of Solomon had stood, and took an oath to protect and defend the pilgrims who

repaired to Jerusalem. Their union gave birth to the order of the Templars, which, from its origin, was approved of by a council, and owed its statutes to St. Bernard.

These two orders were governed by the same principle that had given birth to the crusade, the union of the military spirit with the religious spirit. Retired from the world, they had no other country but Jerusalem, no other family but that of Jesus Christ. Wealth, evils, and dangers were all in common amongst them; one will, one spirit, directed all their actions and all their thoughts; all were united in one house, which appeared to be inhabited but by one man. They lived in great austerity, and the severer their discipline became, the stronger appeared the bonds by which it enchained their hearts and their wills. Arms formed their only decoration; precious ornaments were never seen in their houses or churches; but lances, bucklers, swords, and standards taken from the infidels abounded. At the cry of battle, says St. Bernard, they armed themselves with faith within and with steel without; they feared neither the number nor the fury of the barbarians, they were proud to conquer, happy to die for Jesus Christ, and believed that every victory came from God.

Religion had sanctified the perils and the violences of war. Every monastery of Palestine was a fortress, in which the din of arms was mingled with the voice of prayer. Humble cenobites sought glory in fight; the canons, instituted by Godfrey to pray near the holy tomb, after the example of the Hospitallers and the Templars, had clothed themselves with the casque and the cuirass, and, under the name of the Knights of the Holy Sepulchre, distinguished themselves amongst the soldiers of Christ.

The glory of these military orders was soon spread throughout the Christian world. Their renown penetrated even to the isles and the most remote nations of the West. All who had sins to expiate hastened to the holy city to share the labours of the Christian warriors. Crowds of men, who had devastated their own country, came to defend the kingdom of Jerusalem, and take part in the perils of the most firm defenders of the faith.

There was not an illustrious family in Europe which did not send at least one knight to the military orders of Palestine. Princes even enrolled themselves in this holy militia, and laid aside the insignia of their dignity to assume the red coat of arms of the Hospitallers, or the white mantle of the knights of the Temple. In all the nations of the West castles and cities were bestowed upon them, which offered an asylum and succour to pilgrims, and became auxiliaries to the kingdom of Jerusalem. As monks, as soldiers of Christ, they were remembered in every will, and not unfrequently became the heirs of monarchs and princes.

The knights of St. John and of the Temple for a length of time were deserving of the greatest praises; more happy and more worthy of the benedictions of posterity would they have been, if, in the end, they had not allowed themselves to be corrupted by their success and their wealth; and if they had not frequently disturbed the welfare of the state of which their bravery was the support! These two orders were like a crusade that was unceasingly renewed, and preserved emulation in the Christian armies.

The military customs and manners of the Franks who were then engaged in Palestine, present an object worthy of fixing the attention of the historian and the philosopher, and may serve to explain the rapid rise and the following decline of the kingdom of Jerusalem. The spirit of honour which animated the warriors, and permitted them not to fly, even in an unequal fight, was the most active principle of their bravery, and with them took the place of discipline. To abandon a companion in danger, or to retire before an enemy, was an action infamous in the sight of God or man. In battle, their close ranks, their lofty stature, their war-horses, like themselves covered with steel, overturned, dispersed, or bore down the numerous battalions of the Saracens. In spite of

the weight of their armour, nothing could exceed the rapidity with which they passed to places the most distant. They were to be seen fighting almost at the same time in Egypt, on the Euphrates, and on the Orontes; and only left these their customary theatres of victory to threaten the principality of Damascus, or some city of Arabia. In the midst of their exploits they recognised no other law but victory, abandoned and rejoined at pleasure the standards which led them to the enemy, and required nothing of their chief but the example of bravery.

As their militia had under its colours warriors of divers nations, the opposition of characters, the difference of manners and language kept alive amongst them a generous emulation; but sometimes, likewise, gave birth to discord. Very frequently chance, or some unexpected circumstance, decided an enterprise or the fate of a campaign. When the Christian knights believed themselves in a condition to fight an enemy, they went to seek him, without taking the least pains to conceal their march; confidence in their strength, in their arms, and, above all, in the protection of Heaven, made them neglect the stratagems and the artifices of war, and even the precautions most necessary to the safety of an army. Prudence in their chiefs frequently appeared to them an evidence of timidity or weakness, and many of their princes paid with their lives or their liberty for the vain glory of encountering useless perils in the Christian cause.

The Franks of Palestine saw scarcely any dangers or enemies except such as met them in the field of battle. Several important enterprises, which fortune alone seemed to direct, were necessary to assure the safety and the prosperity of the Christian states in Asia. The first of these enterprises was to lower the power of the caliphs of Egypt; the second, to conquer and preserve the maritime cities of Syria, in order to receive fleets and succour from the West; the third was to defend the frontiers, and oppose on all sides a barrier against the Turks and Saracens. Each of those great interests, or rather all of these interests united, constantly occupied the Franks established in Asia, without their having any other policy but that of circumstances, and without their employing, in order to succeed, any other means but their swords. It is in this view we must admire their efforts, and find the bravery, which supplied the place of everything, wonderful.

Among the illustrious pilgrims who at this time repaired to Palestine, and took part in the labours of the Christian knights, history ought not to forget Foulque, count of Anjou. He was the son of Foulque le Rechin and Bertrade de Montfort, who became the wife of Philip I, and for whose sake the king of France had braved all the thunders of the Church. Foulque of Anjou could not be consoled for the death of his wife Eremberge, daughter of Elie, count of Maine. His grief led him into Palestine, where he maintained during a year a hundred men-at-arms, whom he led to battle. He united piety with valour, and attracted admiration by displaying all the qualities of a good prince. Baldwin, who had no male offspring, offered him his daughter Melisende in marriage, and promised to have him nominated his successor. Foulque accepted the proposition with joy, and became son-in-law to the king of Jerusalem.

From that time the two princes gave all their attention to promote the prosperity of the kingdom and to defend it against the Saracens. Their union served as a model to Christian princes, and lasted till the death of Baldwin, who, seeing his last hour approach, ordered himself to be carried to the spot where Christ had risen again, and died in the arms of his daughter and his son-in-law, to whom, with his latest breath, he recommended the glory of the Christians of the East.

Baldwin had a right mind, a lofty spirit, and unalterable mildness. Religion presided over his least actions and inspired all his thoughts; but he perhaps had more devotion than was suited to a prince or a warrior. He was constantly seen prostrated on the earth, and, if we may believe William of Tyre, his hands and knees were hardened

by practices of piety. He passed eighteen years on the throne of Edessa, and twelve on that of Jerusalem; he was made prisoner twice, and remained seven years in the chains of the infidels. He had neither the faults nor the high qualities of his predecessor. His reign was rendered illustrious by conquests and victories in which he bore no part; but he was not the less regretted by the Christians, who loved to contemplate in him the last of the companions of Godfrey.

Under his reign the public manners began to decline: by his directions a council was assembled at Naplouse to check licentiousness, and punish offenders against order and morality. But the decrees of this council, the council of Naplouse, deposited in the churches, only served to prove the existence of disorders among the Christians, and did not, in any way, stop the progress of corruption, which rapidly increased under the following reigns. Baldwin was more happy in the measures which he undertook to increase the number of his subjects and enrich his capital. An edict suppressed all duties upon grain and vegetables brought into the holy city by the Syrians. Baldwin, by this means, improved the trade and population of Jerusalem, and revived agriculture in the neighbouring provinces.

Foulque, count of Anjou, was crowned king of Jerusalem after the death of Baldwin. At his accession to the throne, discord disturbed the Christian states, and even threatened with speedy ruin the principality of Antioch. The son of Bohemond, who had recently assumed the reins of government, had been killed in a battle against the Turks of Asia Minor, and a daughter, whom he had had by Alise, sister of Melisende, was called to the inheritance of her father's throne; but the weakness of her sex and age did not permit her to make good her claim. Alise, her mother, wished to get possession of the royal seat, and in the prosecution of her projects did not scruple to avail herself of the aid of the Saracens. Another candidate appeared in Roger, king of Sicily, who, as a member of the family of Bohemond and Tancred, had pretensions to the principality of Antioch. The people, the clergy, and the nobility were divided into several factions.

The king of Jerusalem, as protector of the confederation of the Franks in Asia, determined to re-establish order, and took the road to Antioch with his barons and the knights of the Temple and St. John. The count of Tripoli, who had embraced the party of Alise, undertook to stop the king of Jerusalem on his passage. The powers of these two princes met; a battle ensued, and the plains of Phoenicia were stained with the blood of Christians shed in unnatural strife. Foulque of Anjou, after having routed the troops of the count of Tripoli, gained the banks of the Orontes, silenced the contending factions, and re-established peace. To perfect his work, he resolved to bestow the daughter of Bohemond on a husband able to defend her rights, who would merit the confidence of the Christian warriors. Syria presenting to him no prince or knight worthy of his choice, he turned his eyes towards the princes of Europe, and nominated Raymond of Poitiers governor of Antioch, as Baldwin II had chosen him himself governor of Jerusalem. Thus Europe, which had found defenders for the Christian states of Asia, supplied them also with princes and kings. Raymond of Poitiers, brother of William, duke of Aquitaine, left France with the scrip and staff of a pilgrim, and came into Syria to espouse the daughter of Baldwin, and reign with her on the banks of the Orontes.

The troubles of Antioch had revived the pretensions of the emperors of Constantinople. John Comnenus, son and successor of Alexius, put himself at the head of an army, took possession of some places in Cilicia, and encamped before the walls of Antioch. After several conflicts, in which victory remained uncertain, negotiations were opened, which ended in the oath of obedience to the emperor being taken by Raymond of Poitiers. The two princes, united by a treaty, resolved to turn their arms against the

Saracens. Their troops, which they commanded in person, attacked without success Aleppo and several other cities of Syria; the want of a good understanding, which accompanied the Greeks and Latins at all times, was sure to defeat their enterprises. The emperor returned with vexation to Antioch, of which he endeavoured to make himself master, but was compelled by a sedition to leave the city hastily. He then formed the project of visiting Jerusalem at the head of his army, with the intention, if the Latins are to be believed, of obtaining possession of Palestine. Foulque sent ambassadors to inform him that he could only be received in the holy city in the character of a simple pilgrim; whereupon John, who did not dare to complain, sent presents to Foulque of Anjou, and gave up, without much pain, his idea of a pilgrimage to Jerusalem. After a campaign, for which he had drawn out all the strength of the empire, he returned to his capital, having obtained nothing by his enterprise but the vain and hollow homage of the prince of Antioch.

Foulque of Anjou, after having re-established peace among his neighbours, found, on his return, that discord not only prevailed in his states, but had even made its way into his own house. Walter, count of Caesarea, accused Hugh, count of Jaffa, of the crime of treason towards his king. This latter noble had drawn upon himself the hatred of the king and the principal people of the kingdom, some say by his pride and disobedience, and others by his guilty connection with the queen Melisende. When the barons had heard Walter of Caesarea, they decided that a battle, *en champ clos*, should take place between the accused and the accuser; and as the count of Jaffa did not appear in the lists on the day nominated, he was declared guilty.

Hugh was descended from the famous lord of Puyset, who raised the standard of revolt against the king of France, and who, conquered in the end by Louis le Gros, despoiled of his possessions and banished his country, had taken refuge in Palestine, where his exploits had secured him the county of Jaffa, which he had transmitted to his son. (The castle of Puyset, near Orleans, was besieged three times by all the forces of Louis le Gros; this castle was at length taken and demolished). Hugh possessed the turbulent and impetuous character of his father, and, like him, could neither pardon an injury nor submit to an act of authority. On learning that he was condemned without being heard, he set no bounds to his anger, but hastened immediately to Ascalon, to implore the aid of the infidels against the Christians. The Mussulmans, highly pleased with the division which had sprung up among their enemies, at once took the field, and ravaged the country as far as the city of Asur. Hugh, after having contracted a criminal alliance with the Saracens, shut himself up in Jaffa, where he was soon besieged by the king of Jerusalem.

The thirst of vengeance animated both parties; Foulque of Anjou had sworn to punish the treason of his vassal; and Hugh was equally determined to succeed, or bury himself under the ruins of Jaffa. Before the king's forces commenced the attack, the patriarch of Jerusalem interposed his mediation, and recalled to the minds of the Christian warriors the precepts of Gospel charity. Hugh at first rejected all mention of peace with indignation; but having been abandoned by his followers, he at last lent an unwilling ear to the pacific appeals of the patriarch, and consented to lay down his arms. The king of Jerusalem sent home his army, and the count of Jaffa agreed to quit the kingdom, into which he was not to return till after three years of exile. He was awaiting at Jerusalem the favourable moment for his departure, when an unexpected circumstance was on the point of renewing stifled quarrels. "It happened," says William of Tyre, "as the count was playing at dice in the street of the Furriers, before the shop of a merchant named Alpham, that a soldier, a Breton by nation, having drawn his sword, fell suddenly upon the said count, who, being attentive to his game, expected nothing

less than such an attack, and with the first cut, without the least warning, dealt him such a blow with the said sword on the face as stretched him upon the ground." At the sight of such a tragical scene the people gathered round in crowds, anxiously inquiring the cause of it. The whole city was filled with rumours of various kinds; all mourned the fate of the count of Jaffa, and thought no more of his rebellion. They did not even hesitate to whisper complaints against the king, whom they accused of having himself directed the poniard of the assassin. The king, however, caused the murderer to be immediately arrested, and he was tried with the utmost rigour of the laws. He was ordered to have his limbs broken; and the king, whilst confirming the sentence, only added that the assassin of the count of Jaffa should not, as was usual, have his tongue cut out, in order that he might name his accomplices. The unhappy wretch expired, declaring that no one had induced him to commit the deed, but that he thought he should serve religion and his king by it. Every one was thus left free to form conjectures according to the feeling that animated him, or the party he had adopted. The count of Jaffa was not long in recovering from his wound; at the end of a few months he quitted Palestine, and went to Sicily, where he died before the time fixed for the end of his exile.

Queen Melisende entertained a deep resentment at all which had taken place; by which she proved that she was not a stranger to the origin of these fatal discords. "From the day on which the count left the kingdom," says William of Tyre, "all who had against him been informers to the king, and brought him into his ill graces, so incurred the indignation of the queen that they were not in too great safety of their persons, and even the king did not seem to be quite at his ease among the relations and favourites of the queen." The anger of the queen, however, yielded to time, and did not outlive the count of Jaffa. Foulque himself, whether it was that age had blunted his feelings, or that it appeared more prudent to him to efface the last traces of an unfortunate affair, repented of having compromised the honour of the queen, and neglected nothing that could make her forget the excess of his jealousy and the rigours he had employed.

Amidst these disagreeable events the king of Jerusalem had reason to congratulate himself at having no invasion of the Mussulmans to repel. The prince of Mosul, Zengui, attacked some Christian fortresses, but he was soon diverted from his enterprises against the Franks by the project of uniting the principality of Damascus to his states. The Mussulman prince who reigned at Damascus could find no other means of resisting Zengui than by calling in the Christians to his help. The king of Jerusalem, after having received hostages and considerable sums of money, took the field at the head of his army, for the purpose of defending a Mussulman city; but Zengui, who feared to try his strength with the Franks, did not venture to attack Damascus. According to the conditions of the alliance with the Christians, the city of Paneas, or Caesarea of Philippi, which had recently fallen into the hands of the Saracens, was to be given up to them. The warriors of Damascus and Jerusalem marched together to lay siege to that city, situated at the foot of Libanus, and near the sources of the Jordan. For the second time the standards of Christ and Mahomet were seen floating over one army and one camp. Caesarea of Philippi capitulated after a siege of a few days, and was given up to the king of Jerusalem.

This conquest was the most important event that signaled the latter years of the reign of Foulque of Anjou. The king of Jerusalem, whilst hunting in the plain of Ptolemaïs, fell from his horse, and died of the fall, leaving no one to succeed him but two children of tender age. He was less regretted on account of his personal qualities than for the sad condition in which his death left the kingdom. William of Tyre, who praises the virtues of Foulque of Anjou, remarks, with a naïveté worthy of these remote

times, that this prince had red hair, and yet he could not be reproached with any of the faults usually attributed to men of that colour. He was more than sixty years of age when he ascended the throne of Jerusalem; in the last years of his life his memory was so weakened that he did not know his own servants, and had not sufficient strength and activity to be the head of a kingdom surrounded by enemies. He employed himself more in building fortresses than in collecting armies, and in defending his frontiers than in making new conquests. Under his reign the military ardour of the Christians seemed to grow weaker, and was displaced by a spirit of discord, which brought about calamities much greater than those of war. At the period of the coronation of Foulque of Anjou, the Christian states were at the highest degree of their prosperity; towards the end of his reign they showed a tendency to decline.

Baldwin III, thirteen years of age, succeeded his father, and Queen Melisende became regent of the kingdom. Thus the reins of government fell from the weak and powerless hands of an old man into those of a woman and a child. Parties soon sprung up around the throne; the clergy, the knights, the barons, even the people took a dangerous part in affairs of state, and the authority of the prince, which hitherto had been but that of the general of an army, lost under the regency of Queen Melisende the consideration and splendour it had derived from victory. The government insensibly assumed the turbulent form of a republic, and in the political relations which the Christians held at this period with the Saracens, the latter believed that several chiefs were at the head of the kingdom of Jerusalem.

Baldwin did not wait for the period of his majority to be crowned king, being scarcely fourteen years old, when, in the presence of the barons and the clergy, he received the sword with which he was to defend religion and justice; the ring, the symbol of faith; the sceptre and the crown, marks of dignity and power; and the apple or globe, as an image of the earth and the kingdom he was called upon to govern. Young Baldwin already displayed courage above his age; in the very first days of his reign he achieved a glorious expedition beyond the Jordan, in which he gained possession of the Valley of Moses; but he had not experience enough to know what enemies he ought to attack or what allies he ought to defend. On his return from the expedition of the Jordan he undertook an unjust and unfortunate war, the presage of a sad future for the kingdom of Jerusalem.

An Armenian, who governed the city of Bosra in the name of the sultan of Damascus, came to Jerusalem to offer to deliver up to the Christians the place which he commanded, and the barons and principal people were convoked to hear his proposals. The wiser part of the assembly referred to the alliance made with the Saracens of Damascus; the promises of an unknown soldier appeared to them to have no security, and to inspire no confidence; they said the kingdom of Jerusalem did not want for enemies to combat, or conquests to attempt; it was their duty to attack the most formidable, and protect the others as useful auxiliaries. This advice, which was the most reasonable, was that which obtained the smallest number of suffrages. Wonders were related of the country they were about to conquer; Bosra was the capital of Upper Arabia, all the riches of that country appeared already to belong to the Christians, and all who opposed a conquest so brilliant and so easy were accused of treason. They deliberated in the midst of tumult, and the cries of a misled multitude smothered the voice of reason and prudence. The council of the barons and the principal people decided that an expedition, upon which so many hopes were built, should be undertaken.

The Christian army was soon on its march, and across the mountains of Libanus. When it arrived in the territory of Damascus, its first conflict was with the Saracens

gathered together to oppose its passage. After sustaining several severe encounters, the Christians succeeded in gaining the country called Traconite, where they found nothing but plains burnt up by the ardent rays of the sun. The roads were difficult, and the locusts having fallen into the wells and cisterns, had poisoned all the waters. The inhabitants, concealed in subterranean caverns, laid ambushes in all directions for the Christian army; whilst the Mussulman archers, planted upon all the hills and acclivities, left the warriors of Jerusalem not a moment's repose. The misfortunes of the army (it is William of Tyre who speaks) increased every day, and there was poured upon the Christians such a quantity, and as it were continually, of all sorts of arrows, that they appeared to descend upon them like hail or heavy rain upon houses covered with slates and tiles, men and beasts being stuck all over with them. Nevertheless, the hope of winning a rich city sustained the courage of the Christian soldiers, and enabled them to brave all these perils. But when they arrived within sight of Bosra, it was announced to them that the wife of the Armenian commandant had called the garrison to arms, and that she was prepared to defend the city which her husband had promised to give up to the king of Jerusalem. This unexpected news at once spread consternation and discouragement through the Christian army. The knights and barons, struck with the misfortunes that threatened the Christian soldiers, pressed the king to abandon his army, and save his person and the cross of Christ. Young Baldwin rejected the advice of his faithful barons, and insisted upon sharing all their perils.

As soon as the order for retreat was given, the Mussulmans, with loud cries, set out in pursuit of the Christians. The soldiers of Jerusalem closed their ranks, and marched in silence, sword in hand, bearing away their wounded and dead. The Saracens, who could not shake or break through their enemy, and who, in their pursuit, found no trace of carnage, believed they were actually fighting against men of iron. The region which the Christians were traversing was covered with heath, thistles, and other plants dried by the heat of the summer. The Saracens set fire to these; the wind bore the flames and smoke towards the Christian army, and the Franks marched over a burning plain, with clouds of smoke, ashes, and dust floating over and around them. William of Tyre, in his history, compares them to smiths, to such a degree were their clothes and their faces blackened by the fire which devoured the plain. The knights, the soldiers, and the people who followed the army, gathered in a crowd around the bishop of Nazareth, who bore the wood of the true cross, and conjured him with tears to put an end by his prayers to calamities they were no longer able to bear.

The bishop of Nazareth, touched by their despair, raised the cross, imploring the mercy of Heaven,—and, at the moment the direction of the wind was changed. The flames and the smoke which desolated the Christians were immediately wafted against the Mussulmans. The Franks pursued their march, persuaded that God had wrought a miracle to save them. A knight, whom they had never before seen, mounted on a white horse, and bearing a red standard, preceded the Christian army, and conducted it out of danger. The people and the soldiers took him for an angel from heaven, and his miraculous presence reanimated their strength and their courage. At length the army of Baldwin, after having undergone all sorts of misery, returned to Jerusalem, where the inhabitants rejoiced at its arrival, singing these words from the Scriptures, “Let us give ourselves up to joy, for that people that was dead is resuscitated; it was lost, and behold here it is found again.”

But whilst the inhabitants of Jerusalem were rejoicing at the return of their warriors, the Christian states lost one of their most important places, and experienced an irreparable misfortune. Zengui, whom the caliph of Bagdad and all true Mussulmans considered as the buckler and the support of Islamism, extended his empire from Mosul

to the frontiers of Damascus, and was continuing without intermission the course of his victories and conquests. The Christians made no effort to stop the progress of so redoubtable a power. Zengui, who united with bravery all the resources of a skilful policy, left them in a deceitful security, and determined only to awaken them from their long sleep when he had it in his power to give a mortal blow to their empire. He knew, by experience, that nothing was more fatal to the Christians than too long a repose; the Franks, who owed everything to their arms, were almost always weakened by peace, and when not fighting against the Saracens, generally fell out among themselves.

The kingdom of Jerusalem had two formidable barriers, the principality of Antioch and the county of Edessa. Raymond of Poitiers defended the Orontes from the invasion of the Saracens, and old Josselin de Courtenay had been for a long time the terror of the infidels on the banks of the Euphrates; but he was recently dead. He had fought to his last breath, and even on his bed of death made his arms and his bravery respected.

Josselin was besieging a castle near Aleppo, when a tower fell down near him and covered him with its ruins. He was transported in a dying state to Edessa, and as he lay languishing on his bed, expecting nothing but death, it was announced to him that the sultan of Iconium had laid siege to one of his strong places; upon which he sent for his son and commanded him to go instantly and attack the enemy. Young Josselin hesitated, and represented to his father that he had not a sufficient number of troops to meet the Turks. The old warrior, who had never acknowledged the existence of obstacles, was determined before he died to leave an example to his son, and caused himself to be borne in a litter at the head of his soldiers. As they approached the besieged city, he was informed that the Turks had retired, whereupon he ordered his litter to stop, raised his eyes towards heaven as if to return thanks for the flight of the Saracens, and expired surrounded by his faithful warriors.

His mortal remains were transported to Edessa, the inhabitants of which city came out to meet and join the funeral procession, which presented a most affecting spectacle. Here were to be seen the mourning soldiers bearing the coffin of their chief; and there a whole people lamenting the loss of their support and defender, and celebrating the last victory of a Christian hero.

Old Josselin died deploring the fate of Edessa, about to be governed by a weak and pusillanimous prince; for from his childhood the son of Courtenay had been addicted to drunkenness and debauchery. In an age and a country in which these vices were sufficiently common, the excesses of young Josselin had frequently scandalized the Christian warriors. As soon as he was master, he quitted the city of Edessa, to take up his abode at Turbessel, a delicious retreat on the banks of the Euphrates. There, entirely abandoned to his vicious inclinations, he neglected the pay of his troops and the fortifications of his forts, equally heedless of the cares of government and the menaces of the Saracens.

Zengui had been for a length of time watching for a favourable opportunity of surprising the city of Edessa; as this conquest would not only flatter his pride and ambition, but would render him dearer to all the disciples of Mahomet. In order to retain Josselin in his fancied security, the prince of Mossoul feigned to make war against the Saracens; but at the moment he was supposed to be most busily engaged in an attack upon several Mussulman castles in the east of Mesopotamia, he appeared at the head of a formidable army before the walls of Edessa. A great number of Kurds and Turcomans, wandering and barbarous tribes, had joined his standard, attracted by the hopes of a rich booty. At the first signal given by Zengui, the city was surrounded on all sides; seven enormous wooden towers were raised higher than the ramparts; numbers of formidable

machines unceasingly battered the walls, or hurled into the city stones, javelins, and inflammable matters; whilst the foundations of the towers of the fortifications were being undermined by the infidels. The walls, which were only supported by slight, ill-fixed posts, were falling to pieces, and, covering the earth with their ruins, seemed ready to offer an easy passage to the Mussulman soldiers.

When on the point to give the signal for destruction, the fierce Mussulmans stopped, and summoned the city to surrender. The sight of the death which threatened them did not at all weaken the courage of the inhabitants, and they answered that they would all perish sooner than give up a Christian city to the infidels. They exhorted each other to merit the crown of martyrdom: "Let us not fear," said they, "these stones launched against our towers and our houses; he who made the firmament, and created legions of angels, defends us against his enemies, or prepares us an abode in heaven." Animated by such discourses, the inhabitants of Edessa exerted themselves to destroy the towers and the works of the besiegers, the hopes of being succoured redoubling their zeal and courage. They expected, says an Armenian author, assistance from a nation which they called the valiant, and every day looked to see, from the height of their walls, the standards of the victorious Franks.

The hoped-for succours were vainly expected. When Josselin learnt the danger of his capital, he aroused himself from his sloth, and sent information of it to Raymond of Poitiers, and the queen regent of Jerusalem. But the prince of Antioch, who disliked Josselin, refused to assist Edessa, and the troops of Jerusalem, although set forward on their march, could not arrive in time. Josselin ought to have devoted himself to repair the consequences of his faults, but he had not the courage to seek death under the walls of a city he could not save, and whose defence he had neglected.

On the twenty-eighth day of the siege, several towers fell down with a horrible crash; and Zengui at once ordered his army to enter the place. To paint the frightful scenes of this last attack, I must borrow the words of a contemporary author: "The moment at which the sun began to shine above the horizon, appeared like a night illumined by the fires of the storm. As soon as the ramparts and towers fell, all the city was filled with terror. Nevertheless the defenders of Edessa thought not, for a moment, of flight, but all joined in the cry of the brave, conquer or die. Some employed themselves in propping up the walls, whilst others boldly flew to meet the enemy; the clergy, clothed in helmet and cuirass, marching at their head. The bishops, bearing each a cross in his hands, bestowed their benedictions on the people and animated them to the fight."

The enemy advanced uttering frightful cries; even amidst the din of a general assault, the voices of the Saracen heralds-at-arms were heard encouraging the soldiers, and promising the pillage of the city to the conquerors. Then, to employ the expression of an Armenian poet, the pusillanimous were seen shedding torrents of tears, whilst the brave, heedless of the stroke of the sabre, rushed amidst the ranks of the Mussulmans.

Neither prodigies of valour, nor the last efforts of despair could save the city or its inhabitants. A great part of the Mussulman army was already in the place; and all who crossed the steps of the conquerors fell beneath the sword. Most of those who sought safety in the citadel, found death under its ramparts, and were trampled upon and stifled by the crowd. The city of Edessa presented, everywhere, the most lamentable scenes; some fell whilst flying, and died, crushed to death by the feet of the horses; whilst others, hastening to the succour of their friends and neighbours, were themselves slaughtered by the barbarians. Neither the weakness of a timid sex, nor age on the brink of the tomb; neither the cries of infants, nor the screams of young girls who sought safety in the arms, or beneath the garments of their parents, could abate the rage of the

Saracens. They whom the sword had not yet reached, looked for nothing but death; some crept to the churches to await it, and died embracing the altars of Christ; whilst others, yielding to their despair, remained motionless in their houses, where they were massacred with their families.

The citadel soon surrendered; the soldiers who defended it only asking their lives; but, notwithstanding the capitulation, many were put to the sword. A great part of the priests who had survived the carnage were condemned to slavery; an Armenian patriarch was stripped of his vestments, dragged through the streets, and beaten with rods. Matthew of Edessa, one of the most celebrated historians of Armenia, fell under the sword of the Mussulmans. Hugh, a Latin archbishop, having endeavoured to escape, was, with all his clergy, slaughtered by the infidels. His treasures, which he carried with him, and which might have been usefully employed for the defence of the city, became the prey of the enemy. Pious historians impute the fall of Edessa to the avarice of this prelate, and appear to believe that he was punished in another world for having preferred his gold to the safety of his fellow-citizens.

When the Mussulmans had become masters of the citadel, their priests ascended the steeples of the churches to proclaim these words: "Oh Mahomet! prophet of heaven, we have gained a great victory in thy name; we have destroyed the people that worshipped stone, and torrents of blood have been shed to make thy law triumph." After this proclamation, the Saracens redoubled their excesses. The Gazis or conquerors satiated themselves with blood; the dead bodies were mutilated, and their heads sent to Bagdad; and even to Khorasan. All who remained alive in the city of Edessa were treated as a flock of animals, and sold in the public places. The Christians, loaded with chains, after having lost their property, their country, and their liberty, had the still further grief of seeing their religion, which was all they had left to console them in their misfortunes, made a subject of ridicule by the infidels. The churches were plundered of their ornaments, and the sanctuary became the scene of the most shocking debaucheries. Many of the faithful whom the horrors of war had spared, could not support the sight of such profanations, and died with despair.

Thus a city, whose citadel, ramparts, and position on two mountains, rendered one of the strongest places in Asia, fell into the power of the Mussulmans. The traditions of religion and history carry back its origin to the highest antiquity. Narses, in a pathetic elegy, deploras the fall of this celebrated city, and makes itself speak of its ancient splendour. "I was," says she, "as a queen in the midst of her court; sixty towns standing around me formed my train; my numerous children passed their days in pleasures; the fertility of my fields, the freshness of my limpid waters, and the beauty of my palaces were admired; my altars, loaded with treasures, shed their splendour afar, and appeared to be the abode of angels. I surpassed in magnificence the proudest cities of Asia, and I was as a celestial edifice built upon the bosom of the earth."

The conquest of Edessa exalted the pride of the Saracens. The caliph of Bagdad ordered that the barbarous destroyer of the Christians should be named in the public prayers of the Fridays, and that the whole Mussulman people should offer up thanks to Heaven for his victories. Zengui left some troops in the conquered city, and pursued the course of his triumphs; but fortune did not permit him to finish that which he had begun. He was besieging the castle of Schabar, in Mesopotamia, when he was assassinated by some slaves whom ill-treatment had irritated. The news of his death consoled the Christians for their defeats, and they expressed a joy as immoderate as if they had beheld the whole power of the Mussulmans fall at once. But this joy was of very short duration, for abundance of new enemies and new misfortunes soon followed to overwhelm them.

Josselin, who had taken advantage of the troubles which ensued upon the death of the prince of Mossoul to retake the city of Edessa, ill-guarded by the Mussulmans, found himself unexpectedly besieged by Nouredin, the second son of Zengui. Nouredin had received, as his share of the heritage of his father, the principality of Aleppo, and was eager to signalize his zeal against the Christians. Josselin and his companions, who had surprised the city of Edessa amidst the darkness of night, were wanting in machines of war to besiege and get possession of the citadel. When the city was invested by the prince of Aleppo, the Christian warriors who were placed between the garrison of the fortress and the Mussulman army, saw at once the danger of their position. As in desperate circumstances, a thousand resolutions are, by turns, formed and rejected; whilst they deliberated, the enemy pressed and threatened them. There soon remained no safety for them in a city which they had entered as conquerors; and, after having braved death to get possession of it, they decided upon facing equal perils to get out of it. The soldiers of Josselin, consisting of Christians who had gathered to the city, and of the small number of inhabitants who had survived the massacre of their brethren, had now nothing left but their endeavours to escape the barbarity of the Mussulmans. They made their preparations for flight in silence; the gates were opened in the middle of the night, and everyone bearing away that which he esteemed most valuable, a weeping crowd pressed along the streets. Already a great number of these unhappy fugitives had passed the gates of the city, headed by the warriors commanded by Josselin, and had advanced into the plain where the Saracens were encamped, when the garrison of the citadel, warned by the tumult, made a sortie, and uniting themselves with the soldiers of Nouredin, who hastened towards the city, gained possession of the gates by which the Christians were issuing. Many severe conflicts were here maintained, of which darkness increased the horrors. The Christians succeeded in opening themselves a passage, and spread themselves about in the neighbouring fields. They who carried arms united in battalions, and endeavoured to pass through the camp of the enemy; whilst others, separated from the troop of warriors, went on at hazard, wandered about the plains, and everywhere found death following their footsteps. Whilst relating the events of this horrible night, William of Tyre cannot restrain his tears. "Oh disastrous night!" cries the historian Aboulfarage, "dawn of hell, day without pity, day of misfortune which arose upon the children of a city formerly worthy of envy!" In Edessa, out of Edessa, nothing was heard but cries of death. The warriors who had formed battalions, after having pierced through the army of the infidels, were pursued as far as the banks of the Euphrates, and the roads were strewed with their remains, their arms, and their baggage. Only a thousand of them succeeded in gaining the city of Samosata, which received them within its walls, and deplored their misfortunes, without being able to avenge them.

History relates that more than thirty thousand Christians were slaughtered by the soldiers of Zengui and Nouredin. Sixteen thousand were made prisoners, and dragged out their lives in misery and slavery. Nouredin in his vengeance did not spare either the ramparts or buildings of a rebel city; he razed the towers, the citadel, and the churches of Edessa to the ground. He banished all the Christians from it, and left nothing but a few mendicants to dwell amidst the ruins of their country.

Zengui had been considered as a saint, as a warrior beloved by Mahomet, for having conquered the city of Edessa; the blood-stained expedition of Nouredin rendered him dear to the Mussulmans, contributed much to the extension of his renown and his power, and already the Imans and the poets promised to his arms the much more glorious conquest of Jerusalem.

The inhabitants of Jerusalem and other Christian cities shed tears of despair on learning the fall and destruction of Edessa, sinister presages adding much to the terror which the news from the banks of the Euphrates inspired them with. Thunder fell upon the churches of the Holy Sepulchre and Mount Sion; a comet with shining hair was seen in the heavens, and spread general consternation; several other signs appeared, says William of Tyre, contrary to custom, and out of time, indicative of future things. As a crowning misfortune, Rodolphe, chancellor of Jerusalem, was taken by force to the siege of Tyre, and scandal prevailed in the sanctuary. All the faithful of the East were persuaded that Heaven had declared itself against them, and that horrible calamities were about to fall upon the Christian people.

BOOK VI.
SECOND CRUSADE.

A.D. 1142-1148.

The Christian colonies, threatened by the Mussulmans, called upon the princes of Europe to assist them. The bishop of Gaballa in Syria, accompanied by a great number of priests and knights, repaired to Viterbo, where the sovereign pontiff then resided. The recitals of the Christian embassy not only caused tears to flow from the eyes of the chief of the faithful; the misfortunes of Edessa, and the impending dangers of Jerusalem excited universal commiseration and dread. Cries of alarm were raised throughout Europe. Forty-five years had passed away since the deliverance of the Holy Sepulchre, yet the minds of men were not at all changed, and eagerly, as at the first crusade, they flew to arms. In this instance it was principally the voice of St. Bernard that excited the nations and kings of Christendom to range themselves under the banners of the cross. Born of a noble family of Burgundy, St. Bernard, whilst yet in the dawn of manhood, had, with thirty relations and companions whom his discourses and his example influenced, secluded himself in the monastery of Citteaux. He was sent two years after to Clairvaux, a then unknown retreat, which he vivified with his presence, and rendered one of the most celebrated monasteries of Christendom. Many of the most learned doctors consulted the wisdom of the abbot of Clairvaux, and several councils bowed to his decisions. By the power of his eloquence alone he humbled the anti-pope Leo, and placed Innocent II in the chair of St. Peter. Pope Innocent III and Abbot Suger were his disciples. Prelates, princes, and monarchs glorified themselves in following his counsels, believing that God spoke by his mouth.

When the ambassadors from the East arrived in Europe, Louis VII had just ascended the throne of France. The reign of this young monarch began under the most happy auspices. Most of the great vassals who had revolted against the royal authority had laid down their arms and renounced their pretensions. By a marriage with the daughter of William IX, Louis had added the duchy of Aquitaine to his kingdom. France, in her enlarged condition, had nothing to fear from neighbouring states, and whilst civil wars were desolating both England and Germany, she nourished in peace under the administration of Suger.

Peace was not for a moment disturbed but by the unjust pretensions of the pope and by the intrigues of Thibaut, count of Champagne, who took advantage of the ascendancy he had over the clergy to direct the thunders of the Church against his sovereign. Louis resisted the attempts of the Holy See with firmness, and was determined to punish a rebellious and dangerous vassal. Urged on by a spirit of blind revenge, he carried fire and sword through the states of Thibaut; he besieged Vitri; was

himself first in the assault, and put to the sword every inhabitant to be met with in the city. A great number of persons of all ages had taken refuge in a church, hoping to find the altar a secure asylum against the anger of a Christian prince; but Louis set fire to the church, and thirteen hundred people perished in the flames. An action so barbarous spread terror among the nation whom Louis was appointed to render happy; when he returned from this expedition to his capital, the people received him in melancholy silence; his ministers allowed him to read their regret in the dejection of their countenances; and St. Bernard, like another Ambrosius, boldly compelled him to hear the complaints of religion and outraged humanity.

In an eloquent letter, he represented to the monarch the country desolated, and pointed to the Church despised and trampled under foot. "I will fight for her," he said, "to the death; but instead of bucklers and swords, I will employ the arms which become me—my tears and my prayers to God." At the voice of the holy abbot, Louis became sensible of his error; and the dread of the anger of Heaven made such a lively impression upon his mind, that he sank into a deep and alarming depression. He believed he saw the hand of God ready to strike him; he renounced all pleasures, and abandoned even the care of his authority, in order to devote himself to grief and tears. The abbot of Clairvaux, who had awakened his remorse, was obliged to calm his spirits and reanimate his courage, by representing to him the great mercy of God. The king of France recovered from his remorseless dejection; but as in the opinion of his age great crimes could only be absolved by a voyage to the Holy Land, his earnest desire to expiate the tragical death of the inhabitants of Vitri made him form the resolution of going to combat against the infidels.

Louis VII. convoked an assembly at Bourges, at which he made his project known to the principal nobility and the clergy. Godfrey, bishop of Langres, applauded his zeal, and in a pathetic discourse deplored the captivity of Edessa, and the dangers and disasters of the Eastern Christians. His eloquence moved his auditors; but the oracle of the assembly, he who held all hearts in his hand, had not yet spoken. Whether that he was yet not convinced of the utility of the crusade, or that he was desirous of giving it more solemnity, St. Bernard advised the king of France to consult the Holy See before he undertook anything. This advice was generally approved of. Louis sent ambassadors to Rome, and resolved to convoke a new assembly as soon as he should have received the answer of the sovereign pontiff.

Eugenius III, who then filled the chair of St. Peter, had already in several of his letters solicited the assistance of the faithful against the Saracens. The Holy See had never had stronger motives for the preaching of a crusade. A spirit of sedition and heresy was beginning to insinuate itself among the people, and even among the clergy of the West, threatening at the same time the power of the popes and the doctrines of the Church. Eugenius had to contend against the troubles excited by Arnold of Bressia; and nothing was talked of in the capital of the Christian world but rebuilding the Capitol, and substituting for the pontifical authority that of the consuls and tribunes of ancient Rome. In such a state of things, a great event like that of a crusade was likely to turn men's minds from dangerous novelties, and make them rally round the sanctuary. The sovereign pontiff could not avoid seeing in a holy war the double advantage of defending Jerusalem against the enterprises of the Saracens, and the Church and himself against the attacks of heretics and innovators. Eugenius congratulated the king of France on his pious determination, and by his letters again exhorted all Christians to assume the cross and take up arms, promising them the same privileges and the same rewards that Urban II had granted to the warriors of the first crusade. Detained in Italy, where he was engaged in appeasing the troubles of Rome, he regretted not being able, as Urban had

done, to cross the Alps, and reanimate the zeal of the faithful by his presence and his discourses; but he confided to St. Bernard the honourable mission of preaching the crusade in France and Germany.

After having received the approbation of the Holy See, Louis convoked a new assembly at Vèzelai, a little city of Burgundy; and the reputation of St. Bernard and the letters addressed by the pope to all Christendom, drew to this assembly a great number of nobles, knights, prelates, and men of all conditions. On the Palm-Sunday, after having invoked the Holy Ghost, all who had come to hear the abbot of Clairvaux repaired to the side of a hill just without the gates of the city. A large tribune was erected, in which the king in his royal robes, and St. Bernard in the humble costume of a cenobite, were saluted by the acclamations of an immense multitude. The orator of the crusade first read the letters of the sovereign pontiff, and then spoke to his auditors of the taking of Edessa by the Saracens, and of the desolation of the holy places. He showed them the universe plunged in terror on learning that God had begun to desert his beloved land; he represented to them the city of Sion as imploring their succour, Christ as ready to immolate himself a second time for them, and the heavenly Jerusalem opening all its gates to receive the glorious martyrs of the faith. "You cannot but know," said he to them, "we live in a period of chastisement and ruin; the enemy of mankind has caused the breath of corruption to fly over all regions; we behold nothing but unpunished wickedness. The laws of men or the laws of religion have no longer sufficient power to check depravity of manners and the triumph of the wicked. The demon of heresy has taken possession of the chair of truth, and God has sent forth his malediction upon his sanctuary. Oh, ye who listen to me! hasten then to appease the anger of Heaven, but no longer implore his goodness by vain complaints; clothe not yourselves in sackcloth, but cover yourselves with your impenetrable bucklers; the din of arms, the dangers, the labours, the fatigues of war are the penances that God now imposes on you. Hasten then to expiate your sins by victories over the infidels, and let the deliverance of the holy places be the reward of your repentance."

These words of the orator excited the greatest enthusiasm in the assembly of the faithful, and, like Urban at the council of Clermont, St. Bernard was interrupted by the repeated cries of "It is the will of God! It is the will of God!" Then raising his voice, as if he had been the interpreter of the will of Heaven, he promised them, in the name of God, success to their holy expedition, and thus continued his discourse:—

"If it were announced to you that the enemy had invaded your cities, your castles, and your lands, had ravished your wives and your daughters, and profaned your temples, which among you would not fly to arms? Well, then, all these calamities, and calamities still greater, have fallen upon your brethren, upon the family of Jesus Christ, which is yours. Why do you hesitate to repair so many evils—to revenge so many outrages? Will you allow the infidels to contemplate in peace the ravages they have committed on Christian people? Remember that their triumph will be a subject for grief to all ages, and an eternal opprobrium upon the generation that has endured it. Yes, the living God has charged me to announce to you that he will punish them who shall not have defended him against his enemies. Fly then to arms; let a holy rage animate you in the fight; and let the Christian world resound with these words of the prophet, 'Cursed be he who does not stain his sword with blood!' If the Lord calls you to the defence of his heritage, think not that his hand has lost its power. Could he not send twelve legions of angels, or breathe one word, and all his enemies would crumble away into dust? But God has considered the sons of men, to open for them the road to his mercy. His goodness has caused to dawn for you a day of safety, by calling on you to avenge his glory and his name. Christian warriors, he who gave his life for you, to-day demands

yours in return. These are combats worthy of you, combats in which it is glorious to conquer, and advantageous to die. Illustrious knights, generous defenders of the cross, remember the example of your fathers who conquered Jerusalem, and whose names are inscribed in heaven; abandon then the things that perish to gather eternal palms, and conquer a kingdom which has no end.”

All the barons and knights applauded the eloquence of St. Bernard, and were persuaded that he had but uttered the will of God. Louis VII, deeply moved by the words he had heard, cast himself, in the presence of all the people, at the feet of St. Bernard and demanded the Cross. Clothed with this revered sign, he himself addressed the assembly of the faithful, to exhort them to follow his example. In his discourse he showed them the impious Philistine casting opprobrium upon the house of David, and reminded them of the holy determination which God himself had inspired in him. He invoked, in the name of the Christians of the East, the aid of that generous nation of which he was the chief; of that nation which would not endure shame when directed at itself or its allies, and which always carried terror amidst the enemies of its worship or its glory. At this discourse the whole auditory was melted in tears. The touching piety of the monarch persuaded all who had not been convinced by the eloquence of St. Bernard. The hill upon which this vast multitude was assembled, resounded for a length of time with the cries of “It is the will of God! It is the will of God!” and “the Cross! the Cross!” Eleanor of Guienne, who accompanied Louis, received, as his wife, the sign of the cross from the hands of the abbot of Clairvaux. Alphonso, count of St. Gilles de Toulouse, Henry, son of Thibaut, count of Champagne, Thieri, count of Flanders, William of Nevers, Renaud, count de Tenniere, Yves, count de Soissons, William, count de Panthien, William, count de Varennes, Archanbaud de Bourbon, Enguerard de Coucy, Hugh de Lusignan, the count de Dreux, brother of the king, his uncle the count de Maurinne, and a crowd of barons and knights followed the example of Louis and Eleanor. Several bishops, among whom history remarks Simon, bishop of Noyon, Godfrey, bishop of Langres, Alain, bishop of Arras, and Arnold, bishop of Lisieux, threw themselves at the feet of St. Bernard, taking the oath to fight against the infidels. The crosses which the abbot of Clairvaux had brought were not sufficient for the great number who claimed them. He tore his vestments to make more, and several of those who surrounded him, in their turns, tore their clothes into strips in order to satisfy the impatience of all the faithful whom he had inflamed with a desire for the holy war.

To preserve the memory of this day, Pons, abbot of Vèzelai, founded upon the hill where the knights and barons had assembled, a church, which he dedicated to the holy cross. The tribune, from the top of which St. Bernard had preached the crusade, remained there a long time the object of the veneration of the faithful.

After the assembly of Vèzelai, the abbot of Clairvaux continued to preach the crusade in the cities and neighbouring countries. France soon resounded with the fame of the miracles by which God seemed to authorize and consecrate, in some sort, his mission. He was everywhere considered as the messenger of Heaven, as another Moses, who was to conduct the people of God. All the Christians were persuaded that the success of the enterprise depended upon St. Bernard, and in an assembly held at Chartres, in which were met several barons and princes, illustrious by their exploits, it was resolved by unanimous consent, to give him the command of the holy war. The Crusaders, they said, could never fail to be victorious under the laws of a leader to whom God appeared to have confided his omnipotence. The abbot of Clairvaux, who remembered the example of Peter the hermit, refused the perilous employment with which they desired to honour him; he was even so much terrified by the pressing

entreaties of the barons and knights, that he addressed himself to the pope, and conjured the sovereign pontiff not to abandon him to the fantasies of men.

The pope answered St. Bernard that he only need arm himself with the sword of the word of God, and content himself with sounding the evangelical trumpet to announce the war. The abbot of Clairvaux employed himself in nothing thereafter, but his mission; and he acquitted himself with so much zeal, and his preachings produced such an extraordinary, and I will venture to add, so unfortunate an effect, that they depopulated cities and countries. He wrote to Pope Eugenius: "The villages and the castles are deserted; and there are none left but widows and orphans, whose husbands and parents are still living."

While St. Bernard was thus preaching the crusade in the provinces of France, a German monk, named Rodolphe, exhorted the people of the Rhine to massacre the Jews, whom he represented in his vehement discourses as the allies of the Saracens, and the most dangerous enemies of the Christian religion. The abbot of Clairvaux fearing the effect of these preachings, hastened into Germany to impose silence on this seditious apostle of the holy war. As the German monk had flattered the passions of the multitude, St. Bernard required all the ascendancy of his virtue and his fame to combat his doctrines. He ventured to raise his voice in the midst of an irritated people, and to make them feel that Christians ought not to persecute Jews, but pray to Heaven for their conversion; that it belonged to Christian piety to pardon the weak, and make war against the exalted and proud. The preacher of the crusade at length silenced the turbulent orator, and sent him back to his monastery, reminding him that the duty of monks was not to preach, but to weep; that they ought to consider cities as prisons, and solitude as their paradise.

This action of St. Bernard, which was scarcely observed in his own barbarous age, and which has been turned into ridicule in ours, does honour to his character, and may excuse the extravagant zeal he displayed for a disastrous war. When he arrived in Germany, the Germanic empire was beginning to breathe after the long troubles that had followed the election of Lothaire. Conrad III, clothed with the purple, had just convoked a general diet at Spire. The abbot of Clairvaux repaired thither with the intention of preaching war against the Mussulmans, and peace among Christian princes. St. Bernard pressed the emperor, Conrad, several times to take up the cross; he at first exhorted him in private conferences, and afterwards renewed his exhortations in sermons preached in public. Conrad could not make up his mind to take the oath to go and fight against the infidels in Asia, alleging the recent troubles of the German empires. St. Bernard replied that the Holy See had placed him upon the imperial throne, and that the pope and the Church would support their work. "Whilst you shall defend his heritage, God himself will take care to defend yours; he will govern your people, and your reign will be the object of his love." The more hesitation the emperor felt, the warmer became the zeal and eloquence of St. Bernard to persuade him. One day as the orator of the crusade was saying mass before the princes and lords convoked at Spire, all at once he interrupted the service to preach the war against the infidels. Towards the end of his discourse, he transported the imagination of his auditors to the Day of Judgment, and made them hear the trumpets which were to call all the nations of the earth before the tribunal of God. Jesus Christ, armed with his cross and surrounded by his angels, addressing himself to the emperor of Germany, recalled to him all the benefits with which he had loaded him, and reproached him with ingratitude. Conrad was so much affected by this vehement apostrophe, that he interrupted the speaker, and, with tears in his eyes, cried out: "I know what I owe to Jesus Christ, and I swear to go wherever he shall call me." Then the nobles and the people who believed they had been witnesses of a miracle, threw

themselves on their knees and returned thanks to God for his blessings. Conrad received from the hands of the abbot of Clairvaux the emblem of the Crusaders, together with a flag which was placed upon the altar, and which Heaven itself had blessed. A great number of barons and knights assumed the cross in imitation of Conrad, and the diet which had been assembled to deliberate upon the interests of the empire, was occupied entirely with the safety of the Christian colonies in Asia.

A new diet was convoked in Bavaria, where the letters of St. Bernard determined a great number of bishops and German nobles to take the cross. Ladislas, duke of Bohemia, Odoacer, marquis of Syria, Bernard, count of Carinthia, Amadeus, duke of Turin, and the marquis de Montferrat took the oath to go into the East to fight the Saracens. Among the prelates who enrolled themselves under the banners of the Cross, history names the bishop of Passau, the bishop of Ratisbon, and the wise Otho of Frisingen, brother of the emperor, to whom posterity owes a relation of the principal events of this war.

The most dear interests, the most tender affections had no power to detain the knights and princes in their countries and homes. Frederick, nephew of the emperor, who had taken the cross, allowed himself not to be moved by the tears of his aged father, the duke of Swabia, who died with grief, in spite of the consolations of St. Bernard. A war-cry was heard from the Rhine to the Danube; Germany, although so long agitated by its own troubles, found in all parts warriors for the holy expedition. Men of all conditions obeyed the voice of the preacher of the holy war, and followed the example of kings and princes: a thing to be wondered at, says Otho of Frisingen, thieves and robbers were seen performing penance, and swearing to shed their blood for Jesus Christ. "Every reasonable man," adds the same historian, "a witness of the changes that were operated in them, plainly perceived the work of God, and was not the less astonished at it."

The Germans were so easily persuaded, that they came and listened to the abbot of Clairvaux, who preached to them in a language they did not understand, and returned convinced of the truth and holiness of the discourse. The sight of a preacher so much revered, appeared to bestow a marvellous sense upon every one of his words. The miracles which were attributed to him, and which were performed sometimes in private, sometimes in public, as Otho of Frisingen says, were like a divine language which warmed the most indifferent, and persuaded the most incredulous. Shepherds and labourers abandoned the fields to follow him into towns and cities; when he arrived in a city, all labours were suspended. The war against the infidels, and the prodigies by which God promised his protection to the soldiers of the cross, became the only business of men of all classes. Sometimes the abbot of Clairvaux assembled the clergy, and preached reform in their manners; sometimes he addressed the people and animated them against the Saracens.

St. Bernard visited all the cities of the Rhine, from Constance to Maestricht; in each city, say the ancient chronicles, he restored sight to the blind, hearing to the deaf, and cured the lame and the sick; they report thirty-six miracles performed in one day, at each prodigy the multitude crying out, "Jesus Christ, have mercy upon us! all the saints, succour us!" The disciples who followed the abbot of Clairvaux could not help regretting that the tumult which was constantly raised upon his passage, prevented their seeing several of his miracles. Every day an increasing crowd pressed around him. History relates that he was once on the point of being stifled by the multitude which followed his steps, and only owed his safety to the emperor of Germany, who took him in his arms, and drove back the people, who were impatient to see and touch him whom they regarded as the interpreter and messenger of God.

After having set Germany in a blaze with his preaching, and revived the zeal of the countries of Italy by his pathetic letters, St. Bernard returned to France, to announce the success of his mission. His absence had suspended everything, and that multitude of Crusaders, upon whom his eloquence had acted so powerfully, appeared to have neither chief, direction, nor rallying-point whilst he was not in the midst of them. The king of France and the nobles of the kingdom, assembled at Etampes, had formed no resolution; but the return of St. Bernard restored life to the councils of the princes and the barons, and made them resume with new ardour the enterprize of the holy war.

When he made, before the lords and prelates, the recital of his journey, and of the prodigies God had effected by his hand; when he spoke of the determination he had induced the emperor of Germany to form, a determination which he called the miracle of miracles, all hearts expanded with enthusiasm, and were filled with hope and joy.

At the same time several ambassadors appeared in the assembly of Etampes, to announce that their princes had determined to enrol themselves under the banners of the cross; and letters were read from distant countries, by which a great number of foreign lords and barons promised to join the French in their projected expedition against the Saracens. From that period no doubt was entertained of the happy results of the crusade; and the zeal which was displayed by all the nations of Europe was considered as a manifest expression of the will of Heaven.

Among the ambassadors who were present at the assembly of Etampes were some from Roger, king of Apulia and Sicily, who offered the Crusaders vessels and provisions, and promised to send his son with them to the Holy Land, if they determined to go by sea. The Sicilian deputies reminded the king of France and his barons of the perfidy of the Greeks towards the Franks in the first crusade. "You may," said they, "brave the forces of the most powerful nations, but nothing can secure you against the artifices and machinations of a deceitful and perfidious people." The assembly deliberated upon the offers of the king of Sicily, and upon the route it would be most advisable to take; the greater part of the barons, full of confidence in their arms and the protection of God, could not be brought to doubt the faith of the Greeks. The route by sea seemed to offer fewer wonders to their curiosity, and fewer perils for the exercise of their bravery; besides, the vessels which Roger could furnish would not nearly suffice to transport all whom religious zeal would lead to join the holy bands. It was therefore resolved that preference should be given to the route by land. The historian Odo de Deuil speaks with deep regret of this resolution, which proved so fatal to the Crusaders, and about which they had neglected to consult the Holy Ghost. The Sicilian deputies could not conceal their sorrow, and returned to their country predicting all the misfortunes that would ensue.

The assembly of Etampes appeared to act under a much better influence when it became necessary to choose the persons who should be intrusted with the government of the kingdom during the pilgrimage of Louis VII. When the barons and the prelates had deliberated upon this important choice, St. Bernard, who was their interpreter, addressed the king, and, pointing to Abbot Suger and the count de Nevers, said, "Sire, there are two weapons, and they are enough." It was necessary that this choice of the assembly should obtain the approbation of the king and the suffrages of the people. The abbot of St. Denis had blessed France with a long peace, and had been the author of the glory of two reigns. He was opposed to the crusade; and what perfects his eulogy, he had preserved his popularity without sharing in the prevailing opinions. Suger advised the king not to abandon his subjects, and represented to him that his errors would be much better repaired by a wise administration of the kingdom God had placed him over, than by conquests in the East. He who could dare to give such advice as this, was more

worthy than any other to represent his sovereign; but Suger at first refused an employment of which he plainly saw the burthen and the danger. The assembly would not make another choice; and the king himself had recourse to prayers and tears to induce his minister to take his place in the government of the kingdom. The pope, who arrived a short time after in France, ordered Suger to yield to the wishes of the monarch, the nobles, and the nation. The sovereign pontiff, in order to facilitate the honourable task which he imposed upon the abbot of St. Denis, launched, beforehand, the thunders of the Church against all who should make any attempts against the regal authority during the absence of the king.

The count de Nevers, who had likewise been pointed out by the assembly of the barons and bishops, declined, as the abbot of St. Denis had done, the dangerous charge which they offered him. When he was warmly pressed to accept the government of the kingdom, he declared that he had made a vow to enter into the order of St. Bruno. Such was the spirit of the age, that this intention was respected as the will of God; and whilst the assembly congratulated themselves upon inducing a monk to leave his cloister to govern a kingdom, they saw without astonishment a prince take an eternal farewell of the world, and bury himself in a monastery.

From this time preparations for departure were actively commenced, and all the provinces of France and Germany were in motion. The same motives which had armed the companions of Godfrey in the first expedition, inflamed the courage of the new Crusaders. The eastern war held out to their ambition the same hopes and the same advantages. The greater part of the people were animated by the never-forgotten remembrance of the conquest of Jerusalem. The relations that this conquest had established between Syria and Europe added still to the zeal and ardour of the soldiers of the cross; there was scarcely a family in the West that did not furnish a defender to the holy places, an inhabitant to the cities of Palestine. The Christian colonies in the East were to the Franks as a new country; warriors who assumed the cross appeared to be only arming themselves to defend another France, which was dear to all Christians, and which might be called the France of the East.

The example of two monarchs also necessarily influenced many warriors when ranging themselves under the banners of the crusade. Many of those turbulent nobles, who were then called *praedones*, must have had, as well as Louis VII, numerous guilty violences to expiate. The spirit of chivalry, which was every day making fresh progress, was not a less powerful principle with a nobility purely and entirely warlike. A great number of women, attracted by the example of Eleanor of Guienne, took up the cross, and armed themselves with sword and lance. A crowd of knights eagerly followed them; and indeed a species of shame seemed attached to all who did not go to fight the infidels. History relates that distaffs and spindles were sent to those who would not take arms, as an appropriate reproach for their cowardice. The troubadours and *trouveres*, whose songs were so much liked, and who employed themselves in singing the victories of knights over the Saracens, determined to follow into Asia the heroes and the dames they had celebrated in their verses. Queen Eleanor and Louis the Young took several troubadours and minstrels with them into the East, to alleviate the tediousness of a long journey.

And yet the enthusiasm of the Crusaders did not bear quite the same character as that of the first crusade. The world was not, in their eyes, filled with those prodigies which proclaim the especial will of Heaven; great phenomena of nature did not work upon the imagination of the pilgrims so vividly. God seemed to have delegated all his power to a single man, who led the people at his will by his eloquence and his miracles. Nobody was seen, nobody was heard, but St. Bernard; whereas in the time of Peter the

Hermit orators everywhere abounded, and nature seemed charged by God himself to promote the crusade.

The only extraordinary occurrence of the time was the peace which prevailed throughout Europe. As at the approach of the first crusade, wars between individuals, civil troubles, and public outrage ceased all at once. The departure of the Crusaders was accompanied by less disorder than at the setting out of the first expedition; they neither showed the same imprudence in the choice of their leaders, nor the same impatience to march. France and Germany had not to suffer the depredations of an undisciplined multitude. The first crusade, some of the armies of which were commanded by princes and knights, and others by adventurers and monks, exhibited all the license and the tumultuous passions that are met with in unsettled republics. In the second holy war, which was led by two powerful princes, the more regular forms of a monarchy were preserved. The smaller vassals gathered around their lords, and the latter were obedient to the orders of the king of France or the emperor of Germany. Such good order in the outset of the holy enterprise appeared to promise certain victory, and could create no forethought of the disasters which awaited the Christian armies.

The city of Metz was the rendezvous of the French Crusaders, and Ratisbon that of the Germans. The roads which led to these cities were covered with pilgrims, marching under the banners of their lords. A great number of warriors also repaired to the ports of Flanders, England, and Italy, where fleets were prepared for the transport of provisions and arms, with Crusaders who were impatient to arrive in Asia.

As the routes to the East were now known, the pilgrims deceived themselves less with regard to the countries they had to pass through. The sovereign pontiff had advised the barons and knights not to take with them either dogs or birds for sport; they renounced the luxury of their castles, and contented themselves with their arms. They even had the precaution to take with them things that might be required in a distant journey; the Crusaders, but particularly the Germans, carried all sorts of instruments for throwing bridges, cutting down forests, and clearing roads.

The greatest difficulty was to find money to defray the expenses of the holy war. All whom infirmities or particular circumstances detained in Europe were anxious to assist, by their offerings, the enterprise of the crusade. According to the devotion of the times, the greater part of the rich who died without having seen Jerusalem, left by their will a sum for the promotion of pilgrimages to the East. All these pious gifts were, no doubt, considerable, but they could not suffice for the support of a large army. To procure the necessary money Louis VII had recourse to loans, and levied imposts, which were regulated and approved of by the sovereign pontiff. St. Bernard and Peter the Venerable had exerted themselves with much courage against the persecution of the Jews; but the abbot of Cluny thought they ought to be punished in that which they held dearest, their wealth, amassed by usury, and even by sacrilege. He advised the king of France to take from the Jews the money necessary for the war against the Saracens. It is probable that the advice of Peter the Venerable was not disdained, and that the Jews furnished a considerable part of the expenses of the crusade. The clergy also, who had so much enriched themselves by the first crusade, were obliged to advance considerable sums for this expedition. The monastery of Fleury alone paid three hundred silver marks and a large sum in gold. In many other abbeys the vases and church ornaments were sold to purchase arms, and to pay the expenses of a war undertaken for the glory of Christ.

The lords and barons followed the example of the king of France. Some pledged or sold their lands, but the greater part made their vassals furnish means for their pilgrimage. The heavy taxes laid upon the people, and particularly the spoliation of the

churches, excited many complaints, and began to cool the ardour for the crusade. "There was," says an ancient historian, "neither state, condition, age, nor sex, which was not forced to contribute to the equipment of the king and the princes going with him; whence followed the discontent of every one, and innumerable maledictions, as well directed against the king as the troops."

Nevertheless Louis VII prepared for his undertaking by acts of devotion; he visited the hospitals, and caused prayers to be put up in all the churches for the success of the crusade. When his departure drew near, he went to St. Denis, to take the famous Oriflamme, which was borne before the kings of France in battle. The church of St. Denis was at that time decorated with great magnificence; among the historical monuments which were there collected, the portraits of Godfrey de Bouillon, Tancred, Raymond de St. Gilles, and the battles of Dorylaeum, Antioch, and Ascalon, traced upon the windows of the choir, must have attracted the eyes and fixed the attention of Louis and his companions in arms. The king, prostrated on the tomb of the holy apostle of France, implored his protection and that of his pious ancestors, whose ashes reposed in the same place. The pope, who had come to St. Denis, placed anew the kingdom of France under the safeguard of religion, and presented to Louis VII his scrip and staff, as the emblems of his pilgrimage. After this ceremony Louis set out, accompanied by Queen Eleanor and a great part of his court. He wept while he embraced Abbot Suger, who could not himself restrain his tears. The people, says a modern historian, who crowded his passage, after having followed him for a long distance with the most vociferous applauses, returned in melancholy silence to their homes as soon as he was out of sight. He left Metz at the head of a hundred thousand Crusaders, traversed Germany, and directed his march towards Constantinople, where he had appointed to meet the emperor of the West.

The emperor Conrad, after having caused his son Henry to be crowned, left Ratisbon in the beginning of spring. He was followed by an army so numerous, that, according to the report of Otho, of Frisingen, the waves were not sufficient to transport it, nor the fields spacious enough to contain all its battalions. He had sent ambassadors to announce his coming to Constantinople, and to demand permission to cross the territories of the Greek empire. Manuel Comnenus returned him a most friendly and flattering answer; but when the Germans arrived in Bulgaria and Thrace, they were not long in perceiving that they must not reckon upon the promises that had been made them.

At the time of the first crusade, Constantinople was in great dread of the Turks, which was of service to the Franks; but from that period the capital of the Greeks had experienced no alarms, and no longer feared the attacks of the Mussulmans. An opinion likewise had spread through all the provinces of the empire, that the warriors of the West entertained the project of taking possession of Constantinople. This report, probable in itself, and strengthened by the threats of the Crusaders, was very little calculated to re-establish peace and harmony between people who despised each other reciprocally, and, perhaps with equal reason, exchanged accusations of violations of the faith of treaties.

Manuel Comnenus, whom Odo de Deuil will not even name, because, he says, his name is not written in the book of life, was the grandson of Alexius I., who reigned at the time of the first crusade. Faithful to the policy of his ancestor, more able, and above all more artful and hypocritical than he, he neglected no means to annoy and ruin the army of the Germans. In his councils the warriors of the West were considered as men of iron, whose eyes darted flames, and who shed torrents of blood with the same indifference as they would pour out the same quantity of water. At the same time that he

sent them ambassadors, and furnished them with provisions, Manuel formed an alliance with the Turks, and fortified his capital. The Germans, in the course of their march, had often to repulse the perfidious attacks of the Greeks, and the latter had, more than once, cause to complain of the violence of the Crusaders. A relation of Conrad, who had remained sick in a monastery at Adrianople, was slain by the soldiers of Manuel; Frederick, duke of Swabia, gave the monastery in which this crime had been committed, up to the flames; and torrents of blood flowed to avenge an assassination.

Upon approaching Constantinople, the Germans had set up their tents in a rich valley watered by the river Melas. All at once a violent storm burst over the neighbouring mountains; the river, increased by the torrents, inundated the plain where the Christian army was celebrating the feast of the Assumption, and as if it had conspired with the Greeks, says a French historian, and as if it imitated their perfidy and treason, it carried away the horses and baggage, and brought desolation into the camp of the Crusaders. The Greeks afforded some succour to the German soldiers, but they saw with joy, in an event they affected to deplore, a presage of the defeats which threatened the armies of the Latins.

Constantinople, on the arrival of Conrad, presented the novel spectacle of two emperors who had inherited the wrecks of the empire of Augustus, and each of whom called himself the successor of Caesar and Constantine. Their pretensions created some divisions; the emperor of the West had a valiant army to support his rights; he of the East did not dare to insist too openly upon his. He called in perfidy to his aid, and wounded vanity avenged itself in a manner as cowardly as it was cruel.

As soon as the Germans had passed the Bosphorus, they found themselves exposed to all sorts of treachery. All who straggled from the army were slain by the soldiers of Comnenus; the gates of all the cities on their route were closed; when they asked for provisions, they were obliged to put the money into the baskets which were lowered down from the walls, and after all, they frequently obtained nothing but insult and ridicule. The Greeks mixed lime with the flour they sold them; and when the Crusaders had anything for sale, they were paid in a false coin, which was refused when they became purchasers. Ambuscades awaited them throughout their route; the enemy was aware of their line of march, and as the height of perfidy, furnished them at Constantinople with faithless guides, who misled the army in the defiles of Mount Taurus, and delivered them up, worn out with fatigue, to famine and despair, or to the swords of the Mussulmans. The Germans, ill-treated by the Greeks, did not seek to revenge themselves, although it would have been easy to have done so, and, according to the ideas of the age, might have appeared glorious. This is the reason why Montesquieu says, that the Germans were the best sort of people in the world. The French, who came after them, showed themselves less patient, and were more respected. The emperor sent the principal lords of his court to the king of France, before whom they prostrated themselves, and only spoke to him on their knees. French haughtiness was more surprised than pleased at such homage, and only answered the flattery of the East by a disdainful silence. The two monarchs had an interview, in which they reciprocated the most tender caresses, and sought to surpass each other in magnificence. If Manuel on this occasion excelled his rival in the display of his riches, he showed less sincerity than Louis in the demonstrations of his friendship, for in the midst of the banquets which he gave to the Crusaders, the latter learnt that he preserved a close alliance with the sultan of Iconium, and that the Turks were fully informed of the plans of the French king.

This treachery irritated the French lords, and when the emperor required them to render him homage, as the leaders of the first crusade had done, it was proposed in the

council that the only reply should be to take possession of Constantinople. "You have heard," said the bishop of Langres, "that the Greeks propose to you to recognise their empire, and submit to their laws: thus then weakness is to command strength, and cowardice bravery! What has this nation done? What have their ancestors done, that they should show so much pride? I will not speak to you of the snares and the ambushes that they have everywhere planted in your way; we have seen the priests of Byzantium mingling ridicule with outrage, purify with fire the altars at which our priests had sacrificed. They ask of us new oaths, which honour repudiates. Is it not time to revenge treasons, and repulse insults? Hitherto the Crusaders have suffered more from their perfidious friends than from their open enemies. Constantinople has long been a troublesome barrier between us and our brothers of the East. It is our duty at last to open a free road to Asia. The Greeks, you know, have allowed the sepulchre of Christ, and all the Christian cities of the East, to fall into the hands of the infidels. Constantinople, there is no doubt, will soon become a prey to Turks and barbarians, and by her cowardly weakness, she will one day open the barriers of the West. The emperors of Byzantium neither know how to defend their own provinces nor will they suffer others to do it for them. They have always impeded the generous efforts of the soldiers of the cross; even lately, this emperor, who declares himself your support, has endeavoured to dispute their conquests with the Latins, and ravish from them the principality of Antioch. His aim now is to deliver up the Christian armies to the Saracens. Let us hasten then to prevent our own ruin by effecting that of these traitors; let us not leave behind us a jealous and insolent city, which only seeks the means of destroying us; let us cast upon her the evils she prepares for us. If the Greeks accomplish their perfidious designs, it is of you the West will one day ask back its armies. Since the war we undertake is holy, is it not just that we should employ every means to succeed? Necessity, country, religion, all order you to do that which I propose to you. The aqueducts which supply the city with water are in our power, and offer an easy means of reducing the inhabitants. The soldiers of Manuel cannot stand against our battalions; a part of the walls and towers of Byzantium has crumbled away before our eyes, as by a species of miracle. It appears that God himself calls us into the city of Constantine, and he opens its gates to you as he opened the gates of Edessa, Antioch, and Jerusalem to your fathers."

When the bishop of Langres had ceased to speak, several knights and barons raised their voices in reply. The Christians, they said, were come into Asia to expiate their own sins, and not to punish the crimes of the Greeks. They had taken up arms to defend Jerusalem, and not to destroy Constantinople. It was true they must consider the Greeks as heretics, but it was not more just for them to massacre them than to massacre the Jews; when the Christian warriors assumed the cross, God did not put into their hands the sword of justice. In a word, the barons found much more policy than religion in that which they had heard, and could not conceive that it was right to undertake an enterprise was not in accordance with the principles of honour. Neither had they faith in the misfortunes with which they were threatened, and relied upon Providence and their own valour to enable them to surmount all obstacles. The most fervent of the pilgrims dreaded any delay in the march of the Crusaders, and this fear increased their scruples; at length the loyalty of the knights, the general pious impatience to behold the sacred places, and perhaps also the presents and the seductions of Manuel, procured a triumph for the party advocating moderation.

The emperor was nevertheless alarmed at seeing a body of warriors, full of confidence and courage, thus deliberate so near to him on the conquest of his capital. The homage that the barons and knights paid him did not at all reassure him as to their intentions. To hasten their departure, he caused a report to be spread that the Germans

had gained great victories over the Turks, and that they had made themselves masters of Iconium. This succeeded even beyond Manuel's hopes.

When the Crusaders, impatient to pursue the Turks, were leaving Constantinople, they were surprised by an eclipse of the sun. A superstitious multitude saw in this phenomenon nothing but a fatal presage, and believed it to be either the warning of some great calamity, or of some new treachery on the part of Manuel; and the fears of the pilgrims were not long in being realized. Scarcely had they entered Bithynia when they were taught how to appreciate the false reports and perfidy of the Greeks. Louis, when encamped upon the shores of the Lake Ascanius, in the neighbourhood of Nice, received information of the complete defeat of the Germans. The sultan of Iconium, on the approach of the Christians of the West, had assembled all his forces, and at the same time solicited the aid of the other Mussulman powers to defend the passages of Asia Minor. Conrad, whom William of Tyre styles *vir simplex*, whom le Père Maimbourg compares to a victim crowned with flowers that is being led to slaughter, had advanced, on the faith of some unknown guides, into the mountains of Cappadocia. Impatient to be before the French, for whom he was to have waited, he marched on in perfect ignorance of the roads, and without provisions to feed the multitude which followed him. At a time that he entertained no suspicion of their vicinity, he was surprised by the Turks, who covered the summits of the mountains, and rushed down upon the exhausted and famished Christians. The Mussulmans were lightly armed, and performed their evolutions with the greatest rapidity. The Germans could scarcely move under the weight of their bucklers, corselets, and steel brassets; every day skirmishes were fought, in which the Christians had the disadvantage. Such as were more lightly armed, and bore sheep-skin bucklers, sometimes would rush among the enemy and put them to flight; but the Turks soon rallied upon the heights, and darted down again, like birds of prey, upon the terrified Christians. A crowd of pilgrims, whose arms only consisted of their scrip and staff, created the greatest trouble and confusion in the Christian army. The Mussulmans took advantage of their disorder, and never allowed their enemies a moment's repose. Despair and terror put an end to all discipline among the Crusaders; they no longer obeyed the orders of their leaders, but every one sought to insure his own safety by flight. At length the rout became general; the country was covered with fugitives, who wandered about at hazard, and found no asylum against the conquerors. Some perished with want, others fell beneath the swords of the Mussulmans; the women and children were carried off with the baggage, and formed a part of the enemy's booty. Conrad, who had scarcely saved the tenth part of his army, was himself wounded by two arrows, and only escaped the pursuit of the Saracens by a kind of miracle.

The news of this disaster threw the French into the greatest consternation. Louis, accompanied by his bravest warriors, flew to the assistance of Conrad. The two monarchs embraced in tears. Conrad related the particulars of his defeat, and complained the more bitterly of the perfidy of Manuel, from feeling the necessity of excusing his own imprudence. The two princes renewed their oath to repair together to Palestine, but the emperor of Germany did not keep his word. Whether he was ashamed of being without an army, whether he could not endure the haughtiness of the French, or that he dreaded their too just reproaches, he sent back the few troops he had left, and returned to Constantinople, where he was very well received, because he was no longer to be feared.

The French army, in the mean time, pursued its march, and, leaving Mount Olympus on its left, and Mount Ida on its right, passed through ancient Phrygia. The French, on their passage, passed Pergamus, Ephesus, and several other celebrated cities, which the Greeks had allowed to go to ruin. Winter was coming on, and the abundant

rains and melted snows had swollen the rivers till they overflowed the country, and made the roads impracticable. The inhabitants of the mountains, a savage, wild people, fled away at the approach of the Christians, taking with them their flocks, and all that they possessed. The inhabitants of the cities shut their gates against the Crusaders, and refused provisions to all who had not full value to give in return. Whilst the French army was crossing Phrygia, Manuel sent ambassadors to the king of France, to inform him that the Turks were assembling in all parts for the purpose of impeding his march. He offered the Crusaders an asylum in the cities of the empire; but this offer, accompanied by menaces, appeared to be only a snare, and Louis preferred braving the enmity of the Turks to trusting to the promises of the Greeks. The Christian army pursuing its march towards the frontiers of Phrygia, arrived at last at the banks of the Meander, towards the embouchure of the Lycus. The Turks, who had destroyed the army of the Germans, prepared to dispute the passage of the river with the French. Some were encamped on the mountains, others on the banks; the rains had swollen the Meander, and the passage was difficult and dangerous.

Animated by the speeches and the example of their king, no obstacle could stop the French. In vain the Turks showered their arrows upon them, or formed their battle-array on the banks; the French army crossed the river, broke through the ranks of the barbarians, slaughtered vast numbers of them, and pursued them to the foot of the mountains. The two shores of the Meander were covered with the bodies of the Turks: the historian Nicetas, who some years after saw their heaped-up bones, could not help saying, whilst praising the courage of the Franks, "that if such men did not take Constantinople, their moderation and patience were much to be admired."

After the battle they had fought with the Saracens, some pilgrims asserted that they had seen a knight, clothed in white, march at the head of the army, and give the signal for victory. Odo of Deuil, an ocular witness, speaks of this apparition, without giving faith to it, and satisfies himself with saying that the Christians would not have triumphed over the Turks without the protection and the will of God.

This victory gave great confidence to the Crusaders, and rendered their enemies more cautious. The Turks, whom it was impossible to pursue far in an unknown country, rallied again after the battle of the Meander. Less confident in their strength, and not daring to attack an army that had conquered them, they watched for a moment in which they might safely surprise them. The imprudence of a leader who commanded the French vanguard soon presented to them this opportunity. On quitting Laodicea, a city situated on the Lycus, the Crusaders had directed their course towards the mountains which separate Phrygia from Pisidia. These mountains offered nothing but narrow passages, in which they constantly marched between rocks and precipices. The French army was divided into two bodies, commanded every day by new leaders, who received their orders from the king.

Every evening they laid down in council the route they were to follow the next day, and appointed the place where the army was to encamp. One day when they had to cross one of the highest mountains, the order had been given to the vanguard to encamp on the heights, and to wait for the rest of the army, so that they might descend into the plain the next day in order of battle. Geoffrey de Rançon, lord of Taillebourg, this day commanded the first body of the French army, and bore the Oriflamme, or royal standard. He arrived early at the spot where he was to pass the night, which offered no retreat for his soldiers but woods, ravines, and barren rocks. At the foot of the mountain they beheld an extensive and commodious valley; the day was fine, and the troops were in a condition to march without fatigue several hours longer. The count de Maurienne, brother of the king, Queen Eleanor, and all the ladies of her suite, who had accompanied

the vanguard, pressed Geoffrey de Rançon to descend into the plain. He had the weakness to comply with their wishes; but scarcely had he gained the valley, when the Turks took possession of the heights he had passed, and ranged themselves in order of battle.

During this time the rear-guard of the army, in which was the king, advanced full of confidence and security; on seeing troops in the woods and on the rocks, they supposed them to be the French, and saluted them with cries of joy. They marched without order, the beasts of burden and the chariots were mingled with the battalions, and the greater part of the soldiers had left their arms with the baggage. The Turks, perfectly motionless, waited in silence till the Christian army should be enclosed in the defiles, and when they thought themselves sure of victory, they moved forward, uttering frightful cries, and, sword in hand, fell upon the unarmed Christians, who had no time to rally. The disorder and confusion of the French army cannot be described. "Above us," says an ocular witness, "steep rocks rose up to the clouds; beneath us precipices, dug by the torrent, descended to the infernal regions." The Crusaders were upon a narrow path, upon which men and horses could neither advance nor retreat; they dragged each other down into the abysses; whilst rocks, detached from the tops of the mountains, rolling down with horrible noise, crushed everything in their passage.

The cries of the wounded and the dying mingled with the confused roar of the torrents, the hissing of the arrows, and the neighing of the terrified horses. In this frightful tumult the leaders gave no orders, and the soldiers could neither fight nor fly. The bravest rallied around the king, and advanced towards the top of the mountain. Thirty of the principal nobles that accompanied Louis perished by his side, selling their lives dearly. The king remained almost alone on the field of battle, and took refuge upon a rock, whence he braved the attack of the infidels who pursued him. With his back against a tree, he singly resisted the efforts of several Saracens, who, taking him for a simple soldier, at length left him, to secure their share of the pillage. Although the night began to fall, the king expected to be attacked again, when the voices of some Frenchmen who had escaped the carnage, gave him the agreeable information that the Turks had retired. He mounted a stray horse, and, after a thousand perils, rejoined his vanguard, where all were lamenting his death.

After this defeat, in which the king had been exposed to such dangers, the report of his death was not only spread throughout the East, but reached Europe, where it filled the Christians, particularly the French, with grief and terror. William of Tyre, whilst relating the disastrous defeat of the Crusaders, expresses astonishment that God, always full of mercy, should have allowed so many illustrious warriors armed in his cause, to perish so miserably. The Crusaders who formed the vanguard of the army, whilst deploring the death of their brethren, raised their voices against Geoffrey de Rançon, and demanded that the loss of so much blood should be visited upon him. The king, however, had not sufficient firmness to punish an irreparable fault, and only so far yielded to the wishes of the barons and the soldiers as to give them as a leader an old warrior named Gilbert, whose skill and bravery were the boast of the whole army. Gilbert shared the command with Evrard des Barres, grand master of the Templars, who had come, with a great number of his knights, to meet the Christian army. Under these two leaders, whom the king himself obeyed, the Crusaders continued their march, and avenged their defeat several times upon the Mussulmans.

On their arrival in Pisidia the French had almost everywhere to defend themselves against the perfidy of the Greeks and the attacks of the Turks; but winter was even a more dangerous enemy than these to the Christian army. Torrents of rain fell every day; cold and humidity enervated the powers of the soldiers; and the greater part of the

horses, being destitute of forage, perished, and only served to feed the army, which was without provisions. The clothes of the soldiers hung about them in rags; the Crusaders sold or abandoned their arms; the tents and baggage lay scattered on the roads, and the army dragged in its train a crowd of sick, and numbers of poor pilgrims, who made the air resound with their cries and lamentations. The king of France consoled them by his discourses, and relieved them by his charitable gifts; for in the midst of so many reverses God alone seemed to sustain his courage. "Never," says Odo of Deuil, "did he pass a single day without hearing mass, and without invoking the God of the Christians."

At last the Christians arrived before the walls of Attalia, situated on the coast of Pamphylia, at the mouth of the river Cestius. This city, inhabited by Greeks, was governed in the name of the emperor of Constantinople. As the inhabitants were mistrustful of the intentions of the Christian army, they refused to open their gates to them, and the Crusaders were obliged to encamp on the neighbouring plains, exposed to all the rigours of the season.

They could neither find provisions for themselves nor forage for their horses in a barren uncultivated country, constantly ravaged by the Turks. The Greeks refused to assist them in their distress, and sold them everything at its weight in gold. Famine, and the evils which the Christians had hitherto suffered, became still more insupportable to them when they lost all hope. Louis VII having called a council, the chief men of the army represented to him that the Crusaders were without horses and without arms, they were not in a condition to give an enemy battle, nor could they support the fatigues of a long march. There remained, they added, no other resource for the Christians but to abandon themselves to the perils of the sea. (The Crusaders had then a march of forty days before them to arrive at Antioch by land. They might have reached it in three days by sea). The king did not agree with their opinion, and wished that they should only embark the multitude of pilgrims that embarrassed the march of the army. "As for us," said he, "we will redouble our courage, and we will follow the route which our fathers, who conquered Antioch and Jerusalem, followed. Whilst anything remains to me, I will share it with my companions; and when I shall have nothing left, which of you will not undergo with me poverty and misery?" The barons, touched with this speech, swore to die with their king, but were not willing to die without glory. Animated by the example of Louis, they might triumph over the Turks, over their misfortunes, and the rigours of winter; but they were without defence against famine and the perfidy of the Greeks. They reproached Louis VII with not having followed the counsels of the bishop of Langres, and with having pardoned enemies more cruel than the Mussulmans, more dangerous than the tempests or rocks of the ocean.

As at the end of this council, strong murmurs against the Greeks arose in the Christian army, the governor of Attalia became fearful of the effects of despair, and came to offer Louis vessels, in which to embark all the Crusaders. This proposition was accepted; but they had to wait for the promised vessels more than five weeks. In so long a delay the Crusaders consumed all the resources they had left, and many died of hunger and misery; the vessels which at length arrived in the ports of Attalia, were neither large enough nor sufficient in number to embark the whole Christian army. The Crusaders then perceived the abyss of evils into which they were about to fall; but such was their resignation, or rather the deplorable state of the army, that they committed no violence towards the Greeks, and did not even threaten a single city which refused to help them.

A crowd of poor pilgrims, among whom were barons and knights, appeared before the king, and spoke to him in these terms: "We have not means wherewith to pay for our passage, and we cannot follow you into Syria; we remain here victims to misery

and disease; when you shall have left us, we shall be exposed to greater perils; and being attacked by the Turks is the least of the misfortunes we have to dread. Remember that we are Franks, that we are Christians; give us leaders who may console us for your absence, and assist us to endure the fatigue, the hunger, and the death which await us.” Louis, in order to reassure them, spoke to them in the most feeling terms, and distributed considerable sums amongst them. He was as liberal in his assistance, says Odo de Deuil, as if he had lost nothing, or wanted nothing for himself. He sent for the governor of Attalia, and gave him fifty silver marks to provide for the sick who remained in the city, and to conduct the land army as far as the coasts of Cilicia.

Louis VII. gave as leaders for all who could not embark, Thierrri count of Flanders and Archambaud de Bourbon; he then went on board the fleet that had been prepared for him, accompanied by the queen Eleanor, the principal lords of his court, and all that remained of his cavalry. Whilst looking at the Crusaders whom he left at Attalia, the king of France could not refrain from tears; a multitude of pilgrims assembled upon the shore, followed with their eyes the vessel in which he had embarked, putting up vows for his voyage; and when they had lost sight of him, they thought of nothing but their own dangers, and sank into the deepest despondency.

On the day following the departure of Louis VII, the pilgrims, who were expecting the escort and the guides that had been promised them, saw the Turks come upon them, eager for murder and pillage. Archambaud and Thierrri for a moment reanimated the courage of the Crusaders, and several times repulsed the infidels. But the Turks returned to the charge without ceasing; every day the Christians sustained fresh encounters without being able to compel their enemy to retreat. The Greeks would not consent to receive them into the city, and there remained to the Crusaders no means of safety. Despair stifled in their breasts even the sentiments of humanity; every one of these unfortunate wretches became insensible to the fate of his companions, and felt nothing but his own ills, saw nothing but his own dangers. The soldiers did not endeavour to rally or to succour each other; they no longer recognised or followed leaders; the leaders themselves were no longer guided by the spirit of religion, or governed by the love of glory. In the midst of the general desolation, Archambaud and Thierrri, only anxious to avoid death, threw themselves on board a vessel which was going to join the fleet of Louis VII. The horrible disorder that then reigned among the miserable remains of the Christian army and the sick in the city of Attalia, is perfectly beyond description.

Two troops of pilgrims, one of three thousand and the other of four thousand, resolved to brave all dangers and march towards Cilicia. They had no boats to cross overflowing rivers; they had no arms with which to resist the Turks, and they almost all perished. Others who followed them shared the same fate, whilst the sick in the city of Attalia were ruthlessly massacred. It has been a painful task for the historian to record even a few details of these frightful disasters; and it is in this place we find the words of the old chronicles so applicable “God alone knows the number of the martyrs whose blood flowed beneath the blade of the Turks, and even under the sword of the Greeks.”

Many Christians, bewildered by despair, believed that the God who thus left them a prey to so many ills could not be the true God; three thousand of them embraced the faith of Mahomet and joined the Mussulmans, who took pity on their wretchedness. The Greeks were soon punished for their perfidious cruelty; pestilence uniting its ravages with those of war, left the city of Attalia almost without inhabitants, a very few weeks after the departure of Louis VII.

When Louis arrived in the principality of Antioch, 19th of March, 1148, he had lost three-fourths of his army; but he was not the less warmly welcomed by Raymond of

Poitiers. The French who accompanied him soon forgot, in the midst of pleasures, both the dangers of their voyage and the deplorable death of their companions.

Antioch could then boast of having within its walls the countess of Toulouse, the countess of Blois, Sibylla of Flanders, Maurille countess de Roussy, Talquery duchess de Bouillon, and several other ladies celebrated for their birth or their beauty. The fêtes which Raymond gave them received additional splendour from the presence of Eleanor of Guienne. This young princess, daughter of William IX and niece of the prince of Antioch, united the most seducing gifts of mind to the graces of her person. She had been much admired at Constantinople, and had found no rival in the court of Manuel. She was accused, and with some reason, of being more desirous of admiration than became a Christian queen. It was neither sincere piety nor an inclination to perform penance, that had led her to make a pilgrimage to Constantinople. The fatigues and dangers of the journey, the misfortunes of the Crusaders, the remembrance of the holy places, always present to the minds of true pilgrims, had not in the least abated her too lively taste for pleasures, or her strong inclination for gallantry.

Raymond of Poitiers, amidst the fêtes given to Queen Eleanor, did not forget the interests of his principality; he was anxious to weaken the power of Nouredin, the most formidable enemy of the Christian colonies, and ardently desired that the Crusaders would assist him in this enterprise. Caresses, prayers, presents, nothing was spared to engage them to prolong their sojourn in his states. The prince of Antioch addressed himself at first to the king of France, and proposed to him, in a council of the barons, to besiege the cities of Aleppo and Caesarea, in Syria. This enterprise, which favoured his ambition, offered real advantages to all the Christian states of the East, which were threatened by the constantly increasing power of Nouredin; but Louis VII, who had been only brought into Asia by a spirit of devotion, answered Raymond that he could engage himself in no war before he had visited the holy places.

The prince of Antioch did not allow himself to be discouraged by this refusal; he employed every means to touch the heart of the queen, and resolved to make love subservient to his designs. William of Tyre, who has left us the portrait of Raymond, informs us that he was “mild and affable of speech, exhibiting in his countenance and manner, I do not know what singular grace and behaviour of an excellent and magnanimous prince.” He undertook to persuade Queen Eleanor to prolong her stay in the principality of Antioch. It was then the beginning of spring; the smiling banks of the Orontes, the groves of Daphne, and the beautiful skies of Syria, doubtless added their charms to the insinuating speeches of Raymond. The queen, seduced by the prayers of this prince, infatuated with the homage of a voluptuous and brilliant court, and, if historians may be believed, too much disposed to pleasures and indulgences unworthy of her, warmly solicited the king to delay his departure for the holy city. The king, in addition to an austere devotion, possessed a jealous and suspicious disposition; the motives therefore that made the queen desirous of remaining at Antioch strengthened his determination to go to Jerusalem. The instances of Eleanor filled his mind with suspicions, and rendered him still more inexorable; upon which Raymond, disappointed in his hopes, was loud in his complaints, and determined to be revenged. This prince, says William of Tyre, “was impetuous in his will, and of so choleric a disposition, that when he was excited he listened to neither rhyme nor reason.” He easily communicated his indignation to the mind of Eleanor, and this princess at once boldly formed the project of separating herself from Louis VII., and of dissolving their marriage, under the plea of relationship. Raymond, on his part, swore to employ force and violence to detain his niece in his dominions. At length the king of France, outraged both as a husband and

a sovereign, resolved to precipitate his departure, and was obliged to carry off his own wife, and bear her into his camp by night.

The conduct of the queen must have scandalized both the infidels and the Christians of the East; and her example was likely to produce fatal effects in an army in which there were a great number of women. Among the crowd of knights, and even of Mussulmans, who during her abode at Antioch by turns were favoured by her partiality, a young Turk is particularly mentioned, who received costly presents from her, and for whom she desired to abandon the king of France. (Some romancers, and even some historians, have advanced that Eleanor of Guienne was in love with Saladin, who founded the dynasty of the Ayoubites. Saladin, the son of Ayoub, was born the same year that Eleanor married Louis VII, and was scarcely ten years old at the time of the second crusade. Her second son, by Henry II of England, became the great rival of Saladin in military glory). In such affairs, ingeniously remarks Mézerai, "more is frequently said than there is; but sometimes also there is more than is said." However that may be, Louis VII could not forget his dishonour, and felt obliged some years after to repudiate Eleanor, who married Henry II, and bestowed the duchy of Guienne upon England, which was for France one of the most deplorable consequences of this second crusade.

The king and the barons of Jerusalem, who dreaded the stay of Louis VII at Antioch, sent deputies to conjure him, in the name of Jesus Christ, to hasten his march towards the holy city. The king of France yielded to their wishes, and crossed Syria and Phoenicia without stopping at the court of the count of Tripoli, who entertained the same projects as Raymond of Poitiers. His arrival in the Holy Land created the greatest enthusiasm, and reanimated the hopes of the Christians. The people, the princes, and the prelates of Jerusalem came out to meet him, bearing in their hands branches of olive, and singing the same words as the Saviour of the world was saluted with "Blessed be he who comes in the name of the Lord." The emperor of Germany, who had left Europe at the head of a powerful army, had just reached Jerusalem in the character of a simple pilgrim. The two monarchs embraced, wept over their misfortunes, and repairing together to the church of the Resurrection, adored the inscrutable decrees of Providence.

Baldwin III, who then reigned at Jerusalem, was a young prince of great hope; and being as impatient to extend his own renown as to enlarge his kingdom, he neglected no means to obtain the confidence of the Crusaders, and urge on the war against the Saracens. An assembly was convoked at Ptolemais, to deliberate upon the operations of this crusade. The emperor Conrad, the king of France, and the young king of Jerusalem repaired thither, accompanied by their barons and their knights. The leaders of the Christian armies, and the heads of the Church deliberated together upon the subject of the holy war in the presence of Queen Melisinde, the marchioness of Austria, and several other German and French ladies, who had followed the Crusaders into Asia. In this brilliant assembly the Christians were astonished at not seeing the queen, Eleanor of Guienne, and were thus reminded with regret of the sojourn at Antioch. The absence of Raymond of Antioch, and the counts of Edessa and Tripoli, who had not been invited to the meeting, must necessarily have created sad reflections, and given birth to presages upon the effects of discord among the Christians of the East.

The name of the unfortunate Josselin was scarcely mentioned in the council of the princes and barons; nothing was said of Edessa, the loss of which had raised the entire "West to arms, nor of the conquest of Aleppo, which had been proposed by Raymond of Antioch. From the beginning of the reign of Baldwin, the princes and lords of Palestine had cherished a project for extending their conquests beyond Libanus, and gaining possession of Damascus. As the Christians, when they entered into a Mussulman

province or city, divided amongst them the lands and the houses of the conquered, the people who dwelt on the barren mountains of Judea, the greater part of the warriors of Jerusalem, and even the clergy, all appeared to direct their wishes towards the territory of Damascus, which offered the rich booty to its captors of pleasant habitations, and fields covered with golden harvests. The hope of driving the Mussulmans from a fertile province, and enriching themselves with their spoils, made them even forgetful of the redoubtable power of Nouredin and the Attabecks. In the assembly at Ptolemaïs, it was resolved to commence the war by the siege of Damascus.

All the troops assembled in Galilee in the beginning of the spring, and advanced towards the source of the Jordan, commanded by the king of France, the emperor of Germany, and the king of Jerusalem, preceded by the patriarch of the holy city, bearing the true cross. The Christian army, to which were attached the knights of the Temple, and of St. John, in the early days of June set out from Melchisapar, a little city, memorable for the miraculous conversion of St. Paul, and crossing the chains of Libanus, encamped near the town of Dary, from whence they could see the city of Damascus.

Damascus is situated at the foot of the Anti-Libanus, forty-five leagues from Jerusalem; hills covered with trees and verdure arise in the neighbourhood of the city, and in its territory were several towns which have maintained a name in history. A river which falls impetuously from the mountains, rolls over a golden-coloured sand, and separating into several branches, waters the city, and bears freshness and fertility to the valley of Abennefsage, or the valley of violets, planted with all sorts of fruit-trees. The city of Damascus was celebrated in the remotest antiquity, having seen both the rise and fall of the city of Palmyra, whose ruins are still objects of curiosity and wonder in its neighbourhood. Ezekiel boasts of its delicious wines, its numerous workshops, and its wools of admirable tints; and several passages of Scripture represent Damascus as the abode of voluptuousness and delight. The beauty of its gardens, and the magnificence of its public edifices, many of which were built of marble of different colours, were much admired.

Damascus, after being conquered in turn by the Hebrews, the kings of Assyria, and the successors of Alexander, fell into the hands of the Romans. From the age of Augustus the preaching of St. Paul had filled it with Christians; but at the beginning of the Hegira it was attacked and taken by the lieutenants of Mahomet, and a great part of the inhabitants, who, after capitulation, endeavoured to seek an asylum in Constantinople, were pursued and massacred by the fierce conquerors, in the territories of Tripoli.

From this time, Damascus, which formed a government or a principality, had remained in the power of the Mussulmans. At the period of the second crusade, this principality, attacked by turns by the Franks, the Ortokides, and the Attabecks, and almost reduced to nothing but its capital, belonged to a Mussulman prince, who had no less occasion to defend himself against the ambition of the emirs than the invasion of foreign enemies. Nouredin, master of Aleppo and several other cities of Syria, had already made several attempts to gain possession of Damascus, and had by no means abandoned the hopes of uniting it to his other conquests, when the Christians formed the resolution of besieging it.

The city was defended by high walls on the east and the south; whilst on the west and the north it had no other defence but its numerous gardens, planted with trees, in all parts of which were raised palisades, walls of earth, and little towers, in which they could place archers. The Crusaders, when ready to begin the siege, resolved in a council to take possession of the gardens first, hoping to find therein water and abundance of

fruits. But the enterprise was not without great difficulties; for the orchards, which extended to the foot of the Anti-Libanus, were like a vast forest, crossed by narrow paths, in which two men could scarcely walk abreast. The infidels had everywhere thrown up intrenchments, where they could, without danger to themselves, resist the attacks of the Crusaders. Nothing could, however, damp the bravery and ardour of the Christian army, which penetrated on several sides into the gardens. From the heights of the little towers, from the interior of the wall enclosures, and from the bosoms of the bushy trees, clouds of arrows and javelins were showered upon them. Every step taken by the Christians in these covered places was marked by a combat in which they could scarcely see their enemy. The infidels, however, attacked without intermission, were, in the end, obliged to abandon the positions they had occupied and fortified. The king of Jerusalem marched first at the head of his army and the knights of St. John and of the Temple; after the Christians of the East, advanced the French Crusaders, commanded by Louis VII; whilst the emperor of Germany, who had got together the poor remains of his army, formed the body of reserve, to protect the besiegers from the surprises of the enemy.

The king of Jerusalem pursued the Mussulmans with ardour; his soldiers rushing with him into the midst of the enemy's ranks, comparing their leader to David, who, according to Josephus, had conquered a king of Damascus. The Saracens, after an obstinate resistance, united on the banks of the river which flows under its walls, to drive away with arrows and stones the crowd of Christians brought thither by fatigue and heat. The warriors commanded by Baldwin endeavoured several times to break through the army of the Mussulmans, but always met with an invincible resistance. It was then the emperor of Germany signaled his bravery by a deed of arms worthy of the heroes of the first crusade. Followed by a small number of his people, he passed through the French army, whom the difficulties of the situation almost prevented from fighting, and took his place in the vanguard of the Crusaders. Nothing could resist the impetuosity of his attack, all who opposed him falling beneath his arm; when a Saracen of gigantic stature, and completely clothed in armour, advanced to meet him, and defy him to the combat. The emperor at once accepted the challenge, and flew to meet the Mussulman warrior. At the sight of this singular combat, the two armies remained motionless, waiting in fear, till one of the champions had defeated the other, to recommence the battle. The Saracen warrior was soon hurled from his horse, and Conrad with one blow of his sword, dealt upon the shoulder of the Mussulman, divided his body into two parts. This prodigy of valour and strength redoubled the ardour of the Christians, and spread terror among the infidels. From this moment the Mussulmans began to seek safety within the walls of the city, and left the Crusaders masters of the banks of the river.

Eastern authors speak of the fright of the inhabitants of Damascus after the victory of the Christians. The Mussulmans prostrated themselves upon ashes during several days; they exposed in the middle of the great mosque, the Koran compiled by Omar; and women and children gathered around the sacred book to invoke the aid of Mahomet against their enemies. The besieged already contemplated abandoning the city; they placed in the streets, towards the entrance into the gardens, large posts, chains, and heaps of stones, in order to retard the march of the besiegers, and thus to afford them time to fly with their riches and their families by the north and south gates.

The Christians were so thoroughly persuaded they should shortly be masters of Damascus, that it became a question among the leaders, to whom the sovereignty of the city should be given. The greater part of the barons and lords who were in the Christian army, courted the favour of the king of France and the emperor of Germany, and all at

once forgot the siege of the city in their earnest endeavours to obtain the government of it. Thierrî of Alsace, count of Flanders, who had been twice in Palestine before the crusade, and who had given up to his family all his possessions in Europe, solicited the principality more warmly than the others, and prevailed over his opponents and rivals. This preference gave birth to jealousy, and infused discouragement in the army; as long as the city they were about to conquer remained a bait for their ambition, the leaders showed themselves full of ardour and courage, but when they were without hope, some remained inactive, whilst others, no longer regarding the Christian glory as their own cause, sought every means to insure the failure of an enterprise from which they should reap no personal advantage.

The leaders of the besieged took advantage of these feelings to open negotiations with the Crusaders. Their threats, their promises and presents, succeeded in destroying what remained of the zeal and enthusiasm of the Christians. They addressed themselves particularly to the barons of Syria, and exhorted them to be on their guard against warriors come, as they said, from the West, to take possession of the Christian cities of Asia. They threatened to deliver up Damascus to the new master of the East, Nouredin, whom nothing could resist, and who would soon take possession of the kingdom of Jerusalem. The barons of Syria, whether deceived by these speeches, or that, in their hearts, they dreaded the successes of the Franks who had come to succour them, employed themselves only in retarding the operations of a siege they had themselves prosecuted with ardour; and, abusing the confidence of the Crusaders, they proposed a plan, which, being adopted too lightly, completed the ruin of all the hopes that had been built on this crusade.

In a council, the barons of Syria proposed to the leaders to change the mode of attack; the closeness of the gardens and the river, said they, prevented the placing of the machines of war in an advantageous manner; and the Christian army, in the position it occupied, might be surprised, and ran the risk of being surrounded by the enemy without the power of defending itself. It appeared to them, therefore, much more certain and safe to assault the city on the south and east sides.

Most of the chiefs possessed more valour than prudence, and the confidence which victory inspired made them think everything possible; besides, how could they mistrust the Christians of the East, for whom they had taken up arms, and who were their brothers? In addition to this, the fear of dragging out the siege to a great length made them adopt the advice of the barons of Syria. After having changed their points of attack, the Christian army, instead of finding easy access to the place, saw nothing before them but towers and impregnable ramparts. Scarcely had the Christians seated themselves in their new camp when the city of Damascus received within its walls a troop of twenty thousand Curds and Turcomans, determined to defend it. The besieged, whose courage was raised by the arrival of these auxiliaries, put on, says an Arabian historian, the buckler of victory, and made several sorties, in which they gained the advantage over the Christians. The Crusaders, on their part, made several assaults upon the city, and were always repulsed. Encamped upon an arid plain, they were destitute of water; all the adjacent country had been devastated by the infidels, and the corn that had escaped the ravages of war was concealed in caves and subterranean hiding-places, which they could not discover. The Christian army wanted provisions; then discord revived among them; nothing was spoken of in the camp but perfidy and treason; the Christians of Syria no longer united with the Christians of Europe in their attacks upon the city; they were soon informed that the sultans of Aleppo and Mosul were coming with a numerous army; then they despaired of taking the city, and raised the siege. Thus the Christians, without having exercised their constancy, or tested their courage,

abandoned, at the end of a few days, an enterprise, the preparations for which had cost so much to Europe, and raised such expectations in Asia. One of the circumstances of this siege the most worthy of remark is, that Ayoub, chief of the dynasty of the Ayoubites, commanded the troops of Damascus, and that he had with him his son, the young Saladin, who was destined one day to be so formidable to the Christians, and render himself master of Jerusalem. The eldest son of Ayoub having been killed in a sortie, the inhabitants of Damascus raised a tomb of marble to his memory, which was to be seen under the ramparts of the city many centuries after. An old Mussulman priest, who had passed more than forty years in a neighbouring cavern, was obliged to quit his retreat, and came into the city which the Christians were besieging. He regretted his solitude troubled by the din of war, and became ambitious of gathering the palm of martyrdom. In spite of the representations of his disciples, he advanced, unarmed, in the front of the Crusaders, found on the field of battle the death he desired, and was honoured as a saint by the people of Damascus.

If we may believe the Arabian historians, the Christian ecclesiastics who followed the army neglected no means of rekindling the enthusiasm of the soldiers of the cross. During a conflict under the walls of the city, a grey-headed Christian priest, mounted on a mule, and carrying a cross in his hands, advanced between the two armies, exhorting the Crusaders to redouble their bravery and ardour, and promising them, in the name of Jesus Christ, the conquest of Damascus. The Mussulmans directed all their arrows at him; the Christians pressed around to defend him; the combat became fierce and bloody; the priest fell at length pierced with many wounds, upon a heap of slain, and the Crusaders abandoned the field of battle.

The greater part of both Arabian and Latin authors describe the siege of Damascus in a contradictory manner, but all agree in attributing the retreat of the Christians to treachery. A Mussulman historian asserts that the king of Jerusalem received considerable sums from the inhabitants of Damascus, and that he was deceived by the besieged, who gave him pieces of lead covered with a thin coating of gold. Some Latin authors attribute the shameful raising of the siege to the covetousness of the Templars; others to Raymond of Antioch, who burned to revenge himself on the king of France. William of Tyre, whose opinion ought to have great weight, accuses the barons of Syria; but surely all must blame the ignorance and incapacity of the other chiefs of the crusade, who followed advice without examining it, and proved themselves incapable of remedying an evil they had not foreseen.

After so unfortunate an attempt, it was natural to despair of the success of this war. In the council of leaders the siege of Ascalon was proposed, but men's minds were soured, and their courage was depressed. The king of France and the emperor of Germany thought of returning into Europe, bearing back no other glory than that of having, the one defended his own life against some soldiers on a rock in Pamphylia, and the other of having cleft a giant in two under the walls of Damascus. "From that day," says William of Tyre, "the condition and state of the Oriental Latins began continually to proceed from bad to worse." The Mussulmans learnt no longer to dread the warriors and princes of the West. Full of confidence in their arms, they who had only thought of defending themselves, formed the project of attacking the Franks, and were excited to their enterprise by the hopes of sharing the spoils of an enemy who had invaded several of their provinces. Whilst the infidels thus regained their daring and their pride, and united against their enemies, discouragement took possession of the Christians, and the division which prevailed so fatally among them weakened every day their spirit and their power. "The Franks who returned into Europe" 'we leave William of Tyre to speak) "could not forget the perfidies of the Oriental princes, and not only showed

themselves more careless and tardy concerning the affairs of the kingdom of Jerusalem, but discouraged all those equally who had not been the voyage with them, so that they who heard speak of this crusade never after undertook the road of this peregrination with so much good-will or so much fervour.”

This crusade was much more unfortunate than the first; no kind of glory mitigated or set off the reverses of the Christians. The leaders committed the same faults that Godfrey and his companions had committed; they neglected, as they had done, to found a colony in Asia Minor, and to possess themselves of cities which might protect the march of pilgrims into Syria. We admire the patience with which they endured the outrages and the perfidies of the Greeks; but this moderation, more religious than politic, only led them to their ruin. We must add that they entertained too low an opinion of the Turks, and did not take sufficient heed of the means necessary to contend with them. The Germans, in particular, were so full of confidence, that, according to the report of Nicetas, they would rather have thought of taking shovels and pickaxes with them than swords or lances, believing that they had nothing to do but to cut themselves a road across Asia Minor. By another singularity, the Crusaders, in this war, did not employ the cross-bow, which a council of the Lateran had condemned as too murderous, and the use of which was interdicted to the warriors of the West. The infantry was left almost without arms, and when the Crusaders had lost their cavalry, they had no defence against an enemy.

The Christian armies, as in the first crusade, dragged in their train a great number of children, women, and old men, who could do nothing towards victory, and yet always greatly augmented the disorder and despair consequent upon a defeat. With this multitude no discipline could be established; nor is it apparent that the leaders made any attempt to prevent the effects of license. Geoffrey de Rançon, whose imprudence caused the destruction of half the French army, and placed the king of France in the greatest peril, had no other punishment but his repentance, and thought he expiated his neglect of duty by prostrating himself at the tomb of Christ. That which was still more injurious to discipline was the depravity of manners in the Christian army, which must be principally attributed to the great number of women that had taken arms, and mixed in the ranks of the soldiery. In this crusade there was a troop of Amazons, commanded by a general whose dress was much more admired than her courage, and whose gilded boots procured her the name of “the lady with the legs of gold.”

Another cause of the dissoluteness of manners was the extreme facility with which the most vicious men, even convicted malefactors, were admitted among the Crusaders. St. Bernard, who considered the crusade as a road to heaven, summoned the greatest sinners to take part in it, and rejoiced at seeing them thus enter into the way of eternal life. In a council of Rheims, of which the abbot of Clairvaux was the oracle, it was decreed that incendiaries should be punished by serving God one year either in Jerusalem or Spain. The ardent preacher of the holy war did not reflect that great sinners, enrolled under the banners of the cross, would be exposed to new temptations, and that during a long voyage it would be much more easy for them to corrupt their companions than to amend their own conduct. Disorders were unhappily tolerated by the leaders, who believed that Heaven was ever indulgent towards Crusaders, and did not wish to be more severe than it.

And yet the Christian army, amidst a most frightful state of morals, presented examples of an austere piety. Surrounded by the dangers of war, and harassed by the fatigues of a long pilgrimage, the king of France never neglected the most minute practices of religion. The greater part of the leaders took him for their model, and when in camp, paid more attention to religious processions than to military exercises; so that

many warriors actually placed more confidence in their prayers than in their arms. In general, through the whole of this crusade, sufficient dependence was not placed on human means and human prudence,—everything was left to Providence, which seldom protects those who stray from the ways of reason and wisdom.

The first crusade had two distinctive characters,—piety and heroism; the second had scarcely any other principle but a piety which partook more of the devotion of the cloister than of a generous enthusiasm. The influence of the monks who had preached it, and who then meddled very much in temporal affairs, was but too evident through the whole of this crusade. The king of France in his misfortunes displayed nothing but the resignation of a martyr, and in the field of battle was only distinguished by the ardour and courage of a soldier. The emperor of Germany did not evince greater ability; he lost all by his mad presumption, and from having thought himself able to conquer the Turks without the assistance of the French. Both were limited in their views, and were greatly wanting in that energy which produces great actions. In the expedition which they directed, there was nothing elevated, everything seemed to keep down to the level of their character. In a word, this war developed neither heroic passions nor chivalric qualities. Camps had no great captains to admire or imitate; and the period we have described can boast of only two men of marked genius,—he who had roused the Western world by his eloquence, and the wise minister of Louis, who had to repair in France all the misfortunes of the crusade.

All the energies of this crusade were not directed against Asia. Several preachers, authorized by the Holy See, had exhorted the inhabitants of Saxony and Denmark to take up arms against some nations of the Baltic, still plunged in the darkness of paganism. This crusade was led by Henry of Saxony, several other princes, and a great number of bishops and archbishops. An army, composed of a hundred and fifty thousand Crusaders, attacked the barbarous and savage nation of the Slaves, who unceasingly ravaged the sea-coasts, and made war upon the Christians. The Christian warriors wore upon their breasts a red cross, under which was a round figure, representing and symbolizing the earth, which ought to be obedient to the laws of Christ. Preachers of the gospel accompanied their march, and exhorted them to extend the limits of Christian Europe by their exploits. The Crusaders consigned to the flames several idolatrous temples, and destroyed the city of Malehon, in which the pagan priests were accustomed to assemble. In this holy war the Saxons treated a pagan people exactly as Charlemagne had treated their own ancestors; but they were not able to subdue the Slaves. After a war of three years, the Saxon and Danish Crusaders grew weary of pursuing an enemy defended by the sea, and still further by their despair. They made proposals of peace; the Slaves, on their part, promised to become converts to Christianity, and to respect Christian people. They only made these promises to pacify their enemies; and when the latter laid down their arms, they returned to their idols and resumed their piracies.

Other Crusaders, to whom Christendom paid very little attention, prosecuted a more successful war on the banks of the Tagus. It was several centuries since Spain had been invaded by the Moors, and still two rival nations disputed empire and fought for territory in the names of Mahomet and Jesus Christ. The Moors, often conquered by the Cid and his companions, had been driven from several provinces, and when the second crusade set out for the East, the Spaniards were besieging the city of Lisbon. The Christian army, small in numbers, was in daily expectation of reinforcements, when a fleet which was transporting to the East a great number of French Crusaders, entered the mouth of the Tagus. Alphonso, a prince of the house of Burgundy and grandson of King Robert, commanded the besieging army. He visited the Christian warriors, whom

Heaven appeared to have sent to his assistance, and promised, as the reward of their co-operation, the conquest of a flourishing kingdom. He exhorted them to join him in combating those same Saracens whom they were going to seek in Asia through all the perils of the sea. "The God who had sent them would bless their army; noble pay and rich possessions would be the meed of their valour." Nothing more was necessary to persuade warriors who had made a vow to fight with the infidels and who were eager for adventures. They abandoned their vessels and joined the besiegers. The Moors opposed them with determined pertinacity, but at the end of four months Lisbon was taken, and the garrison put to the sword. They afterwards besieged several other cities, which were wrested from the Saracens; Portugal submitted to the power of Alphonso, and he assumed the title of king. Amidst these conquests the Crusaders forgot the East, and, without incurring much danger, they founded a prosperous and splendid kingdom, which lasted much longer than that of Jerusalem.

We may judge by these crusades, undertaken at the same time, against nations of the north and others of the south, that the principle of holy wars began to assume a new character; Crusaders did not fight only for the possession of a sepulchre, but they took up arms to defend their religion wherever it might be attacked, and to make it triumphant among all nations that rejected its laws and refused its benefits. The diversity of interests which set the Crusaders in action, necessarily divided their forces, weakened their enthusiasm, and was sure to be injurious to the success of a holy war.

France, which then turned anxious looks towards Palestine, no longer demanded of God the deliverance of the holy places, but the return of a king over whose misfortunes they had wept. For a length of time, Suger, who was unable to sustain the royal authority, had endeavoured to recall his master by letters full of tenderness and devotion. Their interview, which proved an affecting spectacle for the French, alarmed the courtiers, who were desirous of awakening suspicions of the fidelity of the minister. A kingdom at peace and a flourishing people were the reply of Suger. The king praised his zeal, and bestowed upon him the title of Father of his Country. Suger enjoyed a great advantage, as he had been the only man of any consequence in Europe who had opposed the crusade. His wise foresight was everywhere the subject of praise, whilst all complaints were directed against St. Bernard. There was not a family in the kingdom that was not in mourning; and the same desolation reigned throughout Germany. So many widows and orphans had never been seen, and the glory of martyrdom, promised to all whose loss was regretted, had no power to dry their tears. The abbot of Clairvaux was accused of having sent Christians to die in the East, as if Europe had been without sepulchres; and the partisans of St. Bernard, who had seen his mission attested by his miracles, not knowing what to reply, were struck with stupor and astonishment. "God, in these latter days," said they among themselves, "has neither spared his people nor his name; the children of the Church have been given over to death in the desert, or massacred by the sword, or devoured by hunger; the contempt of the Lord has fallen even upon princes; God has left them to wander in unknown ways, and all sorts of pains and afflictions have been strewed upon their paths." So many evils resulting from a holy war, from a war undertaken in the name of God, confounded the Christians who had most applauded the crusade, and St. Bernard himself was astonished that God had been willing to judge the universe before the time, and without remembrance of his mercy. "What a disgrace is it for us," said he in an apology addressed to the pope, "for us who went everywhere announcing peace and happiness! Have we conducted ourselves rashly? Have our courses been adopted from fantasy? Have we not followed the orders of the head of the Church and those of the Lord? Why has not God regarded our fasts? Why has he appeared to know nothing of our humiliations? With what patience is he

now listening to the sacrilegious and blasphemous voices of the nations of Arabia, who accuse him of having led his people into the desert that they might perish! All the world knows," added he, "that the judgments of the Lord are just; but this is so profound an abyss, that he may be called happy who is not disgraced by it." St. Bernard was so thoroughly persuaded that the unfortunate issue of the crusade would furnish the wicked with an excuse for insulting the Deity, that he congratulated himself that so many of the maledictions of men fell upon him, making him as a buckler to the living God. In his apology, he attributes the want of success in the holy war to the disorders and crimes of the Christians; he compares the Crusaders to the Hebrews, to whom Moses had promised, in the name of Heaven, a land of blessedness, and who all perished on their journey, because they had done a thousand things against God.

St. Bernard might have been answered that he ought to have foreseen the excesses and disorders of an undisciplined multitude, and that the brigands called upon to take up the cross were not the people of God. It appears to us, at the present time, that the partisans of the abbot of Clairvaux might have found better reasons for the justification of the holy war. The second crusade, although unfortunate, procured several advantages for Europe. The peace which reigned in the West, caused states to flourish, and repaired, in some sort, the disasters of a distant war. It was held shameful to carry arms in Europe, whilst the Crusaders were contending with the Saracens in the East. Religion itself watched over Germany, which had been so long troubled by civil wars. Conrad, a weak monarch without character, who had lost his army in Asia, was more powerful on his return from Palestine than he had been before he quitted his dominions. The king of France also found his authority increased, from having been defended during his absence by the thunders of the Church and the eloquence of St. Bernard. The crusade gave him a pretext for imposing taxes upon his people, and placed him at the head of a numerous army, where he accustomed the great vassals to consider him as their supreme head.

Still, if it is true that the divorce of Eleanor of Guienne was one of the consequences of the crusade, it must be admitted that the evils which resulted from this war were much greater for the French monarchy than any good it derived from it. The kingdom which then lost the province of Aquitaine, which fell into the hands of the English, was doomed to become the prey of the children that Eleanor had by her second marriage. A following age saw the descendants of these children crowned kings of France and England in the church of Notre Dame, at Paris, and the successors of Louis VII found themselves almost reduced to seek an asylum in foreign lands.

Flattery undertook to console Louis the young, for the reverses he had experienced in Asia, and represented him, upon several medals, as the conqueror of the East. He left Palestine with the project of returning thither; and in his journey to Rome, he promised the pope to place himself at the head of a new crusade.

And never did the Christian colonies stand in greater need of assistance. From the time the French quitted Palestine not a day passed without some new misfortune befalling the Christians established in Syria. A very short time after the siege of Damascus, Raymond of Poitiers lost his life in a battle against the Saracens, and his head was sent to the caliph of Bagdad. Josselin, after having lost the city of Edessa, himself fell into the hands of the infidels, and died in misery and despair in the prisons of Aleppo. Two emissaries of the Old Man of the Mountain assassinated Raymond II., count of Tripoli, under the walls of his capital, which was plunged into trouble and desolation. Two young Mussulman princes, of the family of Ortok, excited by their mother, believed that the moment was come to reconquer Jerusalem from the Christians. An army which they had assembled, came and pitched its camp on the

Mount of Olives, and the holy city only owed its safety to the courage of some knights who induced the people to take arms. Nouredin had got possession of all the Christian cities of Mesopotamia, and several places in the principality of Antioch had opened their gates to him. Arrived on the shores of the sea, which he had never before seen, he bathed in its waves, as if to take possession of it; and, still accompanied by victory, he established the seat of his empire at Damascus, whence he menaced the city of Jerusalem.

The afflicting news of these occurrences created great sorrow among the Christians of the West, and the sovereign pontiff exhorted the faithful once again to take up the cross and arms; but neither the danger of the Christians beyond the sea, nor the exhortations of the pope, could change the opinion which the French had formed against distant wars. Louis VII was obliged to renounce his intention of returning to the Holy Land. At this period a circumstance occurred which it is very difficult to give credit to. The abbot Suger, who had so strongly opposed the first expedition, formed the resolution of succouring Jerusalem; and in an assembly held at Chartres, exhorted the princes, barons, and bishops to enrol themselves under the banners of the holy war. As he was only answered by the silence of grief and astonishment, he formed the project of attempting an enterprise alone in which two monarchs had failed. Suger, at the age of seventy, resolved to raise an army, to maintain it at his own expense, and to lead it himself into Palestine. In accordance with the devotion of the time, he went to Tours, to visit the tomb of St. Martin, in order to obtain the protection of Heaven, and already ten thousand pilgrims had taken up arms, and were preparing to follow him into Asia, when death came to prevent the execution of his designs.

In his last moments Suger invoked the assistance and the prayers of St. Bernard, who sustained his courage, and exhorted him not to turn his thoughts from the heavenly Jerusalem, in which both of them hoped soon to meet; but in spite of the exhortations of his friend, the abbot of St. Denis regretted, when dying, not having been able to succour the holy city. St. Bernard was not long before he followed Suger to the tomb, bearing with him a deep regret at having preached an unfortunate war.

France lost in the same year two men who had greatly illustrated her, the one by talents and qualities useful to his country, the other by his eloquence and virtues dear to all Christians. At a time when general attention was given to the defence of the privileges of the Church, Suger defended the interests of royalty and the people; whilst eloquent preachers were animating the public zeal for holy wars which were always accompanied by disasters, the skilful minister of Louis VII was preparing France, at a future day, to gather the salutary fruits of these great events. He was accused of having gone too deeply into the mundane affairs of his age; but politics never banished from his mind the precepts of the gospel. According to the judgment of his contemporaries, he lived at the court like a wise courtier, and in his cloister like a pious monk. If there is in the church of France, wrote St. Bernard to Pope Eugenius, any vase of price which would embellish the palace of the King of kings, it is doubtless the venerable abbot Suger. As abbot of St. Denis, he, perhaps, enjoyed more wealth than any monk ought to possess, since we see he proposed to maintain an army, but he always employed his treasures in the service of his country and the Church, and never had the state been so rich as under his administration. His whole life was a long series of prosperity, and of actions worthy of being remembered. He reformed the monks of his order without incurring their hatred; he created the happiness of the people without proving their ingratitude; and served kings, and yet obtained their friendship. Fortune favoured all his undertakings, and that there should be nothing unprosperous in his life, and that he

might be reproached with no fault, he died when he was about to conduct an army to the East.

Suger and St. Bernard, united by religion and friendship, had a very different destiny; the first, born in a low condition, gave himself to the disposal of fortune, who carried him up to the highest dignities; the second, born in a more elevated rank, hastened to descend from it, and was nothing but by his genius. St. Bernard rendered few services to the state, but he defended religion with indefatigable zeal; and as church then took precedence of country, he was greater than the abbot Suger in the eyes of his contemporaries. Whilst he lived, the eyes of all Europe were fixed upon the abbot of Clairvaux; he was as a light placed in the midst of Christendom, every word he preached had the holy authority of the religion he taught. He stifled all schisms, silenced all impostors, and by his labours, merited in his age the title of the last father of the Church, as richly as the great Bossuet merited it in his.

St. Bernard may be reproached with having too frequently issued from his retreat, and with not having always been, as he himself expresses it, the disciple of oaks and beeches. He had a hand in most of the political events of his time, and interfered in all the affairs of the Holy See. Christians often asked who was the head of the Church; popes and princes sometimes murmured against his authority; but it must never be forgotten that he unceasingly preached moderation to kings, humanity to the people, and poverty to the clergy.

BOOK VII.

THIRD CRUSADE.

A.D. 1148-1188.

We cannot help being convinced, whilst reading this history, that the religion of Mahomet, thoroughly warlike as it is in principle, does not endue its disciples with that obstinate bravery, that boundless devotedness, of which the Crusaders presented so many examples. The fanaticism of the Mussulmans required victory to keep up its power or its violence. Bred in a conviction of blind fatalism, they were accustomed to consider successes or reverses as simple decrees of Heaven; victorious, they were full of ardour and confidence; conquered, they were depressed, and without shame succumbed to an enemy, whom they believed to be the instrument of destiny. An ambition for renown seldom excited their courage, and even in the excesses of their warlike fervour, the fear of chastisements and punishments kept their faces towards the enemy more frequently than any generous love of glory. A chief, whom they themselves dreaded, was the only captain that could lead them to victory; and thus despotism became necessary to their valour.

After the conquest of the Christians, the dynasties of the Saracens and the Turks were dispersed and almost annihilated; the Seljoucides themselves had fallen back to the very extremities of Persia, and the people of Syria scarcely knew the names of those princes whose ancestors had reigned over Asia. Everything, even despotism, was destroyed in the East. The ambition of the emirs took advantage of the general disorder: slaves shared the spoils of their masters; provinces and cities became so many principalities, the uncertain and transient possession of which was a constant subject of dispute. The necessity for defending the Mussulman religion, whilst threatened by the Christians, had alone preserved the credit of the caliphs of Bagdad. They were still the chiefs of Islamism; their approbation seemed necessary for the preservation of the power of usurpers or conquerors; but their authority, which was nothing but a sacred phantom, commanded nothing but prayers and vain ceremonies, and inspired not the least fear. In this state of degradation their only employment seemed to be to consecrate the fruit of treachery and violence. It was not sufficient to bestow cities and employments which they had no power to refuse; all whom victory and license had favoured came to prostrate themselves before the vicars of the prophet; and crowds of emirs, viziers, and sultans, to borrow an Eastern expression, appeared to rise from the dust of their feet.

The Christians were not sufficiently aware of the state of Asia, which they might have conquered; and agreed so ill among themselves that they could never take

advantage of the divisions which prevailed among their enemies. They seldom had, either in attack or defence, a well-sustained plan, and their impetuous bravery, directed generally by chance or passion, could only be compared to the tempest, whose fury rages or abates at the pleasure of the winds which reign over the horizon. Fortune, which had offered them such a brilliant opportunity for extending their empire, became, at last, adverse to them, and from the bosom of the chaos in which the East was plunged, arose a formidable power, which was destined to conquer and destroy them.

Noureddin, son of Zengui, who had obtained possession of Edessa before the second crusade, had inherited the conquests of his father, and added to them by his valour. He was bred among warriors who had sworn to shed their blood in the cause of the Prophet, and when he mounted the throne he revived the austere simplicity of the early caliphs. Noureddin, says an Arabian poet, united the most noble heroism with the profoundest humility. When he prayed in the temple, his subjects believed they saw a sanctuary in another sanctuary. He encouraged the sciences, cultivated letters, and, above all, applied himself to the maintenance of justice throughout his states. His people admired his clemency and moderation; and the Christians even were forced to praise his courage and his profane heroism. After the example of his father Zengui, he made himself the idol of his soldiers by his liberality; by taking charge of their families, he prevented their desire for the possession of lands, and thus accustomed them to consider the camp as their home and their country. In the midst of armies which he had himself formed, and which respected in him the avenger of the Prophet, he restrained the ambition of the emirs, and directed their efforts and their zeal towards one sole object, the triumph of Islamism. His victories, his fortune, his religious and political virtues drew upon him the attention of the entire East, and made the Mussulmans believe that the period of their deliverance had arrived.

Baldwin III, who undertook to stop the career of Noureddin, displayed great valour in several battles. The most important and the most fortunate of his expeditions was the taking of Ascalon, in which the Mussulmans always kept up a formidable garrison. This city, which is situated in a fertile plain, and which the Mussulmans call the Spouse of Syria, was succoured by an Egyptian fleet, and for a long time resisted all the efforts of the Christians. Rivers of blood flowed before its walls during several months; both Mussulmans and Christians fighting with fury, and neither giving nor receiving quarter. During the siege the knights of the Temple particularly distinguished themselves by their valour; the thirst for booty, far more than the love of glory, making them brave the greatest perils. The garrison and the inhabitants, exhausted by fatigue and pinched by famine, at length opened the gates of the city. Baldwin granted them a capitulation, permitted them to retire into Egypt with their families, and caused a *Te Deum* to be sung in the great mosque, which he consecrated to St. Paul.

After this victory the king of Jerusalem marched to encounter Noureddin, and compelled him to raise the sieges of both Paneas and Sidon. Baldwin was engaged in assisting the principality of Antioch, always disturbed by factions, always threatened by the Mussulmans, when he was poisoned by a Syrian physician. As soon as he became sensible of his danger, he set out for Jerusalem, and died in the city of Berouth. His remains were transported to the holy city, the clergy coming out to meet the funeral train. The people descended from the mountains to join the procession, and through the country and in the cities nothing was heard but lamentations. Noureddin himself, if we are to believe a Christian historian, was affected by the sorrow of the Franks. Some of his emirs advising him to take advantage of this melancholy occasion to enter Palestine, "God forbid," replied he, "that I should disturb the proper grief of a people who are weeping for the loss of so good a king, or fix upon such an opportunity to attack a

kingdom which I have no reason to fear.” Remarkable words, which at once denote two great men, and which further show what a serious loss the Christians had sustained.

As soon as the funeral ceremonies of Baldwin III were over, warm debates arose upon the choice of a successor. The greater part of the barons and knights attached to the memory of Baldwin proposed to call to the throne his brother Amaury, count of Jaffa and Ascalon. This party was the most reasonable and the most conformable to the laws and interests of the kingdom; but the brother of Baldwin, by the haughtiness of his deportment, had made himself many enemies among the people, the clergy, and the army. He was reproached with an ambition and an avarice fatal to the interests of the Christians; and he was accused of not being restrained by honour, justice, or even the precepts of religion, in the execution of his projects. His partisans extolled his active and enterprising character, his bravery so often proved, and his great skill in war. Among the nobles of the kingdom who opposed his succession, and attributed to him ambitious views much to be dreaded, were several who themselves nourished aspiring projects, and allowed themselves to be seduced by the hope of ascending the throne. The conflicting parties were on the point of taking up arms to sustain their pretensions or their hopes, when the grand master of the Hospitallers exhorted the barons and knights to preserve the peace and the laws of the kingdom by crowning young Amaury. “The crown,” said he to them, “which you refuse to place upon the head of a Christian prince will soon be upon that of Nouredin or of the caliph of Egypt. If this misfortune should happen, you will become the slaves of the infidels, and the world will accuse you of having opened the gates of the holy city to the Saracens, as the traitor Judas gave up the Saviour of the world into the hands of his enemies.” This speech, and the sight of the troops which Amaury had already collected to defend his rights, disarmed the factions which disturbed the kingdom. The brother of Baldwin was crowned in the Holy Sepulchre, and received the oaths of allegiance of those even who had openly declared themselves opposed to his claims.

As soon as Amaury had ascended the throne, he directed all his energies towards Egypt, now weakened by the victories of the Christians. The caliph of Cairo having refused to pay the tribute due to the conquerors of Ascalon, the new king of Jerusalem placed himself at the head of his army, traversed the desert, carried the terror of his arms to the banks of the Nile, and only returned to his kingdom when he had forced the Egyptians to purchase peace. The state in which Egypt was then placed was likely soon to recall the Christians thither; and happy would it have been for them if they had known how to profit by their advantages; and if their fruitless attempts had not served to favour the progress of a rival power.

Egypt was at that time the theatre of a civil war, occasioned by the ambition of two leaders who disputed the empire of it. For a length of time the caliphs of Cairo, like those of Bagdad, shut up in their seraglio, had borne no resemblance to the warrior from whom they derived their origin, who had said, whilst pointing to his soldiers and his sword, “These are my family and my race.” Enervated by effeminacy and pleasures, they had abandoned the government to their slaves, who adored them on their knees, and imposed laws upon them. They no longer exercised any real authority but in the mosques, and only preserved the disgraceful privilege of confirming the usurped power of the viziers, who corrupted the armies, disturbed the provinces, and in the field of battle quarrelled with each other for the right of reigning over both people and prince.

Each of the viziers, to secure the triumph of his cause, called in by turns the arms of the neighbouring powers. On the arrival of these dangerous auxiliaries, all was in confusion on the banks of the Nile. Blood flowed in all the provinces, sometimes shed

by the executioners, sometimes by the soldiers; Egypt was at once desolated by its enemies, its allies, and its inhabitants.

Chaver, who, amidst these revolutions, had raised himself from the humble condition of a slave to the post of vizier, had been conquered and displaced by Dargan, one of the principal officers of the Egyptian militia. Obligated to fly and abandon Egypt, where his rival reigned, he went to seek an asylum at Damascus, imploring the assistance of Nouredin, and promising a considerable tribute if that prince would furnish him with troops to protect his return into Egypt. The sultan of Damascus yielded to the prayers of Chaver. To command the army which he resolved to send into Egypt, he selected Chirkou, the most skilful of his emirs, who having always shown himself cruel and implacable in his military expeditions, was likely to be without pity for the vanquished, and to take all advantage of the miseries of a civil war, for the benefit of his master. The vizier Dargan was not long in being warned of the projects of Chaver and the preparations of Nouredin. To resist the storm about to burst upon him, he implored the aid of the Christians of Palestine, and promised to give up his treasures to them if they succeeded in preserving his power.

Whilst the king of Jerusalem, seduced by this promise, was collecting an army, Chaver, accompanied by the troops of Nouredin, crossed the desert, and approached the banks of the Nile. Dargan, who came out to meet him with the Egyptian army, was conquered by the Syrians, and lost his life in the battle. The city of Cairo soon opened its gates to the conqueror. Chaver, whom the victory had delivered [388] from his enemy, shed torrents of blood in the capital to insure his triumph, received amid the general consternation the congratulations of the caliph, and resumed the reins of government.

It was not long, however, before divisions arose between the general of Nouredin, who daily placed a more excessive price on his services, and the vizier, whom Chirkou accused of perfidy and ingratitude. Chaver desired in vain to send the Mussulmans back into Syria; they replied to him only by threats, and he was on the point of being besieged in Cairo by his own deliverers. All the Egyptians, particularly the people of the capital, were seized with trouble and consternation.

In the midst of so pressing a danger, the vizier Chaver placed his only hope in the Christian warriors, whose approach he had not long since so much dreaded. He made the king of Jerusalem the same promises that he had offered to Nouredin; and Amaury, who only wanted to enter Egypt, whatever might be the party that prevailed there, set out upon his march to defend Chaver with the very same army he had collected to fight against him. When arrived on the banks of the Nile, he united his troops with those of the vizier, and they sat down before the city of Bilbeis, into which Chirkou had retired. Nouredin's general resisted during three months all the attacks of the Christians and Egyptians; and when the king of Jerusalem proposed peace to him, he demanded payment of the expenses of the war. After some negotiations, in which he displayed great haughtiness, he marched out of Bilbeis still threatening the Christians, and led back his army to Damascus, loaded with the spoils of his enemies.

Chirkou had beheld the riches of Egypt, and become acquainted with the weakness of its government; the first advice he offered to Nouredin, after his arrival, therefore, was to endeavour to unite this rich country to his own empire. The sultan of Syria sent ambassadors to the caliph of Bagdad, not to ask aid of him, but to give a religious colour to his enterprise. During several centuries, the caliphs of Bagdad and Cairo had been divided by an implacable hatred; each of them boasting of being the vicar of the Prophet, and considering his rival as the enemy of God. In the mosques of

Bagdad, they cursed the caliphs of Egypt and their sectarians; in those of Cairo, they devoted to the infernal powers, the Abassides and their partisans.

The caliph of Bagdad did not hesitate to comply with the wishes of Nouredin. Whilst the sultan of Syria was solely occupied by his endeavours to extend his empire, the vicar of the Prophet was only ambitious to preside alone over the Mussulman religion. He commanded the Imans to preach a war against the Fatimites, and promised the delights of Paradise to all who should take up arms in the holy expedition. At the call of the caliph, a great number of faithful Mussulmans flocked to the standard of Nouredin, and Chirkou, by the order of the sultan, prepared to return into Egypt, at the head of a powerful army.

The fame of these preparations spread throughout the East, particularly in Egypt, where it created the most serious alarms. Amaury, who had returned to his own states, received ambassadors from Chaver, soliciting his help and alliance against the enterprise of Nouredin. The states of the kingdom of Jerusalem were assembled at Naplouse, and the king there exposed to them the advantages of another expedition into Egypt. An impost was levied to carry on a war from which the greatest hopes were entertained, and the Christian army soon set out from Gaza to fight with the troops of Nouredin on the banks of the Nile.

In the mean time Chirkou was crossing the desert, where he encountered the greatest dangers. A violent tempest surprised him on his march; all at once the heavens were darkened, and the earth, which was strewn with the prostrate Syrians, became like a stormy sea. Immense waves of sand were lifted by the winds, and rising into whirlwinds or forming moving mountains, scattered, bore away, or swallowed up men and horses. In this tempest the Syrian army abandoned its baggage and lost its provisions and arms, and when Chirkou arrived on the banks of the Nile, he had no means of defence left except the remembrance of his former victories. He took great care to conceal the losses he had experienced, and the wreck of an army dispersed by a fearful tempest proved sufficient to throw all the cities of Egypt into consternation.

The vizier Chaver, frightened at the approach of the Syrians, sent ambassadors to the Christians, to promise them immense riches, and press them to hasten their march. On his side, the king of Jerusalem deputed to the caliph of Egypt, Hugh of Cæsarea, and Foulcher, a knight of the Temple, to obtain the ratification of the treaty of alliance with the Egyptians. Amaury's deputies were introduced into a palace in which no Christian had ever before been admitted. After having traversed several corridors filled with Moorish guards, and a vast number of apartments and courts in which glittered all the splendour of the East, they arrived in a hall, or rather a sanctuary, where the caliph awaited them, seated on a throne shining with gold and precious stones. Chaver, who conducted them, prostrated himself at the feet of his master, and supplicated him to accept the treaty of alliance with the king of Jerusalem. The prayer of the vizier was an imperious order, and the commander of the faithful, always docile to the will of the lowest of his slaves, made a sign of approbation, and stretched his uncovered hand out to the Christian deputies in presence of the officers of his court, whom so strange a spectacle filled with grief and surprise.

The army of the Franks was close to Cairo; but as the policy of Amaury was to lengthen the war, in order to prolong his stay in Egypt, he neglected opportunities of attacking the Syrians with advantage, and gave them time to recruit their strength. After having left them a long time in repose, he gave them battle in the isle of Maalle, and forced their intrenchments, but did not follow up his victory. Chirkou, in his retreat, endeavoured to reanimate the depressed courage of the soldiers of Nouredin, the latter not having yet forgotten the evils they had encountered in the passage over the desert.

This calamity, still recent, together with the first victory of the Christians, destroyed the confidence they had in their arms and the protection of the Prophet. One of the lieutenants of Chirkou, upon witnessing their gloomy rage, cried out in the midst of the Mussulman army: "You who fear death or slavery, return into Syria; go and tell Nouredin that to repay him for the benefits with which he has loaded you, you abandon Egypt to the infidels, in order to shut yourselves up in your seraglios with women and children."

These words reanimated the zeal and fanaticism of the Syrian warriors. The Franks and the Egyptians who pursued the army of Chirkou, were conquered in a battle, and forced to abandon in disorder the hills of Baben, (Near the castle of Toura, two leagues from Cairo, opposite ancient Memphis) where they had pitched their tents. The general of Nouredin took all possible advantage of his victory; he passed as a conqueror along the fertile banks of the Nile; penetrated, without encountering an obstacle, into lower Egypt; placed a garrison in Alexandria; and returned to lay siege to the city of Koutz, the capital of the Thebais. The ability with which Chirkou had disciplined his army, and planned the last battle he had fought with his enemies; his marches and his counter-marches in the plains and valleys of Egypt, from the tropic to the sea, announced the progress of the Mussulmans in military tactics, and warned the Christians beforehand of the enemy that was destined to put an end to their victories and conquests.

The Turks defended themselves during several months in Alexandria, against the seditions of the inhabitants and the numerous assaults of the Christians. They at length obtained an honourable capitulation, and as their army was becoming weaker every day by famine and fatigue, they retired a second time to Damascus, after exacting very dear payment for the transient tranquillity in which they left the people of Egypt.

After the retreat of the Syrians, the vizier Chaver hastened to send back the Christians, whose presence made him very uneasy. He engaged to pay the king of Jerusalem an annual tribute of a hundred thousand crowns in gold, and consented to receive a garrison in Cairo. He loaded the barons and knights with rich presents, and the soldiers even had a share in his bounties, proportionate to the fear the Franks inspired him with. The Christian warriors returned to Jerusalem, bearing with them riches which dazzled both people and nobles, and inspired them with other thoughts than that of defending the heritage of Christ.

As Amaury returned to his capital, the sight of his mountainous and sterile provinces, the poverty of his subjects, and the narrow limits of his kingdom, made him deeply regret having missed the opportunity of conquering a great empire. Soon after his return he married a niece of the emperor Manuel; but whilst the people and his court gave themselves up to joy, and put up vows for the prosperity of his family and his kingdom, one single thought occupied him night and day, and haunted him even amongst the most sumptuous and brilliant festivities. The riches of the caliph of Cairo, the populousness and fertility of Egypt, its numerous fleets, and the commodiousness of its ports, presented themselves constantly to the mind of Amaury. His first endeavour was to make the marriage he had just contracted subservient to his projects, and he sent ambassadors to Constantinople, with instructions to induce Manuel to assist him in the conquest of Egypt. Manuel approved of the plans of the king of Jerusalem, and promised to send him fleets and share with him the glory and perils of a conquest which must so deeply interest the Christian world. Then Amaury hesitated no longer to declare his designs, and called together the barons and principal people of his kingdom. In this assembly, in which it was proposed to invade Egypt, the wisest among whom was the grand master of the Templars, declared loudly and decidedly that the undertaking was

unjust. "The Christians," said they, "ought not to set the Mussulmans the example of violating treaties. It perhaps would not be a difficult matter to obtain possession of Egypt, but it would not be so easy to keep it as to conquer it. Nouredin was the most formidable enemy of the Christians; it was against him they should bring all the united forces of the kingdom to bear. Egypt must belong to the power that should remain ruler of Syria, and it was not prudent or wise to endeavour to anticipate the favours of fortune, and send armies into a country of which they should only open the gates to the son of Zengui, as they had done in the instance of Damascus. They would sacrifice Christian cities, Jerusalem itself, to the hope of conquering a kingdom. Nouredin had already taken advantage of the king of Jerusalem's being engaged on the banks of the Nile, to get possession of several places which belonged to the Christians. Bohemond prince of Antioch, and Raymond count of Tripoli, had been made prisoners of war, and groaned in the chains of the Mussulmans, as victims of an ambition which had seduced the king of Jerusalem far from his kingdom and the Christian colonies of which he ought to be the support and defender."

The knights and barons who expressed themselves thus, added that the sight alone of Egypt would not fail to corrupt the Christian warriors, and enervate the courage and subdue the patriotism of the inhabitants and defenders of Palestine. These opinions, however prudent and just, had no effect upon the king of Jerusalem and the partisans of the war, among whom was conspicuous the grand master of the Hospitallers, who had exhausted the riches of his order by extravagant expenses, and had raised troops for whose pay he had assigned the treasures of Egypt. The greater part of the lords and knights, to whom fortune seemed to be waiting on the banks of the Nile in order to bestow upon them her favours, suffered themselves to be easily persuaded to the war, and found it very convenient to consider as an enemy the sovereign of a country which held out so rich a booty to them.

Whilst these preparations for the conquest of Egypt were in agitation in Jerusalem, the same projects occupied the emirs and the council of Nouredin. On his return from the banks of the Nile, Chirkou had announced to the sultan of Damascus, "that the government of Cairo wanted both officers and soldiers; and that revolutions, the cupidity of the Franks, and the presence of the Syrians, had weakened and ruined the empire of the Fatimites. The Egyptian people," added he, "accustomed to change masters, were neither attached to the caliph, whom they did not know, nor to the vizier, who brought upon them all sorts of calamities. They were ready to submit to the domination of a prince who should be powerful enough to protect them against both their enemies and the scourge of civil wars. The Christians were likewise aware how feeble this empire was, and it was to be dreaded that they would be the first. Such a favourable opportunity should not be neglected, or a conquest despised which fortune appeared to offer to the first power that should make its appearance in Egypt."

Thus the king of Jerusalem and the sultan of Damascus entertained the same views, and both made preparations for the same conquest. In the churches of the Christians, as in the mosques of the Mussulmans, prayers were put up for the success of a war about to be carried on on the banks of the Nile. As each of the two parties sought to give the best colour to their projects and proceedings, at Damascus it was asserted that the caliph of Egypt had made an impious alliance with the disciples of Christ, whilst at Jerusalem it was asserted that the vizier Chaver, in defiance of treaties, kept up a perfidious correspondence with Nouredin.

The Christians were the first to violate their treaties. Amaury set out at the head of a numerous army, and appeared in the character of an enemy before Belbeis, which place he had promised to the knights of St. John, as a reward for the ardour and zeal

they had shown for his expedition. This city, situated on the right bank of the Nile, was besieged, taken by assault, and after being pillaged, consigned to the flames.

The misfortunes of Belbeis spread consternation throughout Egypt, and the people, irritated at the account of the cruelties practised by the Franks, took up arms and drove the Christian garrison out of Cairo. Chaver assembled troops in the provinces, fortified the capital, and set fire to the ancient city of Fostat, which burnt for more than six weeks. The caliph of Cairo again implored the assistance of Nouredin, and to excite his pity and prove his distress, he sent him in a letter the hair of the women of his seraglio. The sultan of Damascus attended with joy to the prayers of the caliph of Egypt, and as an army was ready to march, he gave orders to Chirkou to cross the desert and hasten to the banks of the Nile.

Whilst the Syrians were coming to the aid of Egypt, threatened by the Christians, Chaver employed every means in his power to stop the king of Jerusalem in his march, and suspend in his hands the thunderbolt ready to fall upon Egypt. Ambassadors were sent to implore the pity of Amaury, and to give some weight to their prayers, offered him two millions of crowns of gold. The offer of so enormous a sum, which Egypt, for so long a time devastated, could not possibly have furnished, seduced the king of the Christians, who was as much influenced by a love of gold as an ambition for conquests. He allowed himself to be thus deceived by the Mussulmans, to whom he himself had been wanting in faith; and whilst he was waiting for the treasures they had promised him, the Egyptians restored the fortifications of their cities, and assembled everywhere in arms. The Christians looked in vain for the fleets promised by Manuel, and soon, instead of welcoming auxiliaries, they learnt that Chirkou had arrived for the third time in Egypt at the head of a formidable army. Then Amaury opened his eyes, and set about repairing his error. He flew to meet the Syrians, and offer them battle; but their general avoided the encounter, and united his forces with those of the Egyptians. The evil was irreparable; the king of Jerusalem could not resist the two united armies, and ashamed of being deceived by those whom he had himself sought to deceive, he returned to his kingdom, and was pursued to the verge of the desert by the troops of Nouredin.

Before the enterprise, hopes of success had dazzled the minds of all; but when it had failed, they, as generally, perceived the injustice of it. The Christians all became aware of the evils with which Jerusalem was menaced, and reproached Amaury with not being able to preserve peace, or knowing how to make war. In the mean time Nouredin's general entered the capital of Egypt in triumph.

Chirkou hoisted his standard on the towers of Cairo, and Egypt, which thought it had received a liberator into its bosom, soon found that he was a master. Chaver paid with his life the evils he had inflicted upon his country; he was killed in the camp of Chirkou, and his authority became the reward of the conqueror. The caliph, who, in order to save himself, had demanded the head of his first minister appointed the general of Nouredin as his successor, styling him in his letters, the victorious prince. It was thus that the degraded monarch of Egypt jested with his own favours by flattering a man he did not know, and for whose death he was, most likely, desirous; an image of blind fortune, who scatters at hazard good and evil, and views her favourites and her victims with equal indifference.

Some time after, the caliph of Cairo, always invisible in his palace, was deposed by the orders of Nouredin, and died peaceably without knowing that he had lost his empire. His treasures served to appease the murmurs of the people and the soldiery; the black flag of the Abassides displaced the green standard of the children of Ali, and the name of the caliph of Bagdad was heard of only in the mosques. The dynasty of the Fatimites, which reigned more than two centuries, and for which so much blood had

been shed, was extinguished in a single day, and found not even one defender. From that time the Mussulmans had only one religion and one cause to defend; Egypt and Syria obeyed the same chief, and the richest provinces of the East were united under the powerful hand of Nouredin.

The sultan of Aleppo and Damascus had spread the terror of his arms from the banks of the Euphrates and the Tigris to the sources of the Nile; he had everywhere governors and armies; and posts of pigeons, which he had established, carried at the same time his orders into the principal cities of Egypt, Syria, and Mesopotamia. The justice of his laws and his victories over the Christians had created for him such a reputation for sanctity among the Mussulmans, that a shower of rain which fell in the midst of a drought, was considered by them as a miracle granted to his prayers. During the war of Egypt he had taken several fortresses belonging to the Franks; and the destruction of the Christian colonies was still the aim of all his labours and all his exploits. Full of confidence in the protection of Mahomet, the devout Nouredin employed his leisure in constructing, with his own hands, a pulpit, which he meant himself to place in the principal mosque of Jerusalem.

The sultan of Damascus was preparing to commence what the Mussulmans called a sacred war, and for the success of which public prayers had been offered up, but this glory was reserved for a young warrior brought up in armies, whose name was yet unknown in the East.

Saladin, this young warrior, was sprung from the people who inhabit the mountains situated beyond the Tigris. His father Ayoub, and his uncle Chirkou, after the example of the warriors of their nation, who fight for pay under Mussulman powers, had left Curdistan to serve in the troops of the sultan of Bagdad. They had both attained high military employments; but Chirkou, a violent and brutal man, having run through the body with his sword an officer of justice, the two brothers were obliged to take to flight, and came to offer their services to the Attabeks of Syria, whom they assisted in their wars against the Christians. The young Saladin, although he was brought up at the court of Damascus, under the eye of an ambitious father, did not at first appear to be eager for either fortune or glory. In his youth he was fond of dissipation and pleasures, and remained a long time a stranger to the cares of politics or the dangers and labours of war. Having followed his uncle Chirkou in his first expeditions to Egypt, he had distinguished himself by the defence of Alexandria; but he suffered so much, that when Nouredin commanded him to return to the banks of the Nile, he sought pretexts to avoid obedience. When the sultan repeated his orders, Saladin set out, as he himself said afterwards, with the despair of a man who is led to death. "Thus it is," says the historian Hamad Eddin, who was for a long time his secretary, "that men know not what they refuse or what they desire; but God, who knows all things, sports with their designs, which always terminate according to the views of Providence."

At the death of Chirkou, the caliph of Egypt, who trembled for his power, named Saladin to the post of vizier, because he thought him the least capable, by his talents or reputation, of usurping the supreme authority. The son of Ayoub deceived both the king and the army, who saw in him nothing but a young dissipated soldier, without ambition. But he changed his conduct and reformed his manners; hitherto he had appeared fit only for the idleness and the obscurity of a seraglio; but, all at once, he came forth a new man, like one born for empire. His gravity inspired the respect of the emirs; his liberality secured him the suffrages of the army; and the austerity of his devotion rendered him dear to all true believers. A religious revolution which he brought about without trouble or the effusion of blood, made known his prudence and humanity, and showed that fortune destined him for extraordinary things. The caliph of Bagdad

felicitated him publicly with having annihilated the sect of the Fatimites, and made him a present of a vest of honour. His name was celebrated by the poets, and mixed with those of Mahomet and Nouredin in the public prayers.

Saladin, master of Egypt, sent for his father Ayoub, and wished to associate him with himself in the government. When Ayoub arrived at Cairo with all his family, he was compared to Jacob, and Saladin to the patriarch Joseph, whose name he bore. Aided by the counsels of his father, Saladin stifled all plots devised against him, and restrained the ambition and jealousy of the emirs.

In a council in which his son had spoken too openly of his projects, Ayoub, brought up among the intrigues of the courts of Asia, exclaimed with vehemence against all traitors, and swore he would cut off the head of even Saladin himself, if he received orders from the sultan of Damascus to do so. When left alone with his son, he reproached him with his indiscretion and imprudence. "I have spoken against you," added he, "before your rivals and enemies; but know that if Nouredin should come to attack you, I would be the first to take arms; if he required only the tribute of a sugar-cane from us, he should not obtain it of me." According to the advice of Ayoub, Saladin spoke only of his perfect submission to the commands of his master, and took honour to himself as being the lowest of the slaves of Nouredin, to whom he sent deputies and presents; but he could not destroy all his suspicions. Nouredin had determined upon going into Egypt himself, when death surprised him, and delivered Saladin from the uneasiness which a jealous and vindictive master naturally inspired.

At the death of Nouredin, the empire founded by the Attabeks declined towards its ruin. The sultan of the Attabeks only left a child to succeed him, the emirs already began to quarrel for the divisions of his power, and Syria was about to return to the chaos into which the fall of the Seljoucides had plunged it. The Mussulman nations, terrified at the evils before them, eagerly sought the yoke of Saladin, and recognised with joy for their master a warrior who was the only person capable of defending their religion or their dominions. Saladin inherited not only the power of Nouredin, but was anxious to follow up the projects of his predecessor, and nothing pleased his ambition more than the idea of pursuing the war against the Christians.

Amaury, instead of taking advantage of the troubles of Syria, was desirous of resuming his projects against Egypt; and requesting the aid of the emperor of Constantinople, the latter sent him a fleet and some troops. The Christians laid siege to Damietta; but the eternal divisions between the Greeks and Latins prevented the success of the enterprise. Amaury, entertaining still the hope of succeeding in his designs, sent ambassadors into Europe, thinking that the prospect of the conquest of Egypt would arm the knights of the West. As the deputies of Amaury returned without obtaining aid, he himself repaired to Constantinople to solicit fresh succours. He was received with magnificence; and great promises were made him; but he died without seeing them realized. Thus King Amaury, during the whole of his reign, had but one single thought, for which he exhausted all the resources of his kingdom. The obstinacy which he evinced for the execution of an unfortunate project, advanced the progress of the Mussulmans, and must have recalled to the Christians of the West the words which the prophets repeated to the Hebrews, "Children of Israel, direct neither your looks nor your steps towards Egypt."

Amaury, at his death, left a distressed kingdom, and as the governor of its states a son, thirteen years of age, sick and covered with leprosy. Raymond, count of Tripoli, and Milo de Plansy, lord of Carac and Montroyal, disputed the regency during the minority of young Baldwin. Milo, by his intrigues, obtained the suffrages of the barons, but was found, a short time after, pierced with several wounds inflicted by a sword, in

one of the streets of Ptolemaïs: Raymond succeeded his rival, with whose death all Palestine accused him.

The father of the count of Tripoli had been killed by the Ismaelians, and he himself had remained eight years in the chains of the infidels. The fourth in descent from the famous count de St. Gilles, he possessed the bravery, the activity, and the ambition of the hero from whom he drew his origin; but with them, that obstinacy of character, which, in difficult times, irritates the passions and provokes implacable hatreds. More impatient to reign over the Christians than to conquer the infidels, Raymond considered the right of commanding men as the only reward of the evils he had suffered; he demanded with haughtiness the recompense of his services and his long toils, and conceived that justice would triumph, and the safety of the kingdom be preserved, solely by his elevation.

If, amidst the disorders which continually agitated the Christian states, the new regent had had sufficient authority to direct the policy of the Franks, and make peace or war at his will, history might justly accuse him of having favoured the power of Saladin, and of having prepared the downfall of the kingdom of Jerusalem. After the death of Nouredin, the son of Ayoub had had to contend with the family of his old master, the emirs faithful to the dynasty of the Attabeks, and all who wished to profit by the troubles of Syria, and erect independent states for themselves. Prudence commanded the Christians to foment the discord which prevailed among the Saracens, and to ally themselves with every party which was opposed to Saladin. Instead of following this wholesome policy, and stirring up war in Syria, they determined upon renewing Amaury's unfortunate attempts upon Egypt. A Sicilian fleet having arrived in Palestine, aided by the Sicilians, the Christians laid siege to Alexandria, where all sorts of miseries combined to destroy their army. Frequently-repeated reverses conveyed no instruction to the Franks of the proper manner to make war with Saladin. As they were returning from their imprudent and unfortunate expedition, the Mussulman governor of the city of Emessa, then besieged by the new sultan of Damascus, solicited their alliance and support. The Christian warriors, after having placed a price upon their services which it was impossible the governor could pay, entered upon a campaign without an object, threatening those they pretended to defend, and ravaging at the same time the territories of their allies and their enemies. Nevertheless, their presence in Syria, and their transient alliance with the Mussulman princes, alarmed Saladin, who was making war against the son of Nouredin, shut up in the city of Aleppo. The sultan, resolving to keep them at a distance from the theatre of his conquests, made their leaders brilliant promises and rich presents, and soon succeeded in obtaining a truce, of which he took advantage to strengthen his power and extend the limits of his empire.

The Franks returned to Jerusalem, satisfied with having compelled Saladin to ask for peace. After having imprudently consented to a truce, they committed a second fault, which was to violate the treaty they had just signed, and that not to undertake an important enterprise, but to make an incursion into the territories of Damascus. They ravaged the country, and pillaged the towns and villages that they found without defence, whilst Saladin continued making useful conquests in Syria, and rendering himself sufficiently powerful to punish them for the infraction of their engagements.

The sultan of Cairo and Damascus soon assembled a formidable army and advanced towards Palestine. The whole country was in flames through which the Saracens passed; at their approach the Christians abandoned the cities and towns to take refuge in mountains and caverns. Baldwin IV, who had recently assumed the reins of government, placed himself at the head of the Franks; but fearing to measure himself

with Saladin, he shut himself up in Ascalon, whence he contemplated with consternation his desolated provinces.

Everything appeared to presage the approaching fall of the kingdom, and Saladin was already distributing its cities among his emirs, when Providence, which at length took pity on the situation of the Christians, offered them an opportunity of repairing their misfortunes. The menaces of Saladin and the sight of the ravages he was committing exasperated the Christian soldiers. Baldwin led forth his army from Ascalon, and surprised the Mussulmans in the very same plains whereon Godfrey and the leaders of the first crusade gained their celebrated victory over the Egyptians. Saladin could not resist the impetuosity of their attack, and lost the battle after having defended himself valiantly in the midst of his Mamelukes, a new military force, which he had himself formed, and by which he was always surrounded in time of danger. Saladin saw all his army perish in this disastrous battle, which was never effaced from his memory, and which, as he said in a letter, "made the star of the family of Ayoub to pale." Mounted on a camel, and followed by a few officers, Saladin experienced the greatest dangers in his flight across the desert, and returned almost alone to Egypt, whence he had so recently set out at the head of a formidable army.

And yet the Christians did not reap much advantage from their victory; they laid siege in vain to the cities of Hemessa and Harem, whilst Saladin soon got together fresh troops in Egypt, and returned to threaten the kingdom of Jerusalem. The victory of Ascalon elated the Christians, and made them rash; Saladin, on the contrary, rendered more cautious by defeat, took advantage of every false step of his enemies, planned ambuscades, employed all the stratagems of war, and several times surprised and beat them on the banks of the Jordan, and in the vicinity of Paneas. Baldwin, who was very near falling into the hands of the Saracens, collected all the forces that were left in his dominions; but he could obtain no advantage over Saladin, and was obliged to sue for peace, which the state of his kingdom and his own infirmities rendered every day more necessary.

The leprosy by which he was attacked made alarming progress; he lost his sight, and was no longer able to undertake the cares of government. As he mistrusted most of the barons and leading men of his kingdom, he offered the government to Philip, count of Flanders, who was come into Asia to combat the infidels; but Philip preferred making war upon the Mussulmans to governing the Christians of Palestine.

The count of Tripoli was pointed out by the opinion of both the people and the nobles, as the only person capable of governing; but the suffrages of the people only augmented the suspicions of Baldwin, who had long dreaded the ambition of Raymond. Obligated to abandon a throne, the weak monarch trembled at the idea of placing on it a man who might soon make him forgotten; and he chose in preference a knight without name or glory, whose only title arose from his having espoused Sibylla, daughter of King Amaury, and widow of the marquis of Montferrat, surnamed Long Sword. Guy of Lusignan did not justify the choice of Baldwin by his conduct, and disgusted every one by the excess of his pride. In this state of things, the interests of the Christian colonies required that the truce made with the Mussulmans should be strictly observed; but such was then the destiny of the kingdom of Jerusalem, that nobody had sufficient power or ascendancy to maintain peace, whilst the meanest of the barons or knights could, at his will, provoke war. The rashness and imprudence of one man again brought down upon Palestine the whole force of Saladin.

Old chronicles have related the romantic adventures and extraordinary fortune of Renaud de Châtillon. Born at Châtillon-sur-Indre, of obscure parents, he followed the army of Louis the Young into Asia, and enrolled himself in the troops of Raymond of

Poitiers, prince of Antioch. Raymond having lost his life in battle, his widow Constance was solicited to select a new husband, who might be associated with her in the government. This princess passed by the most illustrious nobles and knights, for she had remarked the personal beauty and chivalric bravery of Renaud de Châtillon, and would accept of no other husband. By this marriage, which, according to William of Tyre, filled the Christian barons with surprise, she all at once raised a young obscure man to the throne of Antioch.

Although Renaud de Châtillon had obtained the love of Constance, he could not conciliate the confidence and esteem of his new subjects. A formidable party was formed against him, at the head of which was the patriarch Amaury. Renaud, full of vexation and anger, cast into prison all who were opposed to him. By his orders the patriarch was led to the top of one of the towers of the citadel, and, with his bare head rubbed with honey, left, in the heat of summer, during a whole day exposed to flies and insects. (This was a common punishment in the East. In the Persian "boat-death," as described by Plutarch, the criminal was nailed down in a boat, leaving only his head bare;—thus smeared, exposed, and left to die). Renaud de Châtillon, after having filled the city of Ascalon with terror and mourning, was desirous of signaling his reign by some warlike enterprise. Become the leader of an army in which he had been a soldier, he began by making war against the emperor of Constantinople, and armed several vessels, with which he ravaged the isle of Cyprus. The Greek emperor hastened to avenge the insult, and was soon with an army encamped within sight of Ascalon. Renaud not being master of a sufficient force with which to defend himself, had recourse to baseness to disarm the anger of his enemy, and came, with a cord round his neck, and torn vestments, to lay his sword at the feet of the emperor, who granted him peace. When the Greeks had resumed their way to Constantinople, Renaud turned his arms against the Saracens. He at once put to flight the army of Nouredin, who had advanced towards the territory of Antioch; but, led away by thirst for booty, he fell into an ambuscade, was made prisoner and conducted to Aleppo, where the Mussulmans detained him many years. At last some of his ancient companions succeeded in breaking his chains, and what is not unworthy of remark, the produce of the booty made in an incursion on the territories of Damascus was the price of his liberty.

When Renaud de Châtillon issued from his captivity, his wife Constance was no longer living, and the son of Raymond, arrived at the age of maturity, governed the principality of Antioch. Renaud repaired to Jerusalem, where the remembrance of his exploits and misfortunes, suffered in the cause of the Christians, secured him a welcome from the king and the barons. Having, in a second marriage, espoused the widow of Homfrey de Thourou, he became lord of Carac, and some castles situated on the confines of Arabia and Palestine. Renaud led into these cities and fortresses a great number of Templars, whom he associated with his fortunes. He had just established himself there, and had already begun to ravage the frontiers of Arabia, when the truce was concluded with Saladin. Nothing could induce Renaud de Châtillon to lay down his arms; every day he made fresh forays in the neighbourhood of Carac, and plundered the caravans of the Mussulman pilgrims on their way to Mecca. Heedless of the rights of nations or humanity, he imprisoned women and children, and massacred unarmed men.

Saladin complained to Baldwin of these infractions of treaties; but it was not in the power of the king of Jerusalem to give him the satisfaction he demanded. The sultan, irritated by the conduct of the Franks, seized fifteen hundred pilgrims, who were cast upon the shores of Egypt by a tempest, and threatened to detain them unless the Mussulman prisoners were promptly set at liberty. Neither the demands of Saladin, nor the prayers of Baldwin, nor even the fate of the Christian captives, had the least effect

upon Renaud de Châtillon and the Templars, so long accustomed to sport with all treaties made with the Mussulmans.

Thereupon Saladin again determined upon war, and set out a third time from the banks of the Nile, to enter Palestine at the head of an army. At the approach of danger, the Christians united their efforts to stop the progress of the Saracens. An assembly, formed of all classes of citizens, ordered a general contribution to be levied, the produce of which was employed in repairing the fortifications of the castles and cities, whilst all the barons and knights flew to arms. But the time was not yet come in which Saladin should invade the kingdom of Jerusalem. In each of his expeditions he appeared to try the strength of the Christians, and when he met with strong resistance, waited patiently for a more favourable moment. After having ravaged Galilee by his lieutenants, and commenced the siege of Berouth, he suddenly drew off his forces to go and make war upon the Attabeks, who were masters of Mosul and several cities of Mesopotamia.

The Christians took no other advantage of his absence but to renew their incursions upon the territory of Damascus. Renaud de Châtillon made several expeditions to the shores of the Red Sea, and even conceived the daring project of going to the cities of Mecca and Medina, and plundering the Kaaba and the tomb of the Prophet. A troop of intrepid warriors set forward on their march under his orders; they surprised the Egyptian merchants who were bearing back the treasures of India, by way of the Red Sea; and, preceded by terror, advanced in triumph, into a country which had never before seen the Christians. Renaud and his companions had already reached the valley of Rabid, situated ten leagues from Medina, when they were surprised and attacked by a Mussulman army, which had been hastily despatched from Syria. After an obstinate and sanguinary combat, victory favoured the Saracens. Renaud escaped the pursuit of the conquerors as if by a miracle, and returned with a small number of his troops to the castle of Carac. Some of the prisoners were led into Egypt, where the sentence of the cadis condemned them to the death of the lowest criminals. Others were conveyed to Mecca, where their blood was shed with that of the victims immolated at the ceremony of the great Bayram.

These horrible executions did not satisfy the vengeance of Saladin. When he heard of the expedition of the Christians, which he considered a frightful sacrilege, his anger knew no bounds, and he swore upon the Koran to revenge the insult offered to the Mussulman religion. The sultan, whom the Christians already styled the scourge of God, re-entered Galilee with sword and flame, and advanced towards the castle of Carac, constantly repeating the oath he had taken of slaying Renaud with his own hand. The Mussulmans would have rendered themselves masters of the castle, but for the bravery of one knight, who alone maintained the drawbridge, and by a glorious death deprived Saladin of this conquest. A Christian army was soon upon the march to repel this attack of the Saracens. Saladin, despairing for the present of wreaking his revenge upon Renaud, laid waste the lands on the banks of the Jordan, in the very face of the Christian army, which did not dare to attack him. After having several times renewed his attempts upon the fortress of Carac, and given up to the flames Naplouse, Sebosto, and several other cities, he at length consented to a truce, and led back his army into Mesopotamia.

Saladin availed himself of the peace made with the Christians, to dissipate the troubles which had arisen in his states, and to pursue his conquests in Syria. At each truce he got possession of a city or a province; he extended his dominions, and thus placed under his control countries which became so many the more enemies for the Christians. The Franks, on the contrary, when war was suspended, gave themselves madly up to their internal divisions; peace with them gave birth to a thousand new

factions, and the kingdom then found in its own bosom enemies much more dangerous than those against whom they had been at war.

The knights and barons, on their return to Jerusalem, accused Guy de Lusignan of having neglected the opportunity for conquering Saladin, and reproached him with having permitted the ravages exercised by the Mussulmans in the richest provinces of Palestine. Baldwin, who had yielded up the royal authority with great regret, listened to the complaints of the barons, and hastened to reascend a tottering throne. He undertook to dissolve the marriage with Sibylla, and cited Guy de Lusignan before the patriarch of Jerusalem and the nobles of the kingdom, in order to deprive him of the counties of Ascalon and Jaffa. As Guy did not appear on the day named, Baldwin, although infirm and blind, repaired to Antioch, and finding the gates shut, struck them several times with his hand without causing them to be opened. This unfortunate prince called upon Heaven to witness this insult, and returned to Jerusalem, swearing to revenge himself upon Guy de Lusignan. On his side, Guy no longer observed any measures, but took up arms to sustain his revolt. In this emergency, Baldwin could find no better means of punishing Guy than to oppose to him a regent and a new king. By his orders, Baldwin V., who was five years of age, and born of the first marriage of Sibylla with the son of the marquis de Montferrat, was crowned in the church of the Holy Sepulchre, in the presence of the nobles and the clergy. Raymond, count of Tripoli, less odious to Baldwin than Guy, obtained the regency and assumed the reins of government.

The kingdom of Jerusalem, which had proceeded rapidly to decay since the reign of Baldwin III, became now an object worthy of pity. The stormy passions, almost always inseparable from a feudal government, had long since weakened all the springs of authority. The royalty, for whose remains they were quarrelling, was nothing but a vain name; in the midst of the factions by which he was surrounded, a king of Jerusalem could neither revenge his own injuries, nor those of the Church or of Christ. Want of courage was the only crime he could punish without exciting the murmurs of the barons, because with them cowards found no defenders. Amaury had ignominiously hung twelve Templars, accused of having neglected the defence of a fortress; but he had not the power to receive an ambassador sent by the Old Man of the Mountain, in whom the hope of freeing himself from a tribute paid to the grand master of the Templars, had awakened a desire to become a Christian. When the ambassador was assassinated in Jerusalem by a Templar, Amaury had no authority to bring the murderer to judgment; deplorable weakness of a king who possesses not the first prerogative of royalty, that of maintaining justice and causing the rights of nations to be respected!

The kingdom was covered with strong castles, the commanders of which barely recognised the authority of the king. On the summit of every mountain upon which appeared threatening towers, in caverns even, which had been transformed into fortresses, barons commanded as masters, and made peace or war at their pleasure. The military orders, the only support of the state, were divided among themselves, and sometimes shed their blood in quarrels fatal to the cause of the Christians.

Discord reigned between the clergy and the knights of the Temple and St. John; the military orders were not subject to the jurisdiction of ecclesiastics, and the clergy, accustomed to dictate laws to princes, could not endure the haughty independence of a few warriors. Led away by the spirit of discord, the Hospitallers raised edifices in front of the church of the Resurrection, and often drowned the voices of the priests who celebrated the praises of God at the foot of his altars. Some of them even went so far as to pursue priests with arrow-shots into the very church of the Holy Sepulchre. As the only vengeance, the priests gathered together in bundles the arrows that had been shot at

them, and placed them on an elevated spot on the Mount of Olives, that every one might be acquainted with the sacrilege.

These quarrels, which were every day renewed, were carried before the tribunal of the Holy See, whose decisions frequently only inflamed the minds of the disputants the more. The Church of Rome, very far from restoring peace to the Christians of the East, often cast amongst them fresh coals of discord. The schisms which troubled the West, more than once kindled war in the holy places, even upon the tomb of Christ.

Concord seldom prevailed long between the inhabitants of Palestine and the European warriors who came into Asia to combat the infidels. The Syrian barons employed the forces of their auxiliaries to carry out their own ambitious views; and the latter, by their pride and disdain, laid a high price upon their services. Almost always on the arrival of fresh pilgrims, a treaty was violated or a truce broken, in order to make incursions upon the territories of the Saracens; and not unfrequently, the Crusaders, without even seeing the enemy, abandoned Palestine to the perils of a war they had themselves provoked.

In the cities, particularly the maritime cities, several nations dwelt together, and disputed precedence and sovereignty, sword in hand. All who came to establish themselves in the Holy Land, brought with them and preserved the remembrances and prejudices of their native country. In the cities of Ascalon, Tyre, or Ptolemais, the inhabitants were much more interested in the glory and prosperity of Pisa, Genoa, and Venice, than in the safety of the kingdom of Jerusalem.

The greater part of the barons and knights displayed none of the heroic resignation of the early soldiers of the cross, in supporting fatigues or braving difficulties. Since the conquest of Egypt had been contemplated, war was only considered as a means of acquiring wealth; and the thirst for booty destroyed the principle of honour, the love of glory, and even all anxiety for the cause of Christ. The question was no longer what enemy was to be attacked, what ally was to be defended, but what city or province was to be delivered up to pillage. Discipline degenerated in the camp; the Christian warriors still displayed their natural bravery, but they neither knew how to obey nor to command, and anarchy reigned as completely in the army as throughout the kingdom. Many of the leaders abandoned their colours under the most perilous circumstances, and sold their inaction or their neutrality. Some, like the Templar Meslier and his companions, forgetful of their vows, ravaged the Christian provinces; whilst others, urged on by ambition or vengeance, allied themselves with the Saracens, and received in the service of the infidels the reward of their disgraceful apostasy.

Religion, which ought to have been the connecting tie between the Christians established in the Holy Land, and which alone could preserve among them sentiments of patriotism,—religion had lost all empire over their minds. War was still made in its name, but its laws were unpractised and unacknowledged. The conversion of the Maronites of Libanus, who rejoined the Church of Rome in the reign of Baldwin IV., was celebrated at Jerusalem as a victory gained over heresy, but it had not the effect of bringing back the Christians to the spirit of the Scriptures. Pious men who lived in a corrupted age, groaned under the depravity of manners which every day made such frightful progress. The respectable archbishop of Tyre trembles as he traces the history of this unhappy period, and fears lest truth should give to his recitals the colour of satire. “There is,” says he, “scarcely one chaste woman to be found in the city of Jerusalem.” The leaders of the Christian colonies, equally with the heads of the Church, themselves set the example of licentiousness. The Christians beheld a queen of Jerusalem, the widow of Baldwin III, keep up a criminal intercourse with Andronicus, and seek an abode among the Saracens with the companion of her debaucheries.

Bohemond, prince of Antioch, repudiated his wife Erina, to espouse a courtesan. The patriarch, disgusted with such a scandal, excommunicated young Bohemond, and placed an interdict upon his states; and thus the guilty amours of a Christian prince produced trouble and desolation throughout a whole nation. The sight even of the tomb of Christ was unable to inspire more holy thoughts. The patriarch Heraclius, who only owed his elevation to mundane and profane qualities, lavished the treasures due to pilgrims and the poor, upon infamous prostitutes, and the Christian people were often astonished to see the notorious Pâque de Rivery display, even in the sanctuary, ornaments purchased with the alms of the faithful.

A people thus degenerated could not possibly preserve the kingdom of Christ. The eyes of all were turned towards the West, and Heraclius, attended by the two grand masters of the Temple and St. John, was sent into Europe to solicit the prompt assistance of kings and their warriors. The king of France, Philip Augustus, received the Christian deputies with great honours; but as he had but recently ascended the throne, the interests of his kingdom would not permit him to go in person to the defence of Jerusalem. Henry II, king of England, appeared to be the last hope of the Christians; he had promised the pope to make the pilgrimage to the Holy Land, as an expiation of the murder of the archbishop of Canterbury, and Heraclius repaired to his court, presenting him with the keys and standard of the Holy Sepulchre, and pressing him to perform his promise. The bad reputation of the patriarch had preceded him into Europe, and very much weakened the effect of his words; he displayed, likewise, neither the meekness nor the charity of the Scriptures, and only irritated those whom he sought to persuade or convince. As the English monarch hesitated to fulfil his promises, alleging his advanced age and the welfare of his dominions, Heraclius loaded him with the most outrageous reproaches, threatening him with the anger of Heaven. The aged Henry appearing irritated by this language, the patriarch redoubled his insolence and pride. "You may," said he, on terminating his discourse, "treat me as you treated my brother Thomas, for it is quite indifferent to me whether I die in Syria by the hands of infidels, or perish here by the orders of you who are more wicked than a Saracen." Henry endeavoured to conceal his anger, and did not dare to punish the envoy of the Christians; he even treated him with great magnificence, but yet did not leave England. He contented himself with sending the Christians of Jerusalem a large sum of money, and exhorting his subjects to arm themselves for the defence of the Holy Land.

The zeal for crusades began at this time to abate, and several ambassadors returned to Jerusalem without having been able to arouse the enthusiasm of the western Christians. Nations, to be excited to active ardour for holy wars, required the example of princes or kings. The warriors of Europe paid little attention to the exhortations of the pope and Heraclius. The deputies returned into Palestine without having obtained the assistance they demanded; and their appearance produced discouragement and despair among all the Christians of the East.

The unfortunate king, Baldwin, had entirely lost the faculties of both mind and body; and, tormented by his sufferings, he every day drew nearer to the tomb, presenting but too faithful an image of the weakness and decline of his kingdom. Whilst the approach of death filled his palace with mourning, parties contended for a throne which tottered to its fall, and for a crown which the most wise compared to the crown of thorns of Christ. When he closed his eyes, the evils increased, and discord submitted to no restraint. The count of Tripoli wished to retain the reins of government as regent; whilst Sibylla was desirous of bestowing the sceptre upon her husband. In the midst of these dissensions Baldwin V., the weak and fragile hope of the kingdom, died suddenly. All who had aspired to his authority were accused of his death: unhappy period, in

which such accusations could possibly be well founded, and in which a whole people could think of reproaching a queen with the murder of her own son!

Scarcely was Baldwin dead than his mother desired to reign in his place; and in order to satisfy the ambition of herself and Guy de Lusignan, she disdained no artifice and spared no perfidious promises. Whilst the count of Tripoli was gathering together at Naplouse the barons and principal men of the kingdom, the daughter of Amaury, by the advice of the patriarch and the grand master of the Templars, announced her intention of separating herself from her husband, and choosing a warrior able to defend the kingdom. When this report had circulated through Jerusalem, Sibylla ordered the gates of the city to be shut, and repaired to the church of the Holy Sepulchre. In the presence of the tomb of Christ, Heraclius took the oath of allegiance to her in the name of the clergy and the people, pronounced her divorce with a loud voice, and commanded her in the name of Heaven to bestow her hand and sceptre upon him she deemed most worthy of them. At these words Sibylla placed the crown upon the head of her husband, who was on his knees before her, saying it was not in the power of man to separate those whom God had united.

Whilst a part of the people and some of the barons, seduced by vain promises, applauded the choice of Sibylla, the partisans of Raymond were highly indignant at having been deceived by a woman. The coronation of Guy de Lusignan naturally alarmed all who thought that Jerusalem stood in less need of a king than of a defender. Baldwin of Ramla, one of the most skilful captains of his times, despaired of the safety of the kingdom, and retired into the principality of Antioch, repeating the threats of the prophets against Jerusalem. Geoffrey de Lusignan, when he heard of the elevation of his brother, could not forbear exclaiming: "Well, if they have made a king of him, they would have made a god of me if they had known me."

When that which had taken place at Jerusalem was announced to the barons assembled at Naplouse, most of them resolved to abandon Palestine; but the count of Tripoli detained them, advising them to name a new king, and bestow the crown upon Homfrey de Thorou, who had recently married Isabella, the second daughter of Amaury. He even promised to gain the support of Saladin for this election, and succeeded in persuading the assembly. Whilst they were yet deliberating, young Homfrey, terrified at the burden they wished to impose upon him, fled away secretly by night, and hastened to the capital to ask pardon of Queen Sibylla, protesting that he preferred ease and life to the throne of Jerusalem. This flight disconcerted all measures and changed all projects. Several barons, not knowing to what party it would be best to ally themselves, went and took the oath to Guy de Lusignan; whilst others, returning to their castles, awaited coming events. Raymond retired to his county of Tiberias, of which he had obtained the sovereignty.

The retreat and the murmurs of the enemies of Guy only increased his pride. The more he stood in need of mildness and moderation, the more haughtiness and severity he displayed. His disdainful manners drove from him the barons who had remained faithful to him. Stimulated by the grand master of the Templars, who was the declared enemy of the count of Tripoli, he made preparations to besiege the city of Tiberias; whilst Raymond, who was determined to defend himself, carried away by the excess of his anger, implored the aid of Saladin against the king of Jerusalem.

At the approach of the evils about to fall upon the kingdom, nothing was heard but complaints and seditious clamours; but neither the dangers of the Christian colonies, nor the aspect of the threatened holy places, could silence ambition or check revolt. The historian of the kingdom of Jerusalem here feels the pen fall from his hand, and stops, terrified at the events which are left for him to describe.

Amidst the general disorder and agitation, the superstitious minds of the Christians beheld nothing in the future but great calamities, and everything seemed to present sinister presages to their eyes. "The signs which were displayed in the heavens," says a contemporary chronicle, "allowed it to be plainly perceived that God held in abomination that which was going on. Impetuous winds, tempests, and storms arose on all sides; the light of the sun was obscured during several days, and hailstones as large as the eggs of a goose fell from heaven. The earth, equally agitated by frequent and horrible earthquakes, gave notice of coming ruin and destruction, with disasters and defeats in war which were soon to visit the kingdom. Neither could the sea confine itself within its bounds and limits, but announced to us, by its horrible floods or its unusually impetuous waves, the anger of God ready to fall upon us. Fire was seen blazing in the air like a house in flames; you would have sworn that all the elements and architecture of God were angry, and abhorred the excesses, wickednesses, dissoluteness, and offences of the human race."

Such were the presages that struck the greater number of the Christians; but thinking men could perceive much more certain signs of the approaching fall of the kingdom of Jerusalem. Mosul, Aleppo, and all the Mussulman cities of Syria and Mesopotamia, had submitted to the power of Saladin. The son of Ayoub had triumphed over the emirs and the scattered family of Nouredin. All the treasures of Egypt, all the forces of Asia, were in his hands; there remained only one conquest for him to make, and fortune, which had levelled all obstacles before him, soon furnished him with a pretext and an opportunity of giving the last blow to the power of the Christians.

The truce made with the king of Jerusalem was broken at the same time by both Christians and Mussulmans. Renaud de Châtillon continued his incursions upon the territories of the infidels, and only replied to the complaints of Saladin by new violations of treaties. A Mussulman army, which the sultan of Damascus had sent to the assistance of the count of Tripoli, advanced into the country of Galilee, whither five hundred knights of the Temple and St. John hastened to defend the Christian territory, and give battle to the Saracens. They were speedily overwhelmed by numbers, and almost all perished on the field of battle. Old chronicles, whilst celebrating the bravery of the Christian knights, relate prodigies which we have now great difficulty in believing. These indomitable heroes, after having exhausted their arrows, plucked from their own bodies such as had pierced them, and launched them back upon the enemy; pressed by fatigue and heat, they drank their own blood, and revived their strength by the very means which must weaken it; at length, after having broken their lances and swords, they rushed upon their enemies, fought body to body, rolling in the dust with the Mussulman warriors, and died threatening their conquerors. Above all the rest, nothing could equal the heroic valour of Jacques de Maillé, a knight of the Temple. Mounted on a white horse, he remained alone in the field of battle, and fought on, surrounded by heaps of slain. Although hemmed in on all sides, he refused to surrender. The horse which he rode, worn out with fatigue and exhausted by wounds, sunk under him, and dragged him with him; but the intrepid knight arose, lance in hand, covered with blood and dust, and bristling with arrows, and rushed upon the ranks of the Mussulmans, astonished at his audacity; at length he fell, covered with wounds, but fighting to the last. The Saracens took him for St. George, whom the Christians believed they saw descend from heaven to join their battalions. After his death the Turkish soldiers, whom an historian calls the children of Babylon and Sodom, drew near with signs of respect to his body, slain by a thousand wounds; they wiped off the blood, they shared the rags of his clothes and the fragments of his arms, and, in their brutal

excitement, evinced their admiration by actions that make modesty blush when speaking of them.

The grand master of the Templars, with two of his knights, were all that escaped from the carnage. This battle was fought on the 1st of May, 1187. In the season, says an ancient chronicle, in which flowers and roses are gathered in the fields, the Christians of Nazareth found nothing but the traces of slaughter and the mangled bodies of their brethren. They buried them in the church of St. Mary, repeating these prophetic words: "Daughters of Galilee, put on your garments of mourning; and you, daughters of Sion, weep over the ills that threaten the kings of Judah." The terror which this sanguinary defeat created for a moment appeased the discords of the Christians. The king consented to be reconciled to the count of Tripoli, whilst on his part Raymond resolved to forget his private injuries, and to use every effort to repair the misfortunes he had brought upon the kingdom. He repaired to Jerusalem, where Guy de Lusignan, coming forth to meet him, received him with marks of sincere affection. The two princes embraced before the people, and swore to fight in unison for the heritage of Christ.

After the rupture of the truce, Saladin employed himself in getting together a formidable army. Turks, Arabs, Curds, and Egyptians flocked to his standard; he promised the spoils of the Christians to the Mussulman families that had been driven from Palestine; he distributed cities and provinces beforehand to his faithful emirs, and held out to all his soldiers the certainty of pillage or a glorious martyrdom. The caliph of Bagdad and all the imauns of Egypt, Syria, and Mesopotamia put up prayers for the triumph of his arms and the deliverance of Jerusalem. He crossed the Jordan, and advanced into Galilee at the head of eighty thousand horse.

In a council held at Jerusalem, Guy de Lusignan, the count of Tripoli, and the barons deliberated upon the measures most proper to be adopted to save the kingdom. The knights of the three military orders, the troops of the king and the nobles, the garrisons of cities, with all Christians able to bear arms, received orders to assemble on the plain of Sefhour. It was determined to employ in the prosecution of the war the treasures sent by Henry II, which were kept in the house of the Temple; and to associate the English monarch in the glory of this holy expedition, the arms of England were represented on the standards of the Christian army. The wood of the true cross, which had so often animated the Crusaders in fight, was exhibited to the people as a last means of safety, and carried in triumph to the place where the defenders of Jerusalem were assembled.

An army of fifty thousand fighting men had been collected on the plain of Sefhour, when the leaders learned that Saladin had carried the city of Tiberias by assault, and threatened the citadel, in which were shut up the women and children of the count of Tripoli. The Christians who had escaped from the sword of the Saracens, in the utmost terror, took refuge in the camp of Sefhour, conjuring the king and the chiefs to put an end to the ravages of the infidels. The barons assembled in the tent of Guy, and all at once exclaimed that it was necessary to march immediately against the enemy. Raymond then arose and demanded permission to speak. "I am about," said he, "to lay before you advice which will surprise you; but I offer it with the greater confidence from its being opposed to my personal interests. My desolated country, my cities in ashes, my subjects ready to submit to death or slavery, my wife exposed to the insults of the Mussulmans all implore instant succour from me and you; but it is my duty to think of the safety of the Christian cities now left without garrisons. In this army assembled on the plain of Sefhour exists the only hope which the Christians of the East have left. You behold here all the soldiers of Christ, all the defenders of Jerusalem; if they perish, the infidels have no other foes to dread. Beware, then, of leading this multitude of men

and horses into a dry and arid country, where the season, with thirst and hunger, must soon deliver them up without defence to the enemy. The number even of the Christian soldiers inspires me with more alarm than confidence. They present nothing but a confused troop of men got together in haste, and totally unable to support fatigue. The Mussulman archers are more skilful than our soldiers in casting javelins, and may harass us on our march, without our being able to defend ourselves; the cavalry of Saladin is more numerous and better trained than ours, and may attack us with advantage on the plains, across which we must pass. Abandon, then, I entreat you, Tiberias to the Mussulmans, and let us save an army which may yet repair our losses.

“I swear before God and before man, that I would willingly abandon the county of Tripoli, with all the lands I possess, to procure the safety of the city of Christ. Our only aim must be to destroy the power of Saladin, and at the same time to preserve some defenders for the kingdom of Jerusalem. If we go to meet the enemy and should be conquered, God himself will not be able to save the Christians, but will allow us to be delivered up to the infidels. If, on the contrary, the enemy come to offer themselves to our arms, all our losses will be repaired, and the evils that will fall upon me, will become for me a source of gratification, since I shall have suffered for the cause of Christ and the safety of his people.”

The more generosity there was in this advice, the less sincere it was esteemed. The grand master of the Templars, blinded by his hatred for Raymond, interrupted him several times; he reminded the assembly of the alliance of the count of Tripoli with Saladin, and exclaimed aloud that he could plainly perceive the wolf's skin under the fleece of the sheep. When Raymond invoked the name of Christ, the grand master repeated with bitterness, that the name of Mahomet was better fitted to the mouth of a traitor. The count of Tripoli made not the least reply to the insulting words of the grand master, but finished his speech by these words, uttered with an accent of perfect conviction: “I will submit to the punishment of death if these things do not fall out as I have said.”

The council of the knights and barons adopted the opinion of Raymond; but when Guy was left alone in his tent, the grand master came to him, and infused into his mind the blackest suspicions of the conduct and secret designs of the count of Tripoli. The feeble Lusignan, who had already issued several contradictory orders, gave the command for marching to meet the enemy. For the first time, the king of Jerusalem was obeyed, and that was for the ruin of the Christians.

The undetermined conduct that Lusignan had exhibited, communicated itself to the other chiefs, and this want of a fixed purpose spread trouble and confusion throughout the army. The disheartened soldiers quitted the camp of Sephour with reluctance, and saw nothing around them but presages of an approaching defeat. The Christian army advanced towards Tiberias, and were marching in silence across a plain, which modern travellers call the plain of Batouf, when they perceived the standards of Saladin.

The Mussulman army was encamped on the heights of Loubi, with the Lake of Tiberias in its rear; it covered the tops of the hills, and commanded all the defiles through which the Christians had to pass. The barons and knights then remembered the advice of Raymond, but they had lost the opportunity of following it, and the courage of the Christian soldiers alone could repair the errors of their leaders. The bold and desperate resolution was formed of cutting themselves a passage through the army of the enemy, so as to gain the banks of the Jordan. On the 4th of July, at break of day, the Christians began their march. From the moment they were in motion, the Mussulman archers unceasingly poured upon them showers of arrows. The army of the Franks was

bravely enduring, on its march, the attacks of the Saracen archers, when Saladin descended into the plain at the head of his cavalry. Then the Christians were compelled to stop, and fight with the enemy that disputed their passage. The first shock was impetuous and terrible; but as the Franks had for many days been short of both provisions and water, and were oppressed by heat and thirst, they had less strength than courage, and fell more from lassitude than in consequence of their wounds. The bishops passed through the ranks, and endeavoured to revive the ardour of the soldiers by the images of religion.

The true cross, placed upon an elevated spot, for a moment reanimated them, and drew around it the most fervent and the most intrepid. Saladin himself said, in a letter, that the Christian soldiers fought around the cross with the greatest bravery, and that they seemed to consider it the strongest tie that bound them together, and as their impenetrable buckler. But the sight of a revered sign, and the passing ardour which it created, only served to increase the disorder of the fight. All the Mussulman forces united in one body to attack the Christians. The cavalry of Saladin poured down upon them several times with irresistible impetuosity, and penetrated through their ranks; victory was evidently about to incline to the side of the Saracens, when night put an end to the conflict. The Franks and the Saracens both remained on the plain where they had fought all day, and prepared to renew the battle on the morrow.

The Saracens were confident of victory. Saladin went through the ranks of his army, inflaming the courage of the Mussulman soldiers by his presence and his speeches. "Tomorrow," said he, "is a festival for the true believers, for it is on Friday that Mussulmans offer up their prayers, and that Mahomet listens to the vows that are made to him." The Mussulmans replied to their leader by the loudest acclamations. Saladin then placed archers on the heights, ordered four hundred charges of arrows to be distributed, and disposed his troops in such a manner, that the Christian army should be surrounded from the very commencement of the contest. The Christian soldiers took advantage of the darkness to rally and close in their ranks; but their powers were exhausted. Sometimes they exhorted each other to brave death; and at others, raising their hands towards heaven, implored the All-Powerful to save them. They then uttered threats against the Saracens, who were near enough to hear them; but sad and sinister presentiments appeared to deprive them of all hopes of victory. In order to conceal their alarms, they made their camp resound during the whole night with the noise of drums and trumpets.

At last daylight appeared, and was the signal for the entire ruin of the Christian army. As soon as the Franks beheld the whole of the forces of Saladin, and found themselves surrounded on all sides, they were seized with surprise and terror. The two armies remained for a considerable time drawn up in sight of each other, Saladin waiting until the sun had completely illumined the horizon, to give the signal for attack. From dawn a strong wind had prevailed, which blew full in the faces of the Christians, and covered them with clouds of dust. When Saladin gave the fatal word, the Saracens rushed upon their enemies from all sides, uttering the most terrifying cries. To employ the expressions of Oriental writers, "It was then that the sons of Paradise and the children of fire fought out their terrible quarrel; the arrows sounded in the air like the noisy flight of birds; the water of swords, the blood of arrows spouted out from the bosom of the mêlée, and covered the earth like the waters of rain." The Christians at first defended themselves valiantly, but Saladin having set fire to the dry grass that covered the plain, the flames surrounded their army, and scorched the feet of both men and horses.

Disorder began to prevail in their ranks, but they fought bravely still. Swords gleamed through the flames, and the Christian knights, rushing from masses of smoke and fire, precipitated themselves, lance in hand, upon their enemies. In their despair, they endeavoured to pierce through the battalions of the Saracens, but everywhere met with an invincible resistance. Again and again they returned to the charge, and as often were they repulsed. A prey to hunger and a consuming thirst, they saw nothing around them but burning rocks and the sparkling swords of their enemies. The mountain of Ettin arose on their left, and in it they endeavoured to find an asylum; but, hotly pursued by the Saracens, they were cast, some down precipices and others into narrow ravines, where their bravery was of no avail.

The knights of the Temple and St. John performed prodigies of valour, and fought until the close of day, rallying round the wood of the true cross. This sacred standard was borne by the bishop of Ptolemais, who was killed in the heat of the battle. The bishop of Lidda, who took it up and endeavoured to fly, was stopped, and taken prisoner. A cry of despair arose from among the Franks when they saw the sign of their safety in the hands of the conqueror; even the most brave cast away their arms, and without attempting to fly, rushed upon the swords of the infidels. The field of battle became nothing but a scene of desolation; and the Christian warriors who had not been able to save the cross of Christ, no longer feared either death or slavery. The king of Jerusalem was made prisoner with his brother Geoffrey, the grand master of the Templars, Renaud de Châtillon, and all the most illustrious knights of Palestine. Raymond, who commanded the vanguard of the Christian army, after having fought valiantly, opened for himself a passage through the Saracens, and fled to Tripoli, where, a short time afterwards, he died of despair, accused by the Mussulmans of having violated treaties, and by the Christians of having betrayed both his religion and his country. Bohemond, prince of Antioch, Renaud of Sidon, the young count of Tiberias, and a small number of soldiers accompanied Raymond in his flight, and were the only persons that escaped after this day, so fatal to the kingdom of Jerusalem.

The Oriental historians whilst describing the victory of the Saracens, have celebrated the bravery and firmness of the Frank knights, covered with their cuirasses, made with rings of steel. These brave warriors at first presented an impenetrable wall to the strokes of the Saracens; but when their horses sunk, exhausted by fatigue, or wounded by lances or javelins, Saladin met with very little more resistance, and the battle became a horrible carnage. An Arabian author, a secretary and companion of Saladin, who was present at this terrible conflict, has not been able to refrain from pitying the disasters of the vanquished. "I saw," says he, "the hills, the plains, the valleys covered with their dead bodies; I saw their colours abandoned and soiled with blood and dust; I saw their heads struck off, their members dispersed and their carcasses piled up like stones." After the battle, the cords of the tents were not sufficient to bind the prisoners; the Saracen soldiers drove them in crowds, like vile herds of cattle. The conquerors divided the captives amongst them, and the number was so great, that, according to an historian, a pair of shoes was exchanged for a Christian knight.

Saladin caused a tent to be erected in his camp, in which he received Guy de Lusignan, and the principal leaders of the Christian army, whom victory had placed in his hands. He treated the king of the Franks with kindness, and ordered him to be served with a drink cooled in snow. As the king, after having drunk, presented the cup to Renaud de Châtillon, who was next to him, the sultan stopped him, and said, "That traitor shall not drink in my presence, for I will show him no favour." Then addressing himself to Renaud, he made him the most severe reproaches for his violation of treaties, and threatened him with death if he did not embrace the religion of the prophet he had

insulted. Renaud de Châtillon replied with noble firmness, and braved the menaces of Saladin, who struck him with his sabre. Some Mussulman soldiers, at the signal of their master, threw themselves upon the disarmed prisoner, and the head of a martyr of the cross fell at the feet of the king of Jerusalem.

On the following day the sultan ordered the knights of the Temple and St. John, who were among the prisoners, to be brought before him; and, as they were led past his throne, said, "I will deliver the earth of these two unclean races." The grand master of the Templars found favour before him, doubtless because his imprudent counsels had given up the Christian army to the swords of the Saracens. A great number of emirs and doctors of the law surrounded the throne of Saladin, and the sultan permitted each of them to slay a Christian knight. Some of them refused to shed blood, and turned their eyes away from so odious a spectacle; but others, arming themselves with swords, massacred knights bound with fetters, without pity, whilst Saladin sat on his throne, applauding the horrible execution. The knights received the palm of martyrdom with joy; most of the prisoners were anxious for death; and many among them, although not belonging to the military orders, cried aloud that they were Hospitallers or Templars, and, as if they feared they should want executioners, pressed before each other, in order to secure the fatal stroke from the hands of the infidels.

Saladin disgraced his victory by this barbarity; the fear with which the Christians inspired him, even after defeat, made him cruel. He became more humane and generous when he felt more assured of his victory and confident of his power. Two days were devoted by the Mussulmans to returning thanks to Heaven for the victory with which it had blessed their arms; and then Saladin gave his attention to all the advantages that might be obtained from it. As soon as he became master of the citadel of Tiberias, he sent the wife of Raymond to Tripoli; and was, with his army, very shortly under the ramparts of Ptolemais. This city, full of merchants, and which, at a later period, sustained the attacks of the most powerful armies of the West, during three years, did not stand out two days against Saladin. The inhabitants had liberty to retire with their most valuable property; and the churches were converted into mosques, in which thanks were offered up to Mahomet for the triumphs obtained over the Christian soldiers.

The terror which preceded his army opened to Saladin the gates of Naplouse, Jericho, Ramla, and a great number of other cities which were left almost without inhabitants. The cities of Caesarea, Arsuf, Jaffa, and Berouth shared the fate of Ptolemais; the yellow standards of Saladin floated over their walls. On the sea-coast, the cities of Tyre, Tripoli, and Ascalon still remained in the hands of the Christians. Saladin attacked Tyre without success, and determined to wait for a more favourable opportunity to renew the siege. Ascalon presented itself to him as a conquest of much greater importance, as it would assure his communication with Egypt. This city was besieged by the Mussulmans, but it resisted, at first, with more firmness than Saladin had expected. When a breach was effected, the sultan proposed peace; but the inhabitants, with whom despair supplied the place of courage, sent back his messengers without granting them a hearing. The king of Jerusalem, whom Saladin led with him in triumph, then entreated the defenders of Ascalon not to compromise the safety of their families and the Christians of the city by a useless defence. After this appeal, the principal among them came to the tent of the sultan: "It is not for ourselves," said they, "that we are come to implore mercy, but for our wives and children. Of what importance is a perishable life to us? We look for a more solid blessing, and that death alone can procure us. God alone, the master of all events, has allowed you to obtain victories over the unhappy Christians; but you shall not enter into Ascalon unless you take pity on our families, and promise to restore the king of Jerusalem to liberty."

Saladin, touched by the heroism of the inhabitants of Ascalon, accepted the conditions proposed. Such devotedness merited the redemption of a prince of nobler character and more worthy of the love of his subjects than Guy de Lusignan. Saladin consented to liberate the captive monarch at the expiration of a year.

The moment was now come in which Jerusalem was again fated to fall into the power of the infidels; and all Mussulmans earnestly implored Mahomet for this crowning triumph for the arms of Saladin. After having taken Gaza, and several fortresses in the neighbourhood, the sultan drew his army together and marched towards the holy city. A queen in tears, the children of the warriors slain at the battle of Tiberias, a few fugitive soldiers, and some pilgrims recently arrived from the West were the only guardians of the Holy Sepulchre. A great number of Christian families which had left the devastated provinces of Palestine, filled the capital, and, very far from bringing it any assistance, only served to increase the general trouble and consternation.

When Saladin drew near to the holy city, he caused the principal inhabitants to be sent for, and said to them: "I acknowledge, as well as you, that Jerusalem is the house of God; I do not wish to profane its sanctity by the effusion of blood: abandon its walls and I will bestow upon you a part of my treasures; I will give you as much land as you will be able to cultivate." "We cannot," they replied, "yield the city in which our God died; still less can we give it up to you." Saladin, enraged by their refusal, swore upon the Koran to lay prostrate the towers and ramparts of Jerusalem, and to avenge the death of the Mussulmans slaughtered by the companions and soldiers of Godfrey of Bouillon.

At the moment in which Saladin was speaking to the deputies, an eclipse of the sun all at once left the heavens in utter darkness, and appeared to be a presage fatal for the Christians. Nevertheless, the inhabitants, encouraged by the clergy, prepared to defend the city, and chose as their commander Baleau d'Ibelin, who had been present at the battle of Tiberias. This old warrior, whose experience and virtues inspired confidence and respect, immediately set about repairing the fortifications, and training the new defenders of Jerusalem. As he was deficient in officers, he created fifty knights from amongst the citizens; and all the Christians able to bear arms, placed themselves under his command, and swore to shed their blood in the cause of Christ. They had no money to meet the expenses of the war, but all means of obtaining it seemed legitimate in a danger that threatened the city of God. They despoiled the churches, and the people, terrified at the approach of Saladin, beheld, without scandal, the precious metal which covered the chapel of the Holy Sepulchre converted into coin.

The standards of Saladin were soon seen floating over the heights of Emaüs, and the Mussulman army encamped on the same places on which Godfrey, Tancred, and the two Roberts had pitched their tents when they besieged the holy city. The besieged at first resisted boldly, and made frequent sorties, in which they bore in one hand a lance or a sword, and in the other a shovel filled with dust, which they cast upon the Saracens. A great number of Christians received the palm of martyrdom, and ascended, say the historians, to the heavenly Jerusalem—many Mussulmans fell beneath the swords of their enemies, and went to dwell on the banks of the river which waters Paradise.

Saladin, after being encamped for several days on the western side of the city, directed his operations towards the north, and caused the ramparts which extended from the gate of Jehoshaphat to that of St. Stephen to be undermined. The bravest of the citizens made a sortie, and endeavoured to destroy the machines and works of the besiegers, encouraging each other by repeating these words of Scripture: "A single one of us shall make ten infidels fly, and ten of us shall put to flight ten thousand." They performed prodigies of valour, but they could not interrupt the progress of the siege. Repulsed by the Saracens, they were forced to return to the city, whither their

appearance brought terror and discouragement. The towers and ramparts appeared ready to fall at the first signal for a general assault. Despair then took entire possession of the inhabitants, who saw no means of defence within their power but tears and prayers. The soldiers crowded to the churches instead of flying to arms; and not even the promise of a hundred pieces of gold could keep them on the tottering ramparts for one night. The clergy made processions through the streets, to invoke the protection of Heaven. Some struck their breasts with stones, whilst others tore their bodies with hair-cloth, crying aloud for mercy! Nothing was heard in Jerusalem but sobs and groans; “but our Jesus Christ,” says an old chronicle, “would not hear them, for the luxury and impurity that were in the city would not allow either orisons or prayers to ascend before him.” The despair of the inhabitants inspired them with the most contradictory projects at the same time; at one moment they formed the resolution of issuing in a body from the city, and seeking a glorious death in the ranks of the infidels; whilst, the next, they placed their last hope in the clemency of Saladin.

Amid the general trouble and agitation, the Greek and Syrian Christians, with the Melachite Christians, endured very unwillingly the authority of the Latins, and accused them of all the misfortunes of the war. A plot for giving up the city to the Mussulmans was discovered, which redoubled the general alarm, and made the principal inhabitants determine upon demanding a capitulation of Saladin. Accompanied by Baleau d’Ibelin, they went and proposed to the sultan to give up the place to him upon the conditions he had himself proposed before the siege. But Saladin remembered that he had sworn to take the city by assault, and put the inhabitants to the sword; and he sent back the deputies without giving them the least hope. Baleau d’Ibelin returned several times, renewing his supplications and his prayers, but always found Saladin inexorable. One day, whilst the Christian deputies were earnestly imploring him to accept their capitulation, turning towards the place, and pointing to his standards which floated over the walls, “How can you ask me,” said he, “to grant conditions to a city which is already taken?”

Nevertheless, the Saracens were repulsed; and Baleau, reanimated by the success the Christians had obtained, replied to the sultan: “You see that Jerusalem is not without defenders; if we can obtain no mercy from you, we will form a terrible resolution, and the fruits of our despair shall fill you with terror. These temples and palaces that you are so anxious to conquer, shall be totally destroyed; all the riches which excite the ambition and cupidity of the Saracens, shall become the prey of the flames. We will destroy the mosque of Omar; and the mysterious stone of Jacob, which is the object of your worship, shall be broken and pounded into dust. Jerusalem contains five thousand Mussulman prisoners; they shall all perish by the sword. We will, with our own hands, slay our wives and children, and thus spare them the shame of becoming your slaves. When the holy city shall be but a heap of ruins—one vast tomb—we will march out of it, followed by the angry manes of our friends and kindred; we will march out armed with sword and fire; and no one of us will ascend to Paradise without having consigned ten Mussulmans to hell. We shall thus obtain a glorious death, and shall die calling down upon your head the maledictions of the God of Jerusalem.”

This spirited speech alarmed Saladin, and he invited the deputies to come again on the following day. He consulted with the doctors of the law, who decided that he might accept the capitulation proposed by the besieged, without violating his oath. The conditions were signed on the following day in the tent of the sultan, and thus Jerusalem again fell into the power of the infidels, after having been eighty-eight years under the domination of the Christians. The Latin historians had remarked that the Crusaders entered the city on a Friday, and at the same hour that Christ had submitted to death to

expiate the crimes of the human race. The Saracens retook the city on a Friday, the anniversary of the day on which, according to their creed, Mahomet set out from Jerusalem to ascend into heaven. This circumstance, which might influence Saladin in his agreement to sign the capitulation, did not fail to add a new splendour to his triumph with the Mussulmans, and caused him to be regarded as the favourite of the Prophet.

All the warriors who were in Jerusalem when the capitulation was signed, obtained permission to retire to Tyre or Tripoli. The conqueror granted life to the inhabitants, and allowed them to purchase their liberty. All Christians, with the exception of the Greeks and Syrians, received orders to quit Jerusalem at the expiration of four days. The rate of ransom was fixed at ten pieces of gold for the men, five for the women, and two for the children. Such as could not purchase their liberty, remained in slavery.

These conditions had at first been received with joy by the Christians; but when they saw the day approach on which they were to leave Jerusalem, they experienced nothing but the most bitter grief at quitting the holy places. They watered the tomb of Christ with their tears, and regretted that they had not died to defend it; they visited Calvary and the churches they were never to see again, amidst groans and sighs; they embraced each other in the streets, weeping and lamenting over their fatal dissensions. Such as were unable to pay their ransom, and would only quit Jerusalem to become slaves to the Saracens, gave themselves up to all the excesses of despair. But such, in these deplorable moments, was their attachment to the religion whose precepts they had not always followed, that the insults offered to the sacred objects of their worship, afflicted them more than their own misfortunes.

At length the fatal day arrived on which the Christians were to quit Jerusalem. All the gates were shut except that of David, by which the people were to go out. Saladin, seated on an elevated throne, saw all the Christians pass before him. The patriarch, followed by the clergy, appeared the first, carrying the sacred vases, the ornaments of the church of the Holy Sepulchre, and treasures, of which God alone, says an Arabian author, knew the value. The queen of Jerusalem, accompanied by the barons and knights, came next. Saladin respected her grief, and addressed some words of kindness to her. The queen was followed by a great number of women, bearing their children in their arms, and uttering the most piercing cries. Many of them drew near to the throne of Saladin, and said to him: "You see at your feet the wives, the mothers, the daughters of the warriors you detain prisoners; we leave for ever our country which they have defended with glory; they helped to support our lives; in losing them, we have lost our last hope; if you deign to restore them to us, they will lessen the miseries of our exile, and we shall be no longer without help upon earth." Saladin was touched with their prayers, and promised to soften the misfortunes of so many bereaved families. He restored the children to their mothers, and the husbands to their wives, who were amongst the unredeemed captives. Several Christians had abandoned their most valuable goods, and bore upon their shoulders, some their parents weakened by age, and others their infirm or sick friends. Saladin was affected by this spectacle, and rewarded with gifts the virtue and piety of his enemies; he took pity upon all distresses, and allowed the Hospitallers to remain in the city to tend pilgrims, and assist such as were prevented from leaving Jerusalem by serious illness.

When the Saracens began the siege, the holy city contained more than a hundred thousand Christians. The greater part of them were able to purchase their own liberty; and Baleau d'Ibelin, who was the depositary of the treasures destined for the defence of the city, employed them in procuring the freedom of part of the inhabitants. Malec Adel, brother of the sultan, paid the ransom of two thousand captives. Saladin followed his

example, by breaking the chains of a great number of poor and orphans. There only remained in bondage about fourteen thousand Christians, amongst whom there were four or five thousand children of tender age, who were insensible of their misfortunes, but whose fate the Christians the more deplored, from the certainty that these innocent victims of war would be brought up in the idolatry of Mahomet.

Many modern writers have compared the generous conduct of Saladin with the revolting scenes which accompanied the entrance of the first Crusaders into Jerusalem; but we must not forget that the Christians offered to capitulate, whilst the Mussulmans sustained a long siege with fanatical obstinacy; and that the companions of Godfrey, who were in an unknown land, in the midst of hostile nations, carried the city by assault, after braving numberless perils, and suffering all kinds of miseries. But we beg to observe that we do not make this observation to justify the Christians, or to weaken the praises history owes to Saladin, and which he even obtained from the people he had conquered.

After having done honour to misfortune and consoled humanity, Saladin gave his attention to his triumph. He entered Jerusalem preceded by his victorious standards. A great number of imauns, doctors of the law, and the ambassadors of many Mussulman princes, formed his train. By his orders all the churches, except that of the Holy Sepulchre, were converted into mosques. The sultan caused the walls and the vestibule of the mosque of Omar to be washed with rose-water, brought from Damascus, and with his own hands placed in it the pulpit constructed by Nouredin. On the first Friday which followed his entrance into Jerusalem, the people and the army assembled in the principal mosque, and the chief of the imauns, ascending the pulpit of the Prophet, returned thanks to God for the victories of Saladin. "Glory to God," said he, "who has caused Islamism to triumph, and who has broken the power of the infidels. Praise with me the Lord, who has restored to us Jerusalem, the dwelling of God, the abode of saints and prophets; it was from the bosom of this sacred dwelling that God caused his servant to travel during the darkness of night; it was to facilitate the conquest of Jerusalem by Joshua that God formerly arrested the course of the sun; and it is in this city, at the end of time, will assemble all the prophets of the earth". After having recapitulated the wonders and miracles of Jerusalem, the preacher of Islamism addressed himself to the soldiers of Saladin, and congratulated them with having braved so many perils, and having shed their blood to accomplish the will of Mahomet. "The soldiers of the prophet," added he, "the companions of Omar and Aboubeker, have appointed you places in their holy bands, and expect you amongst the elect of Islamism. Witnesses of your last triumph, the angels on the right hand of the Eternal have rejoiced; the hearts of the messengers of God have leaped with joy. Praise, then, with me the Lord; but yield not to the weaknesses of pride, and do not, above everything, believe that it was your swords of steel, with your horses, rapid as the wind, that have triumphed over the infidels. God is God; God alone is powerful; God alone has given you the victory; he orders you not to stop in a glorious career in which he himself leads you by the hand. The holy war! the holy war! that is the most pure of your adorations, the most noble of your duties. Cut down all the branches of impiety; cause Islamism to triumph everywhere; deliver the earth of the nations against which God is angry."

The chief of the imauns then prayed for the caliph of Bagdad, and terminated his prayer by naming Saladin. "O God!" cried he, "watch over the days of thy faithful servant, who is thy sharp sword, thy resplendent star, the defender of thy worship, the liberator of thy sacred dwelling. O God! let thy angels surround his empire, and prolong his days for the glory of thy name!"

Thus Jerusalem had changed its worship on changing its masters. Whilst the holy places resounded with the sacrilegious praises of the prophet, the Christians departed sadly, plunged in profound grief, and detesting the life which the Saracens had spared. Repulsed by their brethren of the East, who accused them of having given up the tomb of their God to the infidels, they wandered about Syria, without assistance and without asylum; many died of grief and hunger; the city of Tripoli shut its gates against them. Among this distracted multitude, one woman, urged by despair, cast her infant into the sea, cursing the Christians who refused them succour. They who directed their course to Egypt were less unfortunate, and touched the hearts of the Mussulmans; many embarked for Europe, whither they came to announce, with lamentations, that Jerusalem was in the hands of Saladin.

The loss of the holy city was generally attributed to the crimes of its inhabitants. Such was the policy of those times, that it explained everything by the corruption or the sanctity of the Christians; as if crime had not its moments of good fortune, and virtue its days of calamity. There is no doubt that the corruption of manners had weakened the springs of government, and enervated the courage of the people; but the never-ending discords of the Christians did not contribute less than their licentiousness and forgetfulness of scriptural morality, in producing the disasters of Jerusalem. When we reflect, likewise, that this weak kingdom, surrounded by enemies, was able to support itself, and defer its ruin for eighty-eight years, we are much less astonished at its fall than at the length of its duration. The kingdom of Jerusalem owed its preservation and splendour to the divisions of the Turks and Saracens, and the numerous supplies it received from Europe; it fell as soon as it was left to itself, and its enemies united to attack it.

As it was at that time, however, believed that the welfare of Christianity and the glory even of God were attached to the preservation of Jerusalem, the loss of the holy city created throughout Europe as much surprise as consternation. The news of this disaster was first brought into Italy; and Pope Urban III, who was then at Ferrara, died of grief. Christians forgot all the ills of their own country to weep over Jerusalem; it even superseded all other afflictions in private families. Priests carried from city to city images, representing the holy sepulchre trampled under the feet of horses, and Christ cast to the earth by Mahomet. Melancholy songs deplored the captivity of the king of Jerusalem and his knights, the fate of the virgins of the Lord abandoned to the insults of infidels, and the misfortunes of Christian children brought up in slavery and in the worship of false prophets.

Superstition, joined with despair, created a belief in the most sinister prodigies. On the day Saladin entered into the holy city, says Rigord, the monks of Argenteuil saw the moon descend from heaven upon the earth, and then reascend to heaven. In many churches the crucifixes and images of the saints shed tears of blood in the presence of the faithful. A Christian knight had a dream, in which he saw an eagle flying over an army, holding in his claws seven javelins, and uttering in an intelligible voice, Evil be to Jerusalem.

Every one accused himself of having brought down the vengeance of Heaven by his own offences; and all the faithful sought to appease by penitence a God whom they believed to be irritated. "The Lord," said they among themselves, "has poured out the floods of his wrath, and the arrows of his anger are bathed in the blood of his servants. Let our whole life pass away in mourning, since we have heard a voice complaining on the mountain of Sion, and the children of the Lord are scattered." The sacred orators addressed God himself, and made the churches resound with their invocations and prayers. "O powerful God!" cried they, "thy hand has armed itself for the triumph of thy

justice. Filled with tears, we come to implore thy goodness, in order that thou mayest remember thy people, and that thy mercies may exceed our miseries; deliver not over thy heritage to shame; and let the angels of peace obtain the fruits of penitence for Jerusalem.”

The Christian world was for a moment changed. Whilst weeping for the loss of the tomb of Christ, people recalled the precepts of the holy Scriptures, and became all at once better. Luxury was banished from cities; injuries were forgotten, and alms were given abundantly. Christians slept upon ashes, clothed themselves in hair-cloth, and expiated their disorderly lives by fasting and mortification. The clergy set the example; the morals of the cloisters were reformed, and cardinals, condemning themselves to poverty, promised to repair to the Holy Land, supported on charity by the way.

These pious reformations did not last long; but men’s minds were not the less prepared for a new crusade by them, and all Europe was soon roused by the voice of Gregory VIII, who exhorted the faithful to assume the cross and take up arms. The first care of the sovereign pontiff was to re-establish peace among Christian nations; and with that view he repaired to Pisa, to endeavour to terminate the angry disputes that had arisen between the Pisans and the Genoese. Gregory died without finishing the work he had begun, and left the direction of the crusade to his successor, Clement III., who, immediately after his accession to the pontifical throne, ordered prayers for the peace of the West and the deliverance of the land of the pilgrims.

William, archbishop of Tyre, had quitted the East to come into Europe to solicit the assistance of the Christian princes, and was charged by the pope to preach the holy war. William was more able and more eloquent than Heraclius, who had preceded him in this mission, and, further, more worthy by his virtues of being the interpreter of the Christians, and to speak in the name of Christ. After having awakened the zeal of the nations of Italy, he repaired to France, and was present at an assembly convoked near Gisors, by Henry II of England, and Philip Augustus of France. On the arrival of William, these two kings, who were at war for the country of Vexin, laid down their arms. The bravest warriors of France and England, united by the dangers of their brothers of the East, came to the assembly whose object was the deliverance of the holy places. William was received with enthusiasm, and read with a loud voice, to the princes and knights, an account of the taking of Jerusalem by Saladin. After this reading, which drew tears from all the assembly, William exhorted the faithful to take the cross. “The mountain of Sion,” said he, “still resounds with the words of Ezekiel: O children of men, remember that day in which the king of Babylon triumphed over Jerusalem! In one single day all the evils that the prophets announced fell upon the city of David and Solomon. That city, filled by all Christian nations, remains now alone, or rather is only inhabited by a sacrilegious people. The queen of nations, the capital of so many provinces, has paid the tribute imposed upon slaves. All her gates have been broken, and her guardians exposed with cattle in the markets of infidel cities. The Christian states of the East, which caused the religion of the cross to flourish in Asia, and formed the bulwark of the West against the invasions of the Saracens, are reduced to the cities of Tyre, Antioch, and Tripoli. We have seen, according to the expression of Isaiah, the Lord extending his hand and its inflictions from the Euphrates to the torrent of Egypt. The inhabitants of forty cities have been driven from their homes, despoiled of their wealth, and are now wandering with their weeping families among the nations of Asia, without finding a stone whereon to lay their heads.”

After having thus described the misfortunes of the Christians of the East, William reproached the warriors who listened to him, with not having come to the aid of their brethren, and with having allowed the heritage of Christ to be taken from them. He was

astonished that they could entertain another thought, that they could seek any other glory than that of delivering the holy places; and addressing himself to the princes and knights: "To meet you here," said he, "I have traversed fields of carnage; nay, within sight even of this assembly I have seen preparations for war: what blood is it you have shed, what blood is it you are about to shed again? Why are you armed with these swords? You are fighting here for the banks of a river, for the limits of a province, or for a transient renown, whilst infidels trample the banks of Siloe, whilst they invade the kingdom of God, and whilst the cross of Christ is dragged ignominiously through the streets of Bagdad. You shed torrents of blood for vain treaties, whilst the very Gospel, that solemn treaty between God and men, is being outraged. Have you forgotten the deeds of your fathers? A Christian kingdom was founded by them in the midst of Mussulman nations. A crowd of heroes, a crowd of princes born in your country, went to defend and govern it. If you have permitted their work to perish, come at least and deliver their tombs, which are in the power of the Saracens. Does your Europe no longer produce such warriors as Godfrey, Tancred, and their companions? The prophets and saints buried at Jerusalem, the churches transformed into mosques, the very stones of the sepulchres, all cry to you to avenge the glory of God and the death of your brethren. What! why, the blood of Naboth, the blood of Abel which arose towards heaven, found avengers, and shall the blood of Christ arise in vain against his enemies and his executioners?"

"The East has beheld base Christians, whom avarice and fear have rendered the allies of Saladin; I do not suspect they will find imitators among you; but remember what Christ has said: 'He who is not for me is against me.' If you do not defend the cause of God, what cause will you dare defend? If the king of heaven and earth find you not beneath his colours, where are the powers whose standards you will follow? Why then are the enemies of God no longer the enemies of all Christians? What will be the joy of the Saracens amidst their impious triumphs, when they shall be told that the West has no more warriors faithful to Christ, and that the princes and kings of Europe have learnt with indifference the disasters and captivity of Jerusalem?"

These reproaches made in the name of religion affected the hearts of the princes and knights deeply. Henry II and Philip Augustus, to that time implacable enemies, embraced each other in tears, and put themselves forward the first to receive the cross. Richard, duke of Guienne, son of Henry, Philip, count of Flanders, Hugh, duke of Burgundy, Henry, count of Champagne, Thibaut, count of Blois, Retrou, count of Perche, the counts of Nevers, de Bar, Vendôme, Soissons, the two brothers Josselin and Matthew de Montmorency, with a crowd of barons and knights, together with several bishops of France and England, all took the oath to deliver the Holy Land. The whole assembly shouted the words "the Cross! the Cross!" and this war-cry soon resounded through all the provinces. The spot on which the faithful met was afterwards called the sacred field, and a church was built upon it to preserve the remembrance of the pious devotion of the Christian knights. As money was wanting to carry out the holy enterprise, it was resolved in the council of the princes and bishops that all who did not take the cross should pay a tenth part of their revenues and of the value of their property of all kinds. The terror which the arms of Saladin had inspired, caused the name of the Saladin tithe to be given to this tax. Excommunications were published against all such as refused to pay a debt so sacred. In vain the clergy, of whom Peter of Blois undertook the defence, alleged the liberty and independence of the Church, and pretended they could not be called on to assist the Crusaders otherwise than by their prayers; the ecclesiastics were told that they ought to set the example, that the clergy was not the Church, and that the wealth of the Church belonged to Christ. The orders of the

Chartreux, of Citeaux and Fontevrault, with the hospital for lepers, were all that were exempt from a tribute raised for a cause which was believed to be that of all Christians.

In the two first crusades, the greater part of the villagers who had taken the cross, had done so to emancipate themselves from slavery. Some disorders naturally resulted from this; the country was deserted, the lands were uncultivated; in this crusade means were taken to set bounds to the too forward zeal of the labourers: all serfs who enrolled themselves for the holy war, without the permission of their lords, were condemned to pay the Saladin tithe, as if they had not taken the cross.

Notwithstanding all this excitement, the peace which had been sworn to by the kings of France and England was not long held sacred. Richard, who was duke of Guienne, having had a quarrel with the count of Thoulouse, Henry took up arms to assist his son. Philip flew to the defence of his vassal; and Normandy, Berry, and Auvergne were soon in a blaze. The two monarchs, urged by the solicitations of the nobles and bishops, met for a moment in the sacred field in which they had laid down their arms, but they could not agree upon the conditions of the peace; and the elm-tree under which they held their conference, was cut down by the orders of Philip. Negotiations were renewed several times without putting a stop to the war. The king of France required that Richard should be crowned king of England, in the lifetime of his father, and that he should espouse Alice, a French princess, whom Henry detained in prison. The king of England, jealous of his authority, could not consent to accept these conditions; and would neither yield up his crown nor the sister of Philip, of whom he was enamoured. Richard, irritated by his father's refusal, threw himself into the party of Philip Augustus, and declared openly against Henry; on all sides they flew to arms, and the produce of the Saladin tithe was employed to carry on a sacrilegious war, which outraged both morality and nature.

This war was not a good augury for that which was about to be undertaken in Asia: the pope's legate excommunicated Richard, and threatened Philip with placing his kingdom under an interdict. Philip despised the menaces of the legate, and told him that the Holy See had no right to meddle with the quarrels of princes; Richard, still more violent, drew his sword, and was on the point of cutting down the legate. Peace seemed every day to be at a greater distance; in vain cries of indignation arose from the people; in vain the great vassals refused to take part in a quarrel which interested neither religion nor country. Henry, who consented to an interview, still haughtily rejected the conditions that were proposed to him. He resisted for a long time both the prayers of his subjects and the counsels of the bishops; and the terror only with which the thunder of Heaven, which fell by his side during the conference, inspired him, could overcome his obstinacy. He at length accepted Philip's conditions, but soon repented of his acquiescence; and shortly after died of grief, leaving his maledictions to Richard, who had made open war against him, and to his youngest son, who had engaged in a conspiracy against him.

Richard accused himself of the death of his father, and, pressed by repentance, he remembered the vow he had made in the sacred field. Now become king of England, he began seriously his preparations for the holy expedition. He repaired to his kingdom, and convoked, near Northampton, an assembly of the barons and prelates, in which Baldwin, archbishop of Canterbury, preached the crusade. The preacher of the holy war then went through the provinces of England to raise the zeal and emulation of the faithful. Miraculous adventures attested the sanctity of his mission, and brought under the banners of the cross the wild and credulous inhabitants of Wales, and several other countries where the misfortunes of Jerusalem had never been heard of.

The enthusiasm of the English for this crusade, manifested itself at first by a violent persecution of the Jews, great numbers of whom were massacred in the cities of London and York. A vast many of these unfortunate people found no means of escape from their persecutors but in a self-inflicted death. These horrible scenes were renewed every crusade. When money was required for the holy expedition, it was perceived that the Jews were the depositaries of the general wealth; and the knowledge of the treasures accumulated in their hands, seemed to lead the people to remember that it was they who had crucified their God.

Richard did not take much pains to repress the misguided multitude, but availed himself of the persecution of the Jews to increase his own treasures. But neither the spoils of the Jews, nor the produce of the Saladin tithe, for the non-payment of which the English were threatened with imprisonment, at all satisfied the king of England. Richard alienated the domains of the crown, and put to sale all the great dignities of the kingdom; he would sell, he said, the city of London, if he could find a purchaser. He went afterwards into Normandy, where the "Estates" permitted him to exhaust that rich province, and gave him full means to support a war in which the whole people took so great an interest.

A great number of warriors assumed the cross in France and England, and the preparations for the crusade were finished amidst general fermentation. Many barons and lords, however, did not announce the period of their departure, and delayed, under various pretexts, the pilgrimage to which they had engaged themselves by oath. The celebrated Peter of Blois, addressed a pathetic exhortation to them, in which he compared them to reapers who put off beginning their work until the harvest was finished. The orator of the holy war represented to them that strong and courageous men found a country everywhere, and that true pilgrims ought to resemble the birds of heaven. He recalled to their ambition the example of Abraham, who abandoned his home to elevate himself among the nations, who crossed the Jordan with a staff only, and returned followed by two troops of warriors. This exhortation revived the ardour for the crusade, which had evidently begun to cool. The monarchs of France and England had an interview at Nonancourt, where they agreed to proceed to Palestine by sea. They made, at the same time, several regulations to secure order and discipline in the armies they were about to lead into Asia. The laws of religion, and the penalties that they inflict, did not appear to them sufficient in this case. The justice of these barbarous ages was charged with the onerous task of suppressing the passions and vices of the Crusaders: whoever gave a blow, was to be plunged three times into the sea; he who struck with the sword, had his hand cut off; he who abused another, gave to the person he had offended as many ounces of silver as he had uttered invectives; when a man was convicted of theft, boiling pitch was poured upon his shaven head, it was then covered with feathers, and he was abandoned on the nearest shore; a murderer, bound to the corpse of his victim, was to be cast into the sea, or buried alive.

As the presence of women had occasioned many disorders in the first crusade, they were forbidden to go to the Holy Land. Gambling with dice, or other games of chance, together with profane swearing or blasphemy, were strictly forbidden among the Crusaders; and luxury of the table or in clothes was repressed by a law. The assembly of Nonancourt made many other regulations, and neglected nothing likely to bring back the soldiers of Christ to the simplicity and virtues of the Gospel.

Whenever princes, nobles, or knights set out for the holy war, they made their wills, as if they were certain never to return to Europe. When Philip came back to his capital, he declared his last will, and regulated, for the period of his absence, the administration of his kingdom, which he confided to Queen Adela, his mother, and his

uncle, the Cardinal de Champagne. After having fulfilled the duties of a king, he laid down the sceptre, to take, at St. Denis, the staff and scrip of a pilgrim, and went to Vézelay, where he was to have another interview with Richard. The two kings again swore an eternal friendship, and both called down the thunders of the Church upon the head of him who should break his oaths. They separated full of friendship for each other; Richard hastened to embark at Marseilles, and Philip at Genoa. An English historian remarks that they were the only kings of France and England that ever fought together for the same cause; but this harmony, the work of extraordinary circumstances, was not likely to exist long between two princes acted upon by so many motives of rivalry. Both young, ardent, brave, and magnificent; Philip the greater king, Richard the greater captain; both animated by the same ambition and the same passion for glory. Desire for renown, much more than piety, drew them to the Holy Land: both haughty and prompt to revenge an injury, they acknowledged, in their various differences, no other arbitrator or judge but the sword: religion had not sufficient empire over their minds to humble their pride, and each would have thought himself degraded, if he had either demanded or accepted peace. To ascertain, at a glance, how little hope could be founded on the union of these two princes, it is only necessary to observe, that Philip, on ascending his throne, had shown himself to be the most inveterate enemy of England, and that Richard was the son of that Eleanor of Guienne, the first wife of Louis VII, who, after the second crusade, had quitted her husband, threatening France with her revenge.

After the conference of Gisors, the archbishop of Tyre repaired to Germany, to solicit Frederick Barbarossa to take the cross. This prince had signalized his valour in forty battles; a long and fortunate reign had rendered his name illustrious; but his age recognised no glory as true but that which was won in Asia. He wished to deserve the praises of his pious contemporaries, and took up arms for the deliverance of the Holy Land; he was, likewise, doubtless influenced by the scruples which his quarrels with the pope had left upon his conscience, and by his desire to perfect his reconciliation with the Holy See.

A general diet was assembled at Mayence. The nobles and prelates would not allow Germany to remain indifferent to a cause which had inflamed the zeal of the other nations of Europe. Frederick, whose devotion they encouraged, descended from his throne, amidst general acclamations, and received the sign of the Crusaders from the hands of the archbishop of Tyre. His example was followed by his son, Frederick duke of Swabia; Leopold duke of Austria, and Berthold duke of Moravia; Herman, marquis of Baden, the count of Nassau, the bishops of Besançon, Munster, Osnaburg, and Passau, with a crowd of barons and knights, likewise swore to deliver the tomb of Christ.

The war against the infidels was preached in all the churches. Happy, said the sacred orators, are they who undertake this holy voyage; more happy are they who never return from it. Among the prodigies that appeared to announce the will of Heaven, the miraculous vision of a virgin of Lewenstein, is particularly mentioned. She had learnt the conquest of Jerusalem on the very day that the Saracens had entered the holy city, and rejoiced at the lamentable event, saying that it would furnish a means of salvation for the warriors of the West.

The multitude of those who presented themselves to receive the cross was so great, that means were obliged to be taken to repress their ardour. Frederick, who had followed his uncle Conrad in the second crusade, was aware of the disorders and misfortunes that might result from too great a number of followers. He refused to receive under his banners any who could not take with them three marks of silver; and

rejected all such vagabonds and adventurers as had, in the other expeditions, committed so many excesses, and dishonoured the cause of the Christians by their brigandage.

Frederick, before his departure, sent ambassadors to the emperor of Constantinople, and the sultan of Iconium, to demand freedom of passage through their states; and wrote to Saladin, to declare war, if he did not restore to the Franks Jerusalem and the other Christian cities that had surrendered to his arms.[320] The embassy addressed to Saladin, shows the spirit of chivalry in which Frederick entered upon this crusade. That which, without doubt, induced him to address the sultan of Iconium, was an opinion then spread through Europe, that the Mussulman prince had evinced a desire of embracing the Christian religion. Frederick left Ratisbon at the head of an army of a hundred thousand combatants, and crossed Hungary and Bulgaria, as the first Crusaders had done. He arrived in the provinces of the Greek empire before Richard and Philip had embarked for Palestine.

Isaac Angelus was then seated on the throne of Constantinople; this prince had only been brave on one single day, and his courage procured him an empire. Andronicus, the Nero of the Greeks, having been warned by soothsayers that he would be dethroned by one of his subjects, who bore the name of Isaac, desired to get rid of Isaac Angelus, and sent one of his officers to conduct him to prison. Isaac, animated by despair, instead of obeying, threw himself upon the minister of Andronicus, struck him to the earth, and running into the public streets, cried out: "I have killed the devil! I have killed the devil!" Upon the report of this event spreading through the city, the people assembled in crowds and proclaimed Isaac emperor. In vain Andronicus endeavoured to quiet the storm; he was seized by his own soldiers, and loaded with chains. Dragged through the streets by an infuriated multitude, he underwent in one day more torments than he had inflicted upon his enemies during all his reign, and Constantinople beheld a populace a hundred times more barbarous than all her tyrants.

It was amidst these bloody and disgusting scenes that Isaac was clothed with the imperial purple. He did not possess the savage character of Andronicus, but he was entirely incapable of defending the empire against its enemies. Instead of raising armies, he gathered together in his palace a troop of monks, who kept up his sense of security by their prayers, and turned his attention from the cares and duties of state by their visions and prophecies. The mutual hatred of the Greeks and Latins had increased under his reign and that of Andronicus. The Latins who inhabited Constantinople were driven from the city, their houses were given up to the flames, and a great number of them were put to death. They who escaped the carnage took refuge in the vessels and galleys, and made sanguinary reprisals on the islands and shores of the Hellespont. The monks who surrounded Isaac partook of the blind hatred entertained by the people for the Christians of the West, and dreaded their vengeance. They advised the successor of Andronicus to mistrust the emperor of Germany, and to betray him if he could not conquer him.

Faithful to their counsels, Isaac promised to entertain the Germans in his states, and at the same time formed an alliance with Saladin. He sent orders to his governors to harass the Crusaders, and even to attack them by open force. These imprudent hostilities exposed the weakness of the Greeks, and were of service to the Germans; for Frederick, after having put the troops of Isaac to flight, took every advantage of his victory. Isaac, constantly intoxicated by the incense of his courtiers, and seduced by the promises of the monks, only replied to the victories of Frederick by letters full of haughtiness and menaces; he refused to acknowledge him as emperor, and could see nothing but a vassal in a prince who was marching in triumph towards his capital. Whilst his subjects were from all parts flying before the Germans, he gave himself in his letters the titles of most

sublime, most powerful emperor, the angel of the whole earth; and caused the ambassadors of Frederick to be imprisoned. The patriarch of Constantinople preached, by his orders, in the church of St. Sophia, the murder of the Latins.

Nevertheless, terror at length took possession of the heart of Isaac, and from that moment this prince altered the tone of his language, and became the most humble of suppliants. Frederick was now for him, the most virtuous emperor of the Germans, and he voluntarily granted him much more than he had before refused him. After having required hostages, he himself gave them, and fed during several months an army he had sworn to destroy. He endured without a murmur the violences which the Crusaders committed in their passage, and treated an army that laid waste his provinces as if they had saved his empire. The emperor of Germany received magnificent presents, and all the vessels of the Greek navy were employed in transporting the Crusaders into Asia.

The Germans embarked at Gallipoli, and crossed the Hellespont. The sight of the coasts of Asia, and the easy victories they had obtained over the Greeks, made them forget the obstacles and dangers of a long and painful march. They saw nothing in the regions they were about to traverse but laurels to be gathered and kingdoms to be destroyed or founded; but it was not long ere this brilliant prospect disappeared. Whilst they remained in the territories of Isaac, they had to suffer from the perfidy of the Greeks; and when they arrived among the Turks, they had fresh enemies to contend with. The sultan of Iconium, who had been as liberal of his promises as the emperor of Constantinople, did not prove at all more faithful to his word. When the Germans arrived on the banks of the Meander, near Laodicea, they found the Turks drawn up in order of battle upon the heights, and ready to surprise them in the defiles: the latter were, however, punished for the treachery of their master, and cut to pieces; their bodies covered the passages they had been charged to defend.

The Crusaders, ever persuaded that Heaven protected their arms, attributed this victory to miracles. Several knights declared, upon oath, that they had seen St. George and St. Victor, clothed in white, and armed with lances, fighting at the head of the Christians; but the celestial powers that had thus enabled the Germans to triumph over the arms of their enemies, did not destroy the obstacles which impeded the march of their victorious army. The Crusaders soon felt the want of provisions in a country ravaged at the same time by the conquerors and the conquered. Snow, rain, and the rigours of winter rendered their march exceedingly painful through a mountainous region, intersected by torrents that had overflowed their banks. Hunger and disease destroyed a great number of the soldiers. To remedy the evils which threatened his army with entire ruin, Frederick was obliged to attack Iconium, the very capital in which he had expected to find peace and all the provisions he stood in need of.

At the first signal the ramparts were scaled; Iconium was taken by assault, and given up to pillage. The beaten sultan then fulfilled his promises, and this last victory restored abundance in the Christian army.

From this time the Germans spread terror in every country around them. The Armenians solicited their alliance, and the independent tribes of the Turcomans, on several occasions, felt the effects of their courage. During their triumphal march they attracted the admiration of the natives by their discipline; and the emirs, charged with announcing their arrival to Saladin, praised their indomitable valour in fight, and their heroic patience in the labours and fatigues of war.

The leader of this formidable army had conquered several nations, and dictated laws to two empires, without having yet done anything towards the aim of his enterprise. After having crossed Mount Taurus, near Laurenda, he had resumed his march towards Syria at the beginning of spring, and was proceeding along the banks of

the river Selef. Attracted by the freshness and limpidity of the waters, he wished to bathe; but, seized all at once by a mortal coldness, he was dragged out insensible, and soon after died, humbly bowing to the will of God, who would not allow him to behold the land he was going to defend. His death was more fatal to his army than the loss of a great battle; all the Germans wept for a chief who had so often led them to victory, and whose name alone was the terror of the Saracens. The bones of this unfortunate monarch were preserved for the purpose of being buried in that Jerusalem he had sworn to deliver, but in which he could not even obtain a tomb. William, who had been to preach the crusade in Europe, buried the remains of Frederick in the city of Tyre, and pronounced the funeral oration of the most powerful monarch of the Christians.

After the death of Frederick, grief weakened the courage of his soldiers; some deserted the banners of the crusade, whilst the others listlessly and sadly continued their march under the orders of Frederick, duke of Swabia, who reminded them of the virtues of his father, but was unable to lead them to victory. The contests they still had to maintain against the Saracens, together with hunger, fatigue, and disease, reduced the army of the Germans to six or seven hundred horse, and about five thousand foot. This miserable wreck of a formidable army crossed Syria; and the report of their disasters having preceded them, their arrival must have created more terror than confidence among the Christians, who were then carrying on the siege of Ptolemaïs.

BOOK VIII.

A.D. 1188-1192.

Whilst the crusade was being preached in Europe, Saladin was following up the course of his victories. The battle of Tiberias and the taking of Jerusalem had created so general a terror, that the inhabitants of the Holy Land were persuaded it was useless to endeavour to resist the army of the Saracens. Amid this consternation, one city alone defied and checked all the united forces of the new conqueror of the East. Saladin was exceedingly anxious for the conquest of Tyre, and had twice collected both his fleets and his armies to attack it. But the inhabitants had sworn to die rather than surrender to the Mussulmans; which noble determination was the work of Conrad, who had recently arrived in the city, and appeared to have been sent by Heaven to save it.

Conrad, son of the marquis of Montferrat, bore a name renowned throughout the West, and the fame of his exploits had preceded him into Asia. In his earliest youth he had distinguished himself in the war of the Holy See against the emperor of Germany. A passion for glory and a love of adventure then led him to Constantinople, where he suppressed a sedition which threatened the imperial throne, and killed the leader of the rebels on the field of battle. The sister of Isaac Angelus and the title of Caesar were the reward of his courage and his services; but his restless character would not allow him to enjoy his good fortune long. Whilst surrounded by peaceful grandeur, he was roused by the fame of the holy war, and, heedless of the tenderness of a bride, or the gratitude of an emperor, he hastened into Palestine. Conrad reached the coast of Phoenicia a few days after the battle of Tiberias. At the moment of his arrival, the city of Tyre had named deputies to demand a capitulation of Saladin; but his presence revived the courage of the besieged, and changed the face of everything. He caused himself to be made commander, he widened the ditches, and repaired the fortifications; and the inhabitants of Tyre, attacked by sea and land, becoming all at once invincible warriors under his orders, were able to contend with the fleets and armies of the Saracens.

The old marquis of Montferrat, the father of Conrad, who had left his peaceful states to visit the Holy Land, was present at the battle of Tiberias. Made prisoner by the Mussulmans, he languished in the prisons of Damascus, until his children might be able to deliver him or purchase his liberty.

Saladin sent for him to his army, and promised the brave Conrad to restore his father, and grant him rich possessions in Syria, if he would open the gates of Tyre to him. He threatened at the same time to place the old marquis before the front rank of the Saracens, and expose him to all the arrows of the besieged. Conrad haughtily replied that he despised the gifts of infidels, and that the life of his father was less dear to him

than the cause of the Christians. He added that nothing should stop his exertions, and that if the Saracens were so barbarous as to sacrifice an old man who had surrendered himself upon the word of Saladin, he should take glory from being descended from a martyr. After this reply the Saracens renewed their attacks, and the Tyrians continued to defend themselves bravely. The Hospitallers, the Templars, and the bravest of the warriors that were still in Palestine, repaired to Tyre to take part in this glorious defence. Among the Franks who distinguished themselves by their valour, no one was more remarkable than a Spanish gentleman, known in history by the name of The Green Knight. Alone, say the old chronicles, he repulsed and dispersed whole battalions of the enemy; he fought several times in single combat, always overcoming the most intrepid of the Mussulmans, and creating in Saladin the strongest admiration for his courage and his feats of arms.

The city did not contain a single citizen that was not an active combatant; the children even were so many soldiers, and the women animated the warriors by their presence and their applause. On board the ships, under the walls, battles were continually fought; and the Saracens, on all occasions, again met with the Christian heroes that had so often inspired them with fear.

Saladin, despairing of taking Tyre, resolved to raise the siege, and attack Tripoli; but was not more successful in this new enterprise. William, king of Sicily, upon being informed of the disasters in Palestine, sent assistance to the Christians. Admiral Margarit, whose talents and victories had procured for him the surname of King of the Sea and the New Neptune, arrived on the coast of Syria with fifty galleys, three hundred knights, and five hundred foot-soldiers. The Sicilian warriors hastened to the defence of Tripoli, and, commanded by the Green Knight, who had so eminently distinguished himself at the siege of Tyre, forced Saladin to abandon his undertaking.

The city and country of Tripoli, since the death of Raymond, had belonged to Bohemond, prince of Antioch. Saladin, exasperated by his double disappointment, laid waste the banks of the Orontes, and forced Bohemond to purchase a truce of eight months. The Mussulmans then took possession of Tortosa and some castles built on the heights of Libanus. The fortress of Carac, from which had issued the war so fatal to the Christians, defended itself during a whole year against a Mussulman army. The besieged, destitute of all succour, and a prey to every kind of evil and privation, carried resignation and bravery to perfect heroism. "Before they would surrender," says the continuator of William of Tyre, "they sold their wives and children to the Saracens, and there remained not an animal in the castle of which they could make food." They were at length, however, forced to yield to Saladin; the sultan granting them their lives and their liberty, and restoring to them their wives and children, whom a barbarous heroism had condemned to slavery.

Throughout his conquests, Saladin still kept Guy de Lusignan in chains; but when he became master of Carac and the greater part of Palestine, he at length set the unfortunate king of Jerusalem free, after having made him swear upon the Gospel to renounce his kingdom for ever, and to return to Europe. This promise, extorted by force, could not be regarded as binding in a war in which fanaticism set at nought the power of an oath, on the one side or the other. Saladin himself never entertained an idea that Guy would keep his word; and if he consented to liberate him, it was doubtless from the fear that a more able prince would be chosen in his place, and from the hope that his presence would bring discord among the Christians.

Guy was scarcely released from captivity, when he made his bishops annul the oath he had taken, and sought earnestly for an opportunity of reconstructing a throne upon which fortune had for a moment placed him. He presented himself in vain before

Tyre; that city had given itself up to Conrad, and would not acknowledge as king a prince who had not been able to defend his own states. The king of Jerusalem wandered for a long time about his own kingdom, accompanied by a few faithful attendants, and at length resolved to undertake some enterprise that should draw attention, and unite under his banners the warriors who flocked from all parts of Europe to the assistance of the Holy Land.

Guy laid siege to Ptolemais, which had surrendered to Saladin a few days after the battle of Tiberias. This city, which historians call by turns Acca, Accon, and Acre, was built at the western extremity of a vast plain. The Mediterranean bathed its walls; it attracted, by the commodiousness of its port, the navigators of Europe and Asia, and deserved to reign over the seas with the city of Tyre, which was situated not far from it. Deep ditches surrounded the walls on the land side; and, at equal distances, formidable towers had been built, among which was conspicuous The Cursed Tower, which dominated over the city and the plain. A dyke, built of stone, closed the part towards the south, terminated by a fortress, erected upon an isolated rock in the midst of the waves.

The plain of Ptolemais is bounded on the north by Mount Saron, which the Latins called Scala Tyrorum,—the ladders of the Tyrians; on the east by the mountains of Galilee; and on the south by Mount Carmel, which stretches into the sea. The plain is intersected towards the city by two hills,—the Turon, or the Mountain of the Worshipper, and the Mahameria, or the Hill of the Prophet. Several rivers or torrents descend from Mount Saron or from the mountains of Galilee, and flow impetuously into the sea at a short distance from Ptolemais. The most considerable of these torrents is the Belus, which discharges itself to the south of the city. In the rainy season it overflows its banks, and forms around it marshes covered with rushes and reeds. The other torrents, whose beds in summer present nothing but an arid sand, overflow in winter like the Belus. During several months of the year a great part of the plain of Ptolemais is under water; and when summer comes to dry the long-flooded fields, the exhalations corrupt the air and spread around the germs of epidemic diseases.

Nevertheless, the plains of Ptolemais were fertile and smiling: groves and gardens covered the country near the city; some villages arose on the declivities of the mountains, and houses of pleasure dotted the hills. Religious and profane traditions had bestowed names upon several spots in the neighbourhood. A little hill reminded travellers of the tomb of Memnon; and upon Mount Carmel was pointed out the retreat of Eli and Pythagoras. Such were the places that were soon to become the theatre of a sanguinary war, and see assembled and fighting the armies of Europe and Asia.

Guy de Lusignan had but nine thousand men when he laid siege to Ptolemais; but the whole West was preparing to fly to the defence of the Holy Land. The army of the Christians soon became of sufficient magnitude to excite serious alarm among the Saracens. French, English, and Flemish warriors preceded Philip and Richard, under the command of Jacques d'Avesnes, one of the greatest captains of his time, and the bishop of Beauvais, brother to the count of Dreux. The Genoese, the Venetians, and the Pisans, with the greater part of the Crusaders from the provinces of Italy, arrived in Palestine under the orders of the archbishops of Pisa and Ravenna. The cries of alarm of the Christians of the East had resounded even to the north of Europe, where young warriors had taken up arms to combat the infidels. All the nations of the West furnished Jerusalem with defenders, and eighty thousand Crusaders attacked the ramparts of Ptolemais, whilst the powerful monarchs who had placed themselves at the head of the crusade, were still engaged in preparations for their departure.

Saladin, who had at first despised the Christians, now thought it prudent to gather his powers together to oppose them. After assembling his army at Damascus, he crossed

Anti-Libanus, and the mountains of Galilee, and encamped at a short distance from Ptolemais. He pitched his tents and pavilions at the extremity of the plain, on the mountains of Casan, from whence he could overlook all the sea-coast. On one side his army extended from the river Belus, and on the other as far as Mahumeria, or the Hill of the Mosque. The sultan occupied all the elevated posts, and all the passages by which the Christians could pass out from the spot upon which they were encamped. Thus the besiegers were besieged, and the army before the walls of the city saw the banners of the Mussulmans floating around it.

The Christians made their intrenchments, dug wide ditches, and raised towers at proper distances around their camp, in order to repulse the attacks of Saladin or the garrison of Ptolemais. The Mussulman army had scarcely pitched its tents when it presented itself in battle array before the trenches of the Crusaders, and fought with them several combats, in which victory was doubtful. In one of these conflicts the sultan penetrated to the city, and after having ascertained from the top of the towers the position of the Crusaders, he joined the garrison in a sortie, and surprised, and drove them into their camp. By entering into Ptolemais, Saladin revived the courage of the inhabitants and troops; he arranged measures necessary for the providing of supplies, he left them some of his chosen warriors, and gave them for leaders the most intrepid of his emirs, Melchou, the faithful companion of his victories, and Karacoush, whose capacity and bravery had been often tried during the conquest of Egypt. (Karacoush was the first minister of Saladin in Egypt. It was he who caused the well of Joseph to be dug, built the citadel, and began the inclosure of Cairo. Karacoush was short and hump-backed. His name is employed now in Egypt for a sort of Punchinello, who amuses the people in the streets, in whose mouth are placed abundance of obscenities). The sultan then returned to his camp, prepared to combat afresh the army of the Crusaders.

The roads of Galilee were covered with Mussulman soldiers coming from Damascus; and as Saladin looked daily for the arrival of a fleet from Egypt, which would make him master of the sea, he hoped soon to be able to triumph over the Christians, and deliver Ptolemais. A few days after the victory he had gained, a great number of vessels appeared upon the sea, directing their course towards the land. Both armies were filled with hope and joy, the Mussulmans believing them to be a fleet from the ports of Damietta and Alexandria, whilst the Crusaders confidently hoped them to be a Christian armament coming to their aid. The standard of the cross was soon seen floating from the masts of the vessels, which, whilst it excited the liveliest joy in the Christians, equally depressed the Mussulmans. Two fleets from western ports entered the Road of Ptolemais. The first bore the German Crusaders, commanded by the duke of Gueldres and the landgrave of Thuringia, and the other the warriors of Friesland and Denmark, who, after having fought the Saracens in Spain, came to defend the kingdom of Jerusalem. Conrad, marquis of Tyre, could not remain idle while this war was going on; he armed vessels, raised troops, and united his forces with those of the Christian army.

The arrival of the new reinforcements restored the ardour of the Crusaders. The Christian knights, according to an Arabian historian, covered with their long cuirasses of steel, looked, from a distance, like serpents spread over the plain; when they flew to arms, they resembled birds of prey, and in the mêlée, they were as indomitable lions. In a council, several emirs proposed to Saladin to retire before an enemy as numerous, they said, as the sands of the sea, more violent than tempests, and more impetuous than torrents.

The Christians, encouraged by the reinforcements that continued to arrive daily, resolved to attack Saladin, and drive him beyond the mountains. They marched out from

their intrenchments, and drew up in order of battle. Their army extended from the mouth of the Belus to the hill of Turon. The Crusaders, full of zeal and ardour, were commanded by many illustrious captains, among whom the grand master of the Templars, the marquis of Tyre, the counts of Blois, Bar, and Clermont, with de Brioude, and Guy and Gauche de Châtillon, were conspicuous. The clergy even appeared in arms; the archbishops of Ravenna, Pisa, Canterbury, Besançon, Nazareth, and Montréal; the bishops of Beauvais, Salisbury, Cambrai, Ptolemais, and Bethlehem, assumed the helmet and cuirass, and led warriors on to battle. The Christian army presented so redoubtable an aspect, and appeared so full of confidence, that a Christian knight cried out, in the height of his enthusiasm: "Let God remain neuter, and the victory is ours!"

The king of Jerusalem, who caused the book of the Evangelists to be borne before him, wrapped in a covering of silk, and supported by four knights, commanded the right wing; he had under his orders the French and the Hospitallers; his lines extended to the Belus. The Venetians, the Lombards, and the Syrians formed the left wing, which was flanked by the sea, and marched under the banners of Conrad. The centre of the army was occupied by the Germans, the Pisans, and the English, headed by the landgrave of Thuringia. The grand master of the Templars, with his knights, and the duke of Gueldres, with his soldiers, formed the body of reserve ready to hasten wherever danger or the chances of the day might call them. The guardianship of the camp was intrusted to Gerard d'Avesnes and Geoffrey de Lusignan.

When the Christian army was drawn up on the plain, the Saracens issued from their intrenchments, and prepared to sustain the shock of the Crusaders. Saladin placed himself with his Mamelukes in the centre; his nephew Teki-eddin Omar, one of his most skilful lieutenants, commanded the right wing, which extended to the sea at the north-east of Ptolemais; the princes of Mosul and Sandjar commanded the left wing, bearing upon the river Belus. By this disposition, Saladin inclosed the Christians between the river Belus and the sea, and left them no means of retreat if fortune should favour his arms.

The archers and cavalry of the Christians commenced the conflict. At the first charge they broke the right wing of the Mussulmans, commanded by the nephew of Saladin. The cavalry and infantry of the marquis of Tyre advanced upon the field of battle, the Saracens giving way before them as they proceeded. Pursuing the enemy, who fled in disorder, the Christians ascended the hill of the Mosque, and planted their standards in the camp of the infidels. The count of Bar even penetrated to the tent of the sultan, which was given up to pillage. An Arabian historian, who followed the army, says of himself, that upon beholding the rout of the Mussulmans, he took to flight, and did not stop till he came to Tiberias.

"This day I was among the holy men, and I was upon the hill with them, looking at the fight, and watching for what would happen to the enemy. We had no idea that the battle would reach us; but when the enemy became mingled with us, we mounted on our mules, without any equipments, and seeing that all the army had turned their backs, fled away. We reached Tiberias, with others who had taken the same road. Every one of us had forgotten to either eat or drink. Other fugitives went as far as Damascus without stopping on their way, constantly pursued by fear.—*Chehabeddin*".

The terror was so great, that several Saracens fled as far as Damascus. Saladin remained almost alone upon the field of battle, and was several times in great danger.

Followed by a few of his faithful Mamelukes, he endeavoured to rally his scattered forces, and at length succeeded in reviving their courage. No sooner had he the means of support, than he returned to the fight with characteristic energy, rushing down upon the Christians, whom he surprised in all the disorder of victory. The Mussulman

cavalry now charged in their turn, and dispersed the cavalry of the Franks. The different bodies of the Christian army became soon separated from one another, and in vain endeavoured to rally in their flight. The grand master of the Templars then advanced with the reserve, to support the troops that fled, but he met the Mussulman cavalry in full career, that crushed everything in their passage. The reserve was broken at the first shock; they returned several times to the charge, but without being able to stand against the impetuosity of the Saracen horsemen. On all sides, victory was escaping from the hands of the Crusaders, terror pervaded the whole Christian army, and disorder and confusion reigned everywhere. Whilst the left wing was put to flight, and the body of reserve was making vain efforts to check the Mussulmans, the right wing and the centre were attacked not only by the princes of Aleppo, Mosul, and Sandjar, with Teki-eddin Omar, but by the garrison of Ptolemais, which issued from the city in order of battle.

The Saracens made a most horrible slaughter; every part of the Christian army was broken and put to flight, and utter destruction threatened them if their camp should fall into the hands of the enemy. The conquerors proceeded at once to the attack of the intrenchments, but the height of the walls, the depth of the ditches, and the bravery of Geoffrey de Lusignan and Jacques d'Avesnes, stopped the Mussulman cavalry, and preserved the last asylum of the Christian army.

During the contest, Saladin appears to have been everywhere at once: after having re-established the battle in his right wing, he returned to the centre, and thence passed to the left. Ten times he crossed the lines of the Christians, and himself directed every charge of his cavalry. The battle lasted during the whole day; in the evening, still many combats were kept up around the camp of the Christians, and night alone brought repose to the two armies. As the Mussulmans and Christians had by turns been victors, the loss was equal on both sides. The Crusaders had to deplore the death of several of their leaders; the grand master of the Templars, covered with wounds, was made prisoner on the field of battle, and led to the camp of the infidels. The emirs reproached him with having taken up arms against Saladin, who had generously broken his chains after the battle of Tiberias. He replied with haughty firmness, and received the palm of martyrdom. André de Brienne was cast from his horse whilst endeavouring to rally the Crusaders. He in vain implored assistance of his companions, whom fear rendered deaf to pity, and Erard de Brienne, whilst precipitating his flight, trampled under his horse's feet his brother, expiring on the field of battle.

The Latin historians attribute the defeat of the Crusaders to an unexpected accident, which threw the combatants into disorder. An Arabian horse, which had been taken from the enemy, escaping in the heat of the battle, was pursued by some soldiers, and it was believed they were flying before the Saracens. All at once a rumour prevailed that the Christian army was conquered and dispersed, and the news redoubled the tumult, and gave birth to general terror. Whole battalions, seized with a panic, abandoned their triumphant banners, and sought safety in a precipitate flight.

We only report this singular circumstance to show the spirit of the contemporary chronicles. The fate of the battle might be much better explained by saying that the Christian soldiers abandoned the fight for the sake of plunder; and that the greater part of the leaders, less skilful than brave, neither knew how to prevent or repair the reverses to which an undisciplined army must be exposed.

In the plain of Ptolemais, trod by two hundred thousand warriors, on the morrow was only to be seen, to employ an Oriental image, birds of prey and wolves attracted by the scent of carnage and death. The Christians did not dare to leave their intrenchments, and victory itself could not reassure Saladin, who had seen his whole army put to flight. The most frightful disorder prevailed in the camp of the Saracens; the slaves had

pillaged it at the commencement of the battle, and had fled, carrying away the booty that escaped the hands of the Crusaders. Both the emirs and soldiers had lost their baggage; some pursued the fugitive slaves, whilst others addressed their complaints to Saladin. Amidst such confusion and tumult, it was impossible for the sultan to follow up the advantage he had gained, and as winter was approaching, and the Mussulmans were short of provisions, he abandoned the plain, and retired to the mountain Karouba.

The Christians, who now remained masters of the plain, extended their lines over the whole chain of hills that surrounded the city of Ptolemais; the marquis of Montferrat, with his troops, the Venetians, the Pisans, and the Crusaders commanded by the archbishop of Ravenna and the bishop of Pisa, encamped towards the north, and occupied ground from the sea to the road to Damascus. Near the camp of Conrad, the Hospitallers pitched their tents, in a valley which had belonged to them before the taking of Ptolemais by the Saracens. The Genoese occupied the hill which contemporary historians call Mount Musard. The French and English, who were in front of the Cursed Tower, were placed in the centre, under the orders of the counts of Dreux, Blois, and Clermont, and the archbishops of Besançon and Canterbury. Close to the camp of the French floated the banners of the Flemings, commanded by the bishop of Cambrai, and Raymond II, viscount de Turenne.

Guy de Lusignan encamped with his soldiers and knights upon the hill of Turon, which part of the camp served as citadel and head-quarters to the whole army. The king of Jerusalem had with him the queen Sibylla, his two brothers Geoffrey and Aimar, Humphrey de Theron, the husband of the second daughter of Amaury, the patriarch Heraclius, and the clergy of the holy city. The viscount de Chatellerault, who was of the same country as Guy de Lusignan, ranged himself under the standard of the king of Jerusalem. The knights of the Temple, and the troop of Jacques d'Avesnes, fixed their quarters between the hill of Turon and the Belus, and guarded the road that led from Ptolemais to Jerusalem. On the south of the Belus stood the tents of the Germans, the Danes, and the Frisons: these northern warriors, commanded by the landgrave of Thuringia and the duke of Gueldres, were placed along the shore of the Road[463] of Ptolemais, and protected the disembarkation of the Christians who arrived from Europe by sea.

Such was the disposition of the Christian army before Ptolemais, and this order was preserved during the whole siege. The Christians dug ditches on the declivities of the hills whose heights they occupied; they raised high walls round their quarters, and their camps were so inclosed, says an Arabian historian, that the birds could scarcely find entrance. All the torrents which fell from the neighbouring mountains overflowed their banks, and covered the plain with their waters; and the Crusaders, having nothing to fear from surprise by the army of Saladin, prosecuted the siege without intermission. Their machines battered the walls night and day, and with each morning their assaults were renewed. The garrison, which opposed them with obstinate bravery, could not much longer defend itself without the aid of the Mussulman army. Every day pigeons bearing letters under their wings, and divers, who threw themselves into the sea, were sent to warn Saladin of the imminent dangers of Ptolemais.

At the approach of spring, several Mussulman princes of Mesopotamia and Syria came to range themselves and their troops under the standards of the sultan. Then Saladin quitted the mountain of Karouba, and his army descending towards the plain of Ptolemais, defiled in sight of the Christians, with colours spread and drums and trumpets sounding. The Crusaders had soon fresh contests to maintain. The ditches they had dug, to employ the expression of a Mussulman historian, became their own sepulchres, and were often filled with their dead bodies. The hopes they had fondly

entertained of getting possession of the city, vanished at the sight of such formidable enemies. They had constructed during the winter three rolling towers, similar to those which Godfrey of Bouillon had erected at the taking of Jerusalem. These three towers arose above the walls of Ptolemais, and threatened the city with destruction. Whilst the Crusaders were engaged in repelling the attacks of Saladin, inflamed arrows and pots filled with burning naphtha were hurled on their machines, that were left unprotected at the foot of the ramparts. All at once the Christians saw flames arise in the air, and their wooden towers, seized upon by an inextinguishable fire, were consumed and reduced to ashes before their eyes, as if they had been struck by the lightning of heaven. So great was the terror spread among the Crusaders by this conflagration, that the landgrave of Thuringia quitted the siege and returned to Europe, believing that God no longer protected the cause of the Christians.

Saladin followed up his attacks so incessantly, that he left his enemy no repose. Every time that an assault was attempted on the city, the noise of drums and trumpets resounded from the ramparts to warn the Mussulman troops, who then flew to arms and attacked the camp of the Christians.

The Road of Ptolemais was often covered with vessels from Europe, and Mussulman vessels from the ports of Egypt and Syria. The latter brought supplies to the city, and the former to the Christian army. At a distance might be seen masts surmounted with the standards of the cross, and others bearing the banners of Mahomet, which seemed to mingle and float together. Several times the Franks and Saracens were spectators of the conflicts between their fleets laden with arms and provisions, that took place near the shore. At the sight of a naval combat the warriors of the cross and of Mahomet struck upon their shields, and announced by their cries their hopes and their fears. Sometimes even the two armies were so excited as to attack each other on the plain to assure the victory, or avenge the defeat of those who had fought upon the waves.

In the battles that took place sometimes on the banks of the Belus, and sometimes under the walls or at the foot of the hills, the Saracens often prepared ambushes, and did not disdain to have recourse to all the stratagems of war. The Christians, on the contrary, placed no confidence in anything but their valour and their own good swords. A car, upon which was raised a tower, surmounted by a cross and a white flag, served them as a rallying-point, and was their guiding star in battle. When the enemy gave way, the thirst for booty soon made every man quit the ranks; their chiefs, almost always without authority in the tumult of battle, became no more than simple soldiers in the mêlée, and had nothing to oppose to the enemy but their sword and lance. Saladin, more respected by his troops, commanded a disciplined army, and often profited by the disorder and confusion of the Christians to combat them with advantage and snatch a victory. Every battle began at sunrise, and the Christians were generally conquerors up to the middle of the day; but when even they had invaded and partly plundered the camp of the Mussulmans, and at evening returned home loaded with booty, they were almost sure to find their own camp had been broken into by the troops of Saladin or the garrison.

After the sultan's descent from the mountain of Karouba, an Egyptian fleet entered the port of Ptolemais. At the same time Saladin welcomed to his camp his brother Malec-Adel, who brought with him troops raised in Egypt. This double reinforcement revived the courage of the Mussulmans, but they did not long profit by these advantages, and the hope of conquering the Christians began to give way to the most serious alarms. A report was spread throughout the East that the emperor of Germany had quitted Europe at the head of a numerous army, and was advancing

towards Syria. Saladin sent troops to meet such a formidable enemy, and several Mussulman princes quitted the sultan's army to defend their own states, which were menaced by the Crusaders coming from the West. Ambassadors were sent to the caliph of Bagdad, the princes of Africa and Asia, and to the Mussulman powers of Spain, to engage them to unite their efforts against the enemies of Islamism. Whilst terror thus took possession of the Saracens, the Crusaders conceived fresh hopes, and redoubled their efforts to gain possession of Ptolemais before the arrival of the Germans. After several contests, they resolved to make one last attempt to drive the Mussulman army beyond the mountains. Marching from their camp, they presented themselves in order of battle before the Saracens. The Mussulman historians compare their multitude to that which will assemble at the last day in the valley of Jehoshaphat.

At the first signal, the two armies approached, mingled, and soon appeared nothing but one horrible, contending mass. Arrows hissed through the air, lances crossed, and the rapid blows of sabres and swords resounded from the bucklers and steel casques. The Christian knights seemed animated with an invincible ardour. The Templars and Hospitallers carried death wherever they directed their course; Syrians and Franks, foot-soldiers and horsemen, contended for the prize of valour, and rushed together to meet peril and find victory or death. The Mussulman army could not resist their impetuosity, and at the first charge retired in disorder. The plains and hills were covered with Saracen warriors, who fled, throwing away their arms. Victory remained with the Christians; but soon the thirst of booty led them to abandon their ranks, and the face of the battle was changed. The Mussulmans had time to rally, and returned to surprise the conquerors, who were pillaging the tent and camp of the sultan. All at once the Christians were surrounded on every side; and having laid down their arms in their eagerness for booty, could not defend themselves, but were seized by a terror like that with which they had inspired their enemies. The Mussulmans, irritated by their defeat, immolated to their vengeance every Christian that fell in their way. Such of the Crusaders as were most greedy of plunder, lost their lives, together with the spoils with which they were loaded, and were slaughtered without defence in the very tents they had invaded. "The enemies of God," says Bohaheddin, "dared to enter into the camp of the lions of Islamism; but they experienced the terrible effects of divine wrath. They fell beneath the sword of the Mussulmans as leaves fall in autumn, under the gusts of the tempest. The earth was covered with their bodies, heaped one upon another, like lopped branches which fill the valleys and hills in a forest that has been cut down." Another Arabian historian speaks thus of this bloody battle: "The Christians fell under the swords of the conquerors, as the wicked will fall into the abode of fire at the last day. Nine ranks of dead covered the ground between the hill and the sea, and each rank was of a thousand warriors."

Whilst the Christians were being conquered and dispersed, the garrison of Ptolemais made a sortie; and, penetrating into their camp, carried off a great number of women and children that were left without defence. The Crusaders, whom night saved from destruction, returned to their camp, deploring their double defeat. The sight of their plundered tents and the losses they had experienced, quite depressed their courage; and the death of Frederick Barbarossa, with the disasters of the German army, of which they were soon informed, appeared to fill up their cup of wretchedness. The despair of the leaders was so great that they determined to return to Europe, and, in order to secure their departure, were seeking to obtain a disgraceful peace of Saladin, when a fleet arrived in the Road of Ptolemais, and landed a great number of French, English, and Italians, commanded by Henry, count of Champagne

Once more hope was restored to the Crusaders; the Christians were again masters of the sea, and might, in their turn, make Saladin tremble, who had believed he had nothing more to dread from them. They renewed their attacks upon the city with spirit. The count of Champagne, who had restored abundance to the camp, caused to be constructed, at great expense, rams of a prodigious size, with two enormous towers composed of wood, steel, iron, and brass. These machines are said to have cost fifteen hundred pieces of gold. Whilst these formidable auxiliaries menaced the ramparts, the Christians mounted several times to the assault, and were, more than once, on the point of planting the standard of the cross on the walls of the infidels.

But the besieged continued to repulse them, and the Mussulmans shut up in the city supported the horrors of a long siege with heroic firmness. The emirs Karacoush and Melchoub were unremitting in their endeavours to keep up the courage of their soldiers. Vigilant, present everywhere, sometimes employing force, and as often stratagem, they allowed no opportunity of surprising the Christians to escape, or to render their attacks abortive. The Mussulmans burnt all the machines of the besiegers, and made several sorties, in which they drove the Christians to the security of their camp.

The garrison received daily reinforcements and provisions by sea; sometimes barks stole along the shore, and got into Ptolemais under the favour of night; at others, vessels from Berytus, manned by apostate Christians, hoisted the white flag with a red cross, and thus deceived the vigilance of the besiegers. The Crusaders, to prevent all communication by sea, resolved to get possession of the Tower of the Spies, which overlooked and dominated the port of Ptolemais. A vessel, upon which was placed a wooden tower, advanced towards the fort they wished to attack, whilst a bark filled with combustible matters, to which fire had been set, was launched into the port among the Mussulman fleet. Everything seemed to promise success to this attempt, when, all at once, the wind changed, and drove the blazing fire-ship full upon the wooden tower, which was rapidly consumed by the flames. The duke of Austria, who commanded this perilous expedition, followed by several of the bravest of his warriors, had mounted the tower of the infidels sword in hand; but at the sight of the conflagration which was devouring the vessel he came on, he cast himself into the sea, covered with his own blood and that of the Saracens, and gained the shore almost alone.

Whilst the duke of Austria attacked the tower, the army left their camp to make an assault upon the city. The besiegers performed prodigies of valour without success, and were obliged to return in haste to defend their own tents, undergoing fire and pillage by the army of Saladin.

It was amidst this double defeat that Frederick, duke of Swabia, arrived under the walls of Ptolemais with five thousand men, the deplorable remains of a numerous army. When the Christians in Syria had heard of the preparations of the Germans, their invincible powers were the theme of every tongue, and the Crusaders before Ptolemais were animated by the most sanguine expectations; but when they arrived, and related the disasters they had undergone, their presence spread mourning and depression throughout the army.

Frederick wished to signalize his arrival by an attack upon the Saracens. "The Christians," say the Arabian writers, "issued from their camp like ants swarming to their prey, and covered the valleys and hills." They attacked the advanced post of the Mussulman army, encamped upon the heights of Aiadhiat, not far from the mountains of Galilee. Saladin, whom a serious illness prevented from mounting on horseback, caused himself to be carried to Mount Karouba, from whence he could overlook all that went on, and issue his orders. The Christians renewed their attacks several times

without producing any effect upon their enemies; and after having fought the whole day, they renounced the hope of a triumph, and returned to their camp, where the famine, which was beginning to be severely felt, allowed them nothing wherewith to recruit their exhausted strength.

Every leader of this multitude of Crusaders was obliged to feed the troops that he commanded, and they at no time were possessed of more than provisions for one week. When a Christian fleet arrived, they enjoyed abundance; but when no vessels appeared for a time, they were destitute of the commonest necessaries of life. As winter approached, and the sea became more stormy, want was necessarily proportionately increased.

When the Crusaders made incursions upon neighbouring lands to procure provisions, they fought amidst the ambuscades of the Saracens. Animated by despair, they several times attacked the enemy in their intrenchments, but were always repulsed. At length famine began to make frightful ravages in the Christian army; a measure of flour, that weighed two hundred and fifty pounds, was sold for ninety-six crowns, a sum so exorbitant that not even princes could pay it. The leaders insisted upon fixing the prices of all provisions brought to the camp; the venders then hid them in the earth, and the scarcity was increased by the very measures adopted to lessen it. The Crusaders were obliged to feed upon their horses; next they devoured leather, harness, and old skins, which were sold for their weight in gold. Many Christians, driven from their camp by famine, took refuge in that of Saladin; some embraced Islamism to obtain relief in their misery; whilst others, going on board Mussulman vessels, and braving the perils of the sea, went to pillage the isle of Cyprus and the coasts of Syria.

During the rainy season the waters covered the plains, and the Crusaders remained crowded together on the hills. The carcasses left on the banks of the rivers, or cast into the torrents, exhaled a pestilential odour, and contagious diseases were very soon added to the horrors of famine. The camp was filled with mourning and funeral rites; from two to three hundred pilgrims were buried daily. Several of the most illustrious leaders found in contagion the death they had so often braved in the field of battle. Frederick, duke of Swabia, died in his tent, after having escaped all the perils of war. His unhappy companions in arms gave tears to his memory, and, despairing of the cause of the Christians, for which they had suffered so much, returned to the West.

To complete their misfortune, Sibylla, the wife of Guy de Lusignan, died, with her two children, and her death gave rise to fresh discord. Isabella, second daughter of Amaury, and sister to Queen Sibylla, was heir to the throne of Jerusalem; consequently Humphrey de Thoron, the husband of this princess, immediately asserted her rights. On the other side, Guy de Lusignan could not consent to abandon his, and maintained that the character of king was indelible; no one had the right to deprive him of a crown he had once worn. Amidst these disputes, Conrad, already master of Tyre, was all at once seized with the ambition of reigning over Jerusalem and Palestine; he succeeded in gaining the love of Isabella, induced the council of bishops to dissolve the marriage of Humphrey, and, although himself married to the sister of the Emperor Isaac, espoused the sister and heiress of Baldwin, determined to defend with the sword the rights which this new union gave him.

The Christians, though plunged in such horrible misery, and at the same time constantly menaced by Saladin, were entirely engaged by the pretensions of the two rival princes. Humphrey, who defended his rights very weakly, was in great dread of the threats of Conrad, and was wise enough not to regret a sceptre which he must win, or a wife who had abandoned him. He renounced all his claims, and would have been happy if his docility had restored unanimity but there remained still two kings for an invaded,

or rather a nominal kingdom, and the two factions divided the army. Some were touched by the misfortunes of Guy, and declared themselves his partisans; whilst others, admiring the bravery of Conrad, thought the kingdom should fall to him who was most capable of defending it. Guy was reproached with having fostered the power of Saladin; the marquis of Tyre, on the contrary, was praised for having preserved the only two cities that remained in the power of the Franks: he alone, they added, could furnish the Christians with provisions, and put an end to the famine which was consuming them.

Not one of the Crusaders was ignorant of this quarrel. Dissension spread from the leaders to the soldiers; they heaped abuse upon each other, and were even ready to cut the throats of their comrades to determine who should possess a broken sceptre and the vain title of king. The bishops at length calmed the fury of these differences, and persuaded the rivals to refer the matter to the judgment of Richard and Philip.

These two princes, who had embarked at Genoa and Marseilles, met at Messina. Sicily was then at war with Germany for the succession of William II. Constance, the heir of William, had married the Emperor Henry VI, and had charged him with the duty of proclaiming her rights, and defending her inheritance; but Tancred, natural brother of Constance, who had obtained the love of the nobility of Sicily, had usurped the throne of his sister, and maintained himself upon it, by force of arms, against the efforts of the Germans.

This prince, not firmly settled on his throne, was much alarmed at the approach of the Crusaders. He feared in Philip an ally of the emperor of Germany, and in Richard, the brother of Queen Jane, the widow of William, whom he had ill-treated, and still detained in prison. Being totally unable to contend with them, he attempted to conciliate them by his submission and attentions: he at first succeeded with Philip beyond his expectations, but had much more trouble in appeasing Richard, who, immediately after his arrival, haughtily demanded the liberty of Jane, and took possession of the two forts which commanded Messina. The English soon got embroiled with the subjects of Tancred, and the banners of England were seen floating over the capital itself. By this act of violence and authority Richard gave great umbrage to Philip, whose vassal he was. The king gave orders that Richard's standards should be removed; and the impetuous Coeur de Lion was forced to comply, though trembling with rage. This submission, although it was accompanied with menaces, seemed to appease Philip, and put an end to the quarrel; but from that time Richard became friendly with Tancred, who endeavoured to create suspicions of the loyalty of the king of France, and to secure peace to himself, sowed dissension among the Crusaders.

The two kings by turns accused each other of breach of faith and perfidy, and the French and English took part in the hatred of their monarchs. Among these divisions, Philip pressed Richard to espouse the princess Alice, who had been promised to him in marriage; but the face of circumstances had changed, and the king of England refused with contempt a sister of the king of France, whom he had himself earnestly sought, and for whom he had made war against his own father.

Eleanor of Guienne, who had only ceased to be queen of the French to become their implacable enemy, had for a long time endeavoured to dissuade Richard from this marriage. In order to complete her work, and create an eternal division between the two kings, she brought with her into Sicily, Berengaria, the daughter of Don Sancho of Navarre, with the view of marrying her to the king of England. The report of her arrival augmented the suspicions of Philip, and was a fresh source of complaints on his part. War was upon the point of breaking out, but some wise and pious men succeeded in soothing these angry spirits; the two kings formed a new alliance bound by new oaths, and discord was for a moment quelled. But a friendship which required to be sworn to

so often, and a peace which every day demanded a fresh treaty, were very little to be relied on.

Richard, who had just been making war upon Christians, all at once became a prey to repentance and penitence; he assembled the bishops that had accompanied him in a chapel, presented himself before them in his shirt, confessed his sins, and listened to their reproofs with the docility of the humblest of the faithful. Some time after this whimsical ceremony, his mind being naturally inclined to superstition, he took a fancy to hear Abbot Joachim, who lived in retirement in the mountains of Calabria, and passed for a prophet.

In a voyage to Jerusalem, this solitary had, it was said, received from Jesus Christ the faculty of explaining the Apocalypse, and to read in it, as in a faithful history, all that was to take place on earth. On the invitation of the king of England, he quitted his retreat, and repaired to Messina, preceded by the fame of his visions and miracles. The austerity of his morals, the singularity of his behaviour, with the mystical obscurity of his discourses, at once procured him the confidence and veneration of the Crusaders. He was questioned upon the issue of the war they were about to make in Palestine; and he predicted that Jerusalem would be delivered seven years after its conquest by Saladin. "Why, then," said Richard, "are we come so soon?" "Your arrival," replied Joachim, "is very necessary; God will give you the victory over his enemies, and will render your name celebrated above all the princes of the earth."

This speech, which did not at all flatter the passions or impatience of the Crusaders, could only minister to the self-love of Richard. Philip was very little affected by a prediction which was afterwards also falsified by the event; and was only the more anxious to encounter Saladin, the redoubtable conqueror, in whom Joachim saw one of the seven heads of the Apocalypse. As soon as spring rendered the sea navigable, Philip embarked for Palestine. He was received there as an angel of the Lord, and his presence reanimated the valour and hopes of the Christians, who had during two years unsuccessfully besieged Ptolemais. The French fixed their quarters within bow-shot of the enemy, and, as soon as they had pitched their tents, proceeded to the assault. They might have rendered themselves masters of the city; but Philip, inspired by a chivalric spirit, rather than by a wise policy, was desirous that Richard should be present at this first conquest. This generous consideration proved fatal to the enterprises of the Christians, and gave time to the Saracens to receive reinforcements.

Saladin had passed the winter on the mountain of Karouba, and fatigue, frequent combats, want, and disease had greatly reduced his army. He himself likewise was weakened by a complaint which the physicians could not cure, and which, on many occasions, prevented him from accompanying his warriors to the field of battle. When he heard of the arrival of the two powerful Christian monarchs, he once more, by his ambassadors, called upon the Mussulman nations for assistance. In all the mosques prayers were put up for the triumph of his arms and the deliverance of Islamism; and in every Mussulman city the Imauns exhorted the true believers to hasten to the war.

"Numberless legions of Christians," said they, "are come from countries situated beyond Constantinople, to bear away from us conquests that gave such joy to the Koran, and to dispute with us a land upon which the companions of Omar planted the standard of the Prophet. Spare neither your lives nor your treasures to oppose them. Your marches against the infidels, your perils, your wounds, all, even to the passage of the torrent, is written in the book of God. Thirst, hunger, fatigue, death itself will become for you treasures in heaven, and will open to you the gardens and delicious bowers of Paradise. In whatever place you may be, death must overtake you; neither your mansions nor your lofty towers can defend you against his darts. Some among you have

said, Let us not go to seek for battles during the heats of summer, or the rigours of winter; but hell will be more terrible than the rigours of winter or the heats of summer. Go, then, and bravely fight your enemies in a war undertaken for religion. Victory or Paradise awaits you; fear God more than the infidels; it is Saladin who calls you to his banners; and Saladin is the friend of the Prophet, as the Prophet is the friend of God. If you do not obey, your families will be driven from Syria, and God will plant in your places other nations better than you. Jerusalem, the sister of Medina and Mecca, will fall again into the power of idolaters, who give a son, a companion, an equal to the Most High, and wish to extinguish the knowledge of God. Arm yourselves then with the buckler of victory; disperse the children of fire, the sons of hell, whom the sea has vomited upon your shores, and remember these words of the Koran: ‘He who shall abandon his dwelling to defend the holy religion, shall meet with abundance and a great number of companions.’”

Animated by such discourses, the Mussulmans flew to arms, and from all parts flocked to the camp of Saladin, whom they looked upon as the arm of victory, and the beloved son of the Prophet.

Whilst this was going on Richard was retarded in his march by interests quite foreign to the crusade. At the moment that his rival was waiting for him to take a city from the Saracens, and was willing to share even glory with him, he made himself master of a kingdom, and kept it for himself.

On leaving the port of Messina, the English fleet was dispersed by a violent tempest; three vessels were wrecked upon the coast of Cyprus, and the unfortunate crews, who escaped, were ill-treated by the inhabitants and cast into prison. A ship, on board of which were Berengaria of Navarre, and Jane, queen of Sicily, upon presenting itself before Limassol, was forbidden to enter the port. A short time after, Richard arrived with his fleet, which he had succeeded in getting together again, and himself met with an insolent refusal. Isaac, of the family of Comnenus, who, during the troubles of Constantinople, had got possession of the isle of Cyprus, and governed it with the ostentatious title of emperor, dared to threaten the king of England.

His menaces became the signal for war; and both sides were eager for the conflict. Isaac could not resist the first shock of the English; his troops were beaten and dispersed; his cities opened their gates to the conqueror, and the emperor of Cyprus himself fell into the hands of Richard, who, to insult his vanity and avarice, caused him to be bound with chains of silver. The king of England, after having delivered the inhabitants of Cyprus from a master whom they called a tyrant, made them repay this service with the half of their property, and took possession of the island, which was erected into a kingdom, and remained nearly three hundred years under the domination of the Latins.

It was on this island, in the bosom of victory, and in the vicinity of the ancient Amathus, that Richard celebrated his marriage with Berengaria of Navarre. He then set out for Palestine, dragging after him Isaac, loaded with chains, and the daughter of that unfortunate prince, in whom, it is said, the new queen found a dangerous rival.

The Franks celebrated the arrival of Richard with *feux de joie*, lighted up throughout the camp. When the English had united their forces with those of the Christian army, Ptolemais saw beneath its walls all that Europe could boast of as illustrious captains and valiant warriors. The tents of the Franks covered a vast plain, and their army presented a most majestic and terrible aspect. A spectator, on beholding on the coast of the sea the towers of Ptolemais, and the camp of the Christians, in which they had built houses and traced streets, traversed unceasingly by an immense crowd, might have supposed he saw two rival cities which were at war with each other. Each

nation had its leader and its separate quarter, and so many languages were spoken by the Crusaders, that the Mussulmans could not find interpreters enough to enable them to understand all the prisoners. In this confused multitude, each people had a different character, different manners, and different arms; but, at the signal for battle, all were animated by the same zeal and the same ardour; the presence of the two monarchs had re-established discipline, and Ptolemais could not have prolonged its resistance, if discord, that eternal enemy of the Christians, had not entered their camp with Richard.

The debates relative to the succession to the throne of Jerusalem were renewed on the arrival of the English. Philip declared for Conrad, which was quite enough to determine Richard to give his voice for Guy de Lusignan. The Christian army was filled with troubles, and again divided into two factions: on one side were the French, the Germans, the Templars, and the Genoese; on the other, the English, the Pisans, and the knights of the Hospital. The two parties, ready to break into open war, no longer united their efforts or their arms against the Saracens; whenever the king of France, at the head of his warriors, proceeded to the assault, the king of England remained in his tent in a state of sullen repose. The besieged had never more than one of the monarchs to contend with at once, and the Christian army, after it had received such powerful auxiliaries, became much less redoubtable to the Saracens.

Amidst the disputes which divided the Crusaders, both kings fell dangerously ill, and their hatred and suspicion were so great, that each accused the other of having made an attempt upon his life. As Saladin sent them refreshments and physicians, and as they addressed frequent messages to him, each party reproached the monarch who was opposed to him with keeping up an impious understanding with the Saracens.

The perils of the army, however, with the glory of religion and the interests of the crusade, for a moment stifled the voice of faction, and induced the Crusaders to unite against the common enemy. After long debates, it was decided that Guy de Lusignan should retain the title of king during his life, and that Conrad and his descendants should succeed to the kingdom of Jerusalem. It was at the same time agreed that when one of the two monarchs should attack the city, the other should watch over the safety of the camp, and keep the army of Saladin in check. This agreement re-established harmony; and the Christian warriors, who had been upon the point of taking arms against each other, now only contended for the glory of conquering the infidels.

The siege was resumed with fresh ardour, but the Mussulmans had employed the time wasted by the Christians in vain disputes, in strengthening the city. When the besiegers appeared before the walls, they met with a resistance entirely unexpected, whilst the army of Saladin continued indefatigable and unceasing in its attacks. At the earliest break of day, the drums and trumpets constantly sounded the signal for battle, both from the walls of Ptolemais and the camp of the sultan. Saladin animated his troops by his presence; whilst his brother, Malec-Adel, offered an example of bravery to the emirs. Many great battles were fought at the foot of the hills on which the Christians were encamped, and twice the Crusaders gave a general assault; but on both occasions were obliged to return hastily to their tents, to defend them against Saladin.

In one of these attacks, a Christian knight singly defended one of the gates of the camp against a host of Saracens. The Arabian writers compare this knight to a demon animated by all the fires of hell. An enormous cuirass entirely covered him; arrows, stones, lance-thrusts, made no impression on him; all who approached him were slain, and he alone, though stuck all over with javelins and surrounded by enemies, appeared to have nothing to fear. No weapons or force being able to prevail, the Greek fire was at length employed, which being poured upon his head, devoured by flames, he perished

like one of the enormous machines that the besieged had burnt under the walls of the city.

Every day the Crusaders redoubled their efforts, and by turns repulsed the army of Saladin, or made assaults upon Ptolemais. In one of these assaults, they filled up a part of the ditches of the city with the carcasses of their dead horses and the bodies of their companions who had fallen beneath the swords of the enemy, or been swept away by disease. The Saracens raised up these horrid masses heaped up under their walls, and cast them back again in fragments upon the banks of the ditches, where the sword and lance were for ever immolating fresh victims. Neither the spectacle of death, nor obstacles, nor fatigue affected the Christians. When their wooden towers and their battering-rams were reduced to ashes, they dug into the earth, and by subterranean ways advanced under the foundations of the ramparts. Every day they employed some fresh means or some new machine to subdue the place. An Arabian historian relates that they raised near their camp a hill of earth of a prodigious height, and that by constantly throwing the earth up before them, they brought this mountain close to the city. It had advanced within half a bow-shot, when the Mussulmans issued from their gates, and precipitated themselves in front of this enormous mass, which grew nearer and nearer, and already threatened their walls. Armed with swords, pickaxes, and shovels, they attacked the troops employed in forwarding it, using every effort to remove it back towards the plain; but were only able to arrest its progress by digging vast and deep ditches in its passage.

Among all the Christian warriors, the French distinguished themselves greatly, and directed their efforts principally against the Cursed Tower, which was erected at the eastern side of the city. A great part of the walls began to fall, and must soon offer a passage to the besieging army. War, famine, and disease had weakened the garrison; the city had not soldiers enough left to defend the ramparts and move about the machines employed against those of the Christians. The place not only stood in need of provisions, but of warlike munitions and Greek fire. The warriors who had gone through so much, began to feel discouragement, and the people loudly murmured against Saladin and the emirs. In this extremity, the commander of the garrison came and proposed a capitulation to Philip Augustus, who swore by the God of the Christians that he would not spare a single inhabitant of Ptolemais, if the Mussulmans did not restore all the cities that had fallen into their power since the battle of Tiberias.

The chief of the emirs, irritated by the refusal of Philip, retired, saying that he and his companions would rather bury themselves beneath the ruins of the city, than listen to such terms, and that they would defend Ptolemais as a lion defends his blood-stained lair. On his return into the place, the commander of the Saracens communicated his courage, or rather his despair, to every heart. When the Christians resumed their assaults, they were repulsed with a vigour that astonished them. "The tumultuous waves of the Franks," says an Arabian author, "rolled towards the place with the rapidity of a torrent; they mounted the half-ruined walls as wild goats ascend the steepest rocks, whilst the Saracens precipitated themselves upon the besiegers like stones detached from the summits of mountains."

In one general assault, a Florentine knight of the family of Bonaguisi, followed by some of his men, fought his way into one of the towers of the infidels, and got possession of the Mussulman banner that floated from it. Overpowered by numbers, and forced to retreat, he returned to the camp, bearing the flag he had carried off from the Saracens. In the same assault, Alberic Clement, the first marshal of France of whom history makes mention, scaled the ramparts, and, sword in hand, penetrated into the city, where he found a glorious death. Stephen, count of Blois, and several knights were

burnt by the Greek fire, the boiling oil, the melted lead, and heated sand which the besieged poured down upon all who approached the walls.

The obstinate ardour of the Mussulmans was sustained during several days; but as they received no succour, many emirs, at length despairing of the safety of Ptolemais, threw themselves, by night, into a bark, to seek an asylum in the camp of Saladin, preferring to encounter the anger of the sultan, to perishing by the sword of the Christians. This desertion, and the contemplation of their ruined towers, filled the Mussulmans with terror. Whilst pigeons and divers constantly announced to Saladin the horrible distresses of the besieged, the latter came to the resolution of leaving the city by night, and braving every peril to join the Saracen army. But their project being discovered by the Christians, they blocked up and guarded every passage by which the enemy could possibly escape. The emirs, the soldiers, and the inhabitants then became convinced that they had no hope but in the mercy of Philip Augustus, and promised, if he would grant them liberty and life, to cause to be given up to the Christians sixteen hundred prisoners, and the wood of the true cross. By the capitulation they engaged to pay two hundred thousand pieces of gold to the leaders of the Christian army, and the garrison, with the entire population of Ptolemais, were to remain in the power of the conquerors till the execution of the treaty.

A Mussulman soldier was sent from the city to announce to Saladin that the garrison was forced to capitulate. The sultan, who was preparing to make a last effort to save the place, learnt the news with deep regret. He assembled his council, to know if they approved of the capitulation; but scarcely were the principal emirs met in his tent, when they beheld the standards of the crusaders floating over the walls and towers of Ptolemais.

Such was the conclusion of this famous siege, which lasted nearly three years, and in which the crusaders shed more blood and exhibited more bravery than ought to have sufficed for the subjugation of the whole of Asia. More than a hundred skirmishes and nine great battles were fought before the walls of the city; several flourishing armies came to recruit armies nearly annihilated, and were in their turn replaced by fresh armies. The bravest nobility of Europe perished in this siege, swept away by the sword or disease. Among the illustrious victims of this war, history points out Philip, count of Flanders, Guy de Châtillon, Bernard de St. Vallery, Vautrier de Mory, Raoul de Fougères, Eudes de Gonesse, Renaud de Maguy, Geoffroi d'Aumale, viscount de Châtellerault, Josselin de Montmorency, and Raoul de Marle; the archbishops of Besançon and Canterbury; with many other ecclesiastics and knights whose piety and exploits were the admiration of Europe.

In this war both parties were animated by religion; each side boasted of its miracles, its saints, and its prophets. Bishops and imams equally promised the soldiers remission of their sins and the crown of martyrdom. Whilst the king of Jerusalem caused the book of the Evangelists to be borne before him, Saladin would often pause on the field of battle to offer up a prayer or read a chapter from the Koran. The Franks and the Saracens mutually accused each other of ignorance of the true God and of outraging him by their ceremonies. The Christians rushed upon their enemies crying, "It is the will of God! It is the will of God!" and the Saracens answered by their war-cry, "Islam! Islam!"

Fanaticism frequently augmented the fury of slaughter. The Mussulmans from the height of their towers insulted the religious ceremonies of the Christians. They raised crosses on their ramparts, beat them with rods, covered them with dust, mud, and filth, and broke them into a thousand pieces before the eyes of the besiegers. At this spectacle the Christians swore to avenge their outraged worship, and menaced the Saracens with

the destruction of every Mahomedan pulpit. In the heat of this religious animosity, the Mussulmans often massacred disarmed captives; and in more than one battle they burnt their Christian prisoners in the very field of conflict. The crusaders but too closely imitated the barbarity of their enemies; funeral piles, lighted up by fanatical rage, were often extinguished in rivers of blood.

The Mussulman and Christian warriors provoked each other during single combats, and were as lavish of abuse as the heroes of Homer. Heroines often appeared in the mêlée, and disputed the prize of strength and courage with the bravest of the Saracens. Children came from the city to fight with the children of the Christians in the presence of the two armies.

But sometimes the furies of war gave place to the amenities of peace, and Franks and Saracens would for a moment forget the hatred that had led them to take up arms. During the course of the siege several tournaments were held in the plain of Ptolemais, to which the Mussulmans were invited. The champions of the two parties harangued each other before entering the lists; the conqueror was borne in triumph, and the conquered ransomed like a prisoner of war. In these warlike festivities, which brought the two nations together, the Franks often danced to the sound of Arabian instruments, and their minstrels afterwards played or sang to the dancing of the Saracens.

Most of the Mussulman emirs, after the example of Saladin, affected an austere simplicity in their vestments and manners. An Arabian author compares the sultan, in his court, surrounded by his sons and brothers, to the star of night, which sheds a sombre light amidst the other stars. The principal leaders of the crusade did not entertain the same love of simplicity, but endeavoured to excel each other in splendour and magnificence. As in the first crusade, the princes and barons were followed into Asia by their hunting and fishing appointments, and the luxuries of their palaces and castles. When Philip Augustus arrived before Ptolemais, all eyes were for a moment turned upon the falcons he had brought with him. One of these having escaped from the hands of his keeper, perched upon the ramparts of the city, and the whole Christian army was excited by endeavours to recapture the fugitive bird. As it was caught by the Mussulmans, and carried to Saladin, Philip sent an ambassador to the sultan to recover it, offering a sum of gold that would have been quite sufficient for the ransom of many Christian warriors.

The misery which so often visited the Crusaders, did not at all prevent a great number of them from indulging in excesses of license and debauchery. All the vices of Europe and Asia were met together on one spot. If an Arabian author may be believed, at the very moment in which the Franks were a prey to famine and contagious diseases, a troop of three hundred women from Cyprus and the neighbouring islands arrived in the camp. These three hundred women, whose presence in the Christian army was a scandal in the eyes of the Saracens, prostituted themselves among the soldiers of the cross, and stood in no need of employing the enchantments of the Armida of Tasso to corrupt them.

Nevertheless, the clergy were unremitting in their exhortations to the pilgrims to lead them back to the morals of the Gospel. Churches, surmounted by wooden steeples, were erected in the camp, in which the faithful were every day called together. Not unfrequently the Saracens took advantage of the moment at which the soldiers left their intrenchments unguarded to attend mass, and made flying but annoying incursions. Amidst general corruption, the siege of Ptolemais presented many subjects of edification. In the camp, or in the field of battle, charity hovered constantly around the Christian soldier, to soothe his misery, to watch his sick pallet, or dress his wounds. During the siege the warriors from the North were in the greatest distress, and could

gain little assistance from other nations. Some pilgrims from Lubeck and Bremen came to their aid, formed tents of the sails of their vessels to shelter their poor countrymen, and ministered to their wants and tended their diseases. Forty German nobles took part in this generous enterprise, and their association was the origin of the hospitable and military order of the Teutonic knights.

When the Crusaders entered Ptolemais, they shared the sovereignty of it amongst them, each nation taking possession of one of the quarters of the city, which had soon as many masters as it had had enemies. The king of Jerusalem was the only leader that obtained nothing in the division of the first reconquered place of his kingdom.

The capitulation remained unexecuted; Saladin, under various pretexts, deferring the completion of the conditions. Richard, irritated by a delay which appeared to him a breach of faith, revenged himself upon the prisoners that were in his hands. Without pity for disarmed enemies, or for the Christians he exposed to sanguinary reprisals, he massacred five thousand Mussulmans before the city they had so valiantly defended, and within sight of Saladin, who shared the disgrace of this barbarity by thus abandoning his bravest and most faithful warriors.

This action, which excited the regret of the whole Christian army, sufficiently exposed the character of Richard, and showed what was to be dreaded from his violence; a barbarous and implacable enemy could not become a generous rival. On the day of the surrender of Ptolemais, he committed a gross outrage upon Leopold, duke of Austria, by ordering the standard of that prince, which had been planted on one of the towers, to be cast into the ditch.

Leopold dissembled his resentment, but swore to avenge this insult whenever he should find an opportunity. Richard, for ever carried away by his violent and imperious character, desired to command as a master, and alone dictate laws for the whole army of the Crusaders. He endeavoured to corrupt the troops of Philip by largesses; he set a price upon infidelity and treason; and Philip, fearing to compromise the dignity of a king and the interests of the crusade by punishing the outrages and perfidy of his rival, resolved to return to France, where fortune offered him more than one opportunity of usefully revenging himself upon the king of England.

Philip quitted Palestine, leaving in the army ten thousand foot and five hundred horse, under the command of the duke of Burgundy. On his arrival at Tyre, from which port he embarked, he received a solemn embassy from Saladin, who sent him magnificent presents, and complimented him as the most powerful monarch of the West. He soon arrived in Italy, where the holy pontiff praised his devotion, and bestowed upon him the palms of pilgrimage. Welcomed on his return to his kingdom by the benedictions of his people, he carried back the sacred oriflamme to the church of St. Denis, and returned thanks to the apostles of France for having protected his life and the glory of his arms amidst the greatest perils.

When Philip left Palestine, Richard remained at the head of an army of a hundred thousand Crusaders. After having repaired the walls of Ptolemais, and allowed his soldiers some little repose, he passed the Belus, crossed Mount Carmel, and marched towards Caesarea. A fleet from Ptolemais kept close to the shore, and transported the provisions, machines of war, and baggage of the Christian army. Saladin, whom Arabian writers often compare to a lioness that has lost her young, upon receiving intelligence of the march of the Crusaders, gathered together his army, and set out in pursuit of them; sometimes getting in advance and attacking their van, at others harassing their flanks, and seizing every soldier that ventured to stray from the main body. Although Caesarea was only twelve leagues from Ptolemais, the Crusaders could not accomplish the distance in less than six days. All the Christians, who were unable to

keep up with the army, and fell into the power of Saladin, were put to death by his orders, and their bodies left upon the shore, as an expiation of the massacre of the garrison of Ptolemais.

Richard, who found that perils and obstacles multiplied in his route, desired an interview with Malek-Adel, and proposed to make peace, if the Mussulmans would restore the city of Jerusalem to the Christians. Malek-Adel replied that the last of the soldiers of Saladin would perish, rather than renounce conquests made in the name of Islamism. Richard, irritated by this refusal, swore that he would obtain by victory that which he could not obtain from Saladin, and gave orders for the army to pursue their march.

The Crusaders advanced towards the city of Arsur, marching over a long but narrow plain, intersected by torrents, ravines, and marshes, and covered in many places with fragments of rocks, marine plants, and reeds. They had the sea on their right, and on the left rose the steep mountains of Naplouse, defended by the inhabitants of the country and the troops of Saladin. At every passage of a torrent, at every dune or hillock of sand, at every village, a fresh contest had to be sustained, whilst the Mussulman archers, placed upon the heights, annoyed them unceasingly with their arrows. Richard's army marched in order of battle; the cavalry being placed in the centre; whilst the foot, closing their ranks, presented an impenetrable wall to the enemy, and braved their constantly renewed attacks.

The army of the sultan got in advance of the Crusaders, and laid waste everything in their way; exhausting their efforts and ingenuity to retard, or entirely stop their march. Across the plain of Arsur flowed a torrent which cast itself into the sea near the ramparts of the city; and not far from this torrent, a wood of oaks, which historians call the forest of Sarun, and which is believed to be the forest celebrated by Tasso, extended along the declivities of the mountains of Naplouse: it was upon this spot Saladin awaited the Crusaders to offer them a decisive battle.

A part of his army covered the heights, whilst the remainder encamped upon the banks of the torrent of Arsur. The Christians soon arrived in face of their enemy, and drew up in order of battle. The Danes, Flemings, and Tuscans, commanded by Jacques d'Avesnes, formed the van. Richard marched in the centre, at the head of the English, Normans, Gascons, the Syrian troops, and those of the count of Champagne: the rear-guard was composed of French and Germans, under the orders of the duke of Burgundy and Leopold of Austria. Whilst the archers were showering their arrows from a distance, Saladin passed through the ranks, and roused the courage of his soldiers, who replied to him with cries of Allah ac bar!—God is powerful. Profound silence prevailed in the Christian army; the black cuirasses of the Crusaders seeming to darken the horizon, whilst sixty thousand swords gleamed out from amidst clouds of dust. All at once the Christian infantry opened their ranks, and the cavalry rushed forward towards the enemy, drawn up on the banks of the torrent of Arsur. Jacques d'Avesnes, who commanded them, penetrated twice into the closely-pressed ranks of the Saracens, and twice was compelled to retreat in disorder. At the third charge his leg was severed by the stroke of a sabre, but he still pursued the infidels, when the arm with which he fought was struck off at a blow. The Christian hero fell amidst the enemy, calling aloud upon Richard, and conjuring him to avenge his death.

The king of England advanced with the main body, sweeping away the crowd of Saracens that opposed his passage, and pursuing them to the other side of the torrent; but whilst he yielded to his ardour, and advanced before the Christian army, the chosen troops of the Mussulmans descended from the mountains of Naplouse, and poured down upon the rear of the Christians. Richard was forced to retrace his steps to support the

French and Germans, who were beginning to give way. The plain in which the battle was fought, could scarcely contain all the combatants. The Christians and Mussulmans closed, and attacked each other man to man; the foot fought pell-mell with the horse, exhorting each other to brave death. The cries of rage, despair, and agony were mingled with the clashing of swords, lances, and shields. The two armies, confounded and mixed together, became nothing but one horrible spectacle. If we believe the somewhat improbable account of an English historian, Richard and Saladin met in the mêlée, and rushed upon each other sword in hand, and the two armies instantly became motionless, leaving to their great leaders the honour of deciding the fate of the battle. This singular circumstance, which poetry might envy history, is not mentioned by Arabian writers. The battle lasted almost during the whole day. Towards evening the Mussulmans were broken on all sides, and retreated in disorder into the forest of Saron, whither the fear of an ambuscade prevented the Christians from pursuing them, and destroying the wreck of their army.

The battle of Arsur was one of the most celebrated of this war; in it the Mussulmans lost a great number of their bravest emirs, and particularly regretted a chief of Saladin's Mamelukes, whose heroic courage is highly celebrated by their historians. No Saracen warrior was more prompt to meet danger, and he was always the first to fly to the assistance of his companions, though he himself needed aid from no man. His horse being slain, this brave emir was encumbered with the weight of his iron armour, and received several mortal wounds. Many Mussulman soldiers hastened to his relief; but he was already amongst the inhabitants of heaven!

The Christians wept for the death of Jacques d'Avesnes, who had so often shown them the path to victory. In this glorious day the loss of the Crusaders was much less than that of the Mussulmans; their leaders and soldiers displayed a degree of skill that they had never evinced before. The Saracen cavalry, superior to that of the Crusaders, had not room to perform their usual evolutions with advantage in so confined a field. They attacked the Christians several times with great impetuosity, but the Crusaders withstood them with immovable firmness, and constantly rallied around their great standard, which floated from the summit of a rolling tower. A remarkable circumstance of this battle is, that it was principally gained by the infantry, a force which, although held in contempt in the first crusade, had learnt to be redoubtable under the walls of Ptolemais.

Richard, who had conquered the Saracens, was not wise enough to profit by their defeat; instead of pursuing the enemy, or marching straight to Jerusalem, he led his army to Jaffa, the ramparts of which Saladin had demolished, and which the Mussulmans had abandoned. He occupied himself with repairing the fortifications, and sent for the Queen Berengaria, Jane, the widow of the king of Sicily, and the daughter of Isaac. Surrounded by a brilliant court, he forgot, in the intoxication of pleasure and festivities, the conquest of Jerusalem, for which he had come into Asia. During this fatal repose, he was on the point of losing with his life and liberty the fruit of all his victories. Being one day hunting in the forest of Saron, overcome by heat or fatigue, he alighted from his horse and fell asleep under a tree. All at once he was aroused by the cries of those who accompanied him,—a troop of Saracens was close upon them! He sprang upon his horse, and prepared to defend himself; but was near sinking beneath the force of numbers, when a knight of his suite, named William Pourcelet, cried out in the Arabic tongue, "I am the king; spare my life." At these words, this generous warrior was surrounded by the Mussulmans, who made him prisoner and conducted him to Saladin. The king of England, thus saved by the heroism of a French knight, escaped the

pursuit of the enemy, and returned to Jaffa, where his army learnt with terror the danger they had been in of losing their leader.

Richard formed the project of besieging Ascalon; and Saladin being doubtful of his power to defend that city, resolved to destroy it. In vain the inhabitants came to implore his pity; in the space of a few days the strongest and most flourishing city of Syria was consumed by fire, and remained nothing but a heap of ruins.

The demolition of Ascalon excited great sorrow among the Mussulmans; and the king of England, who had entertained hopes of rendering himself master of the place, was as much afflicted as if he had lost one of his conquests. This city, which had cost the Christians and Mussulmans so much blood, opened at once to the Crusaders the gates of Palestine and Egypt. Richard undertook to rebuild the ramparts that the Mussulmans had destroyed, and led his army into the plain, covered by the ruins of Ascalon.

It was a curious spectacle to behold thirty thousand warriors from the West employed in rebuilding the walls of a city of Syria. The Crusaders, as the Hebrews have been described to us whilst erecting the temple of Jerusalem, were obliged to work with the sword in one hand and the tools of masonry in the other. Saladin might have disturbed their labours; but he preferred giving his army a little repose, and recruiting its numbers; persuaded that the divisions that existed among his enemies would soon work to his advantage. The Christian army obeyed Richard very unwillingly. Leopold of Austria, accused by the king of England of remaining idle with his Germans, contented himself with replying that he was neither a carpenter nor a mason. The greater part of the knights who were thus employed in moving stones and digging ditches, were exceedingly indignant, and said aloud that they did not come into Asia to rebuild Ascalon, but to conquer Jerusalem.

Whilst the Christian army was in this dissatisfied state, the marquis of Tyre, who had been ill-treated by Richard, courted the alliance of the sultan, and promised to restore Ptolemais to him, if the Mussulmans would agree to protect him against his enemies. The king of England, warned of this perfidious negotiation, became only anxious to defeat the projects of Conrad, and himself made propositions to Saladin. He renewed the promise he had made to Malek-Adel to return into Europe if Jerusalem and the wood of the true cross were restored to the Christians. "Jerusalem," replied Saladin, "never belonged to you; we cannot without a crime abandon it to you, for in it were accomplished the mysteries of our religion." As to the wood of the true cross, Saladin considered it as an object of scandal, as an insult to divinity. He had refused to give it up to the king of Georgia or the emperor of Constantinople, both of whom had offered him considerable sums for it. "All the advantages to be procured by peace," said he, "cannot bring me to restore this disgraceful monument of their idolatry to the Christians."

Richard, who really considered the restitution of the true cross of very little importance, did not reiterate his demand; but as he was desirous of peace, he made other proposals, in which he adroitly interested the ambition of Malek-Adel, the brother of the sultan. The widow of William of Sicily, the sister of Richard, was offered in marriage to the Mussulman prince; under the auspices of Saladin and Richard, they might reign together over Mussulmans and Christians, and govern the kingdom of Jerusalem. The historian Omad was charged by Malek-Adel with the task of communicating this proposition to Saladin, who appeared to adopt it without repugnance. The project of this singular union created great surprise among the imauns and doctors of the law; and the Christian bishops, when they were informed of it, expressed the strongest indignation, and threatened both Jane and Richard with the thunders of the Church.

The execution of this plan appeared impossible in the midst of a religious war: and everything leads us to believe that Saladin only affected to give it attention that he might gain time to fortify Jerusalem, which the Christians still demanded of him. Skilful workmen from Aleppo were, by his orders, employed in widening the ditches and repairing the walls. Among the Mussulman workmen were two thousand Christian prisoners, condemned to rebuild the fortresses occupied by the infidels. Saladin encouraged the labours by his presence and his example, animating the zeal of the people and soldiers by frequently reminding them of the victories of the Mussulmans, and of the massacre of their brethren slaughtered before Ptolemais.

The conquest of the holy city was the object of the war,—the great reward promised to the labours of the crusaders; and they at length earnestly pressed Richard to march towards Jerusalem. He was obliged to yield to their impatience, and led them as far as Bethonopolis, situated between Ascalon and the capital of Palestine. At the approach of the Franks, Saladin ordered all the country through which their army must pass to be laid waste. By the commands of the sultan the ramparts of Ramla and Lidda, with the fortress of Nitro, were demolished. All the routes which led to Jerusalem were guarded by Mussulman cavalry, who unceasingly harassed the Christians, and prevented their receiving provisions from Ptolemais or other maritime cities.

In proportion with their approximation to Jerusalem, the enthusiasm and ardour of the Crusaders increased; but Richard and most of the leaders did not at all partake of the impatience of the soldiers. The Christian army was only one day's march from the sea-coast, and yet want of provisions began to be sensibly felt. If in the plains of Ptolemais, where the Crusaders could look for provisions to the Mediterranean, they had experienced all the horrors of famine, what miseries had they not reason to expect under the walls of Jerusalem? Mussulman troops were encamped in the plains of Jericho and Hebron, and in the country of Naplouse, and had the power at all times to throw succour into Jerusalem, if that city were besieged by the Christians. Winter, besides, was beginning to create a dread of contagious diseases; the leaders of the army were divided among themselves, and even the sight of danger could scarcely bring them to act in concert. All these circumstances produced doubt and irresolution in the minds of Richard and the most prudent of the barons and knights.

Richard entertained hopes that Saladin would come and offer him battle, and that a victory would at once throw open the gates of Jerusalem to him; but the sultan, who had proved the strength and bravery of the Christians at Arsur, was not willing to expose his conquests to the hazard of a battle. Richard, on his part, dreaded the perils and fatigues of a protracted siege, and suddenly led back his army to the plains of Ascalon.

The multitude of the Crusaders, who were ignorant of or did not appreciate the motives of the king of England, only obeyed him with murmurs, and most of the leaders, declared enemies of Richard, mingled their complaints with those of the soldiers. Several dissatisfied Crusaders deserted the standards which no longer pointed out to them the road to Jerusalem.

Whilst the army was marching despondingly back to the plains of Ascalon, the Genoese and Pisans, continually at variance, broke into open war within the walls of Ptolemais. Conrad took part with the Genoese, whilst the king of England as eagerly defended the Pisans, and terminated this civil war by forcing Conrad and the Genoese to retreat to the city of Tyre.

Amidst these sanguinary disputes, Conrad, who had an ambassador at the court of Saladin, unable longer to endure the authority of Richard, entered into an alliance with the Mussulmans. Saladin, by treaty, abandoned to the marquis of Tyre all the cities the

latter might take from the Christians, and promised to aid him in his conquests, only reserving the booty for the Mussulman soldiers. This treaty, dictated by hatred to Richard, was the signal for the death of Conrad; a very short time afterwards the marquis of Tyre perished by an unknown hand.

English authors assert that Conrad had had quarrels with the chief of the Ismaelians, and that he was assassinated by the orders of this redoubtable enemy. Two young slaves left the voluptuous gardens, in which their master had brought them up, to execute his vengeance. They arrived at Tyre, and, in order to conceal their purpose the better, received baptism. They engaged themselves in the service of Conrad, and remained six months about his person, apparently only occupied in offering up prayers to the God of the Christians. One day, as the marquis was coming from dining with the bishop of Beauvais, the two Ismaelians attacked him, and wounded him mortally. Whilst the people congregated tumultuously, one of the assassins fled into a neighbouring church, into which, likewise, the bleeding marquis was borne. The Ismaelian, who had concealed himself, suddenly rushed through the crowd, and again falling upon Conrad, struck him repeatedly with his dagger, till he was quite dead. The two assassins were seized, and both died amidst tortures, without uttering a single groan, or naming the person who had employed them to take away the life of the marquis of Tyre.

The continuator of Tabary says that Saladin had offered the Old Man of the Mountains ten thousand pieces of gold if he would cause the marquis of Tyre and the king of England to be assassinated; but the prince of the mountain, adds the same historian, did not think proper to deliver Saladin entirely from his war with the Franks, and only performed half of that which had been required of him. The Christians did not attribute the death of Conrad to Saladin, but many among them accused Richard of it. A short time after the murder, a letter was published, in which the lord of the mountain avowed himself to be the author of the assassination; but this letter bore no character of authenticity about it. The savage lord of the mountain could not write, and could have no interest in making the apology of a Christian prince. The king of England himself strengthened the public suspicions by taking possession of Tyre, and giving the widow of Conrad in marriage to his nephew, the count of Champagne. However it may be, this accusation, which was accredited among the Christians, announced plainly the idea they entertained of the character of Richard. The account of the death of Conrad soon reached Europe, and Philip Augustus, dreading the same fate, no longer appeared in public without being surrounded by a guard. The court of France accused Richard of the blackest attempts; but it is probable that Philip, on this occasion, showed more fear than he really felt, in order to render his rival the more odious, and to arm against him the hatred of the pope, and the indignation of all the princes of Christendom.

After the death of Conrad, Richard had no rivals to suspect, or enemies to fight with among the Christians; the opinion even that was entertained of his character, only served to augment his authority, by creating a dread of his hatred or vengeance. He took advantage of a moment, in which Saladin disbanded part of his army, to get possession of the castle of Darcum, built upon the confines of Palestine, towards Egypt. He undertook several other enterprises, which spread terror and surprise among the Saracens; and, all at once, to satisfy the wishes of the Crusaders, marched towards Jerusalem, in which city Saladin had shut himself up with all the troops he could gather together. At the approach of the Christians, the sultan convoked his emirs, and made them swear, on the stone of Jacob, to be buried beneath the ruins of the city rather than yield it up to the soldiers of Richard.

The Christian army encamped at the foot of the mountains of Judea, all the passes of which were guarded by the troops of Saladin and the Saracen peasants of Naplouse and Hebron. As Richard drew near to Jerusalem, his aversion to the idea of allowing the duke of Austria and the duke of Burgundy to share in such a glorious conquest increased; whilst they were not at all willing to assist the king of England in an enterprise that would so much augment his pride and renown. Every time that he proposed to proceed against the holy city, the zeal of the leaders of the army appeared to cool; and when Richard sought to defer the conquest, most of them endeavoured to arouse the enthusiasm of the Crusaders, and repeated the oath they had taken to deliver the tomb of Christ. Thus the proximity to Jerusalem, which ought to have united the Christians more firmly, only served to increase their divisions, and spread trouble, disorder, and discouragement through the whole army.

The Christians were but a few leagues from Jerusalem, and the council assembled to determine what steps must be taken. Many of the leaders thought that they ought at once to besiege the city, and spoke of the consternation of the Mussulmans. The soldiers of Saladin, said they, had not forgotten the evils of Ptolemais, and trembled at the idea of again shutting themselves within the ramparts of a city. Fugitives from Jerusalem had informed them that the presence even of Saladin could not keep up the spirits of the soldiers, and that all the inhabitants, seized with terror, were upon the point of flying to Damascus.

They who maintained an opposite opinion, among whom was Richard, thought that the reports spread regarding the disposition of the Mussulmans were but a snare of Saladin's, by which he hoped to lure the Crusaders into places in which he could destroy them without fighting. "At the moment in which we are speaking," said they, "the Mussulman cavalry surround the plain on which our army is encamped. It is difficult and dangerous to advance across the mountains of Judea. The roads, bordered by precipices, are, in many places, cut through the solid rock, and are dominated by steep heights, from which ill-armed peasants will be sufficient to crush, or at least to stop the columns of the Christians. How are we to transport through such narrow passes our baggage, our machines, or our munitions of war? If our bravery should succeed in surmounting all these difficulties, will it be easy to keep up our communications with the coast? If we are conquered, how shall we make our retreat, pursued by the army of Saladin?"

Opinions continued to be divided: the king of England wished to retreat to Ascalon; whilst the dukes of Austria and Burgundy warmly maintained that they ought to march towards Jerusalem. Twenty-four knights were selected to determine upon the course that was to be adopted, and the Christian army awaited their decision with an impatience mingled with fear. After having deliberated for some time, the twenty-four knights concluded that the army could not pursue its march without danger, and that the most prudent plan would be to retreat towards the sea-coast. Richard, after having given the order for retreat, whether he was sincerely afflicted, or whether he wished to regain the confidence and esteem of the Crusaders, turned towards Jerusalem with his eyes filled with tears, and covering his face with his buckler, declared himself unworthy to behold a city that he could not conquer.

The Crusaders once more turned their backs upon Jerusalem, which they had sworn so often and so solemnly to deliver, the soldiers totally unable to comprehend the policy or intentions of their leaders. Richard, who had led the Christian army towards the holy city, might at least be accused of want of determination of purpose. The uncertainty of his plans completed the destruction of the confidence which his skill and great military talents had created; and the despair of the Crusaders put an end to the fear

of a chief they no longer loved. Discord broke out with fresh fury; such as remained partisans of Richard, reproached his enemies with misleading the spirit of the army; but all parties mutually accused each other of favouring the cause of the infidels. As is generally the case in unsuccessful wars, perfidy and treachery were the subjects most current among the Crusaders.

The most violent complaints were uttered against Richard, who replied to his enemies in a strain of high-minded bravery, worthy of an Amadis or a Roland. At the head of a weak detachment, he took a convoy of seven thousand camels on the way to Jerusalem; on another occasion, going on board a vessel with a few knights, he landed at Jaffa, where the banners of Saladin floated over the towers and ramparts; he pursued the conquerors sword in hand, and forced them to abandon their temporary conquest. A few days after, the king of England, with a troop of his chosen knights, attacked a body of seven thousand Mussulman horse; he rushed in amongst them, and with a stroke of his sabre struck dead at his feet the leader of the Saracens, who all appeared stupefied and motionless with surprise and fear.

But all these perils and all this glory were lost for the cause of the Christians. Richard became every day more odious to his associates; the duke of Burgundy with the French retired discontented to Ptolemais; the Germans, commanded by the duke of Austria, quitted Palestine, and Richard remained alone with the English. Hitherto the king of England, as he himself told the ambassadors of Saladin, had taken but little interest in the deliverance of the holy places, and had only performed such prodigies of valour to increase his fame in the Christian world. A desire to efface the glory of Philip, much more than a zeal for religion, governed him in his contests with the Saracens; he underwent the labours of the holy war in the hope that his exploits in Palestine would assist him in triumphing over his rivals and enemies beyond the seas; but as he began to fear being left without an army, and dreaded the enterprises of Philip, and the plots of his brother John, against his European states, he determined to resume his negotiations with Saladin. The various thoughts that harassed his mind, the shame of not having conquered Jerusalem, the fear of losing his own kingdom, made him adopt and reject resolutions of the most opposite nature. At one time he determined upon returning to Europe without making peace at all—first he supplicated, then he menaced Saladin, and endeavoured to frighten him, by spreading a report that the pope was about to arrive in Palestine with an army of two hundred thousand Crusaders.

Winter had not yet passed away, and the passage of the Mediterranean was not without danger. “The sea is stormy,” wrote he one day to Saladin, “but I will brave its tempests, and return to Europe if you are disposed to make peace. But if you still desire war, I will brave all its perils, and will lay siege to Jerusalem.” Saladin was encamped in the vicinity of Ramla, and called his emirs together to deliberate upon the proposals of Richard. “Up to this period,” said he, “we have fought with glory, and the cause of Islamism has triumphed by our arms. I fear that death may surprise me during a peace, and may prevent my terminating the good work we have begun. Since God gives us victory, he commands us to continue the war, and we ought to obey his will.” Most of the emirs applauded the courage and firmness of Saladin, but they represented to him, “that the cities were without defence, and the provinces were devastated; the fatigues of war had weakened the Mussulman army; the horses wanted forage, and provisions for the soldiers were dearer than gold.” “If we reduce the Franks to despair,” added they, “they may still overcome us, and wrest all our victories from our hands. It is wise to observe the maxim of the Koran, which orders us to grant peace to our enemies when they ask it. Peace will give us time to fortify our cities, to recruit our forces, and resume

the war with advantage; when the Franks, always faithless in treaties, will offer us fresh pretexts for attacking them.”

Saladin plainly perceived by this speech of his emirs, that the greater part of the Saracen warriors were beginning to lose the ardour and zeal they had evinced for the cause of Islamism. The sultan was abandoned by several of his auxiliaries, and dreaded the appearance of division in his own empire. The armies were close to each other, and the dust which arose from the two camps, says an Arabian author, mingled in the air and formed but one cloud. Neither the Christians nor the Mussulmans showed the least impatience to go beyond the boundaries of their ramparts and ditches, and both being equally tired of the war, it became the interest of the two leaders to make peace. The disposition of the minds of the combatants, with the impossibility of pursuing any warlike enterprises, at length led to the adoption of a truce for three years and eight months.

It was determined that Jerusalem should be open to the devotion of the Christians, and that they should hold all the sea-coast from Jaffa to Tyre. The Saracens and the Christians had both claims upon Ascalon, which was considered as the key to Egypt, and which the Arabs called the spouse of Syria. To terminate these disputes, it was agreed that this city should be again demolished. It is not unworthy of remark, that not a word was said about the true cross, which had been the subject of the first negotiations, and for which Richard had sent several ambassadors to Saladin. The principal leaders of the two armies swore, on the one side upon the Koran, and on the other upon the Gospel, to observe the conditions of the treaty. Royal majesty assumed something more imposing and august than even the sanctity of an oath, for the sultan and the king of England contented themselves with giving their word and touching the hands of the ambassadors.

All the Mussulman and Christian princes of Syria were invited to sign the treaty concluded between Richard and Saladin. Among those who were called upon to be guarantees of the peace, neither the prince of Antioch, who had taken little share in the war, nor the chief of the Ismaelians, the enemy of both Christians and Mussulmans, was forgotten. Guy de Lusignan alone was not named in the treaty. This prince enjoyed a momentary importance from the dissensions he had given birth to, and sunk into oblivion as soon as fresh subjects of discord arose among the Crusaders. Despoiled of his kingdom, he obtained that of Cyprus, a far more real possession, but for which he was obliged to pay the Templars, to whom Richard had sold it. Palestine was ceded to Henry, count of Champagne, the new husband of that Isabella who appeared to be promised to all the pretenders to the crown of Jerusalem, and who, by a singular destiny, had married three kings, without being able to ascend a throne.

The conclusion of the peace was celebrated by tournaments and festivities, in which the Mussulmans and Christians laid aside the fanaticism and hatred which had led them to shed so much blood. Most of the warriors of the West, by the invitation of Saladin, visited the holy places they had been unable to deliver, and then embarked for Europe. At the moment of departure, the French lost the duke of Burgundy, who fell sick and died in the city of Tyre, as he was preparing to leave Palestine.

Thus finished this third crusade, in which all the western powers in arms obtained no greater advantages than the taking of Ptolemais and the demolition of Ascalon; in Germany lost, without glory, one of the greatest of its emperors and the finest of its armies. If we may believe Arabian authors, six hundred thousand Crusaders appeared before Ptolemais, and scarcely one hundred thousand of these warriors saw their native country again. Europe had the greater reason to deplore the losses of this war, from the fact of her armies having been so much better composed than in preceding expeditions;

criminals, adventurers, and vagabonds, had been strictly excluded from the ranks. All that the West could boast of the most noble and illustrious of its warriors had taken up arms.

The Crusaders that contended with Saladin were better armed and better disciplined than any that preceded them in Palestine; the foot-soldiers employed the cross-bow, which had been neglected or prohibited in the second crusade. Their cuirasses, and their bucklers covered with thick leather, defied the arrows of the Saracens; and on the field of battle, soldiers were often seen bristling with arrows and darts, whom the Arabs compared to porcupines, still keeping their ranks and fighting bravely. The Saracens had likewise made some progress in the art of war, and began to resume the use of the lance, which they did not employ when the first Crusaders arrived in Syria. The Mussulman armies were not confused multitudes; they remained longer under their banners, and fought with less disorder. The Curds and Turks surpassed the Franks in the art of attacking and defending cities and castles. The Mussulmans had, besides, more than one advantage over the Crusaders; they made war upon their own territories and in their own climate; they were under the command of one single leader, who communicated the same spirit to all, and only presented to them one cause to defend.

In this crusade the Franks appeared to be more polished than they had been till that time. Great monarchs making war against each other without ceasing to give evidences of mutual esteem and generous feeling, was a new spectacle for the world. Subjects followed the example of their princes, and lost beneath the tent much of their barbarism. The Crusaders were sometimes admitted to the table of Saladin, and emirs received at that of Richard. By thus mingling together, Saracens and Christians might make a happy exchange of usages, manners, knowledge, and even virtues.

The Christians, rather more enlightened than during the first crusades, stood in less need of excitement from the visions of fanaticism. The passion for glory was for them almost as powerful a principle as religious enthusiasm. Chivalry also made great progress in this crusade; it was held in such honour, and the title of KNIGHT was so glorious, even in the eyes of the infidels, that Saladin did not disdain to be decorated with it.

The sentiment of honour, and the humanity which is inseparable from it, often dried tears that the disasters of war had caused to flow; tender and virtuous passions associated themselves in the minds of heroes with the austere maxims of religion and the sanguinary images of battle. Amidst the corruption of camps, love, by inspiring the knights and troubadours who had taken the cross with noble and delicate sentiments, preserved them from the seductions of gross debauchery. More than one warrior, animated by the remembrance of beauty, caused his bravery to be greatly admired, whilst fighting against the Saracens. It was in this crusade that the Châtelain de Coucy fell, mortally wounded, by the side of King Richard. In a song, which is still extant, he had bid adieu to France, saying that he went to the Holy Land to obtain three things of inestimable value to a knight,—Paradise, glory, and the love of his mistress. A chronicle of the middle ages relates, that after he had received a mortal wound and was about to breathe his last sigh, the faithful Châtelain first confessed himself to the legate of the Pope, and then charged his squire to bear his heart to the lady de Fayel. The last commands of Coucy, and the horrible banquet that a cruel husband caused to be served up to the victim of his jealousy, show at once what chivalry could inspire of the most touching kind, and that which the manners of the twelfth century could exhibit of the most barbarous. The troubadours celebrated in their songs the chivalric love of the noble Châtelain, and the despair of the beautiful De Vergy, when she learnt she had

eaten the heart of her faithful knight. If we may believe old chronicles, the lord de Fayel, pursued by remorse and the opinion of his contemporaries, was obliged to go to the Holy Land, to expiate his crime and the death of his unfortunate wife.

In this crusade, in which so many knights rendered themselves illustrious, two men acquired an immortal glory, one by a useless bravery, and qualities more brilliant than solid, the other by real successes and virtues that might have served as models to Christians. The name of Richard remained during a century the terror of the East, and the Saracens and Turks celebrated him in their proverbs a long time after the crusades. He cultivated letters, and merited a place among the troubadours; but the arts did not at all soften his character; it was his ferocity as well as his courage that procured him the surname of Coeur de Lion. Carried away by the inconstancy of his inclinations, he often changed his projects, his affections, and his principles of action; he sometimes braved religion, and very often devoted himself to its service. Sometimes incredulous, as often superstitious; measureless in his hatred as in his friendship, he was extravagant in everything, and only showed himself constant in his love for war. The passions which animated him scarcely ever permitted his ambition to have an aim or a determinate object. His imprudence, his presumption, and the unsteadiness of his plans, made him lose the fruits of his exploits. In a word, the hero of this crusade is more calculated to excite surprise than to create esteem, and appears to belong less to history than to the romances of chivalry.

With less rashness and bravery than Richard, Saladin possessed a more firm character, one far better calculated to carry on a religious war. He paid more attention to the results of his enterprises; more master of himself, he was more fit to command others. When mounting the throne of the Atabeks, Saladin obeyed rather his destiny than his inclinations; but when once firmly seated, he was governed by only two passions,—that of reigning, and that of securing the triumph of the Koran. On all other subjects he was moderate, and when a kingdom or the glory of the prophet was not in question, the son of Ayoub was admired as the most just and mild of Mussulmans. We may add that the stern devotion and ardent fanaticism that made him take up arms against the Christians, only rendered him cruel and barbarous in one single instance. He displayed the virtues of peace amidst the horrors of war. “From the bosom of camps,” says an Oriental poet, “he covered the nations with the wings of his justice, and poured upon his cities the plenteous showers of his liberality.” The Mussulmans, always governed by fear, were astonished that a sovereign could inspire them with so much love, and followed him with joy to battle. His generosity, his clemency, and particularly his respect for an oath, were often the subjects of admiration to the Christians, whom he rendered so miserable by his victories, and of whose power in Asia he had completed the overthrow.

The third crusade, which was so glorious for Saladin, was not entirely without advantages for Europe. Many Crusaders on the way to Palestine, stopped in Spain, and by their victories over the Moors, prepared the deliverance of the kingdoms situated beyond the Pyrenees. A great number of Germans, as in the second crusade, prevailed upon by the solicitations of the pope, made war upon the barbarous inhabitants of the shores of the Baltic, and thus, by useful exploits, extended the limits of the Christian republic in the West. As in this war the greater part of the Crusaders went to Palestine by sea, the art of navigation made a sensible advance; the maritime nations of Europe acquired an accession of prosperity, their fleets became more formidable, and they were able, with glory, to dispute the empire of the sea with the Saracens.

In several states of Europe, commerce, and the spirit of the holy wars contributed to the enfranchisement of the lower classes. Many serfs, upon becoming free, took up

arms. It was not one of the least interesting spectacles of this crusade, to see the standards of several cities of France and Germany floating in the Christian army amongst the banners of lords and barons.

This crusade was particularly beneficial to France, from which it banished both civil and foreign wars. By prolonging the absence of the great vassals and the enemies of the kingdom, it weakened their power, and gave Philip Augustus authority to levy imposts, even upon the clergy. It afforded him an opportunity of surrounding his throne with a faithful guard, to keep up regular armies, and prepare, though at a distance, that victory of Bovines which proved so fatal to the enemies of France.

A long captivity awaited Richard on his return to Europe. The vessel in which he embarked was shipwrecked on the coast of Italy, and fearing to pass through France, he took the route of Germany, concealed under the habit of a simple pilgrim. His liberality betrayed the monarch, and as he had enemies everywhere, he was seized by the soldiers of the duke of Austria. Leopold had not sufficient generosity to forget the outrages received from Richard at the siege of Ptolemais, and detained him prisoner. It was not known in Europe what had become of King Richard, when a gentleman of Arras, named Blondel, set out in search of his master, and traversed Germany in the dress and with the lyre of a minstrel. On his arrival before a castle, in which, it was said, languished an illustrious captive, Blondel began to sing the first couplet of a song which he had composed in conjunction with Richard. From the top of a high tower a voice answered him, and sang the second couplet. Then the faithful troubadour returned into England to announce that he had discovered the prison of the king. The duke of Austria, terrified at this discovery, did not dare to detain longer his redoubtable captive in his own hands, and gave him up to the emperor of Germany. Henry VI, who had likewise insults to revenge, was rejoiced to get Richard in his power, and kept him in chains, as if he had made him a prisoner in the field of battle. The hero of the crusade, who had filled the world with his renown, was cast into a dark dungeon, and remained a long time a victim to the vengeance of his enemies—and they were Christian princes.

He was brought before the German diet, assembled at Worms, where he was accused of all the crimes that hatred and envy could invent. But the spectacle of a king in chains was so affecting, that no one durst condemn Richard, and when he offered his justification, the bishops and nobles melted into tears, and besought Henry to treat him with less injustice and rigour.

Queen Eleanor implored all the powers of Europe for the release of her son. The complaints and tears of a mother touched the heart of Celestine, who had recently ascended the chair of St. Peter. The pope several times demanded the liberty of the king of England, and even excommunicated the duke of Austria and the emperor; but the thunders of the Church had so often been launched against the thrones of Germany, that they no longer inspired fear. Henry braved the anathemas of the Holy See; the captivity of Richard lasted another year; and he only obtained his liberty after engaging to pay a considerable ransom. His kingdom, which he had ruined at his departure for the Holy Land, exhausted itself to hasten his return; and England gave up even her sacred vases to break the chains of her monarch. He was received with enthusiasm by the English; his adventures, which drew tears, obliterated the remembrance of his cruelties, and Europe only recollected his exploits and his misfortunes.

After the truce made with Richard, Saladin retired to Damascus, where he enjoyed his glory but one year. The Orientals celebrate the edifying manner in which he died, distributing his alms or benevolences to Mussulmans and Christians alike. Before he expired he ordered one of his officers to carry his shroud through the streets of his

capital, and to cry with a loud voice: “Behold all that Saladin, who overcame the East, bears away of his conquests.”

Scarcely had he ceased to breathe, when nothing remained but a vain remembrance of his laws and his victories; his death was attended by that which so frequently happens in Oriental monarchies, where nothing is regulated concerning the succession; where victory appears to be the most legitimate title, and where a too numerous offspring await the death of the prince in fear, servitude, and in ignorance of the affairs of the state.

Saladin only left behind him slaves intimidated by his glory and his boundless power, who divided his authority among them, but could not support the weight of it. Twelve of his sons and relatives succeeded him and disputed the sovereignty. Malek-Adel, the brother of the sultan, and companion in his exploits, profited by the inexperience of his nephews, and took possession of Egypt and Mesopotamia. The most powerful of the emirs followed his example, and shared the cities and provinces amongst them. Asia then beheld that empire fall to decay, which, raised for the ruin of the Christians, had, in its growth and progress, twice roused all the nations of the West to arms.

BOOK IX.

FOURTH CRUSADE

A.D. 1195-1198.

When we cast a retrospective glance over the periods we have described, we congratulate ourselves upon not having lived in those times of war and trouble; but when we look around us, and reflect upon the age of which we form a part, we fear we have little reason to boast over the epochs commonly termed barbarous. During twenty-five years a revolution, born of opinions unknown to past ages, has pervaded cities, agitated nations, and shaken thrones. This revolution has for auxiliaries war and victory; it strengthens itself with all the obstacles that are opposed to it; it is for ever born again from itself, and when we believe we can perceive the end of its ravages, it re-appears more terrible and menacing than ever. At the moment in which I resume the account of the Crusades, the spirit of sedition and revolt, the fanaticism of modern doctrines, which seemed to slumber, all at once awake, and again threaten the world with universal disorder; nations which tremble for their liberty and their laws, are aroused, and spring up in arms; a coalition of all kings and of all nations, a general crusade is formed not to defend the tomb of Christ, but to preserve that which Europe possesses of its ancient civilization. It is amidst the rumours of a new revolution, of a formidable war, that I am about to describe the revolutions and wars that disturbed the East and the West in the middle ages. May I, whilst deploring the calamities of my country, profit by the events of which I am a witness, and by the frightful spectacle which is before my eyes, to paint with greater truth the passions and the troubles of a remote age, and revive in the hearts of my contemporaries a love of concord and peace.

The death of Saladin was followed by that which almost always is to be observed in the dynasties of the East,—a reign of agitation and trouble succeeding a reign of strength and absolute power. In these dynasties, which have no other support but victory, and the all-powerful will of a single man, as long as the sovereign, surrounded by his soldiers, commands, he is tremblingly obeyed; but as soon as he has closed his eyes, his people precipitate themselves towards license with the same ardour that they had yielded to servitude; and passions, long restrained by the presence of the despot, only blaze forth with the greater violence when there remains nothing of him but a vain remembrance.

Saladin gave no directions respecting the order of succession, and by this want of foresight prepared the ruin of his empire. One of his sons, Alaziz, who commanded in Egypt, caused himself to be proclaimed sultan of Cairo; another (*Alemélek Almansour, Nassir-eddin Mohammed*) took possession of the sovereignty of Aleppo, and a third (*Almelek Aladel Seif-eddin Aben-beer Mohammed*) of the principality of Amath. Malek-

Adel, the brother of Saladin, assumed the throne of Mesopotamia, and the countries in the neighbourhood of the Euphrates. The principal emirs, and all the princes of the race of the Ayoubites, made themselves masters of the cities and provinces of which they held the command.

Afdhal, eldest son of Saladin, proclaimed sultan of Damascus, master of Syria, and of the capital of a vast empire, sovereign of Jerusalem and Palestine, he appeared to have preserved something of the power of his father; but all fell into disorder and confusion. The emirs, the old companions of the victories of Saladin, endured with reluctance the authority of the young sultan. Several refused to take the oath of obedience, drawn up by the cadis of Damascus; others consented to take it, but on condition that their fiefs should be secured to them, or that new ones should be bestowed upon them.

This is the text of the oath, as it has been preserved by an historian: "I, such a one, devote myself entirely from this moment to the service of the sultan Elmeék Alnaser Salak-eddin, as long as he shall live. I swear to consecrate my life, my property, my sword, and my powers to the defence of his empire, and to be always obedient to his orders. I swear to observe the same engagements after him to his son and heir Almék Alafdhal. I swear to submit myself to him, to fight for his empire and states with my life, my wealth, my sword, and my troops. I swear to obey him in everything; I devote myself to him inwardly and outwardly, and I take God for a witness of this engagement". Far from labouring to reduce the power of this haughty soldiery, Afdhal neglected the duties of his throne for the pleasures of debauchery, to which he gave himself up entirely, abandoning the welfare of his empire to a vizier, who rendered him odious to the Mussulmans.

This vizier was named Nasr-allab, and bore the surname of Dbia-eddin, 'the splendour of religion', he was brother of the celebrated historian Ibn-Elatzir, author of the *Tarikh Kamel*, and himself cultivated letters with success. The study of most of the sciences occupied his youth, and his memory was adorned with the most beautiful passages of the ancient and modern poetry of his nation. Saladin had given him as vizier to his son, and Nasr-allab proved by his conduct that he was worthy of the honour.

The army demanded the dismissal of the vizier, whom they accused of having usurped the authority of the prince: the vizier, on his part, advised his master to banish the seditious emirs. The weak sultan, who only saw with the eyes of his minister, annoyed by the presence and complaints of a discontented army, dismissed from his service a great number of soldiers and emirs, who went among all the neighbouring princes, complaining of his ingratitude, and accusing him of forgetting, in the bosom of idleness and effeminacy, the holy laws of the prophet and the glory of Saladin.

The greater number of them, who went into Egypt, exhorted Alaziz to take arms against his brother. The sultan of Cairo gave ear to their advice, and under the pretence of avenging the glory of his father, conceived the project of possessing himself of Damascus. He assembled his forces, and marched into Syria at the head of an army. At the approach of danger, Afdhal invoked assistance from the princes that reigned over the countries of Amath and Aleppo. Soon a formidable war blazed forth, into which was dragged the whole of the family of the Ayoubites. Alaziz laid siege to Damascus. The hopes of an easy conquest animated his emirs, and made them believe that they were fighting in a just cause; but as they at first had but little success, and as victory seemed every day to fly further from their banners, the war began to appear to them unjust. At first they murmured; then they revolted from Alaziz, and at length rejoined the troops of Syria. The sultan of Cairo, upon being thus abandoned, was obliged to raise the siege disgracefully, and return into Egypt. The sultans of Damascus and Aleppo pursued him

across the desert, with the design of attacking him in his capital. Afdhal, at the head of a victorious army, soon carried terror to the banks of the Nile. Alaziz was about to be dethroned, and Egypt to be conquered by the Syrians, if the brother of Saladin, guided by a policy, whose motive might be easily divined, had not opposed the authority of his counsels to the arms of the conqueror, and re-established peace in the family of the Ayoubites.

The princes and emirs respected the experience of Malek-Adel, and allowed him to be the arbitrator of their differences. The warriors of Syria and Egypt, accustomed to see him in camps, looked upon him as their leader, and followed him with joy to battle; whilst nations, that he had often astonished by his exploits, invoked his name in their reverses and dangers. The Mussulmans now perceived with surprise that he had been in a manner exiled in Mesopotamia, and that an empire, founded by his valour, was abandoned to young princes who bore no name among warriors: he himself grew secretly indignant at not having received due recompense for his labours, and was aware of all that the old soldiers, he had so often led to victory, might one day do to further his ambitious views. It was important to his designs that too much of the empire should not be in the same hands, and that the provinces should remain for some time longer shared by two rival powers. The peace which he had brought about could not be of long duration and the discord ever on the point of breaking out among his nephews, must soon offer him an opportunity of reaping the rich harvest of the vast heritage of Saladin.

Afdhal, warned by the dangers he had run, resolved to change his conduct. Hitherto he had scandalized all faithful Mussulmans by his intemperance in the use of wine. Aboulfeda, who was descended from the family of Saladin, says, in his history, that the sultan of Damascus, during the early years of his reign, passed his life amidst banquets and indulgence, taking delight in nothing but listening to songs and composing verses. On his return from Egypt, Afdhal exhibited an entire alteration in his manners; but he only fell from one excess into another; he was now constantly at prayers, or employed in the most minute practices of the Mussulman religion; but, in his excessive devotion, as in his dissipated life, he was perfectly inattentive to the duties of a monarch, and submitted himself, without reserve, to the counsels of the same vizier who had already nearly cost him his dominions. "Then," says Aboulfeda, "complaints against him were heard from all quarters, and tongues that had been loud in his praise became silent."

Alaziz thought this opportunity favourable for again taking up arms against his brother; and Malek-Adel, persuaded that war was most likely to minister to his ambition, no longer advocated peace, but placed himself at the head of the army of Egypt. Having intimidated by his threats, or won by his presents, the principal emirs of Afdhal, he at once took possession of Damascus in the name of Alaziz, and soon governed as sovereign the richest provinces of Syria.

Every day fresh quarrels broke out among the emirs and princes; all those who had fought with Saladin, thought the moment was come at which to put forth and establish their pretensions; and the princes who still remained of the family of Nouredin began to entertain hopes of regaining the provinces wrested from the unfortunate Attabeks by the son of Ayoub. All the East was in a state of fermentation. Bloody divisions desolated Persia, a prey to the various claims of the feeble remains of the race of the Seljoucides. The empire of the Carismians, which conquest was every day extending, threatened at the same time the capital of Corosan and the city of Bagdad, in which the pontiff of the Mussulman religion lived in perpetual fear. For a long time the caliphs had been unable to take any active part in the events that changed the face of Syria; and the only authority they possessed was exercised in consecrating

the victories of the triumphant party, whoever that might be. Afdhal, driven from Damascus, called in vain upon the caliph of Bagdad for protection; all that shadow of power could afford him was a recommendation to exercise patience, and an assurance *“that his enemies would have to render an account to God of what they had done.”*

Among the rivalries that convulsed the Mussulman states, Malek-Adel met with no obstruction to his projects; the troubles and disorders which his usurpation gave birth to, even the wars undertaken against him, all contributed to the consolidation and extension of his unjustly-obtained power. It became evident that he must soon unite under his sway the greater part of the provinces conquered by Saladin. Thus was verified, for the second time within a few years, the observation of an Arabian historian, who expressed himself in the following words when speaking of the succession of Noureddin: *“The greater part of the founders of empires have not been able to leave them to their posterity.”* This instability of power is not a thing to be wondered at in countries where success renders everything legitimate, where the caprices of fortune are frequently laws, and where the most formidable enemies of an empire founded by arms, are the very men whose bravery has assisted in raising it. The historian we have quoted, deplors the revolutions of military despotism, without duly searching for the natural causes of them; and can explain so many changes only by referring to the justice of God, always ready to punish, at least in their children, all who have employed violence or shed the blood of man to attain empire.

Such were the revolutions which, during many years, agitated the Mussulman states of Syria and Egypt. The fourth crusade, which we are about to describe, and in which the Christians might have greatly profited by the troubles of the East, only served to reunite the scattered members of the empire of Saladin. Malek-Adel owed the progress of his power not only to the divisions of the Mussulmans, but to the spirit of discord that reigned among the Christians.

After the departure of the king of England, as was always the case at the termination of every crusade, the Christian colonies, surrounded by perils, advanced more rapidly to their fall. Henry of Champagne, charged with the government of Palestine, disdained the title of king, as he was impatient to return to Europe, and looked upon his kingdom as a place of exile. The three military orders, detained in Asia by their vows, constituted the principal strength of a state which but lately had had all the warriors of Europe for its defenders. Guy of Lusignan retired to Cyprus, took no more interest in the fate of Jerusalem, and had full occupation in keeping himself on his new throne, shaken by the continual revolts of the Greeks and threatened by the emperors of Constantinople.

Bohemond III, grandson of Raymond of Poitiers, and descended, in the female line, from the celebrated Bohemond, one of the heroes of the first crusade, governed the principality of Antioch and the county of Tripoli. Amidst the misfortunes that afflicted the Christian colonies, the sole aim of this prince was the extension of his dominions, and every means appeared to him good and just that could forward his designs. Bohemond pretended to have claims to the principality of Armenia; and employed by turns force and stratagem to get possession of it. After several useless attempts, he succeeded in decoying into his capital Rupin of the Mountain, one of the princes of Armenia, and detained him prisoner. Livon, the brother of Rupin, determined to take signal vengeance for such an outrage; and, under the pretence of treating for peace, invited Bohemond to repair to the frontiers of Armenia. The two princes engaged by oath to come without escort or train to the place of conference; but each formed a secret design of laying a snare for his adversary. The Armenian prince, better seconded by either his genius or fortune, remained conqueror in this disgraceful contest. Bohemond

was surprised, loaded with chains, and carried away to a fortress of Lesser Armenia. The war was instantly renewed with fury; the people of both Armenia and Antioch rushed to arms, and the countries and cities of the two principalities were speedily by turns invaded and ravaged. At length peace became desirable, and after some disputes upon the conditions, the prince of Antioch was sent back to his states, and Rupin of the Mountain was restored to the nations of Armenia. By an agreement entered into by the two princes, Alice, the daughter of Rupin, married the eldest son of Bohemond. This union promised to be the pledge of a durable peace; but the germ of so many divisions still subsisted; the two parties retained a strong feeling of the outrage they had received; and every treaty of peace becoming a fresh subject of discussion, war was always ready to be rekindled.

In another direction, ambition and jealousy set at variance the orders of the Temple and St. John. At the period of the third crusade, the Hospitallers and the Templars were as powerful as sovereign princes; they possessed in Asia and Europe villages, cities, and even provinces. The two orders, rivalling each other in power and glory, attended far less to the defence of the holy places than to the augmentation of their own renown and riches. Every one of their immense possessions, every one of their prerogatives, the renown of the knights, the credit of the leaders, all, even to the trophies of their valour, were for them subjects of rivalry, and, at length, this spirit of discord and jealousy produced an open war. A French gentleman, established in Palestine, possessed, as a vassal of the Hospitallers, the castle of Margat, situated towards the frontiers of Arabia. The Templars pretended that this castle belonged to them, and took possession of it by main force. Robert,—that was the name of the gentleman,—carried his complaints to the Hospitallers, who immediately flew to arms and drove the Templars from the castle. From that time the knights of the two orders never met without provoking each other to the combat most of the Franks and Christians always taking a part in the quarrel, some for the order of St. John, others for that of the Temple. The king of Jerusalem and the most prudent of the barons made many useless attempts to restore peace; and several Christian princes endeavoured in vain to reconcile the two rival orders. The pope himself had much difficulty in getting his sacred mediation to be accepted; and it was only after long debates that the Holy See, sometimes armed with evangelical thunders, sometimes employing the paternal language of the head of the Church, terminated, by its wisdom and supreme ascendancy, a contest which the knights themselves would have preferred deciding with sword and lance.

During these fatal divisions none thought of defending themselves against the general enemy, the Saracens. One of the most melancholy consequences of the spirit of faction is, that it always leads to a lamentable indifference for the common cause. The more violently the parties attacked each other, the less perception they seemed to have of the dangers that threatened the Christian colonies; neither the knights of the Temple or of St. John, nor the Christians of Antioch or Ptolemais, ever thought of asking for succour against the infidels; and history does not say that one person was sent from the East to make Europe aware of the griefs of Sion.

The situation of the Christians in Palestine was besides so uncertain and perilous, that the wisest could form no idea of coming events, or dare to adopt a resolution. If they appealed afresh to the warriors of the West, they broke the truce made with Saladin, and exposed themselves to all the resentment of the infidels; if they respected treaties, the truce might be broken by the Mussulmans, ever ready to profit by the calamities which fell upon the Christians. In this state of things, it appeared difficult to foresee a new crusade, which was neither called for by the wishes of the Christians of

Asia, nor promoted by the interests of Europe. In fact, when we cast our eyes over the Christian colonies of the East, as they are described to us in these unhappy times, and see the spirit of ambition and discord displacing in all hearts the holy spirit of the Gospel, we cannot wonder that Christendom took so little interest in their fate. Again, when contemporary history represents to us these colonies a prey to license and division, and destitute of everything that could render them flourishing, we can scarcely believe that the West was again likely to lavish its wealth and its blood to support and defend them. But the great name of Jerusalem still produced a powerful effect upon the minds of all; the remembrance of the first crusade still aroused the enthusiasm of Christians; and the veneration for the holy places, which appeared to grow weaker in the kingdom of Christ itself, was yet cherished beyond the seas and in the principal countries of the West.

Celestine III had, by his exhortations, encouraged the warriors of the third crusade; and, at the age of ninety, pursued with zeal all the projects of his predecessors; ardently wishing that the last days of his pontificate should be illustrated by the conquest of Jerusalem. After the return of Richard, the news of the death of Saladin had spread joy throughout the West, and revived the hopes of the Christians. Celestine wrote to all the faithful to inform them that the most formidable enemy of Christendom had ceased to live; and, without regarding the truce made by Richard Coeur de Lion, he ordered his bishops and archbishops to preach a new crusade in their dioceses. The sovereign pontiff promised all who would take the cross the same privileges and the same advantages as in the preceding crusades. The profanation of the holy places; the oppression under which the faithful of the East groaned; the ever-increasing insolence and audacity of the Saracens—such were the motives by which he supported his holy exhortations. He addressed himself particularly to the bishops of England, and commanded them to use every persuasion to induce Richard again to take up arms against the infidels.

Richard, although returned, had never laid aside the cross, the symbol of pilgrimage; and it might be supposed he still intended to repair again to the Holy Land; but, scarcely escaped from an unjust captivity, taught by his own experience how great were the difficulties and perils of a distant enterprise, his thoughts and time were engrossed by his endeavours to remedy his losses, to defend or aggrandize his states, and to be on his guard against the insidious attempts of Philip Augustus. His knights and barons, whom he himself exhorted to resume the cross, professed, as he did, a warm devotion for the cause of Jerusalem; but they could not make up their minds to return to a country which had been to them a place of suffering and exile.

Although the appearance of the preachers of the crusade everywhere inspired respect, they had no better success in France, where, only a few years before, a hundred thousand warriors had been roused by the summons to defend the holy places. If the fear of the enterprises of Philip was sufficient to detain Richard in the West, the dread of the vindictive and jealous disposition of Richard exercised the same influence over Philip. The greater number of his knights and nobles followed his example, and contented themselves with shedding tears over the fate of Jerusalem. The enthusiasm for the crusade was communicated to only a small number of warriors, amongst whom history names the count de Montfort, who afterwards conducted the cruel war against the Albigeois.

From the commencement of the crusades, Germany had never ceased to send its warriors to the defence of the Holy Land. It deplored the recent loss of its armies, destroyed or dispersed in Asia Minor, and the death of the Emperor Frederick, who had gained nothing but a grave in the plains of the East; but the remembrance of so great a

disaster did not extinguish in all hearts the zeal for the cause of Jerusalem. Henry VI, who occupied the imperial throne, had not partaken, as the kings of France and England had, the perils and reverses of the last expedition. Unpleasant remembrances or fears of his enemies in Europe could have no effect in preventing him from joining in a new enterprise, or deter him from a holy pilgrimage which so many illustrious examples seemed to point out as a sacred duty.

Although this prince had been excommunicated by the Holy See, only the preceding year, the Pope sent an embassy to him, charged with the duty of recalling to his mind the example of his father Frederick, and urging him to assume the cross. Henry, who sought every occasion to conciliate the head of the Church, and who likewise entertained vast projects in which a new crusade might be very serviceable, received the envoy of Celestine with great honours.

Of all the princes of the middle ages, no one evinced more ambition than Henry VI; his imagination, say historians was filled with the glory of the Caesars, and he wished to be able to say with Alexander, *all that my desires can embrace belongs to me*. Tancred, a natural son of William II, king of Sicily, chosen by the Sicilian nobility to succeed his father, was recently deceased; and the emperor, who had espoused Constance, the heiress of a throne founded by Norman Crusaders, and desirous of establishing his claims, judged that the time was come to carry out his designs and achieve his conquests. The expedition of which the Holy See desired him to be the leader, was exceedingly favourable to his ambitious projects; when, promising to defend Jerusalem, he only thought of the conquest of Sicily; and the conquest of Sicily had no value in his estimation but as opening the road to Greece and Constantinople. At the same time that he professed entire submission to the will of the head of the Church, he endeavoured to form an alliance with the republics of Genoa and Venice, promising them the spoils of the conquered; but in his mind he nourished the hope that he should one day overthrow the Italian republics and lower the authority of the Holy See, and upon their remains revive, for himself and his family, the empire of Augustus and Constantine.

Such was the prince to whom Celestine sent an embassy, and whom he wished to persuade into a holy war. After having announced his intention of taking the cross, Henry convoked a general diet at Worms, in which he himself exhorted the faithful to take up arms for the defence of the holy places. Since Louis VII, king of France, who harangued his subjects to induce them to join in the crusade, Henry was the only monarch that had mingled his voice with that of the preachers of the holy war, to make his subjects acquainted with the sufferings and complaints of the Church of Jerusalem. His eloquence, celebrated by the historians of his time, but above all, the spectacle presented of a great emperor himself preaching a holy war against the infidels, made a profound impression upon the multitude of his auditors. After this solemn address, the most illustrious of the prelates assembled at Worms ascended the evangelical pulpit to keep up the rapidly increasing enthusiasm of the faithful; during eight hours nothing was heard but the groans of Sion and the city of God. Henry, surrounded by his court, assumed the symbol of the Crusaders; a great number of German nobles followed his example, some to please God, and others to please the emperor. Among those who took the oath to combat the Saracens, history names Henry duke of Saxony; Otho marquis of Brandenburg; Henry count palatine of the Rhine; Herman landgrave of Thuringia; Henry duke of Brabant; Albert count of Apsburg; Adolphus count of Schwemburg; Henry count of Pappenheim, marshal of the empire; the duke of Bavaria; Frederick, son of Leopold, duke of Austria; Conrad marquis of Moravia; Valeran de Limbourg; and the bishops of Wurtzburg, Bremen, Verdun, Habbastadt, Passau, and Ratisbon.

The crusade was preached in all the provinces of Germany, and the letters of the emperor and the pope kindled the zeal of the Christian warriors everywhere; never had an enterprise against the infidels been undertaken under more favourable auspices. As Germany undertook the crusade almost singly, the glory of the German nations seemed as much interested in this war as religion itself. Henry was to command the holy expedition; and the Crusaders, full of confidence and hope, were preparing to follow him to the East. But Henry entertained other views; several nobles of his court, some who penetrated his secret designs, and others who believed they offered him prudent advice, conjured him to remain in the West, and direct the crusade from the bosom of his dominions; and Henry, after a slight resistance, yielded to their prayers, and gave his whole attention to the hastening of the departure of the Crusaders.

The emperor of Germany placed himself at the head of forty thousand men and took the route for Italy, where everything was prepared for the conquest of Sicily; the remainder of the Crusaders were divided into two armies, which, proceeding by different roads, were to meet in Syria. The first, commanded by the duke of Saxony and the duke of Brabant, embarked at ports of the German Ocean and the Baltic; the second crossed the Danube, and directed its march towards Constantinople, whence the fleet of the Greek emperor Isaac was to transport it to Ptolemais. To this army, commanded by the archbishop of Mayence and Valeran de Limbourg, were joined the Hungarians, who accompanied their queen Margaret, sister to Philip Augustus. The queen of Hungary, after having lost Bela her husband, had made a vow to live only for Christ, and to end her days in the Holy Land.

The Crusaders under the command of the archbishop of Mayence and Valeran de Limbourg, were the first to arrive in Palestine. Scarcely were they landed when they expressed their desire and resolution to begin the war against the infidels. The Christians, who were then at peace with the Saracens, hesitated to break the truce signed by Richard, and were, further, unwilling to give the signal for hostilities before they could open the campaign with some hopes of success. Henry of Champagne and the barons of Palestine represented to the German Crusaders the danger to which an imprudent rupture would expose the Christians of the East, and conjured them to wait for the army of the dukes of Saxony and Brabant. But the Germans, full of confidence in their own strength, were indignant at having obstacles thrown in the way of their valour by vain scruples and chimerical alarms; they were astonished that the Christians of Palestine should thus refuse the assistance sent to them by Providence itself, and added, in a tone of anger and contempt, that warriors of the West were not accustomed to defer the hour of battle, and that the pope had not induced them to take up arms and the cross to remain in a state of shameful inactivity. The barons and knights of the Holy Land could not listen to such injurious speeches without indignation, and replied to the German Crusaders that they had neither solicited nor wished for their arrival; that they were better acquainted than the northern warriors of Europe with what was advantageous to the kingdom of Jerusalem; that they had without any foreign succour braved the greatest perils, and that when the proper moment should arrive they knew how to prove their valour otherwise than by words. Amidst such warm debates the minds of both parties became daily more exasperated, and the most cruel discord thus prevailed among the Christians before war was declared against the infidels.

All at once the German Crusaders marched out in arms from Ptolemais, and commenced hostilities by ravaging the lands of the Saracens. At the first signal of war the Mussulmans gathered together their forces; and the danger that threatened them putting an end to their discord, from the banks of the Nile and from the remotest parts of

Syria crowded hosts of warriors but lately armed against each other, but who now, assembled under the same banners, acknowledged no other enemies but the Christians.

Malek-Adel, towards whom all Mussulmans turned their eyes when the defence of Islamism was the question, marched from Damascus at the head of an army and repaired to Jerusalem, where all the emirs of the adjoining provinces came to take his orders. The Mussulman army, after dispersing the Christians who had advanced towards the mountains of Naplouse, laid siege to Jaffa.

In the third crusade much importance had been attached to the conservation of this city. Richard Coeur de Lion had fortified it at great expense, and when that prince returned to Europe he left a numerous garrison in it. Of all the maritime places, Jaffa was nearest to the city which was the object of the wishes of the faithful; if it remained in the hands of the Christians, a road was always open for them to Jerusalem, and the means of laying siege to that place were rendered more easy; but if it fell into the power of the Mussulmans, it gave them proportionate advantages for the defence of the holy city.

When it was known at Ptolemais that the city of Jaffa was threatened, Henry of Champagne, with his barons and knights, immediately took arms to defend it, and joined the German Crusaders, giving all their energies to the prosecution of a war which they found could now no longer be deferred or avoided. The three military orders, with the troops of the kingdom, were about to set forward on their march, when a tragical accident once more plunged the Christians in grief, and retarded the effects of the happy harmony which had been re-established at the approach of peril. Henry of Champagne, leaning against a window of his palace, at which he had placed himself to see his army defile from the city, the window all at once gave way, and in its fall precipitated him with it. The unfortunate prince expired in sight of his soldiers, who, instead of following him to battle, accompanied him to his grave, and lost several days in celebrating his funeral obsequies. The Christians of Ptolemais were still weeping the death of their king, when the misfortune they dreaded increased their grief and consternation; the garrison of Jaffa having attempted a sortie, had fallen into an ambushade, and all the warriors that composed it were either killed or taken prisoners. The Mussulmans entered the city almost without resistance, and twenty thousand Christians were put to the sword.

These disasters had been foreseen by all who had dreaded the breaking of the truce; but the barons and knights of Palestine lost no time in vain regrets, or in the utterance of useless complaints, and looked with eager impatience for the arrival of the Crusaders who had set out from the ports of the Ocean and the Baltic. These troops had stopped on the coast of Portugal, where they had defeated the Moors, and taken from them the city of Silves. Proud of their triumph over the infidels, they landed at Ptolemais at the moment the people were lamenting the loss of Jaffa and crowding to the churches to implore the mercy of Heaven.

The arrival of the new Crusaders restored hope and joy to the Christians, and they resolved to lose no time, but to march at once against the infidels. The army left Ptolemais and advanced towards the coast of Syria, whilst a numerous fleet kept along shore, loaded with provisions and warlike stores. The Crusaders, without seeking the army of Malek-Adel, laid siege to Berytus.

The city of Berytus, at an equal distance between Jerusalem and Tripoli, by the commodiousness of its port, its large population, and its commerce, had become the rival of Ptolemais and Tyre. The Mussulman provinces of Syria acknowledged it as their capital, and it was in Berytus that the emirs, who contended for the lordship of the neighbouring cities, came to display the pomp of their coronations. After the taking of

Jerusalem, Saladin was here saluted sovereign of the city of God, and crowned sultan of Damascus and Cairo. The pirates, who infested the seas, brought to this city all the spoils of the Christians; the Mussulman warriors there deposited the riches acquired by conquest or brigandage; and the Frank captives, made in late wars, were crowded together in the prisons of Berytus; so that the Christians had powerful motives for endeavouring to get possession of this place, and the Mussulmans had no less urgent ones for defending it.

Malek-Adel, after having destroyed the fortifications of Jaffa, advanced with his army as far as the mountains of Anti-Libanus, on the route to Damascus; but on hearing of the march and determination of the Crusaders, he crossed the mountains on his left, and drew near to the coast: the two armies met on the plain watered by the river Eleuthera, between Tyre and Sidon. The trumpets soon sounded to battle; the army of the Saracens, which covered an immense space, endeavoured at first to surround the Franks, and then to get between them and the coast; their cavalry precipitated itself by turns on the flanks, the van, and the rear of the Christians. The Christians closed their battalions and on all sides presented impenetrable ranks. Whilst their enemies showered arrows and darts upon them, their lances and swords were bathed in the blood of the Saracens. They fought with different arms, but with the same bravery and fury. The victory remained for a long time uncertain; the Christians were several times on the point of losing the battle; but their obstinate valour at length triumphed over all the resistance of the Mussulmans, and the sea-coast, the banks of the river Eleuthera, and the declivities of the mountains were covered with dead. The Saracens lost a great many of their emirs. Malek-Adel, who displayed, during the whole of this day, the skill of a great captain, was wounded on the field of battle, and only owed his safety to flight. All his army was dispersed; some fled towards Jerusalem, whilst others hurried along the road to Damascus, whither the news of this bloody defeat carried consternation and despair.

In consequence of this victory, all the cities on the coast of Syria, which still belonged to the Mussulmans, fell into the power of the Christians; the Saracens abandoned Sidon, Laodicea, and Giblet. When the Christian fleet and army appeared before Berytus, the garrison was surprised, and did not venture to offer any resistance. This city contained, say historians, more provisions than would have sufficed for the inhabitants during three years; two large vessels, add the same chronicles, could not have contained the bows, arrows, and machines of war that were found in the city of Berytus. In this conquest immense riches fell into the hands of the victors, but the most precious reward of their triumph doubtless was the deliverance of nine thousand captives, impatient to resume their arms, and avenge the outrages of their long captivity. The prince of Antioch, who had joined the Christian army, sent a dove to his capital to announce to all the inhabitants of the principality the miraculous victory gained by the soldiers of the cross. In all the Christian cities thanks were offered up to the God of armies. The historians, who have transmitted to us the account of these glorious events, in order to paint the transports of the Christian people, content themselves with repeating these words of holy writ: "*Then Sion leaped with joy, and the children of Judah were filled with delight.*"

Whilst the Crusaders were thus pursuing their triumphs in Syria, the emperor Henry VI took advantage of all the means and all the powers that the crusade had placed in his hands, to achieve the conquest of the kingdoms of Naples and Sicily. Although, in the course of his victories, he unceasingly invoked religion, humanity, and justice, he only listened to the dictates of his ambition; and, tormented by the sentiment of an implacable revenge, he was neither touched by the misery of the conquered, nor the

submission of his enemies. All who had shown any respect or any fidelity for the family of Tancred, were cast by his orders into dungeons, or perished in horrible tortures, which he himself had invented. The army he led but too well seconded his gloomy and savage policy; the peace which the conquerors boasted of having restored to the people of Sicily, caused them more evils, and made more victims than war itself. Falcandus, who died some years before this expedition, had deplored beforehand, in his history, the misfortunes that were about to desolate his country. He already saw the most flourishing cities and the rich country of Sicily laid waste by the irruption of the barbarians. "Oh! unfortunate Sicilians," cried he, "it would be less frightful for you still to endure the tyrants of old Syracuse, than to live under the empire of this savage nation, which advances to invade your territory, and plunge you into all the horrors of misery and slavery."

Nevertheless, these pitiless soldiers wore the crosses of pilgrims; and their emperor, although not yet relieved from his excommunication, arrogated to himself glory as the first of the soldiers of Christ. Henry VI was considered as the head of the crusade, and supreme arbiter of the affairs of the East. The king of Cyprus offered to become his vassal; Livon, prince of Armenia, begged the title of king of him. The emperor of Germany having no more enemies to dread in the West, gave his whole attention to the war against the Saracens, and in a letter addressed to all the nobles, magistrates, and bishops of his empire, exhorted them to hasten the departure of the Crusaders. The emperor undertook to keep up an army of fifty thousand men for one year, and promised to pay thirty ounces of gold to every one that should remain under his banners till the end of the holy war. A great number of warriors, seduced by this promise, entered into an engagement to cross the sea, and fight against the infidels. Henry had no further need of them for his own conquests, and therefore pressed their departure for the East. Conrad, bishop of Hildesheim, chancellor of the empire, whose counsels in the wars of Sicily had but too well aided the ambition and barbarous policy of his master, was charged with the task of leading the third army of the Crusaders into Syria.

The arrival of so powerful a reinforcement in Palestine rekindled the zeal and enthusiasm of the Christians, and it might be expected that they would signalize their arms by some great enterprise. The victory they had recently gained in the plains of Tyre, the taking of Berytus, Sidon, and Giblet, had struck the Mussulmans with terror. Some of the leaders of the Christian army proposed to march against Jerusalem. "That city," said they, "cannot resist our victorious arms; her governor is a nephew of Saladin, who endures with impatience the authority of the sultan of Damascus, and has often appeared disposed to listen to the propositions of the Christians." Most of the barons did not, however, partake in this hope, and placed no confidence in the words of the Mussulmans. It was well known, that the infidels, after the departure of Richard Coeur de Lion, had very considerably augmented the fortifications of Jerusalem; that a triple wall, and ditches of great depth, must render this conquest more perilous, and particularly more difficult, than in the time of Godfrey of Bouillon. Winter was approaching; the Christian army might be overtaken by the rainy season, and forced to raise the siege in face of the army of the Saracens. These considerations determined the Crusaders to put off the attack of the holy city to the following year.

It is not impertinent to remark here, that in the Christian armies they were constantly talking about Jerusalem, but that the leaders as constantly directed their efforts and their arms to the acquisition of other conquests. The holy city, situated far from the sea, contained within its walls no other treasures but religious relics and monuments. The maritime cities of Asia could boast of more worldly wealth, and held

out far greater advantages to the conquerors; they afforded, likewise, more easy communication with Europe; and if the conquest of Jerusalem sometimes tempted the piety and devotion of the pilgrims, that of cities bordering upon the sea, constantly kept awake the ambition of the maritime and warlike nations of the West.

All the sea-coast from Antioch to Ascalon belonged to the Christians; the Mussulmans having only been able to keep possession of Thoron. The garrison of this fortress frequently made incursions into the neighbouring countries, and by continual hostilities, intercepted the communication between the Christian cities. The Crusaders resolved that before they set out for Jerusalem, they would lay siege to the castle of Thoron. This fortress, built by Hugh de Saint-Omer, in the reign of Baldwin II, was situated at some leagues from Tyre, on the summit of a mountain, between the chain of Libanus and the sea. It was only accessible across steep rocks, and by a narrow way bordered by precipices. The Christian army had no machines sufficiently lofty to reach the heights of the walls, and arrows or stones hurled from the foot of the mountain, could not injure the besieged; whilst beams and fragments of rock precipitated from the ramparts, made dreadful havoc among the besiegers. In the early attacks, the Saracens ridiculed the vain efforts of their enemies, and witnessed, almost without danger to themselves, prodigies of valour, and the most murderous inventions of the art of sieges, exercised ineffectually against their walls. But the almost insurmountable difficulties that might have been supposed likely to arrest the progress of the Christians, only redoubled their ardour and courage. They every day made fresh attacks, each day seeming to increase their efforts, and their obstinate bravery was seconded by newly-invented machines of war. With incredible labour, they dug out the earth, and made themselves a way across the rocks; whilst some Saxons, who had worked in the mines of Rammesberg, were employed in opening the flank of the mountain. The Crusaders at length reached the bottom of the ramparts of the fortress; the walls, the foundations of which they demolished, began to shake in various parts, without being struck by the ram, and their fall, which seemed delayed by a miracle, filled the besieged with dread.

The Mussulmans now losing all hope of defending themselves, proposed to capitulate; but such was the disorder of the Christian army, with its multitude of leaders, that not one of them durst take upon himself to listen to the proposals of the infidels. Henry, palatine of the Rhine, and the dukes of Saxony and Brabant, who enjoyed great consideration among the Germans, could enforce obedience from none but their own soldiers. Conrad, chancellor of the empire, who represented the emperor of Germany, might have been able to exercise beneficial power; but, weakened by disease, without experience in war, always shut up in his tent, he awaited the issue of the contest, and did not even deign to be present at the councils of the princes and barons. When the besieged had come to the determination to capitulate, they remained several days without knowing to which prince it would be most proper to address themselves, and when their deputies came to the Christian camp, their propositions were heard in a general assembly, in which the spirit of rivalry, short-sighted zeal, and blind enthusiasm held much greater empire than reason and prudence.

The Saracens, in their speech, confined themselves to imploring the clemency of their conquerors; they promised to abandon the fort with all their wealth, and only asked life and liberty as the price of their submission. The suppliant attitude of the Saracens must have touched the pride of the Christian warriors; religion and policy united to procure a favourable answer to the proposals that were made to them, and the greater part of the leaders were disposed to sign the capitulation. But some of the most ardent could not see without indignation that it was wished to obtain by treaty that which they must soon gain by force of arms. "It is necessary," said they, "that all our enemies

should be struck with terror; and if the garrison of this place perish by the sword, the affrighted Saracens will not dare to wait for us either in Jerusalem or the other cities still in their possession.”

As their advice was not adopted, these ardent and inconsiderate soldiers resolved to employ every means to interrupt the negotiation, and whilst re-conducting the deputies to the fortress, said to them: “*Defend yourselves, for if you surrender to the Christians, you will all perish in tortures.*” In addition to this, they addressed the Christian soldiers, and informed them, with accents of anger and grief, that a disgraceful peace was about to be concluded with the enemies of Christ. At the same time, such of the leaders as inclined towards peace, spread themselves through the camp, and represented to the army that it was useless, and perhaps dangerous, to purchase by new contests that which fortune, or rather Providence itself, offered to the Crusaders. Among the Christian warriors, some yielded to the counsels of moderation, others were unwilling to trust to anything but the sword; such as preferred victory to peace, ran to arms, and they who accepted the capitulation, retired to their tents. The camp, in which some remained in inaction and repose, whilst others prepared for battle, presented, at the same time, an image of peace and war: but in this diversity of opinions, amidst so strange a spectacle as the army then presented, it was easy to foresee that they would very soon be unable either to treat with enemies or fight them.

The capitulation was, notwithstanding, ratified by the principal chiefs and by the chancellor of the empire. The hostages the Saracens were to send were looked for in the camp, and the Crusaders fancied they could see the gates of the castle of Thoron thrown open to them; but despair had all at once changed the resolutions of the Saracens. When the deputies to the Christian camp reported to their companions in arms what they had seen and what they had heard; when they told them of the menaces that had been made to them, and of the divisions that existed among the enemies, the besieged forgot that their walls were in ruins, that they wanted both arms and provisions; that they had to defend themselves against a victorious army; and they swore rather to die than treat with the Crusaders. Instead of sending hostages, they appeared in arms upon the ramparts, and provoked the besiegers to renew the contest. The Christians resumed the labours of the siege, and recommenced their attacks; but their courage grew weaker every day, whilst, in the same proportion, despair seemed to increase the bravery of the Mussulmans. The besieged laboured without intermission in repairing their machines and rebuilding their walls; sometimes the Christians were attacked in the subterranean passages they had dug, and perished, buried under masses of loosened earth; whilst arrows and stones were constantly showered upon them from the ramparts. Frequently the Saracens succeeded in surprising some of their enemies, whom they carried alive into the place, and then slaughtered without mercy; the heads of these unfortunate prisoners were exposed upon the walls, and afterwards hurled by the machines into the camp of the Christians. The Crusaders appeared to have sunk into a sort of dejection or apathy; some still fought and remembered their oaths; but others remained indifferent spectators of the dangers and death of their brethren. Many added the scandal of the most depraved morals to their indifference for the cause of God. There might be seen, says an historian, men who had quitted their wives to follow Christ, forgetting all at once the most sacred duties, and attaching themselves to vile prostitutes; in fact, the vices and disorders of the Crusaders were so disgraceful, that the authors of the old chronicles blush whilst they retrace the picture of them. Arnold of Lubec, after having described the corruption that reigned in the camp of the Christians, appears to ask pardon of his reader; and, that he may not be accused of writing a satire, he takes care to

add that he does not recall such odious remembrances to confound the pride of men, but to warn sinners, and touch, if possible, the hearts of his brothers in Christ.

Fame soon brought to the ears of the Christians that the kingdoms of Aleppo and Damascus were in arms, that Egypt had assembled an army, and that Malek-Adel, followed by a numberless multitude of warriors, was advancing by forced marches, impatient to avenge his late defeat.

At this news, the leaders of the crusade resolved to raise the siege of Thoron; and to conceal their retreat from the enemy, they did not blush to deceive their own soldiers. On the day of the Purification of the Virgin, whilst the Christians were engaged in the offices of devotion, the camp was informed, by sound of trumpet, that it was intended to make a general assault on the morrow. The whole army passed the night in preparations for the fight; but, at break of day, they learnt that Conrad and most of the leaders had quitted the army and taken the road to Tyre. The men assembled in groups round their tents to ascertain the truth, and made inquiries of each other with the greatest inquietude. The blackest forebodings took possession of the minds of the Crusaders; as if they had been conquered in a great battle, their only thought was flight. Nothing had been prepared for the retreat, no order had been given; no man saw anything but his own danger, or listened to any advice but that suggested by his fear; some loaded themselves with everything valuable they possessed, whilst others abandoned even their arms. The sick and wounded dragged themselves along with pain in the steps of their companions; such as could not walk were abandoned in the camp. The confusion was general; the soldiers marched *pêle-mêle* with the baggage; they knew not what route to take, and many lost themselves in the mountains; nothing was heard but cries and groans, and, as if Heaven wished to denote its anger at this disorder, a frightful tempest came on; fierce lightning rent the clouds, the thunder rolled in awful peals, and torrents of rain inundated the country. In their tumultuous flight, not one of the Crusaders ventured to turn his eyes to that fortress which, but a few days before, had offered to surrender to their arms: their terror was not abated till they beheld the walls of Tyre.

The army being at last re-assembled, it became a general inquiry, "*What was the cause of the disorder they had experienced?*" Then a new delirium took possession of the Christians; mistrust and mutual hatred succeeded to the panic terror of which they had been the victims; the most grave suspicions were attached to actions the most simple, and gave an odious meaning to words perfectly innocent. The Crusaders reproached each other, as with wrongs and proofs of treachery, with all the evils they had suffered or feared to suffer. The measures that an improvident zeal had counselled, as well as those that had been dictated by necessity and prudence, were the work of perfidy without example. The holy places, which so lately the Crusaders had contemplated with apparent indifference, now occupied their every thought; and the most fervent reproached the leaders with introducing none but profane views into a holy war; with having sacrificed the cause of God to their own ambition, and with having abandoned the soldiers of Christ to the fury of the Saracens. The same Crusaders proclaimed loudly, that God had been unfavourable to the Christians, because those whom he had appointed to lead the defenders of the cross, disdained the conquest of Jerusalem. Our readers may remember that after the siege of Damascus, in the second crusade, some Templars and Germans were accused of avarice, and of having sacrificed the zeal and bravery of the Christian warriors. Accusations quite as serious were renewed on this occasion, and with equal bitterness. If we are to believe the old chronicles, Malek-Adel had promised several leaders of the Christian army a great number of pieces of gold to engage them to raise the siege of Thoron; and the same chronicles add, that when the Mussulman prince paid them the sum agreed, he gave

them nothing but false gold,—a worthy price of their cupidity and treachery. The Arabian historians give no sanction to these odious accusations; but such was the spirit of animosity which then reigned among the Christian warriors, that they were judged with more severity by their brethren and companions in arms than by their enemies.

At length the rage of discord was carried so far that the Germans and the Syrian Christians would not remain under the same colours; the former retired to the city of Jaffa, the ramparts of which they restored, and the latter returned to Ptolemais. Malek-Adel, willing to profit by these divisions, marched towards Jaffa, and offered the Germans battle. A severe conflict took place at a short distance from the city. The duke of Saxony and the duke of Brabant both perished in the *mêlée*. The Crusaders lost a great number of their bravest warriors; but the victory was in their favour. After a triumph which was due to their arms alone, the pride of the Germans knew no bounds; and they treated the Christians of Palestine with the greatest contempt. “*We have,*” said they, “*crossed the seas to defend their country; and, far from taking any part in our labours, these warriors, without either gratitude or courage, abandoned us in the hour of peril.*” The Christians of Palestine, on their side, reproached the Germans with having come into the East, not to fight but to command; not to assist their brethren, but to impose a yoke upon them more insupportable than that of the Saracens. “*The Crusaders,*” added they, “*only quitted the West to make a pleasurable military progress into Syria; they there found peace, but they left war behind them; like those birds of passage that announce the season of storms and tempests.*”

In these fatal divisions nobody had sufficient credit and power to restrain angry spirits, or reconcile discordant opinions. The sceptre of Jerusalem was in the hands of a woman; the throne of Godfrey, so often shaken, was destitute of support; the empire of religion and law was every day fading away, and violence alone possessed the privilege of making itself respected. Necessity and force were the only powers that commanded obedience; whilst the license and corruption that prevailed among the people, still called *the people of God*, made such frightful progress, that we are tempted to accuse contemporary authors and ocular witnesses of employing great exaggeration in their recitals.

In this state of decline, amidst such shameful disorders, the most wise and prudent of the prelates and barons thought the best step they could adopt would be to give an able and worthy leader to the Christian colonies, and they entreated Isabella, the widow of Henry of Champagne, to take a new husband, who might consent to be their sovereign. Isabella, by three marriages, had already given Palestine three kings. They proposed to her Amaury, who had recently succeeded Guy de Lusignan in the kingdom of Cyprus. An Arabian historian says that *Amaury was a wise and prudent man, who loved God and respected humanity*. He did not fear to reign, amidst war, troubles, and factions, over the poor remains of the unfortunate kingdom of Jerusalem, and came to share with Isabella the vain honours of royalty. Their marriage was celebrated at Ptolemais, with more pomp, say historians, than the posture of affairs warranted. Although this marriage might not remedy all the evils under which the Christians laboured, it at least afforded them the consolatory hope that their discords would be appeased, and that the colonies of the Franks, when better governed, might gather some fruit from so many victories gained over the infidels. But news which arrived from the West, soon spread fresh grief through the kingdom, and put an end to the barren exploits of the holy war. Amidst the festivities which followed the marriage and coronation of Amaury, the death of the emperor Henry VI was announced. The election of a new head of the empire would most probably produce a violent contest in Germany; and every one of the German princes or nobles then in Palestine, naturally turned his attention to

that which he had to hope or fear in the events preparing in Europe: they determined to return immediately into the West.

The count de Montfort and several other French knights had but recently arrived in the Holy Land, and earnestly entreated the German princes to defer their return. The pope likewise, on receiving intelligence of the death of Henry VI, wrote to the leaders of the Crusaders, to implore them to finish their good work, and not to abandon the cause of Christ; but neither the prayers of the count de Montfort nor the exhortations of the pope could detain the Germans, impatient to return to their country. Of so many princes who had left the West to secure a triumph to the cause of God, the queen of Hungary alone was faithful to her vows, and remained with her knights in Palestine. On quitting Syria, the Germans contented themselves with leaving a garrison in Jaffa. A short time after their departure, whilst celebrating the feast of St. Martin with every excess of drunkenness and debauchery, this garrison was surprised and massacred by the Saracens. Winter was approaching; neither party could keep the field; discord reigned equally among Christians and Mussulmans; and both sides were desirous of peace, because they were incapable of carrying on the war. The count de Montfort concluded with the Saracens a truce for three years. Thus terminated this crusade, which only lasted a few months, and was really nothing but a pilgrimage for the warriors of the West. The victories of the Crusaders rendered the Christians masters of all the coasts of Syria; but their precipitate departure destroyed the fruits of their conquests. The cities they had obtained were left without defenders, and almost without inhabitants.

This fourth crusade, in which all the powers of the West miscarried in an attempt upon a little fortress of Syria, and which presents us with the strange spectacle of a holy war directed by an excommunicated monarch, furnishes the historian with fewer great events and a smaller number of great misfortunes than the preceding expeditions. The Christian armies, which made but a transient visit to the East, experienced neither the famine nor the diseases that had proved so fatal to the former enterprises. The foresight and attention of the emperor of Germany, who had become master of Sicily, provided for all the wants of the Crusaders, whose exploits were intended to assist his ambitious projects, and whom he considered as his own soldiers.

The German warriors that composed the Christian armies had not the requisite qualities to secure the advantages of victory. Always ready to throw themselves blindly into danger; quite ignorant that it is possible to ally prudence with courage; listening to nothing but the violence of their own passions, and recognising no law but their own will; obedient to leaders of their own nation, and despising all others; full of an indomitable pride, which made them disdain the help of their allies and the lessons of experience, such men could neither make peace nor war.

When we compare these new Crusaders with the companions of Richard or Godfrey, we find in them the same ardour for fight, the same indifference for danger; but we find them very deficient in that enthusiasm which animated the first soldiers of the cross at the sight of the holy places. Jerusalem, which had never ceased to be open to the devotion of the faithful, no longer beheld within its walls that crowd of pilgrims which, at the commencement of the holy wars, repaired thither from all parts of the West. The pope and the leaders of the Christian army forbade Crusaders to enter the holy city without having conquered it; and they, who did not always prove so docile, obeyed the prohibition without pain. More than a hundred thousand warriors that had left Europe for the purpose of delivering Jerusalem, returned to their homes without having entertained perhaps one thought of visiting the tomb of Christ, for which they had taken up arms. The thirty ounces of gold promised by the emperor to all who should cross the sea to fight the infidels, very much increased the number of the Crusaders; this

was not the case in former expeditions, in which the crowd of soldiers of the cross was influenced principally by religious motives. More religion than politics had entered into the other holy wars; in this crusade, although it had been directly promoted by the head of the Church, and was to a considerable extent directed by bishops, we may safely say there was more of politics than religion. Pride, ambition, jealousy, the most disgraceful passions of the human heart, did not make an effort, as in the preceding expeditions, to cover themselves with a religious veil. The archbishop of Mayence, the bishop of Hildesheim, with most of the other ecclesiastics who took the cross, attracted no admiration for either their wisdom or piety, or distinguished themselves by any personal quality. Conrad, the chancellor of the empire, on his return to Europe, was followed by the suspicions which had been attached to his conduct during the holy war; and when, a long time after, he was slain by several gentlemen of Wurtzburg, who conspired against him, the people considered his tragical death as a punishment from Heaven.

Henry VI, who had preached the crusade, only viewed this distant expedition as a means and an opportunity for increasing his power and extending his empire; whilst the West put up prayers for the success of a holy war, of which he was the life and soul, he prosecuted an impious war, desolated a Christian people for the purpose of subjecting them to his laws, and threatened the empire of Greece. The son of Tancred was deprived of his sight, and cast into prison, and the daughters of the king of Sicily were carried away into captivity. Henry's barbarities were so excessive, that he irritated his neighbours, and created enemies in his own family. When he died, a report prevailed in Europe that he had been poisoned; the nations that he had rendered miserable could not believe that so many cruelties could remain unpunished, and they asserted that Providence had employed the wife of the emperor to be his executioner, and to avenge all the calamities he had inflicted upon the kingdoms of Naples and Sicily. At the approach of death, Henry remembered that he had persecuted Richard; that he had detained a prince of the Crusaders in chains, in spite of the solicitations of the father of the faithful; and he hastened to send ambassadors to the king of England, charged with the task of making him a solemn reparation for so great an outrage. After his death, as he had been excommunicated, it was thought necessary to address the sovereign pontiff to obtain permission to bury him in the Holy Land; and the pope coolly replied, that they were at liberty to bury him among Christians, but before they did so, they must offer up many prayers to mitigate the anger of God.

In taking possession of the beautiful and rich territories of Italy by perfidy and violence, Henry prepared for that unfortunate country a series of revolutions, to be renewed from age to age. The odious war he had made against the family of Tancred, naturally gave birth to other wars injurious to his own family. In removing so far from Germany with his armies, Henry afforded opportunity for the formation of powerful parties, which, at his death, disputed the imperial sceptre with some success, and at length gave rise to a war in which the principal states of Europe were involved. Thus, whilst the other holy wars had contributed to maintain or establish public peace in Europe, this fourth crusade produced divisions among the states of Christendom, without at all diminishing the power of the Saracens, and only served to introduce trouble and confusion into many kingdoms of the West.

BOOK X.

FIFTH CRUSADE.

A.D. 1198-1204

“*Christian troops,*” says J. J. Rousseau, in his “*Contrat Social*”, “*are, as they say, excellent; I deny it; show me such; for my part, I know no Christian troops.*” The events we have just related, and those we are about to make known, will, there is no doubt, suffice to refute this strange paradox of J. J. Rousseau. The author of the “*Social Contract*” does not dissemble, it is true, the objections that may be made to him from the history of the crusades; but, ever faithful to his system, and taking no account of historical truths, he answers, that “*the Crusaders, far from being Christians, were citizens of the Church; that they fought for their spiritual country, which the Church had rendered temporal nobody knows how.*” Strange abuse of reasoning, which confounds the sense of words, and refuses the title of Christians to those who fought in the name of Christ! In representing the Crusaders as citizens of the Church, Rousseau doubtless, meant to say that the popes were the origin of the crusades, and that the soldiers of the cross defended the temporal power of the popes. We at once reply that the crusades owed their birth and growth to the religious and warlike enthusiasm that animated the nations of the West in the twelfth century, and that without this enthusiasm, which was not the work of the heads of the Church, the preachings of the Holy See would not have been able to collect a single army under the banners of the cross. We may further add that, during the holy wars, the sovereign pontiffs were frequently driven from Rome and despoiled of their states, and that they did not summon the Crusaders to the defence of the power or temporal country of the Church. Not only were the Crusaders not always the blind instruments of the Holy See, but they sometimes resisted the will of the popes, and yet in their camps were no less models of valour united with Christian piety. No doubt, the leaders were often seduced by ambition, the love of glory, and a passion for war; but religion, well or ill understood, acted upon the greater number; the Christian religion which they defended, or believed they defended, by inspiring them with a desire for the blessings of heaven and a contempt for life, elevated them above all perils, and enabled them to brave death on every occasion. Here is the whole truth; but this truth is too simple for such as disdain common routes, and cannot form a judgment upon human affairs without displaying all the parade of a proud and austere philosophy. For ourselves, who are persuaded that true philosophy consists in studying the human heart and the spirit of societies, not in vain theories, but in the faithful history of past ages; we will not refute brilliant sophisms by

long arguments; but to show in all its splendour the valour of *Christian soldiers*, we will content ourselves with pursuing our recital, and making known with impartiality the labours, the reverses, and the victories of the soldiers of the cross.

The departure of the German Crusaders plunged the eastern Christians into grief and consternation; the colonies, when left to their own resources, were only protected by the truce concluded between the count de Montfort and Malek-Adel. The infidels had too great a superiority over their enemies to respect, for any length of time, a treaty which they considered as an obstacle to the progress of their power. The Christians, threatened by new perils, again turned their eyes to the West. The bishop of Ptolemais, accompanied by several knights, embarked for Europe, in order to solicit the aid of the faithful. The vessel in which he embarked had scarcely quitted the port, when it was swallowed up by the waves, and the bishop and every person of his suite perished. Other ships, that set sail a short time afterwards, were surprised by the tempest, and forced to return to the port of Tripoli; so that the prayers and complaints of the Christians of Palestine could not reach the ears of their brethren of the West. Nevertheless, the afflicting news of the situation of the feeble kingdom of Jerusalem soon became generally known; some pilgrims, escaping from the perils of the sea, described, on their return, the triumphs and threats of the Saracens; but in the state of Europe at that moment, nothing could be more difficult than to induce nations to undertake a new crusade. The death of the Emperor Henry VI divided the princes and prelates of Germany, and Philip Augustus was still at war with Richard of England. One of the sons of Bela, king of Hungary, who pretended to take the cross, only assembled an army to agitate the kingdom, and get possession of the crown. Amidst the fierce contentions that disturbed Europe, the Christian people seemed to have forgotten the tomb of Christ: a single man was touched with the misfortunes of the faithful of the East, and was not without hope of alleviating them.

Innocent III, at the age of thirty-three, had recently gained the suffrages of the conclave. At a period of life in which the passions are generally masters, devoted to the most austere retirement, constantly occupied with the study of holy books, and ready at all times to confound new heresies by the force of reason, the successor of St. Peter shed tears on being informed of his elevation; but when seated on the pontifical throne, Innocent all at once exhibited a new character: the same man, who had appeared to dread the splendour of a lofty position, became most eager, by any means, to increase his power, and displayed all the ambition and inflexible obstinacy of Gregory VII. His youth, which promised him a long reign; his ardour in the defence of justice and truth; his eloquence, his knowledge, his virtues, which drew upon him the respect of the faithful, all united to give birth to the hope that he would assure the triumph of religion; and that he would one day accomplish the projects of his predecessors.

As the power of the pope was founded upon the progress of the faith and the holy enthusiasm of the Christians, Innocent gave his first attention to the suppression of the dangerous innovations and imprudent doctrines that began to corrupt his age and menace the sanctuary; he particularly endeavoured to reanimate the ardour for the crusades: and, to master the minds of kings and nations, to rally all Christians, and make them concur in the triumph of the Church, he spoke to them of the captivity of Jerusalem; he pointed to the tomb of Christ, and the holy places profaned by the presence and the domination of infidels.

In a letter addressed to the bishops, the clergy, the nobles, and people of France, England, Hungary, and Sicily, the sovereign pontiff made known the will, the menaces, and the promises of God. "Since the lamentable loss of Jerusalem," said he, "the Holy See has never ceased to cry towards Heaven, and to exhort the faithful to avenge the

injury done to Christ, thus banished from his heritage. Formerly Uriah would not enter into his house, or see his wife, whilst the ark of the Lord was in the camp; but now our princes, in this public calamity, abandon themselves to illegitimate amours; immerse themselves in voluptuousness; abuse the blessings that God has given them; and pursue each other with implacable hatred; only thinking of revenging their own personal injuries, they never consider that our enemies insult us, saying: *‘Where is your God, who cannot deliver himself out of our hands? We have profaned your sanctuary, and the places in which you pretend your superstition had its birth; we have crushed the arms of the French, the English, the Germans, and subdued a second time the proud Spaniards: what remains then for us to do? to drive out those you have left in Syria, and to penetrate into the West to efface for ever both your name and your memory.’*” Assuming then a more paternal tone: “Prove,” cried Innocent, “that you have not lost your courage; be prodigal, in the cause of God, of all you have received from him; if, on an occasion so pressing, you refuse to serve Christ, what excuse will you be able to offer at his terrible tribunal? If God died for man, shall man fear to die for his God? Will he refuse to give up his transitory life and the perishable goods of this world for him who lays before us the treasures of eternity?”

Prelates were at the same time sent through all the countries of Europe, to preach peace among princes, and exhort them to unite against the common enemies of God. These prelates, clothed in the full confidence of the Holy See, were to engage cities and nobles to equip, at their own expense, for the Holy Land, a certain number of warriors, to serve there during two years at least. They promised remission of sins, and the special protection of the Church to all that would take up the cross and arms, or would contribute to the equipment and support of the soldiers of Christ. To receive the pious tribute of the faithful, boxes were placed in all the churches. At the tribunal of penitence, the priests were ordered to command all sinners to concur in the holy enterprise; no error could find grace before God, without the sincere will of participating in the crusade; zeal for the deliverance of the holy places appeared to be at that time the only virtue the pope required of Christians, and even charity itself lost some of its value, if not exercised in promoting the crusades. As the Church of Rome was reproached with imposing upon the people *burdens to which she only applied the tip of her own finger*, the pope exhorted the heads of the clergy, and the clergy themselves, to set an example of devotedness and sacrifices. Innocent ordered his gold and silver plate to be melted to defray the expenses of the holy war, and would allow none but vessels of wood and clay to be seen on his table whilst the crusade lasted.

The sovereign pontiff was so satisfied of the zeal and piety of the Christians, that he wrote to the patriarch and king of Jerusalem, to announce to them the coming succours from the West. He neglected nothing that could augment the numbers of the soldiers of Christ; he addressed himself to the emperor of Constantinople, and reproached him with indifference for the deliverance of the holy places. The emperor Alexius endeavoured, in his answer, to show his zeal for the cause of religion; but he added that the time of deliverance was not yet arrived, and that he feared to oppose himself to the will of God, irritated by the sins of the Christians. The Greek prince adroitly reminded him of the ravages committed in the territories of the empire by the soldiers of Frederick, and conjured the pope to direct his reproofs against those who, feigning to labour for Jesus Christ, acted against the will of Heaven. In his correspondence with Alexius, Innocent III did not at all conceal his pretensions to universal empire, and spoke in the character of sovereign arbiter of the kings of the East and West. He applied to himself these words addressed to Jeremiah: “I have placed thee over the nations and over the kingdoms, to pull up and scatter, to edify and to plant.”

When speaking of the power of the popes and that of princes, he compared the one to the sun, which lights the universe during the day, and the other to the moon, which lights the earth during the night.

The pretensions that Innocent put forth, and the haughtiness with which he sought to establish them, were, no doubt, injurious to the effect of his exhortations, and must have weakened the zeal of the Christian princes whom he wished to persuade to undertake the crusade. The princes and bishops of Germany were divided between Otho of Saxony and Philip of Swabia; the sovereign pontiff pronounced strongly for Otho, and threatened with the thunders of the Church all who assisted the opposite party. In the dissensions occasioned by this momentous affair, some availed themselves of the opportunity to gain the favour of the pope, and others to secure themselves from the effects of his anger; but all Germany being engaged in the quarrel, nobody took the cross.

One of the pope's legates, Peter of Capua, succeeded in re-establishing peace between Richard Coeur de Lion and Philip Augustus. Richard, who was desirous of conciliating the good-will of the Holy See, constantly promised to equip a fleet and collect an army to go and make war against the infidels. He proclaimed a tournament in his capital, in the midst of which he called upon the barons and knights to follow him into the East; but all these demonstrations, the sincerity of which was very suspicious, remained unproductive. It was not long before war again broke out between France and England; and Richard, who on all occasions repeated his vow of combating the infidels, was killed in a petty quarrel with Christians.

Philip Augustus repudiated Ingeburge, daughter of the king of Denmark, to marry Agnes de Meranie. The sovereign pontiff, in a letter addressed to the faithful, strongly censured princes who gave themselves up to illegitimate amours; he ordered Philip Augustus to take back Ingeburge, and as Philip refused to obey, the kingdom of France was placed under an interdict. During several months all religious ceremonies were suspended; the pulpits of the Gospel ceased to give forth the holy word; church bells and the voice of prayer were silenced; Christian burial was refused to the dead; the sanctuary was closed against the faithful; a long mourning veil seemed to hang over cities and plains, from which the Christian religion was banished, and which might almost be fancied to be invaded by the Saracens. Although such as took the cross were exempt from the interdict, the spectacle which France presented discouraged and saddened its inhabitants. Philip Augustus, irritated against the pope, showed very little disposition to revive their zeal; and the clergy, whose influence might have had a powerful effect, had less reason to deplore the captivity of Jerusalem than the unhappy state of the kingdom.

At length a curé of Neuilly-sur-Maine began to fill France with the fame of his eloquence and his miracles. Foulques had at first led a very dissipated life, but, touched with sincere repentance, he was not satisfied with expiating his irregularities by penitence, but became desirous of bringing back all sinners to the paths of salvation, and travelled through the provinces endeavouring to awaken in the people a contempt for the things of this life. God, to try him, permitted that, in his early sermons, Foulques should be exposed to the ridicule of his auditors; but the truths he uttered soon obtained a marvellous ascendancy over all that came to hear him. Bishops invited him to preach in their dioceses; he received everywhere extraordinary honours, and both people and clergy flocked out to meet him, as if he had been an envoy of God. Foulques, says the chronicle of St. Victor, had nothing remarkable in his vestments or manner of living; *he travelled on horseback, and ate that which was given to him*. He preached sometimes in churches, at others in public places, and not unfrequently amidst the excitement of

tournaments. His eloquence was simple and natural; safe, by his ignorance, from the bad taste of his age, he neither astonished his auditors by the vain subtleties of the schools, nor by an absurd mixture of passages from the Scriptures and profane quotations from antiquity. His words, from being unadorned by the erudition then so much admired, were the more persuasive, and found their way more directly to the heart. The most learned preachers ranked themselves among his disciples, and declared that the Holy Ghost spoke by his mouth. Animated by that faith which performs prodigies, he enchained at his pleasure the passions of the multitude, and caused to resound, even in the palaces of princes, the thunders of evangelical denunciations. At his voice, all that had enriched themselves by fraud, brigandage, or usury, hastened to restore that which they had unjustly acquired; libertines confessed their sins, and devoted themselves to the austerities of penitence; prostitutes, following the example of Madeline, deplored the scandal of their lives, cut off their hair, exchanged their gaudy apparel for haircloth and mean garments, and made vows to sleep upon ashes and die in retirement. In short, the eloquence of Foulques of Neuilly effected such miracles, that contemporaries speak of him as of another St. Paul, sent for the conversion of his age. One of them even goes so far as to say that he dares not relate all he knows of him, fearing the incredulity of men.

Innocent III cast his eyes upon Foulques of Neuilly, and confided to him the mission that, fifty years before, had been given to St. Bernard. The new preacher of the crusade himself assumed the cross at a general chapter of the order of Citeaux. At the sound of his voice, the zeal for the holy war, which had appeared extinct, blazed out again in all parts. In every city he passed through, the people crowded to listen to him; and all who were in a condition to bear arms, took the oath to combat the infidels.

Several holy orators were associated with Foulques of Neuilly; Martin Litz, of the order of Citeaux, in the diocese of Bâle, and on the banks of the Rhine; Herloin, a monk of St. Denis, took his cause through the still wild countries of Bretagne and the lower Poitou; and Eustace, abbot of Flay, crossed the sea twice, to awaken the enthusiasm and holy ardour of the provinces of England.

These pious orators were not all endowed with the same eloquence; but all were animated by the most ardent zeal. The profanation of the holy places, the evils suffered by the Eastern Christians, and the remembrance of Jerusalem, imparted the most lively interest to their discourses, and touched all hearts. Such was the spirit spread through Europe, that simply to mention the name of Christ, or to speak of the city of God, held in captivity by the infidels, melted auditors to tears, and gave birth to transports of enthusiasm. The people everywhere evinced the same piety and the same feelings; but the cause of Christ still wanted the example and courage of princes and nobles. As a celebrated tournament had been proclaimed in Champagne, at which the boldest warriors of France, Germany, and Flanders were expected to be present, Foulques repaired to the castle of Ecry-sur-Aisne, which was the rendezvous of the knights. His eloquence procured attention to the complaints of Sion, even amidst the profane and violent amusements of chivalry; when Foulques spoke of Jerusalem, knights and barons neglected their jousts, the shivering of lances, or high feats of arms; they became insensible of the presence of *dames* and *demoiselles*, who accorded the prizes to valour; and turned a deaf ear to the gay minstrels who celebrated *la prouesse achetée et vendue au fer et à l'acier*. All took the oath to fight against the infidels; and it must have been surprising to see numerous defenders of the cross come forth from these warlike festivals that were so severely reprehended by the Church.

Among the princes and lords who enrolled themselves in the crusade, the most conspicuous were Thibault IV, count of Champagne, and Louis, count of Chartres and

Blois, both relations of the kings of France and England. The father of Thibault had followed Louis VII to the second crusade, and his elder brother had been king of Jerusalem. Two thousand five hundred knights owed him homage and military service, and the nobility of Champagne excelled in all the noble exercises of arms. The marriage of Thibault with the heiress of Navarre brought to his standard a great number of warriors from the countries bordering on the Pyrenees. Louis, count of Chartres and Blois, reckoned among his ancestors one of the most illustrious chiefs of the first crusade, and was master of a province abounding in warriors of name. After the example of these two princes, the following distinguished leaders took the cross:—The count of St. Paul, the counts Gauthier and Jean de Brienne, Manassès de l'Isle, Renard de Dampierre, Mathieu de Montmorency, Hugh and Robert de Boves, d'Amiens, Renaud de Boulogne, Geoffrey de Perche, Renaud de Montmirail, Simon de Montfort, who had just signed a treaty with the Saracens, but was no less ready on that account to take an oath to fight against them; and Geoffrey de Villehardouin, marshal of Champagne, who has left us an account of this crusade in the unadorned language of his time.

Among the ecclesiastics, history names Nivelon de Chérisi, bishop of Soissons; Garnier, bishop of Langres; the abbot of Looz, and the abbot of Veaux-de-Cernai. The bishop of Langres, who had been the object of the censures of the pope, expected to find in the pilgrimage to the Holy Land, an opportunity of reconciling himself with the Holy See. The abbot of Looz and the abbot of Veaux-de-Cernai were both remarkable for their piety and learning; the former full of wisdom and moderation, the latter animated by a holy enthusiasm and an ardent zeal, which afterwards he but too strongly displayed against the Albigeois and the partisans of the count of Toulouse.

When the knights and barons returned to their homes, bearing a red cross upon their baldrics and their coats of mail, they aroused by their presence the enthusiasm of their vassals and brothers in arms. The nobility of Flanders, after the example of those of Champagne, were anxious to prove their zeal for the recovery of the holy places. Baldwin, who had taken the part of Richard against Philip Augustus, sought beneath the standard of the cross an asylum against the anger of the king of France, and swore, in the church of St. Donatien of Bruges, to go into Asia to combat the Saracens. Mary, countess of Flanders, sister of Thibault, count of Champagne, would not live separated from her husband; and although she was still in the flower of her youth, and was several months advanced in her pregnancy, took an oath to follow the Crusaders beyond the seas, and to quit a home she was doomed never to see again. The example of Baldwin was followed by his two brothers, Eustace and Henry, count of Sarbuck; by Canon de Bethune, whose piety and eloquence were held in high estimation, and by Jacques d'Avesnes, son of him who, under the same name, had made himself so famous in the third crusade. Most of the knights and barons of Flanders and Hainault also took the oath to share the labours and perils of the holy war.

The principal leaders first met at Soissons, and afterwards at Compiègne. In their assembly, they gave the command of the expedition to Thibault, count of Champagne. It was decided also that the Crusaders should repair to the East by sea; and, in consequence of this determination, six deputies were sent to Venice, in order to obtain from the republic the vessels required to transport the men and horses.

The Venetians were at that period in the highest state of their greatness and prosperity. Amidst the convulsions that had preceded and followed the fall of the Roman power, these industrious people had taken refuge in the islands that border the extremity of the Adriatic Gulf; and, placed upon the waves, had directed all their views to the empire of the sea of which the barbarians took no heed. Venice was at first under

the dominion of the emperors of Constantinople; but, in proportion with the decline of the Greek empire, the republic acquired territory, strength, and splendour, which necessarily produced independence. From the tenth century, palaces of marble had replaced the humble huts of fishermen, scattered over the island of the Rialto. The cities of Istria and Dalmatia obeyed the sovereigns of the Adriatic Sea. The republic, become formidable to the most powerful monarch, was able, at the least signal, to arm a fleet of a hundred galleys, which it employed successively against the Greeks, the Saracens, and the Normans. The power of Venice was respected by all the nations of the West; and the republics of Genoa and Pisa in vain contended with her for the domination of the seas. The Venetians remembered with pride these words of Pope Alexander III, when the republic had protested against the emperor of Germany, who presented a ring to the doge, saying, "*Espouse the sea with this ring, that posterity may know that the Venetians have acquired the empire of the waves, and that the sea has been subjected to them as a woman is to her husband.*"

The fleets of the Venetians constantly visited the ports of Greece and Asia; they transported pilgrims to Palestine, and returned laden with the rich merchandise of the East. The Venetians entered into the crusades with less eagerness and enthusiasm than other Christian nations, but knew well how to profit by them for their own interests; whilst the warriors of Christendom were fighting for glory, for kingdoms, or for the tomb of Christ, the merchants of Venice fought for counting-houses, stores, and commercial privileges; and avarice often made them undertake that which other nations could not have been able to effect but by an excess of religious zeal. The republic, which owed all its prosperity to its commercial relations, sought without scruple the friendship and protection of the Mussulman powers of Syria and Egypt; and often, even when all Europe was arming against the infidels, the Venetians were accused of supplying the enemies of the Christian nations with both arms and provisions.

When the deputies of the Crusaders arrived at Venice, the republic had for doge Dandolo, so celebrated in its annals. Dandolo had for a length of time served his country in important missions, and in the command of its fleets and armies; now, placed at the head of its government, he watched over its liberties and the operations of its laws. His labours in war and peace, his useful regulations of the money currency, with his administration of justice and public security, deservedly procured him the esteem and gratitude of his fellow-citizens. He had acquired the power of mastering, by words, the passions of the multitude, even in the stormy disputes of a republic.

Nobody was more skilful in seizing a favourable opportunity, or in taking advantage of the least circumstance for the furtherance of his designs. At the age of ninety, the doge of Venice exhibited no symptoms of senility but virtue and experience. Everything that could save his country aroused his activity and inflamed his courage; with the spirit of calculation and economy which distinguished his compatriots, Dandolo mingled passions the most generous, and threw an air of grandeur over all the enterprises of a trading people. His patriotism, always sustained by the love of glory, appeared to possess something of that sentiment of honour, and that chivalric greatness of soul which formed the predominant characteristic of his age.

Dandolo praised with warmth an enterprise that appeared glorious to him, and in which the interests of his country were not opposed to those of religion. The deputies required vessels to transport four thousand five hundred knights and twenty thousand foot, with provisions for the Christian army for nine months. Dandolo promised, in the name of the republic, to furnish the necessary provisions and vessels, on condition that the Crusaders should engage to pay the Venetians the sum of eighty-five thousand silver marks. As he was not willing that the people of Venice should be unconnected with the

expedition of the French Crusaders, Dandolo proposed to the deputies to arm, at the expense of the republic, fifty galleys, and demanded for his country half of the conquests that might be made in the East.

The deputies accepted without hesitation the more interested than generous proposals of the doge. The conditions of the treaty were first examined in the doge's council, composed of six patricians; it was afterwards ratified in two other councils, and at last presented for the sanction of the people, who then exercised supreme power.

A general assembly was convoked in the church of St. Mark, and when the mass of the Holy Ghost had been celebrated, the marshal of Champagne, accompanied by the other deputies, arose, and addressing the people of Venice, pronounced a discourse, the simple and unaffected expressions of which paint, better than we possibly can, the spirit and feelings of the heroic periods of our history. "The lords and barons of France, the most high and the most powerful, have sent us to you to pray you, in the name of God, to take pity on Jerusalem, which the Turks hold in bondage; they cry to you for mercy, and supplicate you to accompany them to avenge the disgrace of Jesus Christ. They have made choice of you, because they know that no people that be upon the sea have so great power as your nation. They have commanded us to throw ourselves at your feet, and not to rise until you shall have granted our request, until you shall have had pity on the Holy Land beyond the seas." At these words the deputies were moved to tears, and feeling it no degradation to humble themselves in the cause of Christ, they fell upon their knees and held up their hands in a supplicating manner towards the assembly of the people. The strong emotion of the barons and knights communicated itself to the Venetians, and ten thousand voices replied as one, "We grant your request." The doge, ascending the tribunal, praised highly the earnestness and loyalty of the French barons, and spoke with enthusiasm of the honour God conferred upon the people of Venice in choosing them from amongst all other nations, to partake in the glory of the most noble of enterprises, and associate them with the most valiant of warriors. He then read the treaty entered into with the Crusaders, and conjured his assembled fellow-citizens to give their consent to it in the forms ordained by the laws of the republic. Then the people arose, and cried with an unanimous shout, "We consent to it." All the inhabitants of Venice were present at this meeting; an immense multitude covered the place of St. Mark and filled the neighbouring streets. Religious enthusiasm, love of country, surprise and joy were manifested by acclamations so loud and general, that it might be said, according to the expression of the marshal of Champagne, "that the world was about to engage in one common conflict."

On the morrow of this memorable day, the deputies of the barons repaired to the palace of St. Mark, and swore on their swords and the Gospel, to fulfil all the engagements they had made. The preamble of the treaty recalled the faults and the misfortunes of the princes who had to that time undertaken the deliverance of the Holy Land, and praised the wisdom and prudence of the French lords and knights, who neglected nothing to assure the success of an enterprise full of difficulties and perils. The deputies were charged to endeavour to cause the conditions they had sworn to be adopted by their brothers in arms the barons and knights, by the whole of their nation, and if possible, by their sovereign lord the king of France. The treaty was written on parchment and sent immediately to Rome, to receive the approbation of the pope; and, full of confidence in the future, as well as in the alliance they had contracted, the French knights and the patricians of Venice exchanged the most touching protestations of friendship. The doge lent the barons the sum of ten thousand silver marks, and the latter swore never to forget the services the republic had rendered to Jesus Christ. "There were then shed," says Villehardouin, "many tears of tenderness and joy."

The government of Venice was a new spectacle for the French nobles; deliberations of the people were perfectly unknown to them, and must have struck them with astonishment. On the other side, the embassy of the knights and barons could not fail to flatter the pride of the Venetians; the latter felicitated themselves upon being thus acknowledged as the greatest maritime nation, and, never separating their glory from their commercial interests, rejoiced at having made so advantageous a bargain. The knights, on the contrary, only thought of honour and the cause of Christ; and although the treaty was ruinous to the Crusaders, they bore back the news to their companions in arms with the greatest joy and satisfaction.

The preference given to the Venetians by the Crusaders naturally excited the jealousy of the other maritime powers of Italy; thus the French deputies, upon going to Pisa and Genoa to solicit the aid of the two republics in the name of Jesus Christ, met with a cold reception and a perfect indifference for the deliverance of the holy places.

The account of what had taken place at Venice, and the presence of the barons, did not fail, however, to arouse the enthusiasm of the inhabitants of Lombardy and Piedmont; a great number of them took the cross and arms, and promised to follow Boniface, marquis of Montferrat, to the Holy Land.

The marshal of Champagne, whilst crossing Mount Cenis, met Gauthier de Brienne, who had taken the cross at the castle of Ecry, and was on his way to Apulia. He had married one of the daughters of Tancred, last king of Sicily. Followed by sixty knights of Champagne, he was going to endeavour to make good the claims of his wife, and conquer the kingdom founded by the Norman knights. The marshal Villehardouin and Gauthier de Brienne congratulated each other upon the brilliant prospects of their expeditions, and promised to meet again in the plains of Egypt and Syria. Thus the future presented nothing to the knights of the cross but victories and trophies; and the hope of conquering distant kingdoms redoubled their ardour.

When the deputies arrived in Champagne, they found Thibault dangerously ill. The prince was so delighted at learning the success of their embassy, that, heedless of the disease that had confined him to his bed, he insisted upon putting on his armour and mounting on horseback; but “this was great pity and misfortune,” says Villehardouin; “for the malady increased, and gathered such strength, that he declared his will, took leave of his friends, and got no more on horseback.” Thibault, the model and hope of the Christian knights, died in the flower of his age, deeply regretted by his vassals and companions in arms. He deplored before the barons the rigorous destiny that condemned him thus to die without glory, at the moment that he was about to gather the palms of victory or of martyrdom in the plains of the East; he exhorted them to perform the vow he had made to God to deliver Jerusalem, and left them all his treasures to be employed in this holy enterprise. An epitaph in Latin verse, which still exists, celebrates the virtues and pious zeal of Count Thibault, recalls the preparations for his pilgrimage, and terminates by saying, that this young prince *found the heavenly Jerusalem, when about to seek the earthly Jerusalem*.

After the death of the count of Champagne, the barons and knights who had taken the cross, assembled to choose another leader, and their election fell upon the count de Bar and the duke of Burgundy. The count de Bar refused to take the command of the Christian army. Eudes III, duke of Burgundy, still mourned the death of his father, who had died in Palestine after the third crusade, and could not be induced to quit his duchy to undertake the pilgrimage to the East. The refusal of these two princes was a subject of scandal for the soldiers of the cross; and contemporary history informs us that they afterwards repented of the indifference they had evinced for the cause of Christ. The

duke of Burgundy, who died within a few years, was desirous of taking the cross on his bed of death, and, to expiate his fault, sent several of his warriors into Palestine.

The knights and barons then offered the command to Boniface, marquis of Montferrat. Boniface belonged to a family of Christian heroes; his brother Conrad had rendered himself famous by the defence of Tyre, and he himself had already fought many times against the infidels: he did not hesitate in complying with the wishes of the Crusaders. He came to Soissons, where he received the cross from the hands of the curé of Neuilly, and was proclaimed leader of the crusade in the church of Notre Dame, in the presence of the clergy and the people.

Two years had passed away since the sovereign pontiff had ordered the bishops to preach the crusade in their dioceses. The situation of the Christians of the East became every day more deplorable; the kings of Jerusalem and Armenia, the patriarchs of Antioch and the holy city, and the grand masters of the military orders, addressed day after day their complaints and lamentations to the Holy See. Touched by their prayers, Innocent again exhorted the faithful, and conjured the Crusaders to hasten their departure; warmly censuring the indifference of those who, after having taken the cross, appeared to be forgetful of their vow. The Christian father, above all, reproached the ecclesiastics with their tardiness in paying the fortieth part of their revenues, destined to the expenses of the holy war: "and you and we," said he, "and all persons supported by the goods of the Church, ought we not all to fear that the inhabitants of Nineveh should appear against us at the day of judgment, and pronounce our condemnation? for they were made penitent by the preaching of Jonas; and you, not only you have not rent your hearts, you have not even opened your hands to succour Christ in his poverty, and repulse the opprobrium with which the infidels load him." The epoch of a holy war being for Christians a season of penitence, the sovereign pontiff proscribed, in his letters, sumptuousness in living, splendour in dress, and public amusements; and although the new crusade had been first preached at the tournament of Ecry, tournaments were in the number of diversions and spectacles forbidden to all Christians by the holy father during the space of five years.

To reanimate the courage and confidence of those who had taken the cross, Innocent told them of the new divisions that had sprung up among the Mussulman princes, and of the scourges with which God had recently afflicted Egypt. "God," cried the pontiff, "has struck the country of Babylon with the rod of his power; the Nile, that river of Paradise, which fertilizes the land of the Egyptians, has not had its accustomed course. This chastisement has given them up to death, and prepared the triumph of their enemies." The letters of the pope had the desired effect. The marquis of Montferrat went into France, towards the autumn of the year 1201, and the whole winter was devoted to preparations for the holy war. These preparations were unaccompanied by disorder, and the princes and barons refused to receive under their banners any but disciplined soldiers and men accustomed to the use of the lance and the sword. Some voices were raised against the Jews, whom they desired to force to contribute to the expenses of the holy war; but the pope took them under his protection, and threatened all who made attempts upon their lives or liberty with excommunication.

Before they left their homes, the Crusaders had to deplore the loss of the holy orator who had awakened their zeal and animated their courage. Foulques fell sick, and died in his parish of Neuilly. Some time before, loud murmurs had been heard respecting his conduct, and his words had ceased to exercise their accustomed power over the minds of his auditors. Foulques had received considerable sums of money destined for the expenses of the holy war, and as he was accused of appropriating these to his own use, the more money he amassed, says James of Vitri, the more consideration

and credit he lost. The suspicions attached to his conduct were not, however, generally credited. The marshal of Champagne informs us, in his history, that the knights and barons were deeply affected by the death of the curé of Neuilly. Foulques was buried in the church of his parish with great pomp; his tomb, a monument of the piety of his contemporaries, attracted, even in the last century the respect and veneration of the faithful.

With the earliest days of spring the Crusaders prepared to quit their homes, “and knew,” says Villehardouin, “that many tears were shed at their parting, and at taking leave of their relations and friends.” The count of Flanders, the counts of Blois and St. Paul, followed by a great number of Flemish warriors and their vassals; the marshal of Champagne, accompanied by several Champenois knights, advanced across Burgundy, and passed the Alps to repair to Venice. The Marquis Boniface soon joined them, bringing with him the Crusaders of Lombardy, Piedmont, Savoy, and the countries situated between the Alps and the Rhone. Venice also received within its walls the warriors from the banks of the Rhine, some under the command of the bishop of Halberstadt, and others under that of Martin-Litz, who had persuaded them to take arms, and still continued to animate them by the example of his virtues and piety.

When the Crusaders reached Venice, the fleet that was to transport them into Asia, was ready to set sail: they were at first received with every demonstration of joy; but amidst the festivities that followed their arrival, the Venetians called upon the barons to redeem their word, and pay the sum agreed upon for transporting the Christian army; and then it was that, with deep grief, the barons became aware of the absence of a great number of their companions in arms. Jean de Nesle, châtelain of Bruges, and Thierry, son of Philip, count of Flanders, had promised Baldwin to bring to him, at Venice, Marguerite, his wife, and a chosen band of Flemish warriors: they did not keep their appointment, for having embarked upon the ocean, they had directed their course to Palestine. Renaud de Dampierre, to whom Thibault, count of Champagne, had left all his treasures to be employed in the voyage to the Holy Land, had embarked with a great number of Champenois knights at the port of Bari. The bishop of Autun, Gilles, count of Ferez, and several other leaders, after having sworn upon the Gospel to join the other Crusaders, had set out from Marseilles, and others from Genoa. Thus half the Crusaders did not come to Venice, which had been agreed upon as the general rendezvous of the Christian army: “by which,” says Villehardouin, “they received great shame, and many misadventures afterwards befell them in consequence of it.”

This breach of faith might prove very injurious to the enterprise; but what most grieved the princes and barons assembled at Venice, was the impossibility of fulfilling their engagements with the republic without the concurrence of their unfaithful companions. They sent messengers into all parts to warn the Crusaders that had set out, and to implore them to join the main army; but whether most of the pilgrims were dissatisfied with the agreement entered into with the Venetians, or whether it appeared to them more convenient and safe to embark at ports in their own vicinity, a very small number of them could be prevailed upon to repair to Venice. Those who were already in that city, were neither sufficiently numerous nor sufficiently rich to pay the promised amount, or fulfil the engagements made in their names. Although the Venetians were more interested in the crusade than the French knights, as they possessed a part of the cities of Tyre and Ptolemais, which they were going to defend, they were unwilling to make any sacrifice, and the barons, on their side, were too proud to ask any favour, or to solicit the Venetians to change or moderate the conditions of the treaty. Each of the Crusaders was required to pay the price of his passage. The rich paid for the poor; soldiers as well as knights being eager to give all the money they possessed, persuaded,

they said, that God was powerful enough to return it to them a hundred-fold, when it should please him. The count of Flanders, the counts of Blois and St. Paul, the marquis of Montferrat, and several other leaders despoiled themselves of their plate, their jewels, and everything they had that was most valuable, and only retained their horses and arms. Notwithstanding this noble sacrifice, the Crusaders still were indebted to the republic a sum of fifty thousand silver marks. The doge then assembled the people, and represented to them that it was not honourable to employ too much rigour, and proposed to demand of the Crusaders the assistance of their army for the republic, until they could discharge their debt.

The city of Zara had been for a length of time under the dominion of the Venetians; but thinking the government of a king less insupportable than that of a republic, it had given itself up to the king of Hungary, and, under the protection of a new master, braved the authority and menaces of Venice. After having obtained the approbation of the people, Dandolo proposed to the Crusaders to assist the republic in subduing a revolted city, and promised to put off the entire execution of the treaty until God, by their common conquests, should have given them the means of fulfilling their promises. This proposition was received with much joy by the greater part of the Crusaders, who could not support the idea of being unable to keep their word; the barons and knights deemed it prudent to conciliate the Venetians, who were so serviceable to them in carrying out their enterprise, and thought they did but little to pay their debts by an affair in which they should expend nothing but their blood.

Some murmurs, however, arose in the Christian army; many of the Crusaders recollected the oath they had taken to fight the infidels, and could not make up their minds to turn their arms against a Christian people. The pope had sent the Cardinal Peter of Capua to Venice, to deter the pilgrims from an enterprise which he termed sacrilegious. "The king of Hungary had taken the cross, and by doing so had placed himself under the especial protection of the Church; and to attack a city belonging to him was to declare themselves enemies of the Church itself." Henry Dandolo braved menaces and reproaches that he deemed to be unjust. "The privileges of the Crusaders," said he, "could not screen the guilty from the severity of laws divine and human. Crusades were not undertaken to promote the ambition of kings or protect rebellious nations. The pope had not the power to enchain the authority of sovereigns, or turn the Crusaders aside from a legitimate enterprise; from a war made against revolted subjects, against pirates whose brigandage periled the freedom of the seas, and jeopardized the safety of pilgrims on their way to the Holy Land."

To complete his conquest over all scruples, and dissipate all fears, the doge resolved to associate himself with the perils and labours of the crusade, and to engage his fellow-citizens to declare themselves the companions in arms of the Crusaders. The people being solemnly convoked, Dandolo ascended the pulpit of St. Mark, and demanded of the assembled Venetians permission to take the cross. "Seigneurs," said he to them, "you have made an engagement to concur in the most glorious of enterprises; the warriors with whom you have contracted a holy alliance, surpass all other men in piety and valour. For myself, you see that I am laden with years, and have need of repose; but the glory that is promised to us restores me courage and strength to brave all the perils, to support all the labours of war. I feel by the ardour that leads me on, by the zeal which animates me, that nobody will merit your confidence, nobody will conduct you so well as the man you have chosen as head of your republic. If you will permit me to fight for Jesus Christ, and allow my son to perform the duties you have confided to me, I will go and live or die with you and the pilgrims."

At this discourse, his whole auditory was much affected, and the people loudly applauded the resolution of the doge. Dandolo descended from the tribunal, and was led in triumph to the foot of the altar, where the cross was attached to his ducal cap. A great number of Venetians followed his example, and swore to die for the deliverance of the holy places. By this skilful policy, the doge completely won the Crusaders, and placed himself, in a manner, at the head of the crusade. He soon found himself sufficiently powerful to deny the authority of the cardinal of Capua, who spoke in the name of the pope, and pretended to have a right to direct the holy war, in his character of legate of the Holy See. Dandolo told the envoy of Innocent, that the Christian army stood in no need of leaders to conduct it, and that the legates of the sovereign pontiff ought to content themselves with edifying the Crusaders by their examples and discourses.

This bold, free language very much astonished the French barons, accustomed to respect the will of the Holy See; but the doge, by taking the cross, had inspired them with a confidence nothing could shake. The cross of the pilgrims was, for the Venetians and French, a pledge of alliance, a sacred tie, which united all their interests, and made of them, in a manner, but one same nation. From that time no one listened to those who spoke in the name of the Holy See, or persisted in raising scruples in the minds of the Crusaders. The barons and knights showed the same zeal and ardour for the expedition against Zara as the Venetians themselves. The army of the Crusaders was ready to embark, when there happened, says Villehardouin, “a great wonder, an unhoped-for circumstance, the strangest that ever was heard of.”

Isaac, emperor of Constantinople, had been dethroned by his brother Alexius. Abandoned by all his friends, deprived of sight, and loaded with irons, this unhappy prince languished in a dungeon. The son of Isaac, named also Alexius, who shared the captivity of his father, having deceived the vigilance of his guards and broken his chains, had fled into the West, in the hope that the princes and kings would one day undertake his defence, and declare war against the usurper of the imperial throne. Philip of Swabia, who had married Irene, the daughter of Isaac, received the young prince kindly; but he was not then in a position to undertake anything in his favour, being fully engaged in defending himself against the arms of Otho and the menaces of the Holy See. Young Alexius next in vain threw himself at the feet of the pope, to implore his assistance. Whether the pontiff saw in the son of Isaac only the brother-in-law of Philip of Swabia, then considered an enemy to the court of Rome, or whether all his attention was directed towards the East, he gave no ear to the complaints of Alexius, and seemed to dread countenancing a war against Greece. The fugitive prince had in vain solicited most of the Christian monarchs, when he was advised to address himself to the Crusaders, the noblest warriors of the West. The arrival of his ambassadors created a lively sensation at Venice; the knights and barons were impressed with generous pity by the account of his misfortunes; they had never defended a more glorious cause. To avenge injured innocence, to remedy a great calamity, stirred the spirit of Dandolo; and the proud republicans, whose head he was, feelingly deplored the fate of a fugitive emperor. They had not forgotten that the usurper preferred to an alliance with them one with the Genoese and Pisans; it appeared to them that the cause of Alexius was their own, and that their vessels ought to bear him back to the ports of Greece and Byzantium.

Nevertheless, as everything was prepared for the conquest of Zara, the decision of this business was deferred to a more favourable opportunity; and the fleet, with the Crusaders on board, set sail amidst the sounds of martial music and the acclamation of the whole population of Venice. Never had a fleet so numerous or so magnificently equipped been seen in the Adriatic Gulf. The sea was covered with four hundred and

eighty ships; the number of the combatants, horse and foot, amounted to forty thousand men. After having subdued Trieste and some other maritime cities of Istria that had shaken off the yoke of Venice, the Crusaders arrived before Zara on the 10th day of November, 1202, the eve of St. Martin. Zara, situated on the eastern side of the Adriatic Gulf, sixty leagues from Venice, and five leagues north of Jadera, an ancient Roman colony, was a rich and populous city, fortified by high walls, and surrounded by a sea studded with rocks. The king of Hungary had sent troops to defend it, and the inhabitants had sworn to bury themselves beneath the ruins of the place rather than surrender to the Venetians. At the sight of the ramparts of the city, the Crusaders perceived all the difficulty of the enterprise, and the party opposed to this war again ventured to murmur. The leaders, however, gave the signal for the assault. As soon as the chains of the port were broken, and the machines began to make the walls shake, the inhabitants forgot the resolution they had formed of dying in defence of their ramparts, and, filled with dread, sent deputies to the doge, who promised to pardon them on account of their repentance. But the deputies charged with the petition for peace, met with several Crusaders among the besiegers, who said to them, "Why did you surrender? you have nothing to fear from the French?" These imprudent words rekindled the war; the deputies, on their return, announced to the inhabitants that all the Crusaders were not their enemies, and that Zara would preserve its liberty if the people and soldiers were willing to defend it. The party of the malcontents, whose object was to divide the army, seized this opportunity for reviving their complaints; the most ardent amongst them, insinuating themselves into the tents of the soldiers, and endeavouring to disgust them with a war which they termed impious.

Guy, abbot of Vaux de Cernai, of the order of Citeaux, made himself conspicuous by his endeavours to secure the failure of the enterprise against Zara; everything that could divert the march of the Crusaders from the route to the holy places, was, in his eyes, an attack upon religion. The most brilliant exploits, if not performed in the cause of Christ, could command neither his esteem nor his approbation. The abbot of Cernai was deficient in neither subtlety nor eloquence, and knew how to employ both prayers and menaces effectively; he had that influence over the pilgrims that an inflexible mind and an ardent, obstinate character always obtains over the multitude. In a council, he arose, and forbade the Crusaders to draw their swords against Christians, and was about to read a letter from the pope, when he was interrupted by threats and cries.

Amidst the tumult which followed in the council and the army, the abbot of Cernai would have been in danger of his life, if the count de Montfort, who partook his sentiments, had not drawn his sword in his defence. The barons and knights could not, however, forget the promise they had made to fight for the republic of Venice; nor could they think of laying down their arms in presence of an enemy that had promised to surrender, and who now defied their attacks. The greater the efforts of the count de Montfort and the abbot of Cernai to interrupt the war, the more they conceived their honour and glory to be engaged to continue the siege they had begun. Whilst the malcontents were giving vent to their scruples and complaints, the bravest of the army proceeded to the assault. The besieged, whose hopes were built upon the divisions among their enemies, placed crosses upon the walls, persuaded that this revered sign would protect them more effectually than their machines of war; but they were not long in finding that there was no safety for them except in submission. On the 5th day of the siege, without having offered their enemies any serious resistance, they opened their gates, and only obtained from the conqueror liberty and life. The city was given up to pillage, and the booty divided between the Venetians and the French.

One of the results of this conquest was a fresh quarrel in the victorious army, in which more blood flowed than had been shed during the siege. The season being too far advanced to allow the fleet to put to sea, the doge proposed to the Crusaders to winter at Zara. The two nations occupied different quarters of the city; but as the Venetians had chosen the handsomest and most commodious houses, the French loudly proclaimed their dissatisfaction. After a few complaints and many threats, they had recourse to arms, and every street became the theatre of a conflict; the inhabitants of Zara beheld with delight the sanguinary disputes of their conquerors. The partisans of the abbot of Cernai applauded in secret the deplorable consequences of a war they had condemned; whilst the doge of Venice and the barons employed every effort to separate the combatants. Their prayers and threats at first had no effect in appeasing this horrible tumult, which was prolonged to the middle of the night. On the morrow, all the passions that divided the army were near breaking out with increased fury. Whilst interring their dead, the French and Venetians renewed their disputes and menaces. The leaders were, for more than a week, in despair of being able to calm the irritated spirits of their followers, and reunite the soldiers of the two nations. Scarcely was order re-established when a letter was received from the pope, who disapproved of the capture of Zara, ordered the Crusaders to renounce the booty they had made in a Christian city, and to engage themselves, by a solemn vow, to repair the injuries they had inflicted. Innocent reproached the Venetians bitterly with having seduced the soldiers of Christ into this impious and sacrilegious war. This letter from the pope was received with respect by the French, with disdain by the Crusaders of Venice. The latter openly refused to bow to the decisions of the Holy See; and to secure the fruits of their victory, began to demolish the ramparts of Zara. The French barons could not endure the idea of having incurred the anger of the pope, and sent deputies to Rome to endeavour to mitigate the displeasure of his holiness, and solicit their pardon, alleging that they had only obeyed the law of necessity. The greater part of them, though fully determined to retain all they had obtained, promised the pope to restore their spoils: they undertook, by a solemn act, addressed to all Christians, to repair the wrongs they had done, and to merit by their conduct pardon for past errors. Their submission, far more than their promises, disarmed the anger of the pope, who replied to them with mildness, and commanded the leaders to salute the knights and pilgrims, giving them absolution and his benediction, as to his children. He exhorted them, in his letter, to set out for Syria, without turning to the right or the left; and permitting them to cross the sea with the Venetians, whom he had just excommunicated, but only from necessity, and with bitterness of heart. If the Venetians persisted in their disobedience, the sovereign pontiff advised the barons, when they arrived in Palestine, to separate themselves from a people reprov'd of God, for fear of bringing a malediction upon the Christian army, as formerly Achan had brought down the divine wrath upon the Israelites. Innocent promised the Crusaders to protect them in their expedition, and to watch over their wants during the perils of the holy war. "In order that you may not want provisions," said he to them, "we will write to the emperor of Constantinople to furnish you with them, as he has promised; if that be refused to you which is refused to none, it will not be unjust, if, after the example of many holy persons, you take provisions wherever you may find them; for it will be known that you are devoted to the cause of Christ, to whom all the world belongs." These counsels and these promises, which so completely reveal to us the spirit of the thirteenth century and the policy of the Holy See, were received by the knights and barons as evidence of the paternal goodness of the sovereign pontiff: but the face of things was about again to change; and fortune, which sported with the decisions of the

pope as well as those of the pilgrims, was not long in giving an entirely new direction to the events of the crusade.

Ambassadors from Philip of Swabia, brother-in-law of young Alexius, arrived at Zara, and addressed the council of the lords and barons, assembled in the palace of the doge of Venice. "Seigneurs," said they, "the puissant king of the Romans sends us to recommend to you the young prince Alexius, and to place him in your hands, under the safeguard of God. We do not come for the purpose of turning you aside from your holy enterprise, but to offer you an easy and a certain means of accomplishing your noble designs. We know that you have only taken up arms for the love of Christ and of justice; we come, therefore, to propose to you to assist those who are oppressed by unjust tyranny, and to secure at once the triumph of the laws of religion and humanity: we propose to you to turn your victorious arms towards the capital of Greece, which groans under the rod of an usurper, and to assure yourselves for ever of the conquest of Jerusalem by that of Constantinople. You know, as well as we do, how many evils, our fathers, the companions of Godfrey, Conrad, and Louis the Young, suffered from having left behind them a powerful empire, the conquest and submission of which would have become a source of victories to their arms. What have you not now to dread from this Alexius, more cruel and more perfidious than his predecessors, who has gained a throne by parricide, who has, at once, betrayed the laws of religion and nature, and whose only means of escaping from the punishment due to his crime is by allying himself with the Saracens? We will not tell you how easy a matter it would be to wrest the empire from the hands of a tyrant hated by his subjects, for your valour loves obstacles and delights in dangers; nor will we spread before your eyes the riches of Byzantium and Greece, for your generous souls aim at nothing in this conquest, but the glory of your arms and the cause of Jesus Christ."

"If you overturn the power of the usurper in order that the legitimate sovereign may reign, the son of Isaac promises, under the faith of oaths the most inviolable, to maintain, during a year, both your fleet and your army, and to pay you two hundred thousand silver marks towards the expenses of the war. He will accompany you in person in the conquest of Syria or Egypt; and if you think proper, will furnish ten thousand men, as his portion of the armament; and, moreover, will maintain, during the whole of his life, five hundred knights in the Holy Land. But that which must weigh above all other considerations, with warriors and Christian heroes, is that Alexius is willing to swear, on the holy Gospel, to put an end to the heresy which now defiles the empire of the East, and to subject the Greek Church to the Church of Rome. So many advantages being attached to the enterprise proposed to you, we feel confident you will listen to our prayers. We see in Holy Writ that God sometimes employed men the most simple and the most obscure to make known his will to his chosen people; on this occasion, it is a young prince he has appointed the instrument of his designs; it is Alexius that Providence has commissioned to lead you in the way of the Lord, and to point out to you the road you must follow to render certain the triumph of the armies of Jesus Christ."

This discourse made a strong impression upon a great number of the knights and barons, but it did not command the suffrages of the whole assembly. The doge and the lords dismissed the ambassadors, telling them they would deliberate upon the proposals of Alexius. Warm debates then ensued in the council; those that had been averse to the siege of Zara, among whom the abbot of Vaux de Cernai was still conspicuous, opposed the expedition to Constantinople with great vehemence; they were indignant that the interests of God should be placed in the balance against those of Alexius; they added that this Isaac, whose cause they were called upon to defend, was himself an usurper,

elevated by a revolution to the throne of the Comnenas; that he had been, during the third crusade, the most cruel enemy of the Christians, the most faithful ally of the Turks; as for the rest, the nations of Greece, accustomed to the change of masters, supported the usurpation of Alexius without murmuring, and the Latins had not quitted their homes to avenge the injuries of a people that really did not call upon them for aid.

The same orators further said, that Philip of Swabia exhorted the Crusaders to assist Alexius, but was content himself with making speeches and sending ambassadors; they warned the Christians not to trust to the promises of a young prince, who engaged to furnish armies, and had not a single soldier; who offered treasures, and possessed nothing; who, besides, had been brought up amongst the Greeks, and would, most likely, some day turn his arms against his benefactors. "If you are so sensible to misfortune," added they, "and impatient to defend the cause of justice and humanity, listen to the groans of our brethren in Palestine, who are menaced by the Saracens, and who have no earthly hope but in your courage." They moreover told the Crusaders, that if they wished for easy victories and brilliant conquests, they had but to turn their eyes towards Egypt, the population of which was at that moment devoured by a horrible famine, and which the seven plagues of Scripture yielded up to the arms of the Christians almost without defence.

The Venetians, who had cause of complaint against the emperor of Constantinople, were not at all affected by these arguments, and appeared much more inclined to make war upon the Greeks than the infidels; they were anxious to destroy the warehouses of their rivals the Pisans, now established in Greece, and to see their ships crossing the straits of the Bosphorus in triumph. Their doge nourished a keen resentment on account of some personal offence; and to inflame the minds of his compatriots, he magnified all the wrongs inflicted by the Greeks on his own country and the Christians of the West.

If ancient chronicles may be believed, Dandolo was impelled by another motive, which he did not avow before the Crusaders. The sultan of Damascus, made aware of a Christian army being assembled at Venice, and terrified at the crusade that was preparing, had sent a considerable treasure to the republic, to engage it to divert the Crusaders from an expedition into the East. Whether we yield faith to this account, or whether we consider it as a fable invented by hatred and party spirit, such assertions, collected by contemporaries, at least prove that violent suspicions were then entertained against the Venetians by the dissatisfied Crusaders, and particularly by the Christians of Syria, justly irritated at not being assisted by the soldiers of the cross. Nevertheless, we feel bound to add that the majority of the French Crusaders stood in no need of being stimulated by the example or speeches of the doge, to undertake a war against the Greek empire. Even those who opposed the new expedition the most strongly, as well as all the other Crusaders, entertained an inveterate hatred and a sovereign contempt for the Greeks; and the discussions had only the more inflamed the general mind against a nation considered inimical to the Christians.

Several ecclesiastics, having at their head the abbot of Looz, a personage remarkable for his piety and the purity of his manners, did not accord in opinion with the abbot of Vaux de Cernai, and maintained that there was much danger in leading an army into a country devastated by famine; that Greece presented much greater advantages to the Crusaders than Egypt, and that there could be no doubt that the conquest of Constantinople was the most certain means of securing to the Christians the possession of Jerusalem. These ecclesiastics were particularly fascinated by the hope of one day seeing the Greek Church united to that of Rome, and they constantly announced

in their discourses the approaching period of concord and peace among all Christian people.

Many knights contemplated with satisfaction the prospect of the union of the two churches, likely to be brought about by their arms; but they yielded further to motives not less powerful over their minds; they had sworn to defend innocence and the rights of the oppressed, and they believed they performed their duty in embracing the cause of Alexius. Some of them, without doubt, who had heard of the vast wealth of Byzantium, might believe that they should not return from such a brilliant undertaking empty handed; but such was the spirit of the lords and knights, that by far the greater number were attracted by the mere prospect of the perils, and still more by the wonders of the enterprise. After a long deliberation, it was decided in the council of the Crusaders that the proposals of Alexius should be accepted, and that the Christian army should embark for Constantinople at the commencement of spring.

Before the siege of Zara, the report of the armament of the Crusaders, and of an expedition against Greece had reached the court of Byzantium. The usurper of the throne of Isaac immediately sought for means to avert the storm about to fall upon his states, and hastened to send ambassadors to the pope, whom he considered the arbiter of peace and war in the West. These ambassadors were ordered to declare to the sovereign pontiff that the prince who reigned at Constantinople was the only legitimate emperor; that the son of Isaac had no right to the empire; that an expedition against Greece would be an unjust enterprise, dangerous, and adverse to the great designs of the crusade. The pope, in his reply, did not at all seek to calm the fears of the usurper, but told his envoys that young Alexius had numerous partisans among the Crusaders, because he had made a promise to succour the Holy Land in person, and to put an end to the rebellion of the Greek Church. The pope did not approve of the expedition against Constantinople; but, by speaking in the way he did, he thought that the sovereign who then reigned over Greece might be induced to make the same promises as the fugitive prince, and would be more able to fulfil them; he conceived a hope that they might treat advantageously, without having recourse to the sword, and that the debates concerning the empire of the East would be referred to his supreme tribunal. But the elder Alexius, whether he was persuaded that he had sufficiently interested the pope in his cause, or whether he deemed it most prudent not to appear alarmed, or, in short, whether the prospect of a distant danger could not remove his habitual indolence, sent no more ambassadors, and made not the least exertion to prepare against the invasion of the warriors of the West.

In another direction, the king of Jerusalem and the Christians of Palestine never ceased to give vent to their complaints, and to implore the assistance that the head of the Church had promised them. The pope, much affected by their prayers, and always zealous for the crusade he had preached, renewed his efforts to direct the arms of the Crusaders against the Saracens. He sent the cardinals, Peter of Capua, and Siffred, into Palestine, as legates of the Holy See, to revive the courage of the Christians, and announce to them the approaching departure of the army of Crusaders; but when he learnt that the leaders had determined upon attacking the empire of Constantinople, he poured upon them the most bitter reprimands, and reproached them with looking behind them, as Lot's wife had done. "Let none among you," said he, "flatter himself that he may be allowed to invade or plunder the lands of the Greeks, under the pretence that the empire is not sufficiently submissive, or that the emperor has usurped the throne of his brother; whatever crime he may have committed, it is not for you to constitute yourself the judge of it: you did not assume the cross to avenge the injuries of princes, but that of God."

Innocent finished his letter without bestowing his benediction upon the Crusaders; and, to frighten them from their new enterprise, threatened them with the maledictions of Heaven. The barons and knights received the remonstrances of the sovereign pontiff with respect; but did not at all waver in the resolution they had formed.

Then the opponents of the expedition to Constantinople renewed their complaints, and employed no sort of moderation in their discourses. The abbot of Vaux de Cernai, the abbot Martin Litz, one of the preachers of the crusade, the count de Montfort, and a great number of knights employed every effort to shake the determination of the army; and when they found they could not succeed, resolved to leave them, some to return to their homes, and others to take the route to Palestine. Those who abandoned their colours, and those who remained in the camp, mutually accused each other with betraying the cause of Christ. Five hundred soldiers having thrown themselves on board a vessel, were shipwrecked and all swallowed up by the waves; many others, in crossing Illyria, were massacred by the savage inhabitants of that country. These perished cursing the ambition and errors which had turned the Christian army aside from the true object of the crusade; whilst those who remained faithful to their standards, deplored the tragical death of their companions, saying among themselves: "The mercy of the Lord has remained with us; evil be to them who stray from the way of the Lord."

The knights and barons regretted in secret that they had not been able to obtain the approbation of the pope, but were persuaded that, by means of victories, they should justify their conduct in the eyes of the Holy See; and that the father of the faithful would recognise in their conquests the expression of the will of Heaven.

The Crusaders were upon the point of embarking, when young Alexius himself arrived at Zara. His presence created a fresh enthusiasm for his cause; he was received amidst the sounds of trumpets and clarions, and presented to the army by the marquis of Montferrat, whose elder brothers had been connected by marriage and the dignity of Caesar, with the imperial family of Constantinople. The barons hailed young Alexius as emperor, with the greater joy, that they hoped his future grandeur would be the work of their hands. Alexius took arms to break the chains of his father, and they admired in him a most touching model of Christian piety: he was about to combat usurpation, to punish injustice, and stifle heresy, and they looked upon him as an envoy of Providence. The misfortunes of princes destined to reign affect us more sensibly than those of other men; in the camp of the Crusaders, the soldiers talked over the story of Alexius among themselves, and they pitied his youth, and deplored his exile and the captivity of Isaac. Alexius, accompanied by the princes and barons, went constantly among the soldiery, and replied by demonstrations of the warmest gratitude to the generous interest the Crusaders evinced in his favour.

Animated by sentiments which misfortune inspires, and which not unfrequently terminate with it, the young prince was lavish of vows and protestations, and promised even more than he had done by his envoys, without thinking that he placed himself under the necessity of failing in his word, and drawing upon himself, one day, the reproaches of his liberators.

The Crusaders, however, renewed every day their vow to place young Alexius on the throne of Constantinople; and Italy and the whole West rung with the fame of their preparations. The emperor of Byzantium appeared to be the only person ignorant of the war declared against his usurped power, and slept upon a throne ready to crumble from under him.

The emperor Alexius, like the greater part of his predecessors, was a prince without virtues or character; when he deposed his brother, he allowed the crime to be committed by his courtiers, and when he was upon the throne he abandoned to them the

charge of his authority. He was lavish of the treasures of the state, to secure pardon and oblivion for his usurpation; and, to repair his finances, he sold justice, ruined his subjects, and plundered the merchant ships that traded between Ramisa and Constantinople. The usurper scattered dignities and honours with such profusion, that no one thought himself honoured by them, and there remained in his hands no true reward for merit. Alexius had associated his wife Euphrosyne with himself in the sovereign authority, and she filled the empire with her intrigues, and scandalized the court by the laxity of her morals. Under his reign the empire had been several times menaced by the Bulgarians and the Turks; Alexius occasionally visited the army, but he never faced the enemy. Whilst the Bulgarians were ravaging his frontiers, he employed himself in levelling hills, and tracing gardens on the shores of the Propontis. Abandoned to a shameful effeminacy, he disbanded a part of his army; and fearing to be disturbed in his pleasures by the din of arms, he sold the sacred vases, and plundered the tombs of the Greek emperors, to purchase peace of the emperor of Germany, who had become master of Sicily. The empire had no navy left; the ministers had sold the rigging and equipments of the vessels, and the woods that might have furnished timber for new ships, were reserved for the pleasures of the prince, and guarded as strictly, says Nicetas, as those formerly consecrated to the gods.

Such numbers of conspiracies never were heard of; under n, prince who was rarely visible, the government appeared to be in a state of interregnum; the imperial throne was as an empty seat, which every ambitious man aspired to occupy. Devotedness, probity, bravery, were no longer held in esteem by courtiers or citizens. Nothing was deemed worthy of public approbation or reward but the invention of a new pleasure or the fabrication of a fresh impost. Amidst this general depravity, the provinces knew nothing of the emperor but by the exaction of taxes; and the army, without discipline and without pay, had no leaders capable of commanding it. Everything announced an approaching revolution in the empire; and the peril was the greater from no one having the courage to foresee it. The subjects of Alexius never dreamt of obtruding truth upon the imperial ear; birds, taught to repeat satires, alone interrupted the silence of the people, and published from the roofs of houses, and in the high streets, the scandals of the court and the disgrace of the empire.

The Greeks, at the same time superstitious and corrupt, still preserved some remembrances of ancient Greece and old Rome; but these remembrances, instead of creating a noble, emulative pride, only nourished in their hearts a puerile vanity, and their history, of which they were so vain, only served to render more striking their own degradation and their empire's too evident decay. The voice of patriotism was never heard, and no influence was obeyed but that of the monks placed at the head of affairs of all kinds, who attracted and preserved the confidence of both people and prince by frivolous predictions and senseless visions. The Greeks wasted their time in vain disputes, which enervated their character, increased their ignorance, and stifled their patriotism. At the moment the fleet of the Crusaders was about to set sail, Constantinople was in a state of ferment with discussing the question whether the body of Jesus Christ, in the Eucharist, is corruptible or incorruptible; each opinion had its partisans, whose defeats or triumphs were, by turns, loudly proclaimed—and the threatened empire remained without defenders.

The Venetians and French left Zara, and the isle of Corfu was appointed as the place of meeting for the whole fleet. When they landed on the shores of Macedon, the inhabitants of Duras brought young Alexius the keys of the city, and acknowledged him as their master. The people of Corfu were not tardy in following this example, and

received the Crusaders as liberators: the acclamations of the Greek people, in the passage of the Latins, was a happy augury for the success of their expedition.

The island of Corfu, the country of the Phoenicians, so celebrated by the shipwreck of Ulysses and by the gardens of Alcinous, afforded the Crusaders pasturage and abundance of provisions. The fertility of the island induced the leaders to remain there several weeks; but so long a repose did not fail to produce evil consequences in an army supported by enthusiasm, to which no time for reflection should have been allowed, and, amidst indulgence and idleness, the complaints and murmurs of the siege of Zara broke out again.

They learnt that Gauthier de Brienne had conquered Apulia and the kingdom of Naples. This conquest, effected in a few months, by sixty knights, inflamed the imagination of the Crusaders, and furnished the malcontents with a fresh opportunity for blaming the expedition to Constantinople, the preparations for which were immense, the perils evident, and the success uncertain. "Whilst we are going," said they, "to exhaust the resources of the West in a useless enterprise, in a distant war, Gauthier de Brienne has made himself master of a rich kingdom, and is preparing to fulfil the promises he has entered into with us to deliver the Holy Land; why should we not demand vessels of him? why should we not set out for Palestine with him?" These speeches prevailed over a great number of the knights, who were ready to separate themselves from the army.

The chief malcontents had already assembled in a secluded valley to deliberate upon the means of executing their project, when the leaders of the army were warned of their plot, and immediately united all their efforts to prevent the fatal consequences of it. The doge of Venice, the count of Flanders, the counts of Blois and St. Paul, the marquis of Montferrat, and several bishops clothed in mourning habits, with crosses borne before them, repaired to the valley in which the malcontents were met. As soon as they, from a distance, perceived their unfaithful companions, who were deliberating on horseback, they alighted, and advanced towards the place of assembly in a suppliant manner. The instigators of the desertion, seeing the leaders and prelates of the army coming thus towards them, suspended their deliberations, and themselves dismounted from their horses. The parties approached each other; the princes, counts, and bishops threw themselves at the feet of the malcontents, and, bursting into tears, swore to remain thus prostrated till the warriors who wished to abandon them, had renewed the oath to follow the army of the Christians, and to remain faithful to the standard of the holy war. "When the others saw," says Villehardouin, an ocular witness, "when they saw their liege lords, their dearest relations and friends thus cast themselves at their feet, and, so to say, cry to them for mercy, they were moved with great pity, and their hearts were so softened, they could not refrain from weeping, and they told them that they would consider of it together (*Qu'ils s'en aviseraient par ensemble*)." After having retired for a moment to deliberate, they came back to their leaders, and promised to remain with the army until the beginning of autumn, on condition that the barons and lords would swear upon the Gospel to furnish them at that period with vessels to convey them to Syria. The two parties engaged themselves by oath to perform the conditions of the treaty, and returned together to the camp, where nothing now was spoken of but the expedition to Constantinople.

The fleet of the Crusaders quitted the island of Corfu under the most happy auspices; the historians who have described its progress through that archipelago, so full of remembrances of antiquity, have not been able to refrain from employing the language of poetry. The wind was favourable, and the sky pure and serene; a profound calm reigned over the waves; three hundred vessels of all sizes, with their colours floating from their sterns, covered an immense space; the helmets and cuirasses of thirty

thousand warriors reflected the rays of the sun; now were heard sounding over the waters the hymns of the priests, invoking the blessings of Heaven; and then the voices of the soldiers, soothing the leisure of the voyage with warlike songs; and the braying of trumpets and neighing of horses, mingled with the dashing of oars, resounded from the coasts of the Peloponnesus, which presented themselves to the eyes of the pilgrims. The Crusaders doubled Cape Matapan, known formerly as Tenara, and passed before the heights of Malea, without dread of the rocks so much feared by ancient navigators. Near Cape Malea they met two vessels returning from Palestine, in which were many Flemish pilgrims. At sight of the Venetian fleet, a soldier on board one of the two ships, slipped down a rope, and bade adieu to his companions, saying: "I leave you all I have on board, for I am going with people who intend to conquer kingdoms."

The Crusaders landed at several islands they fell in with on their passage; the inhabitants of Andros and Negropont came out to meet Alexius, and acknowledged him as their emperor. It was the period of harvest, and the land presented, everywhere, a spectacle of the richest abundance. The enjoyment of a beautiful climate, the satisfaction at the submission of the Greeks, so many riches, so many wonders, so many unknown regions, all daily increased the enthusiasm of the Crusaders. At length the fleet arrived at the entrance of the Bosphorus, and cast anchor in the port of St. Stephen, three leagues from the capital of the Greek empire.

Then the city of Constantinople, of which they were about to effect the conquest, broke full upon the view of the Crusaders; bathed on the south by the waves of the Propontis, on the east by the Bosphorus, and on the north by the gulf that serves as its port, it presented a spectacle at once magnificent and formidable. A double enclosure of walls surrounded it in a circumference of more than seven leagues; a vast number of splendid buildings, whose roofs towered above the ramparts, appeared to proclaim the queen of cities. The shores of the Bosphorus to the Euxine and to the Hellespont, resembled an immense faubourg, or one continued line of gardens. The cities of Chalcedon and Scutari, built on the Asiatic shore, and Galata, placed at the extremity of the gulf, appeared in the distance, and crowned the immense and magnificent picture which lay before the warlike hosts of the Crusaders.

Constantinople, situated between Europe and Asia, between the Archipelago and the Black Sea, joins together the two seas and the two continents. In the times of its splendour, it held at its pleasure the gates of commerce open or shut; its port, which received the vessels of all the nations of the world, deserved to be termed by the Greeks, the golden horn, or the horn of abundance. Like ancient Rome, Constantinople extended over seven ascents, and, like the city of Romulus, it sometimes bore the name of the city of the seven hills; in the times of the crusades, its walls and its towers were compared to those of Babylon; its deep ditches were converted at will into a large and rapid lake, and the city could, at the least signal, be surrounded by waters, and separated from the continent.

The monarch who founded it reigned over all the known nations of the world, and in the execution of his designs he had the advantage of making the arts and sciences of Greece concur with the genius and power of the Romans. Not content with employing the beautiful marbles of the isles of the Archipelago, he caused materials to be transported from the extremities of Europe and Asia; all the cities of the Roman Empire, Athens, and Rome itself, were spoiled of their ornaments to embellish the new city of the Caesars. Several of the successors of Constantine had repaired the edifices that were crumbling into ruins, and had erected fresh monuments in Constantinople, which in its temples, upon its public places, and around the walls, everywhere recalled the memory of twenty glorious reigns. The city was divided into fourteen quarters; it had thirty-two

gates; it contained within its bosom circuses of immense extent, five hundred churches, among which St. Sophia claimed attention as one of the wonders of the world; and five palaces, which themselves looked like cities in the midst of the great city. More fortunate than its rival Rome, the city of Constantine had never beheld the barbarians within its walls; it preserved with its language the depository of the masterpieces of antiquity, and the accumulated riches of the East and the West.

It would be difficult to paint the enthusiasm, the fear, the surprise that took possession of the minds of the Crusaders at the aspect of Constantinople. The leaders landed, and passed one night in the abbey of St. Stephen. This night was employed in anxious deliberation upon what they had to do; at one time they resolved to land upon the isles; then they determined to make a descent upon the continent. In the very same instant they drew back in terror and gave themselves up to a wild joy; they could not come to any fixed determination, but changed their plans and their projects a thousand times. At daybreak Dandolo, Boniface, Baldwin, and the count de Blois ordered all the standards of the army to be unfurled; the escutcheons and coats of arms of the counts and knights were ranged along the vessels, to display the military pomp of the West and recall to the warriors the valour of their ancestors. The signal was given to the fleet, which entered into the canal, and, driven on by a favourable wind, passed close to the walls of Constantinople. An immense population, who only the day before were ignorant of the arrival of the Latins, crowded the ramparts and covered the shore. The warriors of the West, clad in complete armour, stood erect upon the decks of their vessels; some stones and arrows were launched from the towers and fell upon the ships: "there was no heart," says Villehardouin, "so bold as not to be moved; for never was so great an affair undertaken." Every warrior turned his eye towards his sword, thinking the time was come in which to make use of it. The Crusaders fancied that in the crowd of spectators they beheld the defenders of Constantinople; but the capital of the empire was only defended by the memory of its past glory, and by the respect of the nations ignorant of its weakness. Of true soldiers the imperial army only mustered two thousand Pisans, who despised the Greeks, and the troop of Varangians, mercenary soldiers from the northern parts of Europe, with whose origin and country the Greeks themselves were scarcely acquainted.

The Crusaders made a descent upon the Asiatic shore of the Bosphorus, pillaged the city of Chalcedon, and established themselves in the palace and gardens in which the emperor Alexius had so long forgotten his own dangers and those of his empire. At the approach of the Venetian fleet, this prince had retreated to Constantinople, where, like the last king of Babylon, he continued to live amidst pleasures and festivities, without reflecting that he had been judged, and that his hour was nearly come. His courtiers, in the intoxication of the banquet, celebrated his power and proclaimed him invincible; amidst the pomp that surrounded him, and which appeared to him a rampart against the attacks of his enemies, he, in his speeches, insulted the simplicity of the Latins, and believed he had conquered them because he had called them barbarians.

When he saw the Crusaders masters of his palace and gardens, he began to entertain some degree of fear, and sent an Italian named Rossi, with orders to salute the lords and barons. "The emperor my master," said the envoy of Alexius, "knows that you are the most puissant and most noble princes among those who do not wear crowns; but he is astonished that you should have come to bring war into a Christian empire. Rumour proclaims that your design is to deliver the Holy Land from the yoke of the Saracens; the emperor applauds your zeal, and solicits the honour of being associated with your enterprise; he is ready to assist you with all his power. But if you do not quit his states, he shall feel obliged to direct against you the forces he would willingly have

employed in your cause and in that of Christ. Accept, then, the generous offers that he makes to you by me; but do not believe that this pacific language is dictated by fear. The emperor Alexius reigns over Greece by the love of his people as well as by the will of God; with one single word he could gather around him innumerable armies, disperse your fleet and your battalions, and close against you for ever the routes to the East.”

The envoy of the emperor thus terminated his speech without naming either Isaac or young Alexius. Conon de Béthune, who answered for the leaders of the army, was astonished that the brother of Isaac should dare to speak as master of the empire, and that he had not thought fit to attempt to justify a parricide which had roused the indignation of all Christian nations. “Go and tell your master,” said the orator of the Crusaders, addressing the emperor’s envoy, “go and tell him, that the earth we tread upon does not belong to him, but that it is the heritage of the prince you see seated amongst us. If he be desirous of knowing the motive that brings us hither, let him ask his own conscience, and remember the crimes he has committed. A usurper is the enemy of all princes; a tyrant is the enemy of the whole human race. He who sent you has but one means of escaping the justice of Heaven and of men; that is, to restore to his brother and his nephew the throne he has wrested from them, and implore the pity of those same princes towards whom he has been so merciless. In that case we promise to add our prayers to his supplications, and to procure for him, with his pardon, the means of passing his life in a repose far preferable to the splendour of an usurped sovereignty; but if he is not willing to act justly, if he is inaccessible to repentance, tell him we disdain his threats as we do his promises, and that we have no time to waste in listening to ambassadors.” This vehement reply was an actual declaration of war, and left the emperor no hope of either seducing or intimidating the Crusaders. The lords and barons were, however, astonished that the Greeks took no notice of young Alexius, and that the cause they came to promote found no partisans in the city of Constantinople. They resolved to ascertain the inclinations of the people. A galley, on board of which was the son of Isaac, was brought close to the walls of the capital; Boniface and Dandolo held up the young prince, whilst a herald-at-arms repeated in a loud voice these words:—“Behold the heir of the throne; acknowledge your sovereign; have pity on him and on yourselves.” The Greeks assembled in the ramparts remained motionless; some answered by insulting language, others maintained a sullen silence. Whilst the Crusaders were thus making a last attempt to preserve peace, the most horrible tumult reigned in the interior of the city. The presence of the Latins irritated the multitude; they assembled in the public places; they excited each other to vengeance; the people ran to the quarter of the Franks, demolished several houses, and gave the rest up to pillage. A great number of Latins, threatened with loss of life, immediately sought an asylum in the camp of the Crusaders. Their presence, their accounts, their complaints, fired the easily kindled indignation of the knights and barons. From that moment the leaders saw no hopes but in the chance of war and in the protection of the Heaven that had confided to their hands the cause of innocence and misfortune.

Eighty knights succeeded in putting to flight a numerous body of troops that the emperor had sent across the Bosphorus. “The Greek commanders,” says Nicetas, “were more timid than deer, and did not dare to resist men whom they called exterminating angels, statues of bronze, which spread around terror and death.” The Crusaders, however, had great cause to fear that the Greeks, recovered from their first panic, might become aware of the small number of their enemies, and succeed in overwhelming them by their multitudes; they resolved, therefore, to take advantage of the fear they had inspired, and gave their whole attention to forward the preparations for attacking enemies that had provided nothing for their defence.

The Christian army assembled at Chrisopolis (Scutari), and beheld full in front of them the capital of the Greek empire. After having put to flight some troops sent out to follow their march or skirmish with them, the leaders mounted on horseback and deliberated in full assembly, on the plan of action best to be pursued. They decided that the army should cross the canal of the Bosphorus, and encamp under the walls of Constantinople. "Then," says Villehardouin, "the bishops and the clergy addressed their remonstrances to all those of the camp, exhorting them to confess themselves, and make their testaments, for they did not know the hour at which it might please God to call them, and do his will by them; which they did very willingly, and with great zeal and devotion." When all was ready, and the Crusaders had invoked the protection of Heaven by their prayers, the signal for departure was given; the war-horses, saddled and covered with their long caparisons, were embarked in the flat-bottomed boats; the knights stood erect near their horses, helm on head and lance in hand; the remainder of the troops went on board the large ships, each of which was towed by a galley. The army of the Greeks, commanded by the emperor in person, was drawn up in battle array on the opposite shore, and appeared disposed to dispute the passage of the Crusaders. All at once the vessels heaved their anchors to the sounds of trumpets and clarions. Every soldier, with his eyes fixed on Constantinople, swore to conquer or die. On approaching the shore, the barons and knights cast themselves into the sea, fully armed, and contended for the honour of first gaining the strand occupied by the Greeks. The archers and foot-soldiers followed the example of the knights; in less than an hour the whole army was on the other side of the Bosphorus, and looked about in vain for an enemy over a plain they had so recently seen covered with arms and warriors. The army of Alexius took to flight; and, if we may believe a letter of the count de St. Pol, the swiftest arrows of the Latins could scarcely overtake a few of the fugitives. The Crusaders, following up their advantage, found the camp of the Greeks abandoned, and plundered the tents of the emperor, without meeting with one of his soldiers.

Night surprised them in the midst of their bloodless victory; and on the morrow they resolved to attack the fortress of Galata, which, erected upon a hill, commanded the port of Constantinople. From break of day the Greeks rushed in crowds to anticipate and surprise the Latins. At the first shock, Jacques d'Avesnes was wounded grievously, and placed hors de combat; the sight of his wound highly incensed the Flemish warriors, who precipitated themselves with fury into the mêlée. The Greeks were not able to withstand the impetuous attack of their enemies, and took to flight in great disorder; some, hoping to find an asylum in the ships in the port, perished in the waves, whilst others fled bewildered to the citadel, into which the conquerors entered with the conquered. Whilst the French thus got possession of Galata, the Venetian fleet, which was drawn up in line of battle before Scutari, turned its prows towards the port of Constantinople. The entrance of the gulf was defended by an enormous chain of iron, and by twenty galleys, which constituted the whole navy of the empire. The resistance of the Greeks was obstinate; but a vessel of extraordinary size, assisted by a favourable wind, struck the extended chain violently in its passage, and divided it with enormous shears of steel, which opened and shut by the operation of a machine. The galleys of the Greeks were soon taken, or dispersed in fragments on the face of the waters, and the whole of the Venetian fleet rode in triumph into the port: it was then the Greeks were able to perceive what they had to dread from the invincible courage of these barbarians, who had till that period been the object of their contempt.

The French, masters of Galata, divided their army into six great battles or divisions. Baldwin, who had under his orders a great number of archers and crossbowmen, led the van. The rear was composed of Lombards, Germans, and Franks, from

countries near the Alps, commanded by the marquis of Montferrat. The other four divisions, in which were ranged the crusaders from Champagne, Burgundy, and the banks of the Seine and the Loire, had at their head Henry, brother of Baldwin, the counts of St. Pol and Blois, and Matthew de Montmorenci.

This army advanced towards the west of the city, without meeting with a single foe in its passage, and encamped between the gate of Blachernae and the tower of Bohemond.

The Greeks, in a single battle, had lost the empire of the sea, and had no longer the power to defend the approach to their capital. The Venetian fleet cast anchor near the mouth of the river Barbysses. The Venetians, masters of the port, were secure from all surprise, and had no cause to fear being overpowered by numbers. If the whole army had been united on board the fleet, there is very little doubt it would have more easily triumphed over the efforts and multitudes of the Greeks, and it was the advice of the doge that such should be the plan; but the knights and barons could not be prevailed upon to fight on an element with which they were unacquainted; and they answered (we quote Villehardouin), that they could not act so well upon the sea as they could upon the land, where they could have their horses and their arms. Their army, which did not muster twenty thousand men under its banners, attacked without fear a city, which, according to the account of some historians, contained a million of inhabitants, and more than two hundred thousand men able to bear arms.

Before they began the assault, the Crusaders deemed it proper once more to invite the Greeks to make peace, by receiving the son of Isaac as emperor; and several barons drew near to the walls, crying with a loud voice that there was still time to listen to justice. Young Alexius was surrounded by the Latin leaders, and his presence among them explained sufficiently clearly the meaning of the words addressed to the inhabitants of Constantinople. Their only reply was hurling stones and javelins at the Crusaders; the people of Byzantium had been persuaded that young Alexius came for the purpose of changing the manners, religion, and laws of Greece.

History ought to add here, that since the intrigues of ambition and the caprices of fortune had enjoyed the privilege of bestowing masters upon them, the Greeks beheld with indifference the successions of power or the changes of their princes; the Greek nations had not forgotten that it was a revolution that lifted the family of Isaac to the imperial throne. With the impressions this family had left in their minds, the misfortunes and prayers of Alexius did not move them sufficiently to declare in his favour, or take arms to support his cause; since they were obliged to choose between two new princes, he who was reigning amongst them appeared preferable to him who implored their aid.

From that time the attention and efforts of the Crusaders were solely directed to the prosecution of their perilous enterprise. Their camp, placed between the gate of Blachernae, and the castle of Bohemond, occupied but a very small space before walls many leagues in extent. Every day the Greeks made sorties; the country round was covered with the soldiers of the enemy; the army of the besiegers appeared to be themselves besieged by troops that were unceasingly renewed. Day and night the Crusaders were under arms, and had neither time to take their food nor refresh themselves by sleep. They had only provisions for three weeks, and could look for safety to nothing but a speedy victory; nevertheless, they continued to fill up the ditches, and make their approaches to the ramparts. Balistas, catapultas, rams, everything that could carry destruction and death into the city, were employed to second the bravery and indefatigable ardour of the besiegers; without cessation, enormous masses fell with fearful crash from the tops of the walls; and such was the surprising

power of the machines of war then in use, that the houses and palaces of Constantinople were often shaken to their foundations by stones launched from the camp of the Latins.

After ten days of labour and fighting, the Crusaders determined to storm the city. On the morning of the 17th of July, 1203, the trumpets and clarions sounded the signal; the count of Flanders, who commanded the attack, passed through the ranks, and directed the attention of his knights to the ramparts of Constantinople, as the road which would conduct them to an eternal glory. The army was immediately in motion, and every machine was directed against the walls. One tower, which had fallen in with a great crash, appeared to offer a passage to the troops of Baldwin. Ladders were planted, and the most intrepid contended for the honour of entering first into the city; but, this time, numbers prevailed over valour. A host of Greeks, encouraged by the presence of the Varangians and Pisans, hastened to the rampart, and overturned the ladders. Fifteen Frank warriors, braving stones, beams, and torrents of Greek fire, alone were able to maintain themselves on the walls, and yielded only after fighting with desperate valour. Two of these intrepid warriors were led to the emperor, who watched the fight from the windows of the palace of Blachernae. Alexius had ceased to despise the Latins; and, in his fright, he had such an idea of their courage, that the sight of the two prisoners appeared to him a victory.

At the same time the Venetians attacked the city by sea. Dandolo ranged his fleet in two lines; the galleys were in the first rank, manned by archers, and laden with machines of war; behind the galleys advanced the large vessels, upon which were constructed towers exceeding the loftiest of the walls of Constantinople in height. At daybreak the contest began between the city and the fleet; the Greeks, armed with the Greek fire, the Venetians, covered with their armour, the ramparts and the vessels charged with a thousand destructive instruments, cast from one to the other, by turns, terror, fire, and death. The incessant dashing of the oars, the shocks of the vessels against each other, the cries of the sailors and combatants, the hissing of the stones, javelins, and arrows, the Greek fire darting along the sea, seizing on the ships and boiling upon the waves, presented altogether a spectacle a thousand times more fearful than that of a tempest. Amidst this horrible tumult, Henry Dandolo was heard: standing erect in his galley, he excited his troops, and, with a terrible voice, threatened to hang every man that did not land. The orders of the intrepid doge were soon executed. The men of his galley took him in their arms and bore him swiftly to the shore, the standard of St. Mark floating over him. At sight of this, the efforts of the crews of the other galleys were redoubled, all struck the shore, and the soldiers rushed forward to follow their venerable leader. The vessels, which had hitherto remained motionless, now advanced and placed themselves between the galleys, so that the whole fleet was extended in a single line before the walls of Constantinople, and presented to the terrified Greeks a formidable rampart raised upon the waters. The floating towers lowered their drawbridges upon the ramparts of the city, and whilst, at the foot of the walls, ten thousand arms planted ladders and battered with rams, on the summit a fearful conflict was maintained with sword and lance.

All at once the standard of St. Mark appeared upon one of the towers, planted by an invisible hand; upon seeing this the Venetians uttered a loud shout of joy, persuaded that their patron saint fought at their head; their courage proportionately increased with the terror and despair of their enemies; the most intrepid cast themselves on to the walls, and soon twenty-five towers were in their possession. They pursued the Greeks into the city; but fearing to fall into some ambush or be overwhelmed by the people, crowds of whom filled the streets and covered the public places, they set fire to the houses as they came to them on their passage. The conflagration extended rapidly, and drove before it

the terrified and trembling multitude. Whilst the flames, preceding the conquerors, spread devastation on their path, and the greatest disorder prevailed in Constantinople, Alexius, pressed by the cries of the people, mounted on horseback, and ordered a sortie of the troops, by three different gates, to attack the French, who were less fortunate in this day's fight than the Venetians.

The army conducted by the emperor was composed of sixty battalions; clothed in all the marks of imperial dignity, Alexius rode along the ranks, animated his soldiers, and promised them victory. At his approach, the Crusaders abandoned the ramparts, and drew up in line of battle before their camp. Villehardouin admits that the bravest knights were, for a moment, seized with fear. Dandolo, who saw the danger in which the French were placed, abandoned his victory, and flew to their aid. But all the Crusaders united, could not have resisted the imperial army, if the Greeks, but more particularly their leaders, had shown a spark of courage. The troops of Alexius would not advance nearer than within bow-shot, and contented themselves with showering a multitude of arrows from a safe distance. The son-in-law of the emperor, Lascaris, of whose courage the Greeks and even the Latins boast, demanded with loud cries that the Crusaders should be attacked in their intrenchments; but he could not prevail upon Alexius, surrounded by base courtiers who endeavoured to communicate their own alarms to him, and assured him that he had done enough for his glory in showing himself to his enemies. The emperor, without having fought, ordered a retreat to be sounded, and his numerous troops, who still bore the name of Romans, and before whom the eagles of Rome were carried, returned with him into Constantinople.

Every quarter of the capital resounded with lamentations and groans; the Greeks were more terrified at the cowardice of their defenders, than by the bravery of their enemies; the people accused the army, and the army accused Alexius. The emperor mistrusting the Greeks and dreading the Latins, now only thought of saving his own life: he abandoned his family, his friends, his capital; he embarked secretly in the darkness of night, and fled to seek a retreat in some obscure corner of his empire.

When daylight informed the Greeks that they had no longer an emperor, the disorder and excitement of the city became excessive; the people assembled in the streets, and freely discussed the errors and deficiencies of their leaders, the infamy of the favourites, and their own misfortunes. Now Alexius had abandoned his power, they remembered the crime of his usurpation, and a thousand voices were raised to invoke the anger of Heaven upon his head. Amidst the confusion and tumult, the wisest were at a loss what part to take, when the courtiers rushed to the prison in which Isaac languished, broke his chains, and led him in triumph to the palace of Blachernae. Although blind, he was placed upon the throne, and, whilst he believed himself to be still in the hands of his executioners, his ears were saluted with the unexpected accents of flattery; on seeing him again clothed in the imperial purple, the courtiers for the first time became affected by misfortunes he no longer endured. All denied having been partisans of Alexius, and related what vows they had put up for his cause. They next sought out the wife of Isaac, whom they had forgotten, and who had lived in a retreat to which no one knew or had inquired the road during the preceding reign.

Euphrosyne, the wife of the fugitive emperor, was accused of having endeavoured to take advantage of the troubles of Constantinople, to clothe one of her favourites with the purple. She was cast into a dungeon, and reproached with all the evils that had fallen on her country, but most particularly with the lengthened miseries of Isaac. Such as had been loaded with favours by this princess, were conspicuous among her accusers, and pretended to make a merit of their ingratitude.

In political troubles, every change is, in the eyes of the people, a means of safety; they felicitated themselves upon this new revolution in Constantinople; hope revived in all hearts, and Isaac was saluted by the multitude with cries of joy and congratulation. Rumour soon carried to the camp all that had taken place in the city. At this news the council of the barons and knights was assembled in the tent of the marquis of Montferrat, and they returned thanks to Providence, which in delivering Constantinople, had, at the same time, delivered them from the greatest dangers. But when they recollected having seen only on the preceding day the emperor Alexius surrounded by an innumerable army, they could scarcely give faith to the miracle of his flight.

The camp was, however, soon crowded with a multitude of Greeks, who came to relate the wonders of which they had been witnesses. Many of the courtiers who had not been able to attract the attention of Isaac, flocked to young Alexius, in the hope of securing his first favours; they returned warm thanks to Heaven for having listened to the ardent vows they had put up for his return, and conjured him, in the name of his country and the empire, to come and share the honours and the power of his father. But all these testimonies could not persuade the Latins, so accustomed were they to mistrust the Greeks. The barons kept their army in the strictest order, and always prepared for battle, and then sent Matthew of Montmorenci, Geoffrey de Villehardouin, and two Venetian nobles to Constantinople to ascertain the truth.

The deputies were directed to congratulate Isaac, if he had recovered his throne, and to require of him the ratification of the treaty made with his son. On arriving in Constantinople, they were conducted to the palace of Blachernae between two ranks of soldiers, who, the day before, had formed the body-guard of Alexius, and who had just taken the oath to defend Isaac. The emperor received the deputies on a throne sparkling with gold and precious stones, and surrounded by all the splendour of Eastern courts. "This is the manner," said Villehardouin, addressing Isaac, "in which the Crusaders have fulfilled their promises; it now remains with you to perform those that have been made in your name. Your son, who is with the lords and barons, implores you to ratify the treaty he has concluded, and commands us to say that he will not return to your palace until you have sworn to perform all he has promised us." Alexius had engaged to pay the Crusaders two hundred thousand silver marks, to furnish their army with provisions for a year, to take an active part in the perils and labours of the holy war, and to reduce the Greek Church to submission to that of Rome. When Isaac heard the conditions of the treaty, he could not forbear from expressing his surprise, and pointing out to the deputies how difficult it must be to perform such promises; but he could deny nothing to his liberators, and thanked the Crusaders for not requiring more:[105] "You have served us so well," added he, "that if we were even to give you the whole empire, you would have merited it." The deputies praised the frankness and good faith of Isaac, and carried back to the camp the imperial patents, to which was affixed the seal of gold that confirmed the treaty made with Alexius.

The lords and barons immediately mounted on horseback, and conducted young Alexius into Constantinople. The son of Isaac rode between the count of Flanders and the doge of Venice, followed by all the knights, clad in complete armour. The people, who so lately had preserved a sullen silence on beholding him, now crowded around him on his passage, and saluted him with loud acclamations; the Latin clergy accompanied the son of Isaac, and those of the Greek Church sent out their magnificent cortège to meet him. The entrance of the young prince into the capital was a day of festivity for both the Greeks and the Latins; in all the churches thanks were offered up to Heaven; hymns of public rejoicing resounded everywhere; but it was particularly in the palace of Blachernae, so long the abode of mourning and fear, that the greatest

transports of joy were manifested. A father, blind, and immured during eight years in a dungeon, clasping in his arms a son to whom he owed the restoration of his liberty and crown, presented a new spectacle that must have penetrated every heart with lively emotions. The crowd of spectators recalled to their minds the long calamities of these two princes; and the remembrance of so many evils past, appeared to them a pledge for the blessings that Heaven had in store for the empire.

The emperor, reunited to his son, again thanked the Crusaders for the services they had rendered him, and conjured the leaders to establish themselves with their army on the other side of the Gulf of Chrysoceras. He feared that their abode in the city might give birth to some quarrel between the Greeks and the Latins, too long divided. The barons yielded to the prayer of Isaac and Alexius, and the army of the Crusaders took up their quarters in the faubourg of Galata; where, in abundance and repose, they forgot the labours, perils, and fatigues of the war. The Pisans, who had defended Constantinople against the Crusaders, made peace with the Venetians; all discords were appeased, and no spirit of jealousy or rivalry divided the Franks. The Greeks came constantly to the camp of the Latins, bringing provisions and merchandise of all kinds. The warriors of the West often visited the capital, and were never tired of contemplating the palaces of the emperors, the numerous edifices, the masterpieces of art, the monuments consecrated to religion, and, above all, the relics of saints, which, according to the marshal of Champagne, were in greater abundance in Constantinople than in any other place in the world.

A few days after his entrance into Constantinople, Alexius was crowned in the church of St. Sophia, and admitted to a partition of the sovereign power with his father. The barons assisted at his coronation, and offered up sincere wishes for the happiness of his reign. Alexius hastened to discharge a part of the sum promised to the Crusaders. The greatest harmony prevailed between the people of Byzantium and the warriors of the West; the Greeks appeared to have forgotten their defeats, the Latins their victories. The subjects of Isaac and Alexius mingled with the Latins without mistrust, and the simplicity of the Franks was no longer the subject of their raillery. The Crusaders, on their side, confided in the good faith of the Greeks. Peace reigned in the capital, and seemed to be the work of their hands. They respected the two princes they had placed upon the throne, and the emperors retained an affectionate gratitude for their liberators.

The Crusaders, having become the allies of the Greeks, and the protectors of a great empire, had now no other enemies to contend with but the Saracens; and they turned their minds to the fulfilment of the oath they had made on taking the cross; but, ever faithful to the laws of chivalry, the barons and knights deemed it right to declare war before beginning it. Heralds-at-arms were sent to the sultan of Cairo and Damascus, to announce to him, in the name of Jesus Christ, in the name of the emperor of Constantinople, and in the names of the princes and nobles of the West, that he would soon experience the valour of the Christian nations, if he persisted in holding under his laws the Holy Land and the places consecrated by the presence of the Saviour.

The leaders of the crusade announced the wonderful success of their enterprise to all the princes and nations of Christendom. Whilst addressing the emperor of Germany, they conjured him to take part in the crusade, and come and place himself at the head of the Christian knights. The account of their exploits excited the enthusiasm of the faithful; the news, when carried into Syria, spread terror among the Saracens, and revived the hopes of the king of Jerusalem and the defenders of the Holy Land: so much glorious success ought to have satisfied the pride and valour of the Crusaders; but, whilst the world resounded with their glory, and trembled at the fame of their arms, the knights and barons believed they had achieved nothing for their own renown, or for the

cause of God, until they had obtained the approbation of the Holy See. The marquis of Montferrat, the count of Flanders, the count of St. Pol, and the principal leaders of the army, when writing to the pope, represented to him that the success of their enterprise was not the work of men, but the work of God. These warriors, filled with haughty pride, who had just conquered an empire; who, according to Nicetas, boasted of fearing nothing but the falling of the heavens, thus bent their victorious brows before the tribunal of the sovereign pontiff, and protested at the feet of Innocent, that no mundane view had directed their arms, and that he must only contemplate in them the instruments Providence had employed in accomplishing its designs.

Young Alexius, in concert with the leaders of the crusades, wrote at the same time to the pope, to justify his conduct and that of his liberators. "We avow," said he, "that the principal cause that induced the pilgrims to assist us, was that we had promised, with an oath, to recognise the Roman pontiff as our ecclesiastical head, and the successor of St. Peter." Innocent III in replying to the new emperor of Constantinople, praised his intentions and his zeal, and pressed him to accomplish his promises; but the excuses of the Crusaders were not able to appease the resentment which the pope retained on account of their disobedience to the counsels and commands of the Holy See. In his answer, he did not salute them with his usual benediction, fearing that they were again fallen under excommunication, by attacking the Greek emperor in spite of his prohibition. If the emperor of Constantinople, said he to them, does not make haste to do that which he has promised, it will appear that neither his intentions nor yours have been sincere, and that you have added this second sin to that you have already committed. The pope gave the Crusaders fresh advice; but neither his counsels nor his threats produced any better effect than they had done at the siege of Zara: Providence was preparing in secret, events that exceeded the foresight of the Crusaders, or even that of the Holy See, and which would once again change the aim and object of the holy war.

BOOK XI.

A.D. 1198-1204.

When war and revolutions have shaken an empire to its foundation, evils arise against which no human wisdom can provide. It is then that princes, called to the throne, are more to be pitied than their subjects, and that their power is more likely to excite commiseration than to awaken the ambition or hatred of other men. The people, in the extreme of misery, know not what bounds to put to their hopes, and always demand of the future more than the future can possibly bring. When they continue to suffer irreparable misfortunes, they blame their leaders, by whose influence they expected all sorts of prosperity; the murmurs of unjust hatred soon succeed to the acclamations of an irreflective enthusiasm, and, not unfrequently, virtue itself is accused of having caused evils which are the effects of revolt, war, or bad fortune.

Nations themselves, when they have succumbed, and have for ever lost their political existence, are not judged with less severity or injustice than princes or monarchs: after the fall of an empire, the terrible axiom *vae victis*, receives its application even in the judgment of posterity. Generations, quite equally with contemporaries, allow themselves to be dazzled by victory, and entertain nothing but contempt for conquered nations. We shall endeavour, whilst speaking of the Greeks and their princes, to guard against the prejudices that history has transmitted to us, and when we shall pronounce a severe judgment upon the character and people of Greece, our opinion will be always founded upon authentic traditions and the testimony of the historians of Byzantium.

Whilst young Alexius had nothing to do but make promises and give hopes, he was gratified by the flattering benedictions of both Greeks and Crusaders; but when the time arrived for him to perform all he had promised, he met with nothing but enemies and obstacles. In the position in which his return had placed him, it was extremely difficult for him to preserve at the same time the confidence of his liberators and the love of his subjects. If, in order to fulfil his engagements, the young emperor undertook to unite the Greek Church with the Church of Rome; if, to pay that which he owed to the Crusaders, he oppressed his people with taxes, he must expect to hear violent murmurs arise throughout his empire. If, on the contrary, he respected the religion of Greece, if he lightened the excessive weight of the imposts, the treaties would remain unexecuted, and the throne he had so recently ascended, might be overturned by the arms of the Latins.

Dreading every day to see the fires of either revolt or war kindled, obliged to choose between two perils, after having long and earnestly deliberated, he did not dare

to confide his destiny to the equivocal valour of the Greeks, and conjured the barons to become a second time his liberators. He repaired to the tent of the count of Flanders, and spoke as follows to the assembled leaders of the crusade. "You have restored to me life, honour, and empire, and I have only one thing to desire: that is, to be able to perform all the promises I have made you. But if you abandon me now, in order to go into Syria, it will be impossible for me to find the money, the troops, or the vessels I have undertaken to furnish. The people of Constantinople have received me with joy; but the frequency of revolutions has caused them to lose the habits of submission and obedience. The laws of their country, the majesty of the throne, no longer inspire them with respect; a spirit of faction reigns in the capital, and throughout the too-long agitated provinces. I conjure you then, in the name of your own glory, in the name of your own interests, to finish your work, and render firm the power you have re-established. Winter is approaching, the navigation is perilous, and the rains will not permit you to commence the war in Syria; wait then till the spring, when the sea will present fewer dangers, and war greater success and glory; you will then have all Greece as auxiliaries in your enterprises; I shall myself be able to keep the oaths that chain me to your cause, and accompany you with an army worthy of an emperor." At the conclusion of his speech, Alexius promised to furnish all that the army would require, and to make such suitable arrangements with the doge, that the Venetian fleet might remain at the disposal of the Crusaders during their abode at Constantinople, and to the end of their expedition.

A council was called to deliberate upon the proposals of the young emperor: those who had been desirous of separating themselves from the army at Zara and Corfu, represented to the assembly that they had, until that time, fought for the glory and profane interests of princes of the earth, but that the time was now come for them to fight for religion and for Jesus Christ. They were indignant at new obstacles being raised to retard the holy enterprise. This opinion was warmly combated by the doge of Venice and the barons who had embarked their glory in the expedition against Constantinople, and could not make up their minds to lose the fruit of all their labours. "Shall we," said they, "allow a young prince, whose cause we have brought to a triumphant issue, to be delivered over to his enemies, who are as ours, and an enterprise so gloriously begun, become for us a source of shame and repentance? Shall we allow the heresy that our arms have stifled in humbled Greece, to reconstruct its impure altars, and be again a subject of scandal for the Christian church? Shall we leave the Greeks the dangerous faculty of declaring against us, and allying themselves with the Saracens, to war with the soldiers of Christ?" To these weighty motives the princes and lords did not disdain to add supplication and prayers; at length their opinion triumphed over an obstinate opposition, and the council decided that the departure of the army should be deferred until the festival of the Easter of the following year.

Alexius, in concert with Isaac, thanked the Crusaders for their favourable determination, and neglected nothing that could prove his gratitude to them. For the purpose of paying the sums he had promised, he exhausted his treasury, increased the imposts, and even melted the images of the saints and the sacred vases. Upon seeing the churches despoiled of the sacred images, the people of Constantinople were struck with surprise and terror, and yet had not the courage to utter their complaints aloud. Nicetas reproaches his compatriots bitterly with having remained quiet spectators of such sacrilege, and accuses them of having, by their cowardly indifference, drawn upon the empire the anger of Heaven. The most fervent of the Greeks deplored, as Nicetas did, the violation of their holy places; but scenes much more grievous were soon to be brought before their eyes.

The leaders of the army, influenced by the counsels of the Latin clergy and by the fear of the pontiff of Rome, required that the patriarch, the priests, and the monks of Constantinople should abjure the errors that separated them from the Romish church; and neither the clergy, nor the people, nor the emperor, attempted to resist this demand, although it alarmed every conscience and alienated all hearts. The patriarch, from the pulpit of St. Sophia, declared, in his own name, and in the name of the emperor and the Christian people of the East, that he acknowledged Innocent, third of that name, as the successor of St. Peter, first vicar of Jesus Christ upon earth, pastor of the faithful flock. The Greeks who were present at this ceremony believed they beheld the abomination of desolation in the holy place, and if they afterwards pardoned the patriarch the commission of such a scandal, it was from the strange persuasion in which they were, that the head of their church was deceiving the Latins, and that the imposture of his words redeemed in some sort the crime of blasphemy and the shame of perjury.

The Greeks persisted in believing that the Holy Ghost does not proceed from the Son, and quoted in support of their belief, the Creed of Nice; the discipline of their church differed in some points from that of the Church of Rome; in the early days of the schism it might have been easy to effect a reunion, but now the disputes of theologians had too much exasperated men's minds. The hatred of the Greeks and the Latins appeared but too likely to separate the two creeds for ever. The law that was imposed upon the Greeks only served to promote the growth of their invincible resistance. Such among them as scarcely knew what the subject was of the long debates that had sprung up between Byzantium and Rome, showed no less fanaticism and opposition than all the others; whilst such as had no religion at all adopted with warmth the opinions of the theologians, and appeared all at once disposed to die for a cause which till that time had inspired them with nothing but indifference. The Greek people, in a word, who believed themselves to be superior to all other nations of the earth, repulsed with contempt all knowledge that came from the West, and could not consent to recognise the superiority of the Latins. The Crusaders, who had changed the emperors and conquered the empire, were astonished at not being able to change men's hearts likewise; but, persuaded that everything must in the end yield to their arms, they employed, in subduing minds and opinions, a rigour which only augmented the hatred of the vanquished, and prepared the fall of the emperors whom victory had replaced upon the throne.

In the meantime, the usurper Alexius, on flying from Constantinople, had found a retreat in the province of Thrace; several cities opened their gates to him, and a few partisans assembled under his banner. The son of Isaac resolved to seek the rebels and give them battle. Henry of Hainault, the count of St. Pol, and many knights, accompanied him in this expedition. At their approach, the usurper, shut up in Adrianople, quickly abandoned the city and fled away towards Mount Haemus. All the rebels who had the courage to await them, were either conquered or dispersed. But young Alexius and the Crusaders had a much more formidable enemy to contend with: this was the nation of the Bulgarians. These wild and ferocious people obedient to the laws of Constantinople at the time of the first crusade, had taken advantage of the troubles of the empire to shake off the yoke of its rulers. The leader of the Bulgarians, Joannices, an implacable enemy of the Greeks, had embraced the faith of the Church of Rome, and declared himself a vassal of the sovereign pontiff, to obtain from him the title of king. He concealed under the veil of a new religion the most vindictive hatred and aspiring ambition, and employed the support and credit of the court of Rome to make war against the masters of Byzantium. Joannices made frequent incursions into the countries adjoining his own territories, and threatened the richest provinces of the empire with invasion. If young Alexius had been guided by prudent counsels, he would

have taken advantage of the presence of the Crusaders to intimidate the Bulgarians, and compel them to remain on the other side of Mount Haemus: this expedition might have deservedly obtained him the confidence and esteem of the Greeks, and assured the repose of several provinces; but whether he was not seconded by the Crusaders, or that he did not perceive the advantages of such an enterprise, he contented himself with threatening Joannices; and, without having made either peace or war, after receiving the oaths of the cities of Thrace, his sole wish was to return to Constantinople.

The capital of the empire, which had already undergone so many evils, had just experienced a fresh calamity. Some Flemish soldiers, encouraged by the Latins established in Constantinople, had provoked and insulted the Jews in their synagogue, and the people had taken up the defence of the latter against the aggressors. Both sides had recourse to arms, and in the tumult of fight, chance, or malevolence, set fire to some neighbouring houses. The conflagration extended on all sides, during the night and the following day, with a rapidity and violence that nothing could stop or confine; the flames meeting from several points, rolled on with the swiftness of a torrent, consuming, as if of straw, galleries, columns, temples, and palaces. From the bosom of this frightful mass of fire issued fragments of burning matter, which, falling upon distant houses, reduced them to ashes. The flames, at first impelled by a north wind, were afterwards driven back, by a strong change, from the south, and poured upon places that had appeared secure from danger. The conflagration began at the synagogue, near the sea, on the eastern side of the city, and extended its ravages as far as the church of St. Sophia, on the western side, traversing a space of two leagues, and in its course including the port, where many ships were consumed upon the waters.

During eight days the fearful element continued the destruction; the crash of houses and towers falling on all sides, and the roaring of the winds and flames mingling with the cries of a ruined and distracted multitude. The crowds of inhabitants rushed over and against each other in the streets, flying before the closely-pursuing fire, some bearing their goods and most valuable effects, others dragging along the sick and the aged. Such as perished in the conflagration were the least unfortunate, for multitudes of others, weeping the death of their relations and friends, and the loss of their whole worldly property, many of them wounded, some half-burnt, wandered about bewildered among the ruins, or were huddled together in the public places, without any means of subsistence, or the hope of finding an asylum.

The Crusaders viewed the progress of this horrible disaster from the heights of Galata, and deplored the calamities of Constantinople. A great number of knights lent their most earnest endeavour to subdue the raging element, and lamented that they had to contend with an enemy against which valour was powerless. The princes and barons sent a deputation to the emperor Isaac, to assure him how sincerely they participated in his sorrow, and to declare that they would punish the authors of the conflagration with the utmost severity, if they should prove to be among their soldiers. The protestations and assistance which they promptly and earnestly offered to the victims, could neither console nor appease the Greeks, who, whilst contemplating the ruins and misfortunes of their capital, accused the two emperors, and threw out horrible imprecations against the Latins.

The families of the Franks established at Constantinople, who, in spite of persecutions, had remained in the city, became again subject to the ill-treatment of the people; and, forced to seek an asylum without the walls, they took refuge in the faubourg of Galata. Their groans and complaints revived all the animosity of the Crusaders against the Greeks. Thus everything contributed to inflame the hatred of two

nations, whom such great misfortunes ought to have more closely united, and to rekindle discords that were doomed to bring in their train new and incurable calamities.

When Alexius re-entered Constantinople in triumph, the people received him with moody silence; the Crusaders alone applauded victories he had gained over Greeks; and his triumph, which contrasted so keenly with the public calamities, and his laurels, gathered in a civil war, only served to render him more odious to the inhabitants of his capital. He was obliged, more than ever, to throw himself into the arms of the Latins; he passed his days and nights in their camp; he took part in their warlike games, and associated himself with their gross orgies. Amidst the intoxication of banquets, the Frank warriors treated Alexius with insolent familiarity, and more than once they pulled off his jewelled diadem to place on his head the woollen cap worn by Venetian sailors. The Greeks, who took great pride in the magnificence of their sovereigns, only conceived the stronger contempt for a prince, who, after abjuring his religion, degraded the imperial dignity, and did not blush to adopt the manners of nations that were only known at Constantinople under the name of barbarians.

Nicetas, whose opinions are not wanting in moderation, never speaks of this prince but with a sort of anger and violence. According to the historian of Byzantium, "Alexius had a countenance resembling that of the exterminating angel; he was a true incendiary; and far from being afflicted by the burning of his capital, he would have wished to see the whole city reduced to ashes." Isaac himself accused his son of having pernicious inclinations, and of corrupting himself daily by an intercourse with the wicked; he was indignant that the name of Alexius should be proclaimed at court and in public ceremonies, whilst that of Isaac was rarely mentioned. In his blind anger, he loaded the young emperor with imprecations; but, governed by a vain jealousy, much more than by any proper sentiment of dignity, whilst he applauded the hatred of the people for Alexius, he evaded the duties of a sovereign, and did nothing to merit the esteem of men of worth. Isaac lived retired in his palace, surrounded by monks and astrologers, who, whilst kissing his hands still scarred with the irons of his captivity, celebrated his power, made him believe that he would deliver Jerusalem, that he would plant his throne upon Mount Libanus, and would reign over the whole universe. Full of confidence in an image of the Virgin which he always carried with him, and boasting of being acquainted, by means of astrology, with all the secrets of policy, he could yet imagine, to prevent sedition, nothing more effective than to have transported from the hippodrome to his palace, the statue of the wild boar of Calydon, which was considered the symbol of revolt and the image of an infuriated people.

The people of Constantinople, no less superstitious than Isaac, whilst deploring the evils of their country, laid the blame upon both marble and brass. A statue of Minerva which decorated the Square of Constantine, had its eyes and arms turned towards the West; it was believed that she had called in the barbarians, and the statue was torn down and dashed to pieces by an exasperated mob: "cruel blindness of the Greeks," cries an historical bel esprit, "who took arms against themselves, and could not endure in their city the image of a goddess who presides over prudence and valour!"

Whilst the capital of the empire was thus agitated by popular commotions, the ministers of Alexius and Isaac were busied in levying taxes for the payment of the sums promised to the Latins. Extravagance, abuses of power, and numerous instances of injustice, added still further to the public calamities; loud complaints were proclaimed by every class of the citizens. It was at first intended to lay the principal burden of the imposts upon the people; but the people, says Nicetas, arose like a sea agitated by the winds. Extraordinary taxes were then, by necessity, laid upon the richer citizens, and the churches continued to be plundered of their gold and silver ornaments. All the treasures

they could collect were not sufficient to satisfy the insatiable desires of the Latins, who began to ravage the country, and pillage the houses and monasteries of the Propontis.

The hostilities and violence of the Crusaders excited the indignation of the people to a greater degree than they moved that of the patricians and the great. In the course of so many revolutions, it is astonishing to find that the spirit of patriotism so frequently revives amongst the multitude, when it is extinct in the more elevated classes. In a corrupt nation, so long as revolutions have not broken forth, and the day of peril and destruction is not arrived, the riches of the citizens is a sure pledge of their devotedness and patriotism; but this pledge is no longer the same at the height of danger, when society finds itself in antagonism with all the enemies of its existence and its repose; a fortune, the loss of which is dreaded, is often the cause of shameful transactions with the party of the conquerors; it enervates more than it fortifies moral courage. Amidst the greatest perils, the multitude, who have nothing to lose, sometimes preserve generous passions that skilful policy may direct with advantage. Unfortunately, the same multitude scarcely ever obey anything but a blind instinct; and in moments of crisis, become a dangerous instrument in the hands of the ambitious, who abuse the names of liberty and patriotism. It is then that a nation has no less to complain of those who are not willing to save her, than of those who do not dare defend her; and that she perishes, the victim at once of culpable indifference and senseless ardour.

The people of Constantinople, irritated against the enemies of the empire, and urged on by a spirit of faction, complained at first of their leaders; and, soon passing from complaint to revolt, they rushed in a crowd to the palace of the emperors, reproached them with having abandoned the cause of God and the cause of their country, and demanded, with loud cries, avengers and arms.

Among those who encouraged the multitude, a young prince of the illustrious family of Ducas was conspicuous. He bore the name of Alexius, a name which must always be associated with the history of the misfortunes of the empire: in addition, he had obtained the surname of Mourzoufle, a Greek word, signifying that his two eyebrows met together. Mourzoufle concealed a subtle spirit beneath that severe and stern air that the vulgar never fail to take for an indication of frankness. The words patriotism and liberty, which always seduce the people; the words glory and religion, which recall noble sentiments, were for ever in his mouth, and only served to veil the machinations of his ambition. Amidst a timid and pusillanimous court, surrounded by princes, who, according to the expression of Nicetas, had greater fear of making war against the Crusaders, than stags would have in attacking a lion, Mourzoufle was not deficient in bravery, and his reputation for courage was quite sufficient to draw upon him the eyes of the whole capital. As he possessed a strong voice, a haughty look, and an imperious tone, he was pronounced fit to command. The more vehemently he declaimed against tyranny, the more ardent were the wishes of the multitude that he should be clothed with great power. The hatred that he affected to entertain for foreigners, gave birth to the hope that he would one day defend the empire, and caused him to be considered the future liberator of Constantinople.

Skilful in seizing every available chance, and in following all parties, after having rendered criminal services to the usurper, Mourzoufle gathered the reward of them under the reign that followed the usurpation; and he who was everywhere accused of having been the gaoler and executioner of Isaac, became the favourite of young Alexius. He neglected no means of pleasing the multitude, in order to render himself necessary to the prince; and knew how to brave, on fit occasions, the hatred of the courtiers, to augment his credit among the people. He was not tardy in taking advantage of this

double influence to sow the seeds of new troubles, and bring about the triumph of his ambition.

His counsels persuaded young Alexius, that it was necessary for him to break with the Latins, and prove himself ungrateful to his liberators, to obtain the confidence of the Greeks; he inflamed the minds of the people, and to make a rupture certain, he himself took up arms. His friends and some men of the people followed his example, and, led by Mourzoufle, a numerous troop rushed from the city, in the hope of surprising the Latins; but the multitude, always ready to declaim against the warriors of the West, did not dare to face them. Mourzoufle, abandoned on the field of battle, had nearly fallen into the hands of the Crusaders. This imprudent action, that might have been expected to ruin him, only tended to increase his power and influence; he might be accused of having risked the safety of the empire by provoking a war without the means of sustaining it; but the people boasted of the heroism of a young prince, who had dared to brave the warlike hosts of the Franks; and even they who had deserted him in the fight, celebrated his valour, and swore, as he did, to exterminate the enemies of their country.

The frenzy of the Greeks was at its height; and, on their side, the Latins loudly expressed their dissatisfaction. In the faubourg of Galata, inhabited by the French and Venetians, as well as within the walls of Constantinople, nothing was heard but cries for war, and nobody durst speak of peace. At this period a deputation from the Christians of Palestine arrived in the camp of the Crusaders. The deputies, the principal of whom was Martin Litz, were clothed in mourning vestments, which, with the sadness of their aspect, made it sufficiently plain that they came to announce fresh misfortunes. Their accounts drew tears from all the pilgrims.

In the year that preceded the expedition to Constantinople the Flemish and Champenois Crusaders, who had embarked at the ports of Bruges and Marseilles, landed at Ptolemais. At the same time came many English warriors, commanded by the earls of Northumberland, Norwich, and Salisbury; and a great number of pilgrims from Lower Brittany, who had chosen for leader the monk H elain, one of the preachers of the crusade. These Crusaders, when united with those who had quitted the Christian army after the siege of Zara, became impatient to attack the Saracens, and as the king of Jerusalem was averse to breaking the truce made with the infidels, the greater part of them left Palestine, to fight under the banners of the prince of Antioch, who was at war with the prince of Armenia. Having refused to take guides, they were surprised and dispersed by a body of Saracens, sent against them by the sultan of Aleppo; the few that escaped from the carnage, among whom history names two seigneurs de Neuilly, Bernard de Montmirail, and Renard de Dampierre, remained in the chains of the infidels. H elain, the monk, had the grief to see the bravest of the Breton Crusaders perish on the field of battle, and returned almost alone to Ptolemais, to announce the bloody defeat of the soldiers of the cross. A horrible famine had, during two years, desolated Egypt, and extended its ravages into Syria. Contagious diseases followed the famine; the plague swept away the inhabitants of the Holy Land; more than two thousand Christians had received the rights of sepulture in the city of Ptolemais, in one single day!

The deputies from the Holy Land, after rendering their melancholy account, invoked by tears and groans the prompt assistance of the army of the Crusaders; but the barons and knights could not abandon the enterprise they had begun; they promised the envoys from Palestine that they would turn their arms towards Syria, as soon as they had subdued the Greeks; and, pointing towards the walls of Constantinople, said: "This is the road to salvation; this is the way to Jerusalem."

Alexius was bound to pay the Latins the sums he had promised; if he was faithful to his word, he had to apprehend a revolt of the Greeks; if he did not fulfil his engagements, he dreaded the arms of the Crusaders. Terrified by the general agitation that prevailed, and restrained by a double fear, the two emperors remained inactive in their palace, without daring to seek for peace, or prepare for war.

The Crusaders, dissatisfied with the conduct of Alexius, deputed several barons and knights to demand of him peremptorily whether he would be their friend or their enemy. The deputies, on entering Constantinople, heard nothing throughout their passage but the insults and threats of an irritated populace. Received in the palace of Blachernae, amidst the pomp of the throne and the court, they addressed the emperor Alexius, and expressed the complaints of their companions in arms in these terms: "We are sent by the French barons and the doge of Venice to recall to your mind the treaty that you and your father have sworn to upon the Gospel, and to require you to fulfil your promises as we have fulfilled ours. If you do us justice, we shall only have to forget the past, and give due praise to your good faith; if you are not true to your oaths, the Crusaders will no longer remember they have been your friends and allies, they will have recourse to no more prayers, but to their own good swords. They have felt it their duty to lay their complaints before you, and to warn you of their intentions, for the warriors of the West hold treachery in horror, and never make war without having declared it; we offer you our friendship, which has placed you upon the throne, or our hatred, which is able to remove you from it; we bring you war with all its calamities, or peace with all its blessings: it is for you to choose, and to deliberate upon the part you have to take."

These complaints of the Crusaders were expressed with so little respect, that they must have been highly offensive to the ears of the emperors. In this palace, which constantly resounded with the acclamations of a servile court, the sovereigns of Byzantium had never listened to language so insolent and haughty. The emperor Alexius, to whom this menacing tone appeared to reveal his own helplessness and the unhappy state of his empire, could not restrain his indignation; the courtiers fully partook of the anger of their masters, and were desirous of punishing the insolent orator of the Latins on the spot; but the deputies left the palace of Blachernae, and hastened to regain the camp of the Crusaders.

The council of Isaac and Alexius breathed nothing but vengeance; and, on the return of the deputies, war was decided on in the council of the barons. The Latins determined to attack Constantinople; nothing could equal the hatred and fury of the Greeks; but fury and hatred cannot supply the place of courage: not daring to meet their enemy in the open field, they resolved to burn the fleet of the Venetians. The Greeks, on this occasion, had again recourse to that Greek fire, which had, more than once, served them instead of courage, and saved their capital. This terrible fire, skilfully hurled or directed, devoured vessels, soldiers, and their arms; like the bolt of Heaven, nothing could prevent its explosion, or arrest its ravages; the waves of the sea, so far from extinguishing it, redoubled its activity. Seventeen ships, charged with the Greek fire and combustible matter, were carried by a favourable wind towards the port in which the Venetian vessels lay at anchor. To assure the success of this attempt, the Greeks took advantage of the darkness of night; and the port, the gulf, and the faubourg of Galata were, all at once, illumined by a threatening and sinister light. At the aspect of the danger, the trumpets sounded the alarm in the camp of the Latins; the French flew to arms and prepared for the fight, whilst the Venetians cast themselves into their barks, and went out to meet vessels bearing within their sides destruction and fire.

The crowd of Greeks assembled on the shore, applauded the spectacle, and enjoyed the terror of the Crusaders. Many of them embarked in small boats, and rowed out upon the sea, darting arrows and endeavouring to carry disorder among the Venetians. The Crusaders encouraged each other; they rushed in crowds to encounter the danger, some raising plaintive and piercing cries towards Heaven, and others uttering horrible imprecations against the Greeks: on the walls of Constantinople, clapping of hands and cries of joy resounded, and were redoubled as the vessels covered with flames drew nearer. Villehardouin, an ocular witness, says that amidst this frightful tumult, nature appeared to be in confusion, and the sea about to swallow up the earth. Nevertheless, the Venetians, by the means of strong arms and numberless oars, succeeded in turning the course of the fire-ships wide of the port, and they were carried by the current beyond the canal. The Crusaders, in battle array, standing on their vessels or dispersed among the barks, rendered thanks to God for having preserved them from so great a disaster; whilst the Greeks beheld with terror their fire-ships consuming away upon the waters of the Propontis, without having effected the least injury.

The irritated Latins could not pardon the perfidy and ingratitude of the emperor Alexius: "It was not enough for him to have failed in his engagements and broken his oaths, he endeavoured to burn the fleet that had borne him triumphantly to the heart of his empire: the time was now come to repress the enterprises of traitors by the sword, and to punish base enemies, who were acquainted with no other arms but treachery and deceit; and, like the vilest brigands, only ventured to deal their blows in the darkness and silence of night." Alexius, terrified at these threats, could think of no other resource than that of imploring the clemency of the Crusaders. He offered them fresh oaths and fresh promises, and threw the blame of the hostilities upon the fury of the people, which he had not the power to restrain. He conjured his friends, his allies, his liberators, to come and defend a throne ready to fall to pieces beneath him, and proposed to give up his own palace to them.

Mourzoufle was directed to convey to the Latins the supplications and offers of the emperor, and, seizing the opportunity to augment the alarms and discontent of the multitude, he caused the report to be spread that he was going to deliver Constantinople up to the barbarians of the West. On learning this, the people assembled tumultuously in the streets and public places; the report became general that the enemies were already in the city, and all joined in the cry that to prevent the greatest calamities, not a moment was to be lost; the empire required a master who was able to defend and protect it.

Whilst the young prince, seized with terror, shut himself up in his palace, the crowd of insurgents flocked to the church of St. Sophia to choose a new emperor.

Since the imperial dynasties had become the playthings of the caprice of the multitude, and of the ambition of conspirators, the Greeks made the changing of their sovereigns quite a sport, without reflecting that one revolution produces other revolutions; and, to avoid present calamities, rushed headlong into new ones. The most prudent of the clergy and the patricians presented themselves at the church of St. Sophia, and earnestly endeavoured to prevent the evils with which the country was threatened. But it was in vain they explained to their excited auditory that by changing their master they were sure to overthrow both the throne and the empire. "When they asked my opinion," says the historian Nicetas, "I was careful not to consent to the deposition of Isaac and Alexius, because I felt assured that the man they would elect in their place would not be the most able. But the people," adds the same historian, "whose only motive of action is passion,—the people, who twenty years before had killed Andronicus and crowned Isaac, could not endure their own work and live under princes whom they themselves had chosen." The multitude reproached their sovereign with

their misery, which was the bitter fruit of the war; and with the weakness of their government, which was but the result of general corruption. The victories of the Latins, the inefficiency of the laws, the caprices of fortune, the very will of Heaven, all were gathered into one great accusation to be brought against those who governed the empire. The distracted crowd looked to a revolution for everything; a change of emperors appeared to them the only remedy for the ills under which they groaned. They pressed, they solicited the patricians and senators,—they scarcely knew the names of the men they wished to choose as masters; but any other than Isaac, any other than Alexius, must merit the esteem and love of the Greeks. To be the wearer of a purple robe, was quite enough to entitle a man to ascend the throne of Constantine. Some excused themselves on account of age, others from alleged incapacity. The people, sword in hand, required them to accept the sovereign authority. At length, after three days of stormy debate, an imprudent young man, named Canabus, allowed himself to be prevailed upon by the prayers and threats of the people. A phantom of an emperor was crowned in the church of St. Sophia, and proclaimed in Constantinople. Mourzoufle was no stranger to this popular revolution. Several historians have thought that he promoted the election of an obscure man, to test the peril in some sort, and to become acquainted with the power and will of the people, in order, one day, to profit by it himself.

Alexius, made aware of this revolution, trembled in the recesses of his deserted palace; he had no hope but in the Latins; he solicited, by messages, the support of the barons; he implored the pity of the marquis of Montferrat; who, touched by his prayers, entered Constantinople by night, and came, at the head of a chosen troop, to defend the throne and the lives of the emperors. Mourzoufle, who dreaded the presence of the Latins, flew to Alexius, to convince him that they were the most dangerous enemies he had, and told him that all would inevitably be lost if the Franks once appeared in arms in the palace.

When Boniface presented himself before the palace of Blachernæ, he found all the doors closed; Alexius caused him to be informed that he was no longer at liberty to receive him, and conjured him to leave Constantinople with his soldiers. The sight of the warriors of the West had spread terror throughout the city; their retreat revived both the courage and fury of the people. A thousand different rumours prevailed at once; the public places resounded with complaints and imprecations; from moment to moment the crowd became more numerous and the tumult increased. Amidst all this confusion and disorder, Mourzoufle never lost sight of the prosecution of his designs; by promises and caresses he won over the imperial guard, whilst his friends pervaded the capital, exciting the fury and rage of the multitude by their speeches and insinuations. An immense crowd soon assembled before the palace of Blachernæ, uttering seditious cries. Mourzoufle then presented himself before Alexius: he employed every means to aggravate the alarm of the young prince, and, under the pretext of providing for his safety, drew him into a secluded apartment, where his creatures, under his direction, loaded him with irons and cast him into a dungeon. Coming forth, he boldly informed the people what he had done for the salvation of the empire; and the throne, from which he had dragged his master, benefactor, and friend, appeared but a just recompense for the devotedness of his services: he was carried in triumph to the church of St. Sophia, and crowned emperor amidst the acclamations of the people. Scarcely was Mourzoufle clothed with the imperial purple, than he resolved to possess the fruit of his crime in security; dreading the caprice of both fortune and the people, he repaired to the prison of Alexius, forced him to swallow an empoisoned draught, and because death did not keep pace with his impatience, strangled him with his own hands.

Thus perished, after a reign of six months and a few days, the emperor Alexius, whom one revolution had placed upon a throne, and who disappeared amidst the storms of another, without having tasted any of the sweets of supreme rank, and without an opportunity of proving whether he was worthy of it. This young prince, placed in a most difficult situation, had not the power, and perhaps not the will, to rouse the Greeks to oppose the Crusaders. On the other side, he had not the tact to employ the support of the Latins so as to keep the Greeks within the bounds of obedience; directed by perfidious counsels, ever vacillating between patriotism and gratitude, fearing by turns to alienate his unhappy subjects, or to irritate his formidable allies, he perished, the victim of his own weakness and irresolution. Isaac Angelus, on learning the tragical end of his son, died of terror and despair; thus sparing Mourzoufle another parricide, of which he was not the less suspected to be guilty. History makes no more mention of Canabus; the confusion was so great that the Greeks were ignorant of the fate of a man whom but a few days before they had elevated to the rank of their sovereign; four emperors had been dragged violently from the throne since the arrival of the Latins, and fortune reserved the same fate for Mourzoufle.

In order to profit by the crime that had ministered to his ambitious views, the murderer of Alexius formed the project of committing another, and to bring about by treachery the death of all the principal leaders of the army of the Crusaders. An officer, sent to the camp of the Latins, was directed to say that he came on the part of the emperor Alexius, of whose death they were ignorant, to engage the doge of Venice and the French nobles to come to the palace of Blachernae, where all the sums promised by the treaties, should be placed in their hands. The barons at first agreed to accept the invitation of the emperor, and prepared to set out with great joy; but Dandolo, who, according to Nicetas, deservedly obtained the name of the Prudent of the Prudent, awakened their mistrust, and pointed out strong reasons for fearing a fresh perfidy of the Greeks. It was not long before they were fully informed of the death of Isaac, the murder of Alexius, and all the crimes of Mourzoufle. At this news the indignation of the Crusaders was strong and general; knights had difficulty in crediting such baseness; every fresh account made them tremble with horror; they forgot the wrongs of Alexius towards themselves, deplored his unfortunate end, and swore to avenge him. In the council, the leaders loudly exclaimed that an implacable war must be made against Mourzoufle, and that the nation that had crowned treachery and parricide should be punished. The prelates and ecclesiastics, more animated than all the others, invoked at once the thunders of religion and earthly war against the usurper of the imperial throne, and against the Greeks, untrue to their sovereign, untrue to God himself. Above all, they could not pardon the subjects of Mourzoufle, for willingly remaining plunged in the darkness of heresy, and escaping, by an impious revolt, from the domination of the Holy See. They promised all the indulgences of the sovereign pontiff and all the riches of Greece to the warriors called upon to avenge the cause of God and men.

Whilst the Crusaders thus breathed nothing but war against the emperor and people of Constantinople, Mourzoufle was preparing to repel their attacks; he earnestly endeavoured to attach the inhabitants of the capital to his cause; he reproached the great with their indifference and effeminacy, and laid before them the example of the multitude; to increase his popularity and fill his treasury, he persecuted the courtiers of Alexius and Isaac, and confiscated the property of all those who had enriched themselves in public offices. The usurper at the same time set about re-establishing discipline among the troops, and augmenting the fortifications of the city; he no longer indulged in pleasures or allowed himself repose; as he was accused of the greatest crimes, he had not only to contend for empire, but for impunity; remorse doubled his

activity, excited his bravery, and proved to him that he could have no safety but in victory. He was constantly seen parading the streets, with his sword by his side, and an iron club in his hand, animating the courage of the people and the soldiers.

The Greeks, however, contented themselves with declaiming against the Crusaders. After having made another attempt to burn the fleet of the Venetians, they shut themselves up within their walls, and supported with patience the insults and menaces of the Latins. The Crusaders appeared to have nothing to fear but famine; as they began to feel the want of provisions, Henry of Hainault, brother of the count of Flanders, undertook, in order to obtain supplies for the army, an expedition to the shores of the Euxine Sea; and, followed by several knights, laid siege to Philea. The city of Philea was the ancient Philopolis, celebrated in the heroic ages of antiquity for the palace in which were received Jason and the Argonauts, who, like the French knights, had left their country, to seek distant adventures and perils. Henry of Hainault, after a short resistance from the inhabitants, made himself master of the city, in which he met with a considerable booty, and found provisions in abundance; the latter he transported by sea to the army.

Mourzoufle, being informed of this excursion, marched out, by night, with a numerous body of troops, and placed himself in ambush on the route which Henry of Hainault would take on his return to the camp. The Greeks attacked the Crusaders unexpectedly, in the full persuasion that their victory would be an easy one; but the Frank warriors, without displaying the least alarm, closed in their ranks, and made so firm and good a resistance, that the ambuscaders themselves were very quickly obliged to fly. Mourzoufle was upon the point of falling into the hands of his enemies, and only owed his safety to the swiftness of his horse; he left behind on the field of battle, his buckler, his arms, and the standard of the Virgin, which the emperors were accustomed to have borne before them in all great perils. The loss of this ancient and revered banner was a source of great regret to the Greeks. The Latins, on their part, when they saw the standard and image of the patroness of Byzantium floating amongst their victorious ranks, were persuaded that the mother of God had abandoned the Greeks, and declared herself favourable to their cause.

After this defeat, the Greeks became convinced that there existed no other means of safety for them but the fortification of their capital; it was much more easy for them to find workmen than soldiers, and a hundred thousand men laboured day and night at the reparation of the walls. The subjects of Mourzoufle appeared satisfied that their ramparts would defend them, and handled the implements of masonry without repugnance, in the hope that they would prevent the necessity for their wielding the sword or lance.

Mourzoufle had learnt to dread the courage of his enemies, and as strongly doubted the valour of his subjects; therefore, before risking any fresh warlike attempts, he determined to sue for peace, and demanded an interview with the leaders of the Crusaders. The lords and barons refused with horror to have an interview with the usurper of the throne, the murderer, the executioner of Alexius; but the love of peace, and the cause of humanity, induced the doge of Venice to consent to listen to the proposals of Mourzoufle. Henry Dandolo repaired in his galley to the point of the gulf, and the usurper, mounted on horseback, approached him as near as possible. The conference was long and animated. The doge required Mourzoufle to pay immediately five thousand pounds' weight of gold, to aid the Crusaders in their expedition to Syria, and again to swear obedience to the Romish church. After a long altercation, Mourzoufle promised to give the Latins the money and assistance they demanded; but he could not consent to submit to the yoke of the Church of Rome. The doge, astonished

that, after having outraged all the laws of Heaven and nature, he should attach so much importance to religious opinions, casting a glance of contempt at Mourzoufle, asked him, if the Greek religion excused treachery and parricide? The usurper, although much irritated, dissembled his anger, and was endeavouring to justify his conduct, when the conference was interrupted by some Latin horsemen.

Mourzoufle, on his return to Constantinople, convinced that he must prepare for war, set earnestly about his task, and determined to die with arms in his hand. By his orders, the walls and towers that defended the city on the side of the port, were elevated many feet. He constructed upon the walls galleries of several stages, from which the soldiers might launch arrows and javelins, and employ balistas and other machines of war; at the top of each tower was placed a drawbridge, which, when lowered upon the vessels, might afford the besieged a means of pursuing their enemies, even to their own fleet.

The Crusaders, although supported by their natural bravery, could not view all these preparations with indifference. The most intrepid could not help feeling some inquietude on comparing the small number of the Franks with the imperial army and the population of Constantinople; all the resources they had till that time found in their alliance with the emperors were about to fail them, without their having any hope of supplying their place but by some miraculous victory: for they had no succour to look for from the West. Every day war became more dangerous, and peace more difficult; the time was gone by for retreat. In this situation, such were the spirit and character of the heroes of this crusade, that they drew fresh strength from the very circumstances that would appear likely to have depressed them, and filled them with dread; the greater the danger, the more courage and firmness they displayed; menaced on all sides, expecting to meet with no asylum on either sea or land, there remained no other part to take but that of besieging a city from which they could not retire with safety: thus nothing could overcome their invincible bravery.

On viewing the towers that the Greeks considered as a certain means of safety, the leaders assembled in their camp, and shared amongst them the spoils of the empire and the capital, of which they entertained no doubt of achieving the conquest. It was decided in the council of the princes, barons, and knights, that a new emperor should be nominated instead of Mourzoufle, and that this emperor should be chosen from the victorious army of the Latins. The chief of the new empire should possess by right a fourth of the conquest, with the two palaces of Blachernae and Bucoleon. The cities and lands of the empire, as well as the booty they should obtain in the capital, were to be distributed among the Franks and Venetians, with the condition of rendering homage to the emperor. In the same council regulations were made to assign the proportions of the Latin clergy, and of the lords and barons. They regulated, according to the feudal laws, the rights and duties of the emperors and subjects, of the great and small vassals. Thus Constantinople, under the dominion of the Greeks, beheld before its walls a small band of warriors, who, helm on head, and sword in hand, abolished in her walls the legislation of Greece, and imposed upon her beforehand the laws of the West. By this act of legislation, which they derived from Europe, the knights and barons appeared to take possession of the empire; and, whilst making war against the inhabitants of Constantinople, might imagine that they were already fighting for the safety and glory of their own country.

In the first siege of Byzantium, the French had been desirous of attacking the city by land, but experience had taught them to appreciate properly the wiser counsels of the Venetians. They determined, with an unanimous voice, to direct all their efforts to an attack by sea. They conveyed into the vessels the arms, provisions, and appointments of

all kinds; and the whole army embarked on Thursday, the 8th day of April, 1204. On the morrow, with the first rays of the sun, the fleet which bore the knights and their horses, the pilgrims and all they possessed, the tents, the machines of the Crusaders, and the destinies of a great empire, heaved anchor, and crossed the breadth of the gulf. The ships and galleys, arranged in line, covered the sea for the space of half a league. The sight of the towers and ramparts, bristling with arms and soldiers, and covered with murderous machines and long tubes of brass, from which poured the Greek fire, did not in the least intimidate the warriors of the West. The Greeks had trembled with fright at seeing the fleet of the Crusaders in motion; but as they could look for no safety but in resistance, they appeared disposed to brave all perils in defence of their property and their families.

Mourzoufle had pitched his tents in the part of the city ravaged by the fire; his army was encamped amidst ruins, and his soldiers had nothing beneath their eyes but melancholy pictures, the sight of which he thought must necessarily excite them to vengeance. From the summit of one of the seven hills, the emperor was able to view the contest, to send succours where he saw they were wanted, and to reanimate at every moment the courage of those who defended the walls and towers.

At the first signal, the Greeks put all their machines in full operation, and endeavoured to defend the approach to the ramparts; but several ships soon gained the shore; the ladders were planted, and the walls shake beneath the continuous blows of the rams. The attack and defence proceeded with equal fury. The Greeks fight with advantage from the tops of their elevated towers; the Crusaders, everywhere overpowered by numbers, cannot open themselves a passage, and find death at the foot of the ramparts they burn to surmount. The ardour for fight, itself, produced disorder among the assailants, and confusion in their fleet. The Latins faced all perils, and sustained the impetuous shock of the Greeks till the third hour of the evening: "It was then," says the marshal of Champagne, "that fortune and our sins decreed that we should be repulsed." The leaders, dreading the destruction of their fleet and army, ordered the retreat to be sounded. When the Greeks saw the Crusaders drawing off, they believed that their capital was saved; the people of Byzantium flocked to the churches to return thanks to Heaven for so great a victory, and, by the excess of their transports, proved how great the fear had been with which the Latins had inspired them.

On the evening of the same day, the doge and barons assembled in a church near the sea, to deliberate upon their future proceedings; they spoke with deep grief of the check they had sustained, and expatiated strongly upon the necessity of promptly retrieving their defeat. "The Crusaders were still the same men that had already surmounted the ramparts of Byzantium; the Greeks were still the same frivolous, pusillanimous nation, that could oppose no other arms but those of cunning to those of valour. The soldiers of Mourzoufle had been able to resist for one day; but they would soon remember that the Latins had conquered them many times; the recollections of the past were sufficient to revive the confidence of the one party, and to fill the others with terror. Besides, it was well known that the Greeks only contended for the triumph of usurpation and parricide; whilst the Crusaders fought for the triumph of humanity and justice. God would recognise his true servants, and would protect his own cause."

These discourses could not reassure all the Crusaders, and many proposed to change the point of attack, and make a new assault on the side of the Propontis. The Venetians did not agree with this opinion, and dreaded lest the fleet should be drawn away by the currents of the sea. Some of the leaders despaired of the success of the enterprise; and, in their despair, would have been very willing, says an eyewitness, "that the winds and the waves should carry them away beyond the Archipelago." The advice

of the Venetians was, however, adopted; and the council decided that the attack upon Constantinople should be renewed on the same side, and at the same point at which the army had been repulsed. Two days were employed in repairing the vessels and machines; and on the third day, the 12th of April, the trumpets once more sounded the signal for battle. The fleet got into motion, and advanced in good order towards the ramparts of Constantinople. The Greeks, who were still rejoicing over their first advantage, could scarcely believe the approach of the Latins to be reality, and their surprise was by no means free from terror. On the other side, the Crusaders, who had met with a resistance they had not at all expected, advanced with precaution towards the ramparts, at the foot of which they had fought in vain. To inflame the ardour and emulation of the soldiers, the leaders of the Latins had proclaimed, by a herald-at-arms, that he that should plant the first banner of the cross upon a tower of the city, should receive a hundred and fifty silver marks.

The combat soon commenced, and was as quickly general; the defence was no less vigorous than the attack: beams, stones, javelins were hurled from one side to the other, crossed or met in mid-air, and fell with a loud noise on the ramparts and the ships; the whole shore resounded with the cries of the combatants and the clashing of swords and lances. In the fleet, the vessels were joined together, and proceeded two by two, in order that upon each point of attack, the number of the assailants might correspond with that of the besieged. The drawbridges are soon let down, and are covered with intrepid warriors, who threaten the invasion of the most lofty towers. The soldiers mount in file, and gain the battlements; the opponents seek, attack, and repulse each other in a thousand different places. Some, on the point of seizing victory, are overthrown by a mass of stone: others are consumed by the Greek fire; but they who are repulsed, again return to the charge, and the leaders everywhere set an example by mounting to the assault like common soldiers.

The sun had run half his course, and prodigies of valour had not been able to triumph over the resistance of the besieged, when a strong breeze from the north arose, and brought two ships that fought together close under the walls. The bishop of Troie and the bishop of Soissons were on board of these two vessels, called the Pilgrim and the Paradise. Scarcely were the drawbridges lowered, than two Frank warriors were seen upon one of the towers of the city. These two warriors, one of whom was a Frenchman, named D'Urboise, and the other a Venetian, Pietro Alberti, drew after them a crowd of their companions, and the Greeks were massacred or took to flight. In the confusion of the mêlée, the brave Alberti was slain by a Frenchman, who mistook him for a Greek, and who, on discovering his mistake, attempted to kill himself in despair. The Crusaders, excited by the fight, scarcely perceived this sad and tragical scene, but pursued the flying, disordered enemy.

The banners of the bishops of Troie and Soissons were planted on the top of the towers, and attracted the eager eyes of the whole army. This sight inflames those who are still on board the vessels; on all sides they press, they rush forward, they fly to the escalade. The Franks obtain possession of four towers: terror prevails among the Greeks, and the few who resist are slaughtered at every point they endeavour to defend; three of the gates of the city fall to pieces beneath the strokes of the rams; the horsemen issue from the ships with their horses, and the whole army of the Crusaders precipitates itself at once into the city. A horseman (Pierre Bacheux), who preceded his fellows, advanced almost alone to the hill upon which Mourzoufle was encamped, and the Greeks, in their fright, took him for a giant. Nicetas himself says that his helmet appeared as large as a tower; the soldiers of the emperor could not stand against the appearance of a single Frank horseman. Mourzoufle, abandoned by his troops, fled: the

Crusaders took possession of the imperial tents, continued their victorious course into the city, and put to the sword every Greek they met with. "It was a horrible spectacle," says Villehardouin, "to see women and young children running distractedly here and there, trembling and half dead with fright, lamenting piteously, and begging for mercy."

The Crusaders set fire to the quarter they had invaded, and the flames, driven by the wind, announced to the other extremities of the city the presence of an irritated conqueror. Terror and despair prevailed in every street of Constantinople. Some Greek soldiers retired to the palace, whilst others, to escape recognition, threw away both their clothes and their arms. The people and the clergy took refuge in the churches, and the more wealthy inhabitants, in all parts, endeavoured to conceal their most valuable property by burying it in the earth. Many rushed out of the city, without at all knowing whither to direct their steps.

Whilst all were flying before them, the Crusaders were in a state of astonishment at their own victory. At the approach of night, they dreaded an ambuscade, and did not venture to pursue the conquered enemy further; the Venetians encamped within sight of their vessels; the count of Flanders, by a happy augury, occupied the imperial tents, and the marquis of Montferrat advanced towards the palace of Blachernae. The Latins entertained no idea that the conflict was ended, and kept careful watch under the ramparts they had invaded and won.

Mourzoufle went through many quarters of the city, endeavouring to rally the soldiers: he spoke to them of glory, he invoked the name of their country, he promised rich rewards for valour: but the voice of patriotism was no longer listened to, and neither the love of glory nor the hopes of reward could affect men whose whole thoughts were engaged in the means of saving their lives. Mourzoufle no longer inspired either respect or confidence, and the people, in reply to his exhortations, reproached him with his parricide, and attributed to him all the calamities of the war. When he found himself without hope, it became necessary to endeavour to escape both the pursuit of the conquerors and the resentment of the conquered, and he embarked secretly on the Propontis, with the purpose of seeking an army, or rather an asylum, in the mountains of Thrace. When his flight became known in Constantinople, his name was loaded with maledictions, and, as if it was necessary that an emperor should be present at the fall of the empire, a distracted crowd flocked to the church of St. Sophia, to choose a new master.

Theodore Ducas and Theodore Lascaris solicited the suffrages of the assembly, and contended for a throne that no longer existed. Lascaris was chosen emperor, but he did not dare to assume the imperial crown. This prince possessed both firmness and spirit; the Greeks even boasted of his skill in war, and he undertook to reanimate their courage and arouse their patriotism. "The Latins," said he, "are few, and advance with trembling caution into a city that has still numberless defenders; the Crusaders are afraid to leave their ships at any distance, as they know they are their only refuge in case of defeat: pressed by the approach of danger, they have called in the assistance of fire as their faithful auxiliary, and conceal their fears behind a rampart of flames and a heap of ruins. The warriors of the West neither fight for religion, nor their country, nor their property, nor the honour of their families. The Greeks, on the contrary, defend all they hold most dear, and must carry to the contest every sentiment that can increase the courage and inflame the zeal of citizens. If you are still Romans," added Lascaris, "the victory is easy; twenty thousand barbarians have shut themselves up within your walls; fortune has given them up to our arms." The new emperor then addressed the soldiers and the imperial guards; he represented to them that their safety was inseparably connected with that of Constantinople, that the enemy would never pardon being driven

back by them several times from the ramparts of the capital; that in victory they would find all the advantages of fortune, all the pleasures of life: whilst in flight, neither land nor sea could afford them an asylum, and that shame, misery, and death itself would follow their footsteps everywhere. Lascaris did not neglect to flatter the pride, and endeavour to kindle the zeal of the patricians. He reminded them of the heroes of ancient Rome, and presented to their valour the great examples of history. "It was to their arms Providence had confided the safety of the imperial city; if, contrary to all hopes, the country should be subdued, they could have but few regrets in abandoning life, and would find perhaps some glory in dying on the same day on which the old empire of the Caesars should be doomed to fall."

The soldiers only replied to his speech by demanding their pay; the people listened to Lascaris with more surprise than confidence, and the patricians preserved a gloomy silence, sensible to no other feeling but a profound despair. The trumpets of the Crusaders were soon heard, and at this signal, terror seized even the bravest; there was no longer any idea of disputing the victory with the Latins. Lascaris, left alone, was himself obliged to abandon a city which he could find no one to assist him in defending. Thus Constantinople, that had beheld two emperors in one night, was once again without a master, and presented the image of a vessel without a rudder, dashed about by the winds, and ready to perish amidst the howling of the tempest. The conflagration begun by the Latins, extended to several other quarters, and consumed, by the admission of the barons, more houses than three of the greatest cities of either France or Germany contained. The fire continued its ravages during the whole night, and before day the Crusaders prepared, by the light of its flames, to follow up their victory. Ranged in order of battle, they were advancing with precaution and mistrust, when their ears were saluted with supplicating voices that filled the air with lamentations and prayers. Women, children, and old men, preceded by the clergy, bearing crosses and images of saints, came in procession, to throw themselves at the feet of the conquerors. The leaders allowed their hearts to be touched by the cries and entreaties of this weeping crowd, and a herald-at-arms was ordered to pass through the ranks, and proclaim the laws of clemency; the soldiers were commanded to spare the lives of the inhabitants, and to respect the honour of women and maidens. The Latin clergy joined their exhortations with those of the leaders of the army, and threatened with the vengeance of the Church all who should abuse victory by outraging humanity.

In the meantime the Crusaders advanced amidst the braying of trumpets and the noise of clarions, and their banners were soon planted in the principal quarters of the city. When Boniface entered the palace of Bucoleon, which was supposed to be occupied by the imperial guard, he was surprised to find a great number of women, of the first families of the empire, whose only defence was their groans and tears. Marguerite, daughter of the king of Hungary, and wife of Isaac, and Agnes, daughter of a king of France, the wife of two emperors, threw themselves at the feet of the barons, and implored their mercy. The marquis of Montferrat respected their misfortunes, and placed them under the protection of a guard. Whilst Boniface occupied the palace of Bucoleon, Henry of Hainault took possession of that of Blachernae; these two palaces, filled with immense riches, were preserved from pillage, and were exempted from the lamentable scenes which, during several days, desolated the city of Constantinople.

The Crusaders, impatient to gather the treasures they had shared beforehand, spread themselves through all the quarters of the capital, and carried off, without pity or consideration, everything that offered itself to their avidity. The houses of the poorest citizens were no more respected than the mansions of the rich. The Greeks, plundered of their property, ill-treated by the conquerors, and turned out of their homes, implored the

humanity of the counts and barons, and pressed around the marquis of Montferrat, crying, "Holy king marquis, have pity upon us!" Boniface was touched by their prayers, and endeavoured to recall the Crusaders to some sentiments of moderation; but the license of the soldiers increased with the sight of booty; the most dissolute and most undisciplined gave the signal, and marched at their head, and their example led on all the rest: the intoxication of victory had no longer any restraint,—it was sensible to neither fear nor pity.

When the Crusaders discontinued the slaughter, they had recourse to every kind of outrage and violence to plunder the conquered; no spot in Constantinople was free from brutal search. In spite of the frequently-repeated prohibitions of their leaders and priests, they respected neither the modesty of women nor the sanctity of churches. Some soldiers and followers of the army plundered the tombs and coffins of the emperors; the body of Justinian, which ages had spared, and which presented itself to their eyes in a fresh and undecayed state, could not repel their sacrilegious hands, or make them respect the peace of the grave; in every temple where a rag of silk shone, or a particle of gold glittered, their greedy fingers were stretched out to clutch them. The altar of the Virgin, which decorated the church of St. Sophia, and which was admired as a masterpiece of art, was beaten to pieces, and the veil of the sanctuary was torn to rags. The conquerors played at dice upon the marble tables which represented the apostles, and got drunk out of the cups reserved for divine service. Horses and mules led into the sanctuary, bent beneath the weight of the spoils, and, pierced by sword-points, stained with their blood and their ordure the vestibule of St. Sophia. A prostitute girl, whom Nicetas calls the follower of demons, the priestess of furies, mounted the patriarchal pulpit, sang an immodest song, and danced in the church, amidst a crowd of soldiers, as if to insult the ceremonies of religion.

The Greeks could not behold these impious scenes without trembling with horror. Nicetas, whilst deploring the misfortunes of the empire and the Greek Church, declaims with vehemence against the barbarous race of the Franks. "Here," says he, "is what was promised by that golden gorget, that haughty bearing, those elevated eyebrows, that closely shaven beard, that hand so ready to shed blood, those nostrils breathing anger, that proud eye, that cruel disposition, that prompt and hurried utterance." The historian of Byzantium reproaches the Crusaders with having surpassed the Saracens in barbarity, and reminds them of the example of the soldiers of Saladin, who, when masters of Jerusalem, neither violated the modesty of matrons and virgins, nor filled the sepulchre of the Saviour with bloody carcasses, nor subjected Christians to fire, sword, hunger, or nakedness.

The country on the shores of the Bosphorus offered a no less deplorable spectacle than the capital. Villages, churches, country-houses were all devastated and given over to pillage. A distracted crowd covered the roads, and wandered about at hazard, pursued by fear, bending under fatigue, and uttering cries of despair. Senators, patricians, the offspring of a family of emperors, strayed homeless about, covered with rags, seeking for any miserable asylum. When the church of St. Sophia was pillaged, the patriarch fled away, imploring the charity of passengers; all the rich fell into indigence, and inspired nothing but contempt; the most illustrious nobility, the highest dignities, the splendour of talents or virtues, possessed nothing to create respect or attract admiration. Misery, like inevitable death, effaced all distinctions, and confounded all ranks; the dregs of the people completed the spoliation of the fugitives, at the same time insulting their misfortunes. A senseless multitude rejoiced at the public evils, applauded the degradation of the noble and the rich, and called these disastrous days, days of justice and equality.

Nicetas describes his misfortune and his own deplorable adventures; the house he had inhabited under the reign of the emperors was consumed by the flames of the second conflagration: having retired with his family to another house, built near the church of St. Sophia, he soon found himself in danger in this last asylum, and only owed his safety to devoted friendship and gratitude. A Venetian merchant, whom he had saved from the fury of the Greeks before the flight of Alexius, was desirous, in his turn, of saving his benefactor; he armed himself with a sword and a lance, assumed the dress of a soldier of the cross, and as he spoke the languages of the West, he defended the entrance of the house of Nicetas, saying it was his, the price of his blood, shed in fight. This vigilant sentinel at first repulsed all aggressors, and braved a thousand perils; a model of fidelity and virtue, amidst the horrid disorders that desolated Constantinople.

The turbulent crowd of soldiers that filled the streets and penetrated everywhere, became indignant that a single house should be thus exempt from their brutal searches. The despairing Venetian at length came to Nicetas, and told him that it was totally out of his power to defend him any longer. "If you remain here," said he, "to-morrow, perhaps, you will be loaded with chains, and your family become a prey to all the violences of the conquerors. Follow me, and I will conduct you out of the gates of Constantinople." Nicetas, with his wife and children, followed the faithful Venetian: their liberator, in armour, marched at their head, and led them as if they were prisoners.

This unfortunate family proceeded, filled with fear, meeting at every step soldiers greedy of pillage, who ill-treated the Greeks they plundered, and threatened every woman with insult. Nicetas, and some of his friends who had come to join him, carried their children in their arms, the only wealth that Heaven had left them; and defended alone by the pity which their despair and misery inspired. They walked together, placing their wives and daughters in the centre, after having advised the youngest to blacken their faces with earth. In spite of this precaution, the beauty of one young girl attracted the attention of a soldier, and she was borne away from the arms of her father, weighed down by age and infirmities. Nicetas, touched by the tears of the old man, flew after the ravisher, and addressing himself to all the warriors he met, he implored their pity, and conjured them, in the name of Heaven, the protector of virtue, in the name of their own families, to snatch a daughter from dishonour, to save a father from despair. The Frank warriors were affected by his prayer, and the unfortunate father soon saw his daughter restored to him, the only hope of his exile, the last consolation of his grey hairs. Nicetas and his companions in trouble encountered still further dangers, but at length got safely out of Constantinople by the Golden Gate, happy at being able to quit a country so lately the object of all their affections. The generous Venetian received their blessings, and in return prayed Heaven to protect them in their exile.

Nicetas, with tears, embraced his liberator, whom he never had the good fortune to see again; then casting a look upon Constantinople, upon his unhappy country, he addressed to it these touching complaints, which express the griefs of his exile, and which he himself has transmitted to us:—"O Queen of Cities, what power has been able to separate us from thee! What consolation shall we find on issuing from thy walls, as naked as we issued from the bosom of our mothers! Become the sport of strangers, the companions of wild animals that inhabit the forests, we shall never again visit thy august domes, and can only fly with terror around thee, like sparrows round the spot where their nest has been destroyed."

Nicetas arrived with his family at Cylindria, and afterwards retired to Nice, where he employed himself in retracing the history of the misfortunes of his country.

Constantinople did not cease to be the theatre of the frightful deeds of violence that war brings in its train. Amidst the sanguinary sports of victory, the Latins, to insult

the effeminate manners of the Greeks, clothed themselves in long flowing robes, painted of various colours; they fastened to the heads of their horses linen hoods with their silken cords, in which the Orientals dress themselves; whilst others paraded the streets carrying in their hands, instead of a sword, some paper and an ink-horn; thus ridiculing the conquered, whom they termed scribes and copyers.

The Greeks had on all occasions insulted the ignorance of the Latins; the knights, without seeking to retort upon the quiet occupations of peace. With these dispositions it was not likely they should spare the monuments that decorated the public places, the palaces, or the edifices of Byzantium. Constantinople, which to this period had stood erect amidst the ruins of several empires, had collected within its walls the scattered relics of the arts, and was proud to exhibit the masterpieces that had been saved from the destruction of barbarous ages. The bronze, in which breathed the genius of antiquity, was cast into the furnace, and converted into money, to satisfy the greedy soldiers. The heroes and gods of the Nile, those of ancient Greece and of ancient Rome, the masterpieces of Praxiteles, Phidias, and the most celebrated artists, fell beneath the strokes of the conquerors.

Nicetas, who deploras the loss of these monuments, has left us a description, from which the history of art may derive some advantage. The historian of Byzantium informs us that in the Place of Constantine stood, before the siege, the statue of Juno, and that of Paris offering to Venus the prize of beauty, or the apple of discord. The statue of Juno, which had formerly adorned the temple of the goddess at Samos, was of so colossal a size, that when it was destroyed by the Crusaders, eight harnessed oxen were required to drag the gigantic head to the palace of Bucoleon. In the same place was erected an obelisk of a square form, which astonished the spectator by the multitude and variety of the objects it presented to his view. On the sides of this obelisk the artist had represented, in basso-relievo, all sorts of birds saluting the return of the sun, villagers employed in their rustic labours, shepherds playing on their pipes, sheep bleating, lambs bounding on the grass; further on, a tranquil sea and fishes of a thousand sorts, some taken alive, others breaking the nets and regaining their deep retreats; at the back of the landscape, naked cupids playing and throwing apples at each other; at the top of the obelisk, which terminated in a pyramidal form, was the figure of a woman that turned with the least breath of air, which was called the attendant of the winds.

An equestrian statue ornamented the place of Mount Taurus; the horse appeared to throw up the dust with his feet, and outspeed the winds in his course. As the horseman had his arm extended towards the sun, some supposed it to represent Joshua, commanding the star of day to stand still, on the plains of Gabaon; others believed the artist meant to describe Bellerophon mounted on Pegasus

A colossal statue of Hercules, attributed to Lysippus, was one of the ornaments of the Hippodrome; the demigod had neither his bow nor his club; he was seated on a bed of osier; his left knee bent, sustained his elbow; his head reclining on his left hand; his pensive looks and air expressing the vexation and sorrow caused by the jealousy of Eurystheus. The shoulders and chest of Hercules were broad, his hair was curled, and his limbs were large and muscular; his leg alone exceeded in height the stature of an ordinary man. The skin of the Nemean lion, exhibited over the shoulders of the son of Alemena, the erected mane and the head of the animal, which might be fancied still to roar and terrify the passers by, who stopped to contemplate the statue.

Not far from the terrible Hercules, was a group of an ass and its driver, which Augustus placed in his colony of Nicopolis, to perpetuate the remembrance of a singular circumstance that had foretold the victory of Actium to him. Near this were the hyena or she-wolf that suckled Romulus and Remus, a monument from the old nations of the

West; the sphinx, with the face of a woman, dragging frightful animals behind her; the crocodile, an inhabitant of the Nile, with his tail covered with horrible scales; a man fighting with a lion; an elephant with his supple trunk; and the antique Scylla, showing before, the features of a woman, with large breasts and a deformed figure; and behind, such monsters as those that pursued Ulysses and his companions. In the same place was an eagle clutching a serpent in his talons, and bearing it away towards the azure vault; the bronze beautifully exhibited the pain of the reptile, and the haughty fierceness of the bird of Jupiter. When the sun shone on the horizon, the extended wings of the king of the air denoted, by lines skilfully traced, the twelve hours of the day.

All who, in that gross age, preserved any taste for the arts, admired the figure of a young woman, her hair plaited on her brow, and gathered into a knot behind, placed upon a column of the Circus; this young woman, as if by enchantment, bore in her right hand a horseman, whose horse she held by one foot; the horseman covered with his cuirass, and the spirited, neighing steed, seemed listening to the warlike trumpet, and to breathe nothing but eagerness for the fight. Near the eastern boundary of the Circus were represented in bronze, the charioteers who had gained prizes, and whose triumphs, in times gone by, had often divided the empire into two factions; they appeared standing in their chariots, running in the lists, pulling and loosening by turns the reins of their coursers, and encouraging them by gesture and voice. Not far from this, upon a basis of stone, were several Egyptian animals, the aspic, the basilisk, and the crocodile, all engaged in mortal combat,—an image of the war made by the wicked on each other; the hideous forms of these animals, the rage and pain expressed throughout their bodies, the livid poison which seemed to exhale with their bites, altogether inspired a feeling of disgust and terror. Another masterpiece, made to charm the sight, ought, at least, to have touched and disarmed the conquerors. Among the statues described by Nicetas, none is more conspicuous than a Helen with her charming smile and her voluptuous attitude; a Helen, with perfect regularity of features, her hair floating at the pleasure of the winds, her eyes full of languor, her lips, which even in the bronze were rosy; her arms, of which even the same bronze showed the whiteness; Helen, in short, with all her beauty, and such as she appeared before the old men of Ilium, who were ravished at her presence.

Constantinople contained many other splendid objects of art, which preceding ages had admired; almost all such as were of bronze were condemned to perish, the Crusaders seeing in these monuments nothing but the metal of which they were composed. “That which antiquity had judged,” says Nicetas, “of inestimable value, became, all at once, a common matter; and that which had cost immense sums, was changed by the Latins into pieces of coin of very little value!” The statues of marble held out less temptation for the cupidity of the conquerors, and received no other injuries than such as were inseparable from the tumult and disorders of war.

The Greeks, who appeared so proud of their knowledge, themselves neglected the fine arts. The sciences of Greece, the profane wisdom of the Academy and the Lyceum, had given place among them to the debates of scholastic theology, they passed by the Hippodrome with indifference, and held nothing in reverence but relics and images of saints. These religious treasures, preserved with care in the churches and palaces of Byzantium, had, during several ages, attracted the attention of the Christian world; in the days that followed the conquest, they tempted the pious cupidity of the Crusaders. Whilst the greater part of the warriors bore away the gold, the jewels, the carpets, and the rich stuffs of the East, the more devout of the pilgrims, particularly the ecclesiastics, collected a booty much more innocent and appropriate to the soldiers of Christ. Many braved the prohibitions of their leaders and their superiors, and did not disdain to

employ by turns supplications and menaces, stratagem or violence, to procure relics that were the objects of their respect and veneration. Contemporary history relates several examples of this, which serve to make us acquainted with the spirit of the pilgrim conquerors of Byzantium. Martin Litz, abbot of Paris, in the diocese of Bâle, entered into a church that had been given up to pillage, and penetrated, without being observed, into a retired place, where numerous relics were deposited, under the guardianship of a Greek monk. This Greek monk was then at prayers, with his hands raised supplicatingly towards heaven. His old age, his white hairs, his fervent piety, and the grief impressed upon his brow, were calculated to inspire both respect and pity; but Martin, approaching the venerable guardian of the treasures with an angry manner, exclaimed in a threatening tone, "Miserable old man, if thou dost not instantly conduct me to the place where thy relics are hidden, prepare to die on the spot!" The monk, terrified by this menace, immediately and tremblingly arose, and pointed to a large iron coffer, into which the pious abbot eagerly plunged both his hands, and seized everything precious that he could grasp. Delighted with this conquest, he ran to conceal his treasures on board a vessel, and contrived, by a holy fraud, to keep them for several days from the knowledge of the leaders and prelates of the army, who had strictly ordered the pilgrims to bring to an appointed place all the relics that fell into their hands.

Martin Litz, at first, returned to the Christians of Palestine, who had sent him to Constantinople; and, a short time after, came back to Europe, loaded with spoils obtained from the clergy of Byzantium. Among the relics he exhibited on his return, were, a piece of the true cross, the bones of St. John the Baptist, and an arm of St. James. The miraculous translation of this treasure is celebrated with much pomp by the monk Gunther, in whom it created more surprise and joy than the conquest of a great empire. If we may credit the account of the German monk, angels descended from heaven to watch over the relics of Martin Litz. On the route of the holy abbot, the tempests of the ocean were silent, pirates were struck motionless, and robbers, those pests of travellers, stopped short, seized with respect and fear. At length Martin Litz was received in triumph at Bâle, and the treasures he had preserved through so many perils, were distributed among the principal churches of the diocese.

Another priest, named Galon de Dampierre, of the diocese of Langres, less adroit or less fortunate than Martin Litz, had not been able to obtain any share of the spoils of the churches; he went and threw himself at the feet of the pope's legate, and implored him, with tears in his eyes, to permit him to carry back to his country the head of St. Mames. A third ecclesiastic of Picardy, having found the head of St. George, and the head of St. John the Baptist, concealed among the ruins, hastened to quit Constantinople, and, laden with such a rich prize, presented to the cathedral of Amiens, his country, the inestimable relics of which Providence had made him the possessor.

The princes and barons did not despise these holy spoils. Dandolo, receiving as his share a piece of the true cross, which the emperor Constantine was accustomed to have borne before him to battle, made a present of it to the republic of Venice. Baldwin kept for himself the crown of thorns of Christ, and several other relics found in the palace of Bucoleon. He sent Philip Augustus, king of France, a portion of the true cross, a foot in length; some of the hair of Jesus Christ, when an infant; and the linen in which the Man-God was enveloped in the stable in which he was born.

The Greek priests and monks, thus plundered by the conquerors, parted with tears from the remains of the saints that had been confided to their keeping, and which every day cured the sick, made the lame to walk, restored sight to the blind, and strength to the paralytic. These holy spoils, that the devotion of the faithful had gathered together from all the countries of the East, went to illustrate the churches of France and Italy, and

were received by the Christians of the West as the most glorious trophies of the victories God had enabled the Crusaders to obtain.

Constantinople fell into the power of the Latins on the 10th of April, towards the end of Lent. The marshal of Champagne, after relating some of the scenes we have described, says with great simplicity, "Thus passed the splendid festivities of Easter." The clergy called the Crusaders to penitence; the voice of religion made itself heard in hearts hardened by victory; the soldiers crowded to the churches they had devastated, and celebrated the sufferings and death of Christ upon the wrecks of his own altars.

This solemn epoch without doubt inspired some generous sentiments; all the Latins were not deaf to the language of the charity of the Gospel. We feel bound here to admit that the greater part of the knights and ecclesiastics protected the liberty and lives of the citizens, and the honour of matrons and virgins; but such was the spirit that then possessed the warriors, that all the Crusaders allowed themselves to be overcome by the thirst for booty; and the leaders, equally with the soldiers, exercised, without hesitation or scruple, the right which their victory had given them of plundering the conquered. It was agreed that all the spoils should be deposited in three churches, selected for the purpose; and the leaders commanded the Crusaders to bring, in common, the whole of the booty, and threatened with death and excommunication all who should abstract anything from the prize of the valour, and the recompense due to the labours of the whole army. Many soldiers, and even some knights, allowed themselves to be led away by avarice, and retained valuable objects that fell into their hands. "Which," says the marshal of Champagne, "made the Lord to begin to love them less." The justice of the counts and barons was inflexible towards the guilty; the count of St. Pol ordered one of his knights, who had withheld something from the common stock of booty, to be hung, with his escutcheon suspended from his neck. Thus the Greeks, plundered by violence, might be present at the punishment of some of the ravishers of their property, and might contemplate with surprise the regulations of stern equity mingled with the disorders of victory and pillage. After the festival of Easter, the Crusaders shared the captured riches; the fourth part of the spoil was set aside for him who should be chosen emperor, and the rest was divided among the French and the Venetians. The French Crusaders, who had conquered Zara, to the sole advantage of the Venetians, were not the less called upon to pay the fifty thousand silver marks they owed to the republic; the amount was deducted beforehand from the portion of the booty that belonged to them. In the division that was made among the warriors of Lombardy, Germany, and France, each knight had a part equal to that of two horsemen, and every horseman one equal to that of two foot-soldiers. All the plunder of the Greeks only yielded four hundred thousand silver marks; but although this sum far exceeded the revenues of all the kingdoms of the West, it did not by any means represent the value of the riches accumulated in Byzantium. If the princes and barons, upon making themselves masters of the city, had been satisfied with imposing a tribute upon the inhabitants, they might have received a much larger sum; but this pacific manner of obtaining wealth agreed neither with their character nor the humour they were in. History asserts that the Venetians, in this circumstance, offered them some very prudent advice, and made propositions that were rejected with scorn. The Frank warriors could not condescend to submit the advantages of victory to commercial calculations; the produce of pillage was always, in their eyes, the most worthy fruit of conquest, and the most noble reward of valour.

When they had thus shared the rich plunder of the Eastern empire, the Crusaders gave way to the most extravagant joy, without perceiving that they had committed a great fault in exhausting a country which was about to become their own; they did not reflect that the ruin of the conquered might one day bring on that of the conquerors, and

that they might become as poor as the Greeks they had just despoiled. Without regrets, as without foresight, hoping everything from their own good swords, they set about electing a leader who should reign over a people in mourning and a desolated city. The imperial purple had still the same splendour in their eyes, and the throne, though shaken by their arms, was still the object of their ambition. Six electors were chosen from among the Venetian nobles, and six others from among the French ecclesiastics, to give a master to Constantinople; the twelve electors assembled in the palace of Bucoleon, and swore, upon the Gospel, to crown only merit and virtue.

Three of the principal leaders of the crusade had equal claims to the suffrages of the electors. If the purple was to be the reward of experience, of ability in council, and of services rendered to the cause of the Latins, Henry Dandolo, who had been the moving spirit, the very soul of the enterprise, certainly had the first claim to it. The marquis of Montferrat, likewise, had titles worthy of great consideration; the Latins had chosen him for their leader, and the Greeks already acknowledged him as their master. His bravery, proved in a thousand fights, promised a firm and generous support to a throne that must rise from amidst ruins. His prudence and moderation might give the Latins and the people of Greece reason to hope that, when once raised to empire, he would repair the evils of war. The claims of Baldwin to the imperial crown were not less cogent than those of his concurrents. The count of Flanders was related to the most powerful monarchs of the West, and was descended, in the female line, from Charlemagne. He was much beloved by his soldiers, whose dangers he was always ready to share; he had deservedly obtained the esteem of the Greeks, who, even amidst the disorders of conquest, celebrated him as the champion of chastity and honour. Baldwin was the protector of the weak, the friend of the poor; he loved justice, and had no dread of truth. His youth, which he had already illustrated by brilliant exploits and solid virtues, gave the subjects of the new empire hopes of a long and happy reign; the rank he held among the warriors, his piety, his intelligence, his love of study and learned men, rendered him worthy of ascending the throne of Augustus and Constantine.

The electors at first turned their attention towards the venerable Dandolo; but the republicans of Venice trembled at the idea of seeing an emperor among their fellow-citizens: "What shall we not have to dread," said they, "from a Venetian, become master of Greece, and of part of the East? Shall we be subject to his laws, or will he remain subject to the laws of our country? Under his reign, and under that of his successors, who will assure us that Venice, the Queen of the Seas, will not become one of the cities of this empire?" The Venetians, whilst speaking thus, bestowed just eulogiums upon the virtue and character of Dandolo: they added, that their doge, who was approaching the end of a life filled with great actions, had nothing left him but to finish his days with glory, and that he himself would find it more glorious to be the head of a victorious republic, than the sovereign of a conquered nation. "What Roman," cried they, "would have been willing to lay down the title of citizen of Rome, to become king of Carthage?"

On terminating their speeches, the Venetians conjured the assembly to elect an emperor from among the other leaders of the army. After this, the choice of the electors could only be directed towards the count of Flanders and the marquis of Montferrat; the most wise dreading that the one of the two concurrents who should not obtain the empire, would be sure to give vent to his dissatisfaction, and would desire the fall of the throne occupied by his rival. They still remembered the violent debates which, in the first crusade, had followed the election of Godfrey of Bouillon; and the troubles excited in the young kingdom of Jerusalem, by the jealous ambition of Raymond de St. Gilles.

To prevent the effects of such a fatal discord, it was judged best to decree, at once, that the prince that should gain the suffrages for the imperial throne, should yield to the other, under the condition of fealty and homage, the property of the island of Candia, and all the lands of the empire situated on the other side of the Bosphorus. After this decision, the assembly turned their whole attention to the election of an emperor. Their choice was for a long time uncertain. The marquis of Montferrat at first appeared to have the majority of the suffrages; but the Venetians were fearful of seeing upon the throne of Constantinople a prince who had any possessions in the neighbourhood of their territories, and represented to the assembly that the election of Baldwin would be much more advantageous to the Crusaders, particularly as it would interest the warlike nations of the Flemings and French in the glory and support of the new empire. The interests and jealousies of policy, and, without doubt, also wisdom and equity, at length united all voices in favour of the count of Flanders.

The Crusaders, assembled before the palace of Bucoleon, awaited with impatience the decision of the electors. At the hour of midnight, the bishop of Soissons came forward under the vestibule, and pronounced, in a loud voice, these words: "This hour of the night, which witnessed the birth of a Saviour of the world, gives birth to a new empire, under the protection of the Omnipotent. You have for emperor, Baldwin, count of Flanders and Hainault." Loud cries of joy arose from among the Venetians and the French. The people of Constantinople, who had so often changed masters, received, without repugnance, the new one just given to them, and mingled their acclamations with those of the Latins. Baldwin was elevated upon a buckler, and borne in triumph to the church of St. Sophia. The marquis of Montferrat followed in the train of his rival; the generous submission, of which he presented an example, was much admired by his companions in arms, and his presence drew scarcely less attention than the warlike pomp that surrounded the new emperor.

The ceremony of the coronation was postponed till the fourth Sunday after Easter. In the meantime the marriage of the marquis of Montferrat with Margaret of Hungary, the widow of Isaac, was celebrated with much splendour. Constantinople beheld within its walls the festivities and spectacles of the West, and, for the first time, the Greeks heard in their churches the prayers and hymns of the Latins. On the day appointed for the coronation of the emperor, Baldwin repaired to St. Sophia, accompanied by the barons and the clergy. Whilst divine service was being performed, the emperor ascended a throne of gold, and received the purple from the hands of the pope's legate, who performed the functions of patriarch. Two knights carried before him the *laticlavici* tunica of the Roman consuls, and the imperial sword, once again in the hands of warriors and heroes. The head of the clergy, standing before the altar, pronounced, in the Greek language, these words: "He is worthy of reigning;" and all persons present repeated in chorus, "he is worthy! he is worthy!" The Crusaders shouting their boisterous acclamations, the knights clad in armour, the crowd of miserable Greeks, the sanctuary despoiled of its ancient ornaments, and decked with foreign pomp, presented altogether a spectacle solemn and melancholy—all the evils of war amidst the trophies of victory. Surrounded by the ruins of an empire, reflective spectators could not fail to remark among the ceremonies of this day, that in which, according to the custom of the Greeks, were presented to Baldwin a little vase filled with dust and bones, and a lock of lighted flax, as symbols of the shortness of life and the nothingness of human grandeur.

Before the ceremony of his coronation, the new emperor distributed the principal dignities of the empire among his companions in arms. Villehardouin, marshal of Champagne, obtained the title of marshal of Romania; the count de St. Pol, the dignity of constable; the charges of master of the wardrobe, great cupbearer and butler, were

given to Canon de Bethune, Macaire de St. Ménéhault, and Miles de Brabant. The doge of Venice, created despot or prince of Romania, had the right of wearing purple buskins, a privilege, among the Greeks, reserved for members of the imperial family. Henry Dandolo represented the republic of Venice at Constantinople; half the city was under his dominion and recognised his laws; he raised himself, by the dignity of his character as well as by his exploits, above all the princes and all the nobles of the court of Baldwin; he alone was exempt from paying fealty and homage to the emperor for the lands he was to possess.

The barons began to be impatient to share the cities and provinces of the empire. In a council composed of twelve of the patricians of Venice and twelve French knights, all the conquered lands were divided between the two nations. Bithynia, Romania or Thrace, Thessalonica, all Greece from Thermopylae to Cape Sunium, with the larger isles of the Archipelago, fell to the share and under the dominion of the French. The Venetians obtained the Cyclades and the Sporades, in the Archipelago; the isles and the oriental coast of the Adriatic Gulf; the coasts of the Propontis and the Euxine Sea; the banks of the Hebrus and the Vardas; the cities of Cypsedes, Didymatica, and Adrianople; the maritime countries of Thessalonica, &c. &c. Such was at first the distribution of the territories of the empire. But circumstances that could not be foreseen, the diversity of interests, the rivalries of ambition, all the chances of fortune and of war, soon produced great changes in this division of dominions. History would in vain endeavour to follow the conquerors into the provinces allotted to them; it would be more easy to mark the banks of an overflowing torrent, or to trace the path of the storm, than to fix the state of the uncertain and transitory possessions of the conquerors of Byzantium.

The lands situated beyond the Bosphorus were erected into a kingdom, and, with the island of Candia, given to the marquis of Montferrat. Boniface exchanged them for the province of Thessalonica, and sold the island of Candia to the republic of Venice for thirty pounds weight of gold. The provinces of Asia were abandoned to the count of Blois, who assumed the title of duke of Nice and Bithynia. In the distribution of the cities and lands of the empire, every one of the lords and barons had obtained domains proportionate with the rank and services of the new possessor. When they heard speak of so many countries of which they scarcely knew the names, the warriors of the West were astonished at their conquests, and believed that the greater part of the universe was promised to their ambition. In the intoxication of their joy, they declared themselves masters of all the provinces that had formed the empire of Constantine. They cast lots for the countries of the Medes and Parthians, and the kingdoms that were under the domination of the Turks and Saracens; several barons expressed a great desire to reign at Alexandria; others disputed for the palace of the sultans of Iconium; some knights exchanged that which had been assigned to them for new possessions, whilst others complained of their share, and demanded an augmentation of territory. With the money which arose from the plunder of the capital, the conquerors purchased the provinces of the empire; they sold, they played at dice, for whole cities and their inhabitants. Constantinople was during several days a market, in which seas and their islands, nations and their wealth, were trafficked for; in which the Roman world was put up to sale, and found purchasers among the obscure crowd of the Crusaders.

Whilst the barons were thus distributing cities and kingdoms, the ambition of the Latin clergy was by no means idle, but was busy in invading the property of the Greek Church. All the churches of Constantinople were divided between the French and the Venetians; they named priests of the two nations, to minister in the temples torn from the conquered; and no other religious ceremonies were celebrated within the walls of

the city but those of the West. The leaders of the crusade had agreed among themselves, that if the emperor of Constantinople should be chosen from the French, the patriarch should be a Venetian. According to this convention, which had preceded the conquest, Thomas Morosini was elevated to the chair of St. Sophia; priests and Latin bishops were, at the same time, sent into the other conquered cities, and took possession of the wealth and the privileges of the Greek clergy. Thus the Romish worship associated itself with the victories of the Crusaders, and made its empire acknowledged wherever the banners of the conquerors floated.

Nothing now opposed the arms of the Crusaders; all trembled before them; fame wafted everywhere the accounts of their exploits and their power; but, on casting a glance into the future the leaders had great reason to fear that the retreat or death of their warriors would leave the empire they had founded destitute of defenders. The population, weakened and dispersed, were not sufficient for either the cultivation of the lands or the work of the cities. In this conjuncture, the counts and barons, who always expected with fear the judgments of the head of the Church, redoubled their submission to the sovereign pontiff, and sought his support, in the hope that the Holy See would bring the West to pronounce in their favour, and that at the voice of the father of the faithful, a great number of French, Italians, and Germans would come to people and defend the new empire.

After his coronation, Baldwin wrote to the pope, to announce to him the extraordinary victories by which it had pleased God to crown the zeal of the soldiers of the cross. The new emperor, who assumed the title of knight of the Holy See, recalled to the mind of the sovereign pontiff the perfidies and the long revolt of the Greeks. "We have brought under your laws," said he, "that city, which, in hatred for the Holy See, would scarcely hear the name of the prince of the apostles, and did not afford a single church to him who received from the Lord the supremacy over all churches." Baldwin, in his letter, invited the vicar of Jesus Christ to imitate the example of his predecessors, John, Agapetus, and Leo, who visited in person the Church of Byzantium. To complete the justification of the pilgrims who had made themselves masters of the Greek empire, the emperor invoked the testimony of all the Christians of the East. "When we entered into this capital," added he, "many inhabitants of the Holy Land, who were there, expressed greater joy than any others, and asserted aloud that we had rendered God a more agreeable service than if we had retaken Jerusalem."

The marquis of Montferrat at the same time addressed a letter to the sovereign pontiff, in which he protested his humble obedience to all the decisions of the Holy See. "As for me," said the king of Thessalonica, "who only took up the cross for the expiation of my sins, and not to obtain an opportunity of sinning with more license under the pretext of religion, I submit myself blindly to your will. If you judge that my presence in Romania may be useful, I will die there, contending against your enemies and those of Christ: if you think, on the contrary, I ought to abandon these rich countries, pay no regard to the wealth or dignities I possess there, I am ready to return to the West; for I am not willing to do anything that will draw upon me the anger of the sovereign judge."

The doge of Venice, who till that time had braved with so much haughtiness the threats and thunders of the Church, acknowledged the sovereign authority of the pope, and joined his protestations with those of Baldwin and Boniface. To disarm the anger of Innocent, they represented to him that the conquest of Constantinople had prepared the deliverance of Jerusalem, and boasted of the wealth of a country which the Crusaders had at length brought under the laws of the Holy See. In all their letters to the pope or

the faithful of the West, the conquerors of Byzantium spoke of the Greek empire as of a new land of promise, which awaited the servants of God and the soldiers of Christ.

Innocent had been for a long time irritated by the disobedience of the Crusaders; in his reply, he reproached with bitterness the victorious army of the Latins for having preferred the riches of the earth to those of heaven; he reprimanded the leaders for having exposed to the outrages of the soldiers and followers of the army, the honour of matrons and maidens, and virgins consecrated to the Lord; for having ruined Constantinople, plundered both great and small, violated the sanctuary, and put forth a sacrilegious hand upon the treasures of the churches. Nevertheless, the father of the faithful would not take upon him to fathom the judgments of God; he was satisfied to believe that the Greeks had been justly punished for their faults, and that the Crusaders were recompensed as the instruments of Providence, as the avengers of divine justice. "Dread," said he, "the anger of the Lord; hope with fear that he will pardon the past, if you govern the nations with equity; if you are faithful to the Holy See, and, above everything, if you entertain a firm resolution to accomplish your vow for the deliverance of the Holy Land."

Notwithstanding this outward show of anger, the sovereign pontiff was gratified to the depths of his heart by the prayers and submission of the heroes and princes whose exploits made the Eastern world tremble. Cardinal Peter of Capua had given absolution to the Venetians excommunicated after the siege of Zara. Innocent at first blamed the indulgence of his legate, but finished by confirming the pardon granted to Dandolo and his compatriots. The pope approved the election of Baldwin, who took the title of knight of the Holy See, and consented to recognise an empire to which he was to give laws. The more submissive the Crusaders showed themselves to his authority, the more plainly it appeared to him that their conquests must concern the glory of God and that of the vicar of Christ upon earth. He wrote to the bishops of France, that God had been willing to console the Church by the conversion of heretics; that Providence had humbled the Greeks, an impious, proud, and rebellious people; and again placed the empire in the hands of the Latins, a pious, humble, and submissive nation. The sovereign pontiff invited, in the name of the emperor Baldwin, the French of both sexes and all conditions, to repair to Greece to receive lands and riches proportioned to their merit and their quality. He promised the indulgences of the crusade to all the faithful, who, sharing the glory of the Crusaders, should go to defend and promote the prosperity of the new empire of the East.

The pope did not, however, lose sight of the Syrian expedition, and appeared persuaded that succours sent to Constantinople must contribute to the deliverance of the holy places. The king of Jerusalem implored more earnestly than ever, both by letters and ambassadors, the effective protection of the Holy See, as well as that of the princes of the East.

The new emperor of Byzantium did not renounce the hope of assisting the Christian colonies of Syria; and to raise the courage of his brethren of the Holy Land, he sent to Ptolemais the chain of the port and the gates of Constantinople. When these trophies reached Palestine, scarcity, famine, and all the evils of an unfortunate war ravaged both cities and plains. At the news of approaching aid, the people of Ptolemais passed at once from excessive grief and despondency to all the transports of joy. Fame, whilst publishing the miraculous conquests of the companions of Baldwin and Boniface, carried the hope of safety into all the Christian cities of Syria, and spread terror among the Mussulmans. The sultan of Damascus had recently concluded a truce with the Christians, and trembled lest it should be broken, when, all at once, he owed his safety to the very event that had caused his alarms.

The greater part of the defenders of the Holy Land, who had experienced nothing but the evils of war, became desirous of partaking of the glory and the good fortune of the French and Venetians. They even who had quitted the victorious army at Zara, who had so severely blamed the expedition to Constantinople, believed that the will of God called them to the shores of the Bosphorus, and they abandoned the Holy Land. The legate of the pope, Peter of Capua, was drawn away by the example of the other Crusaders, and went to animate with his presence the zeal of the Latin clergy, who were labouring for the conversion of the Greeks; the knights of St. John and the Temple also directed their course towards Greece, where glory and rich domains were the reward of valour; and the king of Jerusalem was left almost alone at Ptolemais, without means of making the truce he had entered into with the infidels respected.

Baldwin warmly welcomed the defenders of the Holy Land; but the joy he experienced at their arrival was much troubled by the intelligence of the death of his wife, Marguerite of Flanders. This princess had embarked in the fleet of John de Nesle, in the belief that she should meet her husband in Palestine; sinking under the fatigue of a long voyage, and perhaps the pains of disappointment, she fell sick at Ptolemais, and died at the moment she learnt that Baldwin had been crowned emperor of Constantinople. The vessel destined to convey the new empress to the shores of the Bosphorus only brought back her mortal remains. Baldwin, amidst his knights, wept for the loss of a princess he had loved tenderly, and who, by her virtues and the graces of her youth, he had hoped would be the ornament and example of the court of Byzantium. He caused her to be buried with great pomp in the same church in which, but a few days before, he had received the imperial crown. Thus the people of Constantinople witnessed, almost at the same time, the coronation of an emperor and the funeral of an empress;—days of joy and triumph mingled with days of mourning. This contrast of the pageantry of death and the pomps of victory and of a throne, appeared to offer a faithful image of the glory of conquerors, and the future destiny of the empire.

The emperor and his barons, with all the succours they had received from the East, had scarcely twenty thousand men to defend their conquests and restrain the people of the capital and the provinces. The sultan of Iconium and the king of the Bulgarians had long threatened to invade the lands contiguous to their states, and they thought that the dissensions and subsequent fall of the Greek empire presented a favourable opportunity for the outbreak of their jealousy and ambition. The nations of Greece were conquered without being subdued. As in the disorder which accompanied the conquest of Byzantium, no other right had been acknowledged but that of force and the sword, all the Greeks, who had still arms in their hands, were desirous of forming a principality or a kingdom. On all sides new states and empires sprang up from the bosom of the ruins, and already threatened that which the Crusaders had so recently established.

A grandson of Andronicus founded in a Greek province of Asia Minor the principality of Trebizonde; Leo Sgurre, master of the little city of Napoli, had extended his dominions by injustice and violence, and, to employ a comparison offered by Nicetas, he had grown greater, like the torrent that swells in the storm and is enlarged by the waters of the tempest. A barbarous conqueror, a fierce and cruel tyrant, he reigned, or rather he spread terror, over Argos and the isthmus of Corinth. Michael-Angelus Comnenus, employing the arms of treachery, gained the kingdom of Epirus, and subdued to his laws a wild and warlike people. Theodore Lascaris, who, like Aeneas, had fled from his burning country, collected some troops in Bithynia, and caused himself to be proclaimed emperor at Nice, whence his family was destined at a future day to return in triumph to Constantinople.

If despair had imparted any degree of courage to the two fugitive emperors, they might have obtained a share of their own spoils, and preserved a remnant of power; but they had not profited by the lessons of misfortune. Mourzoufle, who had completed all the crimes begun by Alexius, did not hesitate to place himself in the power of his unfortunate rival, whose daughter he had married: the wicked sometimes take upon themselves the duty of punishing one another. Alexius, after having loaded Mourzoufle with caresses, inveigled him into his house, and caused his eyes to be put out. In this condition, Mourzoufle, abandoned by his followers, for whom he was now nothing but an object of disgust, went to conceal his existence and his misery in Asia; but on his road fell into the hands of the Latins. Being led to Constantinople, and condemned to expiate his crimes by an ignominious death, he was precipitated from the top of a column raised by the emperor Theodosius in the Place of Taurus. The multitude of Greeks that had offered the purple to Mourzoufle were present at his tragical end, and appeared terrified at a punishment that was much more new to them than the crimes for which it was inflicted. After the execution, the crowd contemplated with surprise a basso-relievo on the column of Theodosius, which represented a king falling from a very elevated place, and a city stormed by sea. In these times of troubles and calamities, presages were discovered everywhere. Everything, even to marble and stone, appeared to have told of the misfortunes of Constantinople. Nicetas was astonished that such great misfortunes had not been announced by a shower of blood, or some sinister prodigies; the most enlightened Greeks explained the fall of the empire of Constantine by the verses of poets and sibyls, or by the prophecies of the Scriptures; the common people read the death of tyrants and their own miseries in the looks of statues, and upon the columns that remained standing in the capital.

The perfidy and cruelty of Alexius did not remain long unpunished; the usurper was obliged to wander from city to city, and, not unfrequently, to conceal the imperial purple under the garb of a mendicant. For a considerable time he only owed his safety to the contempt in which he was held by the conquerors. After having long strayed about in a state of destitution, he was given up to the marquis of Montferrat, who sent him a prisoner into Italy; escaping thence, he again passed into Asia, and found an asylum with the sultan of Iconium. Alexius could not be satisfied to live in peace in his retreat, but joined the Turks in an attack upon his son-in-law Lascaris, whom he could not pardon for having saved a wreck of the empire, and reigning over Bithynia. As the Turks were beaten, the fugitive prince fell at length into the hands of the emperor of Nice, who compelled him to retire to a monastery, where he died, forgotten by both Greeks and Latins.

Thus four emperors were immolated to ambition and vengeance:—a deplorable spectacle, and most worthy of pity! Amidst the convulsions and fall of an empire, we behold princes of the same family quarrelling for a phantom of authority, snatch from each other by turns both the sceptre and life, surpass the populace in fury, and leave them no crime, no parricide, to commit.

If we could believe Nicetas, Alexius was a model of mildness and moderation: he never made a woman put on mourning for her husband, he never caused a citizen to weep for the loss of his fortune. This eulogy of Nicetas throws a far greater light upon the nature of the government than upon the qualities of the monarch. If it be true that we ought to be thankful to despotism for every ill that it has not committed, we must not forget that Alexius only obtained the throne by infamous means; that he did not redeem his parricide by any public virtue; and that the crime of his usurpation gave birth to a thousand other crimes, brought about a horrible revolution, and caused the ruin of a nation. Nicetas treats Mourzoufle with much more severity; but some modern

historians, dazzled by a few actions of bravery, have undertaken to justify a prince who sacrificed everything to his ambition. They have not hesitated to point out to us in a cruel, unscrupulous tyrant, a model and a martyr of the patriotic virtues, as if love of country was the same thing as a boundless love of power, and could possibly ally itself with treachery and parricide.

Whilst the Greek princes were thus making war against each other, and quarrelling for the wrecks of the empire, the French counts and barons quitted the capital to go and take possession of the cities and provinces that had fallen to their share. Many of them were obliged to conquer, sword in hand, the lands that had been assigned to them. The marquis of Montferrat set out on his march to visit the kingdom of Thessalonica, and receive the homage of his new subjects. The emperor Baldwin, followed by his brother Henry of Hainault, and a great number of knights, made a progress through Thrace and Romania, and everywhere on his passage, was saluted by the noisy acclamations of a people always more skilful in nattering their conquerors than in combating their enemies. When he arrived at Adrianople, where he was received in triumph, the new emperor announced his intention of pursuing his march as far as Thessalonica. This unexpected resolution surprised the marquis of Montferrat, who entertained the desire of going alone to his own kingdom. Boniface promised to be faithful to the emperor, to be always ready to employ his forces against the enemies of the empire; but he feared the presence of Baldwin's army in his cities, already exhausted by war. A serious quarrel broke out between the two princes. The marquis of Montferrat accused the emperor of wishing to get possession of his states; Baldwin fancied he could perceive in the resistance of Boniface the secret design of denying the sovereignty of the head of the empire. Both loved justice, and were not wanting in moderation; but now one had become king of Thessalonica, and the other emperor of Constantinople, they had courtiers, who endeavoured to exasperate their quarrel and inflame their animosity. Some told Boniface that Baldwin was entirely in the wrong, and that he abused a power that ought to have been the reward of virtues very different from his. Others reproached the emperor with being too generous to his enemies, and, in the excess of their flattery, said he was guilty of only one fault, and that was of having too long spared an unfaithful vassal. In spite of all the representations of the marquis of Montferrat, Baldwin led his army into the kingdom of Thessalonica. Boniface considered this obstinacy of the emperor as a flagrant outrage, and swore to take vengeance with his sword. Impelled by passion, he departed suddenly with several knights who had declared in his favour, and got possession of Didymatica, a city belonging to the emperor.

The marquis of Montferrat took with him his wife, Mary of Hungary, the widow of Isaac; and the presence of this princess, with the hopes of keeping up the division among the Latins, drew many Greeks to the banner of Boniface. He declared to them that he fought for their cause, and clothed in the imperial purple a young prince, the son of Isaac and Mary of Hungary. Dragging in his train this phantom of an emperor, around whom the principal inhabitants from all parts of Romania rallied, he resumed the road to Adrianople, and made preparations for besieging that city. Boniface, daily becoming more irritated, would listen to neither the counsels nor the prayers of his companions in arms; and discord was about to cause the blood of the Latins to flow, if the doge of Venice, the count of Blois, and the barons that remained at Constantinople, had not earnestly employed their authority and credit to prevent the misfortunes with which the new empire was threatened. Deeply afflicted by what they learnt, they sent deputies to the emperor and the marquis of Montferrat. The marshal of Champagne, the envoy to Boniface, reproached him, in plain terms, with having forgotten the glory and

honour of the Crusaders, of whom he had been the leader; with compromising, to gratify a vain pride, the cause of Christ and the safety of the empire, and preparing days of triumph and joy for the Greeks, the Bulgarians, and the Saracens. The marquis of Montferrat was touched by the reproaches of Villehardouin, who was his friend, and who spoke in the name of all the Crusaders. He promised to put an end to the war, and to submit his quarrel with Baldwin to the judgment of the counts and barons.

In the meanwhile Baldwin had taken possession of Thessalonica. As soon as he heard of the hostilities of the marquis of Montferrat, he hastily marched back to Adrianople. He was brooding over projects of vengeance, and threatening to repel force by force, and oppose war to war, when he met the deputies, who came in the name of the leaders of the crusade, to speak to him of peace, and recall to his heart the sentiments of justice and humanity. A knight of the train of the count of Blois addressed a speech to the emperor, that Villehardouin has preserved, in which our readers will be pleased, without doubt, to meet with a picture of the noble frankness of the conquerors of Byzantium. "Sire," said he, "the doge of Venice, the Count Louis of Blois, my very honoured lord, and all the barons who are at Constantinople, salute you as their sovereign, and make complaint to God and you against those who, by their evil counsels, have created fatal discords. You did, certes, very wrong to lend an ear to these perfidious counsellors, for they are our enemies and yours. You know that the Marquis Boniface has submitted his quarrel to the judgment of the barons; the lords and princes hope that you will do as he has done, and that you will not hold out against justice. They have sworn, and we are charged to declare so in their name, not to suffer any longer the scandal of a war kindled between Crusaders."

Baldwin did not at first answer this speech, and appeared surprised at such language; but they spoke to him thus in the name of the doge of Venice, whose old age he respected, and whom he loved tenderly; in the name of the counts and barons, without whose help he could not hope to preserve his empire, and, at length, he listened to the united voices of reason and friendship. He promised to lay down his arms, and repair to Constantinople, to adjust the quarrel between him and the marquis of Montferrat. On his arrival, the counts and barons spared neither complaints nor prayers, and they found him docile to all their counsels. The marquis of Montferrat, who very shortly followed him, entered the capital with a degree of mistrust; he was accompanied by a hundred knights, with their men-at-arms; but the welcome he received from Baldwin and the other leaders completely appeased all his resentments, and dissipated all his misgivings. From that time the re-establishment of harmony and peace became the sincere object of the Crusaders. The doge of Venice, the counts and barons, with the most respected of the knights, who reminded the masters of the new empire of the redoubtable institution of the PEERS of the West, gave judgment in the quarrel that was submitted to them, and pronounced, without appeal, between the king of Thessalonica and the emperor of Constantinople. The two princes swore never to listen again to perfidious counsels, and embraced in presence of the army, who rejoiced at the return of concord, as they would have done at a great victory obtained over the enemies of the empire. "Great evil might they have done," says Villehardouin, "who excited this discord; for if God had not taken pity on the Crusaders, they were in danger of losing their conquests, and Christianity might have perished."

As soon as peace was re-established, the knights and barons again quitted the capital to pass through the provinces, and subdue such as were refractory. The count of Blois, who had obtained Bithynia, sent his knights across the Bosphorus; the troops of the Crusaders gained several advantages over those of Lascar. Penamania, Lopada, Nicomedia, and some other cities, opened their gates to the conquerors, after a feeble

resistance. The Latins brought under their dominion all the coasts of the Propontis and the Bosphorus, as far as the ancient Eolis. Henry of Hainault was not idle in this new war; whilst the warriors of the count of Blois were pushing their conquests towards Nice, he led his men-at-arms into Phrygia, unfurled his triumphant banners in the plains where Troy once stood, fought at the same time both Greeks and Turks, in the fields which had been trod by the armies of Xerxes and Alexander, and took possession of all the country that extends from the Hellespont to Mount Ida.

At the same time the marquis of Montferrat, now the peaceable master of Thessalonica, undertook the conquest of Greece. He advanced into Thessaly, passed the chain of mountains of Olympus and Ossa, and took possession of Larissa. Boniface and his knights, without fear and without danger, passed through the narrow straits of Thermopylae, and penetrated into Boeotia and Attica. They put to flight Leo Sgurre, who was the scourge of a vast province; and their exploits might have reminded the Greeks of those heroes of the early ages who travelled about the world fighting monsters and subduing tyrants. As all the Greeks, for so long a time oppressed, sighed for a change, the heroes of the crusades were everywhere received as liberators. Whilst Boniface was becoming possessed of the beautiful countries of Greece, Geoffrey de Villehardouin, nephew of the marshal of Champagne, established the authority of the Latins in the Peloponnesus. After having driven the troops of Michael Comnenus to the mountains of Epirus, he occupied, without fighting, Coronea and Patras, and met with no resistance except in the canton of Lacedaemonia. The conquered lands and cities were given to the barons, who rendered fealty and homage to the king of Thessalonica and the emperor of Constantinople. Greece then beheld lords of Argos and Corinth, grand sieurs of Thebes, dukes of Athens, and princes of Achaia. French knights dictated laws in the city of Agamemnon, in the city of Minerva, in the country of Lycurgus, and in that of Epaminondas. Strange destiny of the warriors of this crusade, who had quitted the West to conquer the city and lands of Jesus Christ, and whom fortune had conducted into places filled with the remembrances of the gods of Homer and the glory of profane antiquity!

The Crusaders were not allowed to felicitate themselves long upon their conquests. Possessors of an empire much more difficult to be preserved than invaded, they had not the ability to master fortune, who soon took from them all that victory had bestowed. They exercised their power with violence, and conciliated neither their subjects nor their neighbours. Joannice, king of the Bulgarians, had sent an ambassador to Baldwin, with offers of friendship; Baldwin replied with much haughtiness, and threatened to compel Joannice to descend from his usurped throne. When despoiling the Greeks of their property, the Crusaders shut out from themselves every source of prosperity, and reduced men to whom they left nothing but life, to despair. To fill up the measure of their imprudence, they received into their armies the Greeks, whom they loaded with contempt, and who became their implacable enemies. Not content with reigning over cities, they were desirous of subjugating hearts to their will, and awakened fanaticism. Unjust persecutions exasperated the minds of the Greek priests, who declaimed with vehemence against tyranny, and who, reduced to misery, were listened to as oracles and revered as martyrs.

The new empire of the Latins, into which the feudal laws had been introduced, was divided into a thousand principalities or lordships, and was nothing but a species of republic, governed with great difficulty. The Venetians had their particular jurisdiction, and the greater part of the cities were regulated by turns by the legislation of Venice and the code of feudalism. The lords and barons had among themselves opposite interests and rivalries, which, every day, were likely to bring on discord and civil war. The Latin

ecclesiastics, who had shared the spoils of the Greek Church, did not at all conciliate peace by their example, but carried the scandals of their dissensions even into the sanctuary. It was their constant wish and endeavour to exalt the laws and authority of the court of Rome over those of the emperors. Many of them had usurped the fiefs of the barons, and as the fiefs they possessed were exempted from military service, the empire thus became weakened in its natural defences.

The delicious climate and the riches of Greece, with the long sojourn at Constantinople, enervated the courage of the conquerors, and fostered corruption among the soldiers of the cross. The nations in the end ceased to respect the power and the laws of those whose morals and manners they despised. As the Latins had separated, some to go into Greece, and others into Asia Minor, the Greeks, who no longer beheld great armies, and who had sometimes resisted their enemies with advantage, began to fancy that the warriors of the West were not invincible.

In their despair, the conquered people resolved to have recourse to arms; and, looking around them to find enemies for the Crusaders, they implored the alliance and protection of the king of the Bulgarians. There was formed a widely-extended conspiracy, into which all entered to whom slavery was no longer tolerable. All at once the storm burst forth by the massacre of the Latins; a war-cry arose from Mount Haemus to the Hellespont; the Crusaders, dispersed in the various cities and countries, were surprised by a furious and pitiless enemy. The Venetians and French, who guarded Adrianople and Didymatica, were not able to resist the multitude of the Greeks; some were slaughtered in the streets; others retired in disorder, and, in their flight, beheld with grief their banners torn down from the towers, and replaced by the standards of the Bulgarians. The roads were covered with fugitive warriors, who found no asylum in a country which lately trembled at the fame of their arms.

Every city besieged by the Greeks was ignorant of the fate of the other cities confided to the defence of the Latins; communications were interrupted; sinister rumours prevailed in the provinces, which represented the capital in flames, all the cities given up to pillage, and all the armies of the Franks dispersed or annihilated. The old chronicles, whilst speaking of the barbarity of the Greeks, also describe the terror that took possession of some of the barons and knights. The sense of danger appears to have stifled in their hearts every other feeling. In the hour of peril, crusaders abandoned their companions in arms, brothers abandoned brothers. An old knight, Robert de Trils, who, in spite of his grey hairs, had insisted upon following his son to the crusade, was besieged by the Greeks in Philippolis; the city was surrounded by enemies, and Robert had but slender hopes of safety. Even in such circumstances, his prayers and tears could not prevail upon either his son or his son-in-law to remain with him. Villehardouin informs us that these recreant warriors were slain in their flight; for God would not save those who had refused to succour their own father.

When the report of these disasters reached Constantinople, Baldwin assembled the counts and barons; it was determined to apply the promptest remedy to so many evils, and to put into action all the energies of the empire to stop the progress of the revolt. The Crusaders who were engaged in warlike expeditions on the other side of the Bosphorus, received orders to abandon their conquests, and to return immediately to the standards of the main army. Baldwin waited for them several days, but as he was impatient to begin the war, and wished to astonish the enemy by the promptitude of his proceedings, he set out at the head of the knights that remained in the capital, and, five days after his departure, appeared before the walls of Adrianople.

The leaders of the crusade, accustomed to brave all obstacles, were never checked or restrained by the small number of their own soldiers, or the multitude of their

enemies. The capital of Thrace, surrounded by impregnable ramparts, was defended by a hundred thousand Greeks, in whom thirst of vengeance supplied the want of courage. Baldwin mustered scarcely eight thousand men around his banners. The doge of Venice soon arrived with eight thousand Venetians. The Latin fugitives came from all parts to join this small army. The Crusaders pitched their tents, and prepared to lay siege to the city. Their preparations proceeded but slowly, and provisions were beginning to fail them, when the report reached them of the march of the king of the Bulgarians. Joannice, the leader of a barbarous people, himself more barbarous than his subjects, was advancing with a formidable army. He concealed his ambitious projects and his desire for vengeance under an appearance of religious zeal, and caused a standard of St. Peter, which he had received from the pope, to be borne before him. This new ally of the Greeks boasted of being a leader of a holy enterprise, and threatened to exterminate the Franks, whom he accused of having assumed the cross for the purpose of ravaging the provinces and pillaging the cities of Christians.

The king of the Bulgarians was preceded in his march by a numerous troop of Tartars and Comans, whom the hopes of pillage had drawn from the mountains and forests near the banks of the Danube and the Borysthenes. The Comans, more ferocious than the nations of Mount Haemus, drank, it was said, the blood of their captives, and sacrificed Christians on the altars of their idols. Like the warriors of Scythia, accustomed to fight whilst flying, the Tartar horsemen received orders from Joannice to provoke the enemy, even in their camp, and to endeavour to draw the heavy cavalry of the Franks into an ambuscade. The barons were aware of this danger, and forbade the Crusaders to quit their tents, or go beyond their intrenchments. But such was the character of the French warriors, that prudence, in their eyes, deprived valour of all its lustre, and it appeared disgraceful to shun the fight in the presence and amidst the scoffs of an enemy.

Scarcely had the Tartars appeared near the camp, when the sight of them made even the leaders themselves forget the orders they had issued only the night before. The emperor and the count of Blois flew to meet the enemy, put them to flight, and pursued them with ardour for the space of two leagues. But all at once the Tartars rallied, and in their turn charged the Christians. The latter, who believed they had gained a victory, were obliged to defend themselves in a country with which they were unacquainted. Their squadrons, exhausted by fatigue, were surprised and surrounded by the army of Joannice; pressed on all sides, they made useless efforts to recover their line of battle, but had no power either to fly, or resist the barbarians.

The count of Blois endeavoured to retrieve his fatal imprudence by prodigies of valour; when seriously wounded he was thrown from his horse amidst the enemy's ranks, one of his knights raised him up, and wished to draw him out of the *mêlée*: "No," cried this brave prince, "leave me to fight and die. God forbid I should ever be reproached with having fled from battle." As he finished these words, the count of Blois fell, covered with wounds, and his faithful squire died by his side.

The emperor Baldwin still disputed the victory; the bravest of his knights and barons followed him into the *mêlée*, and a horrible carnage marked their progress through the ranks of the barbarians. Peter bishop of Bethlehem, Stephen count of Perche, Renaud de Montmirail, Mathieu de Valencourt, Robert de Ronçai, and a crowd of lords and valiant warriors lost their lives in defending their sovereign. Baldwin remained almost alone on the field of battle, and still continued fighting bravely; but at length, overpowered by numbers, he fell into the hands of the Bulgarians, who loaded him with chains. The wreck of the army retired in the greatest disorder, and only owed

their safety to the prudent bravery of the doge of Venice and the marshal of Champagne, who had been left to guard the camp.

In the night that followed the battle, the Crusaders raised the siege of Adrianople, and retook the route to the capital, amidst a thousand dangers. The Bulgarians and the Comans, proud of their victory, pursued without intermission the army they had conquered; this army, which had lost half of its numbers, was in great want of provisions, and had great difficulty in dragging along the wounded and the baggage. The Crusaders were plunged in a melancholy silence, their despair was evident in their actions and on their countenances. At Rodosto they met Henry of Hainault, and several other knights, who were on their way from the provinces of Asia, to join the army of Adrianople. The retreating leaders related with tears their defeat and the captivity of Baldwin. All these warriors, who knew not what it was to be conquered, expressed at once their astonishment and their grief; they mingled their lamentations and tears, and raised their hands and eyes towards heaven, to implore the divine mercy. The Crusaders who returned from the shores of the Bosphorus, addressed the marshal of Romania, and weeping, said to him: "Order us where the greatest danger exists, for we no longer wish to live: are we not sufficiently unfortunate in not having come in time to succour our emperor?" Thus the knights of the cross, though pursued by a victorious enemy, were still strangers to fear; the grief caused by the remembrance of their defeat scarcely allowed them to be sensible of the perils by which they were threatened.

All the Crusaders, however, did not exhibit this noble degree of courage; many knights whom Villehardouin is not willing to name, that he may not dishonour their memory, abandoned the banners of the army and fled to Constantinople; they related the disasters of the Crusaders, and, to excuse their desertion, drew a lamentable picture of the misfortunes that threatened the empire. All the Franks were seized with grief and terror, on learning they had no longer an emperor. The Greeks that inhabited the capital, applauded in secret the triumph of the Bulgarians, and their ill-concealed joy still further increased the alarms of the Latins. A great number of knights, overcome by so many reverses, saw no safety but in flight, and embarked hastily on board some Venetian vessels. In vain the legate of the pope and several leaders of the army endeavoured to detain them, threatening them with the anger of God and the contempt of men: they renounced their own glory; they abandoned an empire founded by their arms, and went to announce the captivity of Baldwin in the cities of the West, where the rejoicings for the first victories of the Crusaders were still being celebrated.

In the meantime, Joannice continued his pursuit of the conquered army. The Greeks, united with the Bulgarians, took possession of all the provinces, and left the Latins no repose. Among the disasters of which contemporary history has left us a deplorable account, we must not forget the massacre of twenty thousand Armenians. This numerous colony had left the banks of the Euphrates, and established themselves in the province of Natolia. After the conquest of Constantinople, they declared for the Latins, and when the latter experienced their reverses, finding themselves menaced and pursued by the Greeks, they crossed the Bosphorus, and followed Henry of Hainault, who was marching towards Adrianople. The Armenians took with them their flocks and their families: they drew, in carriages, all that they possessed that was most valuable, and had great difficulty, on their march across the mountains of Thrace, in keeping up with the army of the Crusaders. These unfortunate people were surprised by the Tartars, and, to a man, perished beneath the swords of a pitiless conqueror. The Franks wept at the defeat and destruction of the Armenians, without being able to avenge them: they had nothing but enemies throughout the vast provinces of the empire. Beyond the Bosphorus, they only preserved the castle of Peges: on the European side, only Rodosto

and Selembria. Their conquests in ancient Greece were not yet threatened by the Bulgarians; but these distant possessions only served to divide their forces. Henry of Hainault, who took the title of regent, performed prodigies of valour in endeavouring to retake some of the cities of Thrace; and lost, in various combats, a great number of the warriors that remained under his banners.

The bishop of Soissons and some other Crusaders, invested with the confidence of their unfortunate companions in arms, were sent into Italy, France, and the county of Flanders, to solicit the assistance of the knights and barons but the succour they hoped for could only arrive slowly, and the enemy continued to make rapid progress. The army of the Bulgarians, like a violent tempest, advanced on all sides; it desolated the shores of the Hellespont, extended its ravages into the kingdom of Thessalonica, repassed Mount Hemus, and returned, more numerous and more formidable than ever, to the banks of the Hebrus. The Latin empire had no other defenders but a few warriors divided among the various cities and fortresses, and every day war and desertion diminished the numbers and strength of the unfortunate conquerors of Byzantium. Five hundred knights, picked warriors of the army of the Crusaders, were attacked before the walls of Rusium, and cut to pieces by a countless multitude of Bulgarians and Comans. This defeat was not less fatal than the battle of Adrianople; the hordes of Mount Hemus and the Borysthenes carried terror everywhere. On their passage, the country was in flames, and the cities afforded neither refuge nor means of defence. The land was covered with soldiers, who slaughtered all who came in their way; the sea was covered with pirates, who threatened every coast with their brigandage. Constantinople expected every day to see the standards of the victorious Joannice beneath its walls, and only owed its safety to the excess of evils that desolated all the provinces of the empire.

The king of the Bulgarians did not spare his allies any more than his enemies; he burnt and demolished all the cities that fell into his hands. He ruined the inhabitants, dragged them in his train like captives, and made them undergo, in addition to the calamities of war, all the outrages of a jealous and barbarous tyranny. The Greeks, who had solicited his assistance, were at last reduced to implore the aid of the Latins against the implacable fury of their allies. The Crusaders accepted with joy the alliance with the Greeks, whom they never ought to have repulsed, and re-entered into Adrianople. Didymatica, and most of the cities of Romania, shook off the intolerable yoke of the Bulgarians, and submitted to the Latins. The Greeks, whom Joannice had urged on to despair, showed some bravery, and became useful auxiliaries to the Latins; and the new empire might have hoped for a return of days of prosperity and glory, if so many calamities could possibly have been repaired by a few transient successes. But all the provinces were strewn with ruins, and the cities and countries were without inhabitants. The hordes of Mount Haemus, whether victorious or conquered, still continued their predatory habits. They easily recovered from their losses; the losses of the Franks became every day more irreparable. The leader of the Bulgarians sought out everywhere the foes of the new empire; and, being abandoned by the Greeks of Romania, he formed an alliance with Lascaris, the implacable enemy of the Latins.

The pope in vain exhorted the nations of France and Italy to take up arms for the assistance of the conquerors of Byzantium; he could not awaken their enthusiasm for a cause that presented to its defenders nothing but certain evils, and dangers without glory.

Amidst the perils that continued to multiply, the Crusaders remained perfectly ignorant of the fate of Baldwin; sometimes it was said that he had broken his bonds, and had been seen wandering in the forests of Servia; sometimes that he had died of grief in prison; sometimes that he had been massacred in the midst of a banquet by the king of

the Bulgarians; that his mutilated members had been cast out upon the rocks, and that his skull, enchased in gold, served as a cup for his barbarous conqueror. Several messengers, sent by Henry of Hainault, travelled through the cities of Bulgaria to learn the fate of Baldwin; but returned to Constantinople, without having been able to ascertain anything. A year after the battle of Adrianople, the pope, at the solicitation of the Crusaders, conjured Joannice to restore to the Latins of Byzantium the head of their new empire. The king of the Bulgarians contented himself with replying, that Baldwin had paid the tribute of nature, and that his deliverance was no longer in the power of mortals. This answer destroyed all hopes of again seeing the imprisoned monarch, and the Latins no longer entertained a doubt of the death of their emperor. Henry of Hainault received the deplorable heritage of his brother with tears and deep regret, and succeeded to the empire amidst general mourning and sorrow. To complete their misfortunes, the Latins had to weep for the loss of Dandolo, who finished his glorious career at Constantinople, and whose last looks must have perceived the rapid decline of an empire he had founded. The greater part of the Crusaders had either perished in battle, or returned to the West. Boniface, in an expedition against the Bulgarians of Rhodope, received a mortal wound, and his head was carried in triumph to the fierce Joannice, who had already immolated a monarch to his ambition and vengeance. The succession of Boniface gave birth to serious disputes among the Crusaders; and the kingdom of Thessalonica, which had exhibited some splendour during its short existence, disappeared amidst the confusion and the storms of a civil and a foreign war. In the brother and successor of Baldwin were united the civil and military virtues; but he could scarcely hope to restore a power so shaken on all sides.

I have not the courage to pursue this history, and describe the Latins in the extremes of their abasement and misery. On commencing my narration, I said: "Evil to the conquered;" on terminating it, I cannot refrain from saying: "Evil to the conquerors."

An old empire which moulders away, a new empire ready to sink into ruins, such are the pictures that this crusade presents to us; never did any epoch offer greater exploits for admiration, or greater troubles for commiseration. Amidst these glorious and tragical scenes, the imagination is excited in the most lively manner, and passes, without ceasing, from surprise to surprise. We are at first astonished at seeing an army of thirty thousand men embark to conquer a country which might reckon upon many millions of defenders; a tempest, an epidemic disease, want of provisions, disunion among the leaders, an indecisive battle, all, or any of these, might have ruined the army of the Crusaders, and brought about the failure of their enterprise. By an unheard-of good fortune, nothing that they had to dread happened to them. They triumphed over all dangers, and surmounted all obstacles: without having any party among the Greeks, they obtained possession of their capital and the provinces; and, at the moment when they saw their standards triumphant all around them, it was that their fortune deserted them and their ruin began. A great lesson is this, given to nations by Providence, which sometimes employs conquerors to chastise both people and princes, and then, at its pleasure, destroys the instrument of its justice! There is no doubt that that Providence, which protects empires, will not permit great states to be subverted with impunity; and to deter those who wish to conquer everything by force of arms, it has decreed that victory shall sometimes bear none but very bitter fruits.

The Greeks, a degenerate nation, honoured their misfortunes by no virtue; they had neither sufficient courage to prevent the reverses of war, nor sufficient resignation to support them. When reduced to despair, they showed some little valour; but that valour was imprudent and blind; it precipitated them into new calamities, and procured

them masters much more barbarous than those whose yoke they were so eager to shake off. They had no leader able to govern or guide them; no sentiment of patriotism strong enough to rally them: deplorable example of a nation left to itself, which has lost its morals, and has no confidence in its laws or its government!

The Franks had just the same advantages over their enemies that the barbarians of the north had over the Romans of the Lower Empire. In this terrible conflict, simplicity of manners, the energy of a new people for civilization, the ardour for pillage, and the pride of victory, were sure to prevail over the love of luxury, habits formed amidst corruption, and vanity which attaches importance to the most frivolous things, and only preserves a gaudy resemblance of true grandeur.

The events we have recorded are, doubtless, sufficient to make us acquainted with the manners and intellectual faculties of the Greeks and Latins. Two historians, however, who have served us as guides, may add by their style even, and the character of their works, to the idea that we form of the genius of the two races.

The Greek Nicetas makes long lamentations over the misfortunes of the vanquished; he deplores with bitterness the loss of the monuments, the statues, the riches which ministered to the luxury of his compatriots. His accounts, full of exaggeration and hyperboles, sprinkled all over with passages from the Scriptures and profane authors, depart almost always from the noble simplicity of history, and only exhibit a vain affectation of learning. Nicetas, in the excess of his vanity, hesitates to pronounce the names even of the Franks, and fancies he inflicts a punishment upon them by preserving silence as to their exploits; when he describes the misfortunes of the empire, he can only weep and lament; but whilst lamenting, he is still anxious to please, and appears much more interested about his book than his country.

The marquis of Champagne does not pique himself upon his erudition, but even seems proud of his ignorance. It has been said that he could not write, and he himself confesses that he dictated his history. His narration, void of all spirit of research, but lively and animated, constantly recalls the language and the noble frankness of a *preux chevalier*. Villehardouin particularly excels in the speeches of his heroes, and delights in praising the bravery of his companions: if he never names the Grecian warriors, it is because he did not know them, and did not wish to know them. The marshal of Champagne is not affected by the evils of war, and only elevates his style to paint traits of heroism; the enthusiasm of victory alone can draw tears from him. When the Latins experienced great reverses, he cannot weep, he is silent; and it may be plainly seen he has laid down his book to go and fight.

There is another contemporary historian, whose character may likewise assist us in forming a judgment upon the age in which he lived and the events he has related. Gunther, a monk of the order of Citeaux, who wrote under the dictation of Martin Litz, expatiates upon the preachings of the crusade, and on the virtues of his abbot, who placed himself at the head of the Crusaders of the diocese of Bâle. When the Christian army directs its course towards the capital of the Greek empire, Gunther remembers the orders of the pope, and becomes silent; if he affords us a few words upon the second siege of Constantinople, he cannot conceal the terror which this rash enterprise creates in him. In his recital, the valour of the Crusaders scarcely obtains a modest eulogy; the imagination of the historian is only struck by the difficulties and perils of the expedition; filled with the most sinister presentiments, he constantly repeats that there is no hope of success for the Latins. When they are triumphant, his fear is changed all at once into admiration. The monk Gunther celebrates with enthusiasm the unhopèd-for success of the conquerors of Byzantium, among whom he never loses sight of his abbot, Martin Litz, loaded with the pious spoils of Greece.

When reading the three histories contemporary with the expedition to Constantinople, we plainly perceive that the first belongs to a Greek brought up at the court of Byzantium, the second to a French knight, and the third to a monk. If the two first historians, by their manner of writing and the sentiments they express, give us a just idea of the Greek nation and the heroes of the West, the last may also explain to us the opinions and the character of the greater part of those Crusaders, who were constantly threatening to quit the army after it had left Venice, and who, perhaps, were only so mindful of the oath they had made to go to the Holy Land, because the name alone of Constantinople filled them with terror. There were, as may be plainly seen, but very few of these timid Crusaders in the Christian army, and even these were governed by the general spirit that animated the knights and barons. Other crusades had been preached in councils, this crusade was proclaimed at tournaments; thus the greater parts of the Crusaders proved more faithful to the virtues and laws of chivalry than to the will of the Holy See. These warriors, so proud and so brave, were full of respect for the authority and judgment of the pope; but, governed by honour, placed between their first vows and their word given to the Venetians, they often swore to deliver Jerusalem, and were led, without thinking of it, to the walls of Constantinople. Armed to avenge the cause of Christ, they became subservient to the ambition of Venice, to which republic they esteemed themselves bound by gratitude, and overturned the throne of Constantinople to pay a debt of fifty thousand silver marks.

The chivalric spirit, one of the peculiar characteristics of this war, and of the age in which it was undertaken, kept up in the hearts of the Crusaders ambition and the love of glory. In the early days of chivalry, knights declared themselves the champions of beauty and innocence; at first they were appealed to for justice against injuries and robberies; but soon princes and princesses, deprived of their rights by force, came to demand of them the restitution of provinces and kingdoms. The champions of misfortune and beauty then became illustrious liberators and true conquerors.

At the same time that a young prince came to implore the Crusaders to assist him in replacing his father upon the throne of Constantinople, a young princess, the daughter of Isaac, king of Cyprus, despoiled by Richard Cœur de Lion, repaired to Marseilles, to solicit the support of the Crusaders, who were embarking for Palestine. She married a Flemish knight, and charged him with the task of recovering her father's kingdom. This Flemish knight, whose name history does not mention, but who belonged to the family of Count Baldwin, when he arrived in the East, addressed himself to the king of Jerusalem, and demanded the kingdom of Cyprus of him; he was supported in his demand by the châtelain of Bruges, and the greater part of his companions who had taken the cross. Amaury, who had received from the pope and the emperor of Germany, the title of king of Cyprus, far from yielding to such pretensions, ordered the Flemish knight, John of Nesle, and their companions, to quit his dominions. The knights who had embraced the cause of the daughter of Isaac, abandoned the idea of retaking the kingdom of Cyprus, and without stopping in the Holy Land, turned their steps towards the banks of the Euphrates and the Orontes, to seek for other countries to conquer.

Before there was a question of attacking Constantinople, we have seen a daughter of Tancred, the last king of Sicily, espouse a French knight, and transfer to him the charge of avenging her family and establishing her claims to the kingdom founded by the Norman knights. Gauthier de Brienne, after his marriage, set out for Italy, furnished with a thousand livres tournois, and accompanied by sixty knights. Having received at Rome the benediction of the pope, he declared war against the Germans, then masters of Apulia and Sicily; got possession of the principal fortresses, and appeared likely to enjoy the fruits of his victories in peace, when he was surprised in his tent, and fell,

covered with wounds, into the hands of his enemies. He was offered his liberty upon the condition of renouncing his claim to the crown of Sicily; but he preferred the title of king to freedom, and allowed himself to die with hunger rather than abandon his rights to a kingdom which victory had bestowed upon him.

This spirit of conquest, which appeared so general among the knights, might favour the expedition to Constantinople; but it was injurious to the holy war, by turning the Crusaders aside from the essential object of the crusade. The heroes of this war did nothing for the deliverance of Jerusalem, of which they constantly spoke in their letters to the pope. The conquest of Byzantium, very far from being, as the knights believed, the road to the land of Christ, was but a new obstacle to the taking of the holy city; their imprudent exploits placed the Christian colonies in greater peril, and only ended in completely subverting, without replacing it, a power which might have served as a barrier against the Saracens.

The Venetians skilfully took advantage of this disposition of the French knights; Venice succeeded in stifling the voice of the sovereign pontiff, who often gave the Crusaders counsels dictated by the spirit of the gospel. The republic had the greatest influence over the events of this war, and over the minds of the barons and knights, who allowed themselves to be governed by turns by the sentiments of honour and by a desire to win rich dominions, and thus exhibited throughout their conduct an inconsistent mixture of generosity and avarice.

The inclination to enrich themselves by victory had, particularly, no longer any bounds when the Crusaders had once beheld Constantinople; ambition took the place in their hearts of every generous sentiment, and left nothing of that enthusiasm which had been the moving principle of other crusades. No prodigy, no miraculous apparition came to second or stimulate the valour of knights to whom it was quite sufficient to point out the wealth of Greece. In preceding crusades, the bishops and ecclesiastics promised the combatants indulgences of the Church and eternal life; but in this war, as the Crusaders had incurred the displeasure of the head of the faithful, they could not be supported in their perils by the hope of martyrdom; and the leaders who were acquainted with the spirit that animated their followers, contented themselves with offering a sum of money to the soldier that should first mount the ramparts of Constantinople. When they had pillaged the city, knights, barons, and soldiers exclaimed, in the intoxication of their joy,—Never was so rich a booty seen since the creation of the world!

We have remarked that, in the conquest of the provinces, every knight wished to obtain a principality; every count, every lord, wished for a kingdom; the clergy themselves were not exempt from this ambition, and often complained to the pope of not having been favoured in the division of the spoils of the Greek empire.

To recapitulate, in a few words, our opinion of the events and consequences of this crusade, we must say that the spirit of chivalry and the spirit of conquest at first gave birth to wonders; but that they did not suffice to maintain the Crusaders in their possessions. This conquering spirit, carried to the most blind excess, did not allow them to reflect that among the greatest triumphs, there is a point at which victory and force themselves are powerless, if prudence and wisdom do not come to the assistance of valour.

The Franks, their ancestors, who set out from the North to invade the richest provinces of the Roman Empire, were better seconded by fortune, but more particularly by their own genius. Respecting the usages of the countries that submitted to their arms, they only beheld in the conquered, fellow-citizens and supporters of their own power; they did not create a foreign nation in the midst of the nations they had desolated by

their victories. The Crusaders, on the contrary, evinced a profound contempt for the Greeks, whose alliance and support they ought to have been anxious to seek; they wished to reform manners and alter opinions,—a much more difficult task than the conquest of an empire,—and only met with enemies in a country that might have furnished them with useful allies.

We may add that the policy of the Holy See, which at first undertook to divert the Latin warriors from the expedition to Constantinople, became, in the end, one of the greatest obstacles to the preservation of their conquests. The counts and barons, who reproached themselves with having failed in obedience to the sovereign pontiff, at length followed scrupulously his instructions to procure by their arms the submission of the Greek Church, the only condition on which the holy father would pardon a war commenced in opposition to his commands. To obtain his forgiveness and approbation, they employed violence against schism and heresy, and lost their conquest by endeavouring to justify it in the eyes of the sovereign pontiff. The pope himself did not obtain that which he so ardently desired. The union of the Greek and Roman churches could not possibly be effected amidst the terrors of victory and the evils of war; the arms of the conquerors had less power than the anathemas of the Church, to bring back the Greeks to the worship of the Latins. Violence only served to irritate men's minds, and consummated the rupture, instead of putting an end to it. The remembrance of persecutions and outrages, a reciprocal contempt, an implacable hatred arose and became implanted between the two creeds, and separated them for ever.

History cannot affirm that this crusade made great progress in the civilization of Europe. The Greeks had preserved the jurisprudence of Justinian; the empire possessed wise regulations upon the levying of imposts and the administration of the public revenues; but the Latins disdained these monuments of human wisdom and of the experience of many ages; they coveted nothing the Greeks possessed but their territories and their wealth. Most of the knights took a pride in their ignorance, and amongst the spoils of Constantinople, attached no value to the ingenious productions of Greece. Amidst the conflagrations that consumed the mansions and palaces of the capital, they beheld with indifference large and valuable libraries given up to the flames. It must be confessed, however, that, in these great disasters the Muses had not to weep for the loss of any of the masterpieces they had inspired. If the conquerors knew not how to appreciate the treasures of genius, this rich deposit was not to be lost for their descendants. All the books of antiquity that were known in the time of Eustathius [A. D. 750], and of which that learned philosopher made the nomenclature some centuries before the fifth crusade, enriched France and Italy at the revival of letters.

We may add that the necessity for both conquerors and conquered of intercommunication must have contributed to the spreading of the Latin language among the Greeks, and that of the Greeks among the Latins. The people of Greece were obliged to learn the idiom of the clergy of Rome in order to make their petitions and complaints known; the ecclesiastics charged by the pope to convert the Greeks could not dispense with the study of the language of Plato and Demosthenes, to teach the disciples of Photius the truths of the Roman Catholic religion.

We have spoken of the destruction of the masterpieces of sculpture; we must admit, nevertheless, that some of them escaped the barbarism of the conquerors. The Venetians, more enlightened than the other Crusaders, and born in a city constructed and embellished by the arts, caused several of the monuments of Byzantium to be transported into Italy. Four horses of bronze, which, amidst the revolutions of empires, had passed from Greece to Rome, from Rome to Constantinople, were sent to decorate the place of St. Mark: many ages after this crusade, they were doomed to be carried

away from Venice, in its turn invaded by victorious armies, and again to return to the shores of the Adriatic, as eternal trophies of war, and faithful companions of victory.

The Crusaders likewise profited by several useful inventions, and transmitted them to their compatriots; and the fields and gardens of Italy and France were enriched by some plants till that time unknown in the West. Boniface sent into his marquisate some seeds of maize, which had never before been cultivated in Italy: a public document, which still exists, attests the gratitude of the people of Montferrat. The magistrates received the innocent fruits of victory with great solemnity, and, upon their altars, called down a blessing upon a production of Greece, that would one day constitute the wealth of the plains of Italy.

Flanders, Champagne, and most of the provinces of France, which had sent their bravest warriors to the crusade, fruitlessly lavished their population and their treasures upon the conquest of Byzantium. We may say that our intrepid ancestors gained nothing by this wonderful war, but the glory of having given, for a moment, masters to Constantinople, and lords to Greece. And yet these distant conquests, and this new empire, which drew from France its turbulent and ambitious princes, must have been favourable to the French monarchy. Philip Augustus must have been pleased by the absence of the great vassals of the crown, and had reason to learn with joy that the count of Flanders, a troublesome neighbour, and a not very submissive vassal, had obtained an empire in the East. The French monarchy thus derived some advantage from this crusade; but the republic of Venice profited much more by it.

This republic, which scarcely possessed a population of two hundred thousand souls, and had not the power to make its authority respected on the continent, in the first place, made use of the arms of the Crusaders, to subdue cities, of which, without their assistance, she could never have made herself mistress. By the conquest of Constantinople, she enlarged her credit and her commerce in the East, and brought under her laws some of the richest possessions of the Greek emperors. She increased the reputation of her navy, and raised herself above all the maritime nations of Europe. The Venetians, though fighting under the banners of the cross, never neglected the interests or glory of their own country, whilst the French knights scarcely ever fought for any object but personal glory and their own ambition. The republic of Venice, accustomed to calculate the advantages and expenses of war, immediately renounced all conquests the preservation of which might become burdensome and of her new possessions in the East, only retained such as she judged necessary to the prosperity of her commerce, or the maintenance of her marine. Three years after the taking of Constantinople, the senate of Venice published an edict, by which it permitted any of the citizens to conquer the islands of the Archipelago; yielding to them the proprietorship of all the countries they might subdue. After this there soon appeared princes of Naxos, dukes of Paros, and lords of Mycone, as there had been dukes of Athens, lords of Thebes, and princes of Achaia; but these dukes and princes were only vassals of the republic. Thus Venice, more fortunate than France, made the valour and ambition of her citizens subservient to her interests.

BOOK XII

SIXTH CRUSADE

A.D. 1200-1215

In the preceding books, the imposing spectacle has passed before our eyes of the fall of an old empire, and of the rise and rapid decline of a new one. The imagination of man loves to dwell upon ruins, and the most sanguinary catastrophes even offer him highly attractive pictures. We have reason to fear that our narration will create less interest, awaken less curiosity, when, after the great revolutions we have described, it will be our duty to turn our attention to the petty states the Christians founded in Syria, for the safety of which the nations of the West were constantly called upon to furnish warlike assistance.

At the present day, we have great difficulty in comprehending that enthusiasm which animated all classes for the deliverance of the holy places, or that powerful interest that directed the thoughts of all to countries almost forgotten by modern Europe. During the height of the fervour for the crusades, the taking of a city or town of Judea caused more joy than the taking of Byzantium; and Jerusalem was more dear to the Christians of the West than their own country. This enthusiasm, of which our indifference can scarcely form an idea, renders the task of the historian difficult, and makes him often hesitate in the choice of the events that history has to record: when opinions have changed, everything has changed with them: glory itself has lost its splendour, and that which appeared great in the eyes of men, seems only fantastical or vulgar; the historical epochs of our annals have become the objects of our most sovereign contempt; and when, without due reference to the ages of the holy wars, we wish to submit these extraordinary enterprises to the calculations of reason, we resemble those modern travellers who have only found a dribbling rivulet in the place of that famous Scamander, of which the imagination of the ancients, and still more, the muse of Homer, had made a majestic river.

But if we have no longer the task of describing the revolutions and falls of empires, the epoch of which we are about to trace the picture, will still present to us but too many of those great calamities with which human life supplies history: whilst Greece was a prey to all the ravages of war, the most cruel scourges desolated both Egypt and Syria.

The Nile suspended its accustomed course, and failed to inundate its banks or render the harvests abundant. The last year of this century (1200) announced itself, says an Arabian author, like a monster whose fury threatened to devour everything. When

the famine began to be felt, the people were compelled to support themselves upon the grass of the fields and the ordure of animals, the poor routed up cemeteries, and disputed with the worms the spoils of coffins. When this awful scourge became more general, the population of the cities and country, as if pursued by a pitiless enemy, fled away from their homes in despair, and wandered about at hazard from city to city, from village to village, meeting everywhere with the evil they wished to avoid; in no inhabited place could they step a foot without being struck by the appearance of a putrifying carcass, or some unhappy wretch on the point of expiring.

The most frightful effect of this universal calamity was, that the want of food gave birth to the greatest crimes, and rendered every man the enemy of his fellows. At the commencement of the famine much horror was expressed at some being reduced to feed upon human flesh, but examples of so great a scandal increased with such rapidity, that it was soon spoken of with indifference. Men contending with famine, which spared the rich no more than the poor, were no longer sensible to pity, shame, or remorse, and were restrained neither by respect for the laws, nor by the fear of punishment. They came at last to devour each other like wild beasts. At Cairo, thirty women, in one day, perished at the stake, convicted of having killed and eaten their own children. The historian Abdallatif relates a crowd of barbarous and monstrous incidents which make the blood run cold with horror, and to which we will not give a place in our history, for fear of being accused of calumniating human nature.

The plague soon added its ravages to those of famine. God alone, says contemporary history, knows the number of those that died with famine and disease. The capital of Egypt, in the space of a few months, witnessed a hundred and eleven thousand funerals. At length it was found impossible to bury the dead, and the terrified survivors were obliged to be satisfied with casting them over the ramparts. The same mortality was experienced at Damietta, Kous, and Alexandria. It was at the period of seed-time that the plague was at its height; they who sowed the seed were not the same that had ploughed the ground, and they who sowed lived not to reap the harvest. The villages were deserted, and reminded travellers of those expressions of the Koran: "We have mown them all down and exterminated them; one cry was heard, and all have perished." The dead bodies that floated on the Nile were as numerous as the bulbous plants which, at certain seasons, cover the waters of that river. One fisherman counted more than four hundred that passed before his eyes in a single day; piles of human bones were met with everywhere; the roads, to borrow the expression of Arabian writers, "Were like a field sown with dead bodies, and the most populous provinces were as a banqueting-hall for the birds of prey."

Egypt lost more than a million of its inhabitants; both famine and plague were felt as far as Syria, and the Christian cities suffered equally with those of the Mussulmans. From the shores of the Red Sea to the banks of the Euphrates and the Orontes, the whole country presented one picture of desolation and mourning. As if the anger of Heaven was not satisfied, it was not long before a third calamity, not less terrible, followed in the train of the others. A violent earthquake laid waste the cities and provinces that famine and plague had spared; the shocks resembled the motion of a sieve, or that which a bird makes when he raises and lowers his wings. The rising of the sea, and the agitation of the waves presented a horrible appearance; ships were, on a sudden, carried far on to the land, and multitudes of fish covered the shore; the heights of Libanus opened and sunk in many places. The people of Syria and Egypt believed it to be the earthquake that is to precede the day of judgment. Many inhabited places totally disappeared; a vast number of men perished; the fortresses of Hamath, Barin, and Balbec were thrown down; the only part of the city of Naplouse that was left standing

was the street of the Samaritans; in Damascus, all the most superb edifices were destroyed; in the city of Tyre only a few houses escaped, and the ramparts of Ptolemais and Tripoli were nothing but heaps of ruins. The shocks were felt with less violence in the territory of Jerusalem, and, in the general calamity, both Christians and Mussulmans returned thanks to Heaven for having spared in its anger the city of prophets and miracles.

Such awful disasters ought to have caused the treaties made between the barons and the infidels to be respected. In the fifth crusade, the sovereign pontiff urged the Christians to take advantage of these calamitous days to invade the Mussulman provinces of Syria and Egypt: but if the advice of the pope had been followed, if the Christian army on leaving Venice, had directed its march towards the countries devastated by pestilence and famine, it is most probable that the conquerors and the conquered would have perished together. At that period, death, like a formidable sentinel, guarded all the frontiers of the Christians and Mussulmans. All the scourges of nature became the terrible guardians of provinces, and defended the approaches and entrances of cities better than the greatest armies could have done.

The Christian colonies, however, began, not to repair their losses, but to forget the evils they had suffered. Amaury, king of Jerusalem, set his barons an example of wisdom and pious resignation. The three military orders, that had exhausted their treasures to support their knights and soldiers during the famine, made a strong appeal, by messengers and letters, to the charity of the faithful of the West. The Christian cities that had been destroyed by the earthquake were rebuilt, and the sums amassed by Foulque of Neuilly, the preacher of the last crusade, were employed in restoring the walls of Ptolemais. As the Christians wanted labourers, they set the Mussulman prisoners to work. Among the prisoners condemned to this service, history must not pass by the celebrated Persian poet Saadi, who had fallen into the hands of the Franks, whilst on a pilgrimage to Jerusalem. The author of "The Garden of Roses," and several other works, destined at a future day to obtain the admiration of the East and the West, was loaded with irons, led to Tripoli, and confounded with the crowd of captives employed in rebuilding the fortifications of that city.

The truce which had been concluded with the infidels still subsisted; but either pretensions or quarrels daily arose that were frequently followed by hostilities. The Christians were continually kept under arms, and peace was sometimes as abundant in troubles and dangers as an open war would have been. There likewise prevailed, at this time, great confusion among the Christian colonies, and even among the Mussulman powers. The sultan of Damascus was at peace with the king of Jerusalem, whilst the count of Tripoli, the prince of Antioch, with the Templars and Hospitallers, were at war with the princes of Hamath, Edessa or some emirs of Syria. Every one, according to his humour, took up or laid down his arms, without any power being sufficiently strong to enforce respect for treaties.

No great battles were fought, but constant incursions upon the territories of enemies were made; cities were surprised, countries were ravaged, and great booty obtained. Amidst these disorders, which were called Days of Truce, the Christians of Palestine had to lament the death of their king. Amaury, according to the custom of the faithful, went to Haifa, during holy week, to gather palm; but fell sick on his pilgrimage, and returned to Ptolemais to die. Thus the sceptre of the kingdom of Jerusalem again remained in the hands of Isabella, who had neither the power, nor the ability necessary to govern the Christian states. At the same time, one of the sons of Bohemond, prince of Antioch, fell under the daggers of assassins sent by the Old Man of the Mountains. Bohemond the Third, at a very advanced age, was unable to avenge this murder; and, in

addition, before he died, had the mortification of seeing war break out between his second son, Raymond, count of Tripoli, and Livon, prince of Armenia. The order of the Templars, as well as that of the Hospitallers, interested themselves in this quarrel, and were opposed to each other. The sultan of Aleppo and the Turks from Asia Minor mixed themselves with the dissensions of the Christians, and took advantage of their divisions to ravage the territory of Antioch. The Christian states of Syria received no more succours from the West. The remembrance of the evils that had ravaged the countries beyond the seas had damped the zeal and the ardour of pilgrims; the warriors of Europe, accustomed to face with coolness all the perils of war, had not sufficient courage to brave pestilence and famine. A great number of the barons and knights of Palestine, themselves abandoned a land too long laid desolate, some to repair to Constantinople, and others to the kingdoms of the West.

Innocent, who had up to this time made vain efforts for the deliverance of the holy places, and who could not overcome his regret at having seen great Christian armies fruitlessly dissipated in the conquest of Greece, still did not give up his vast designs; from the beginning of his reign, the sovereign pontiff had pointed out the Holy Land to the Christian nations, as the road and the way of salvation. After the example of his predecessors, he not only called piety and virtue in to the defence of the Christian colonies, but remorse and repentance. All who came to him to confess great sins, were allowed but one means of expiating their crimes,—crossing the sea to fight against the infidels.

Among the sinners condemned to this sort of punishment history quotes the names of the murderers of Conrad, bishop of Wurtzburg and chancellor of the empire. The guilty having presented themselves before the pope, barefooted, in drawers, and with halters round their necks, swore in the presence of the cardinals, to pass their lives in the practice of the most austere mortifications, and to carry arms during four years against the Saracens. A knight, named Robert, scandalized the whole court of Rome by confessing in a loud voice, that, being a prisoner in Egypt during the famine, he had killed his wife and daughter, to feed upon their flesh. The pope imposed the most rigorous penances upon Robert, and ordered him, to complete the expiation of so great a crime, to pass three years in visiting the holy places.

Innocent endeavoured by such means to keep up the devotion of pilgrimages, which had given birth to the crusades, and might again revive the zeal and ardour for holy wars. According to the opinion which the sovereign pontiff sought to spread among the faithful, and by which he himself appeared penetrated, this corrupt world had no crimes for which God would not open the treasures of his mercy provided the perpetrators would take the voyage to the East. The people however were persuaded that the sins and errors of a perverse generation had irritated the God of the Christians, and that the glory of conquering the Holy Land was reserved for another and a better age, to a generation more worthy of attracting the eyes and the blessings of Heaven.

This opinion of the nations of the West was very little in favour of the Christians of Syria, who were daily making rapid strides towards their fall. Isabella, who only reigned over depopulated cities, died soon after her husband. A son that she had had by Amaury preceded her to the tomb; and the kingdom of Jerusalem became the heritage of a young princess, a daughter of Isabella and Conrad, marquis of Tyre. The barons and knights that remained in Syria were more sensible than ever of the necessity of having at their head a prince able to govern them, and immediately set about choosing a husband for the young queen of Jerusalem.

Their choice might have fallen upon one of themselves; but they feared that jealousy would give birth to fresh discords, and that the spirit of rivalry and faction

would weaken the authority of him that should be called upon to govern the kingdom. The assembly resolved to seek a king in the West, and to address themselves to the country of Godfrey and the Baldwins,—to that nation that had furnished so many heroes to the crusades, so many illustrious defenders of the Holy Land.

This resolution of the barons of Palestine had not only the advantage of preserving peace in the kingdom of Jerusalem, but also that of arousing the spirit of chivalry in Europe, and of interesting it in the cause of the Christians of the East. Aymar, lord of Caesarea, and the bishop of Ptolemais, crossed the sea, and went, in the name of the Christians of the Holy Land, to solicit Philip Augustus to send them a knight or a baron who might save the little that remained of the unfortunate kingdom of Jerusalem. The hand of a young queen, a crown, and the blessings of Heaven were the rewards held out to the bravery and devotedness of him who was willing to fight for the heritage of the Son of God. The deputies were received with great honours at the court of the king of France. Although the crown they offered was nothing but a vain title, it not the less dazzled the imagination of the French knights; their valorous ambition was seduced by the hope of acquiring great renown, and restoring the throne that had been founded by the bravery of Godfrey of Bouillon.

Among the knights of his court, Philip greatly distinguished John of Brienne, brother of Gauthier, who died in Apulia with the reputation of a hero and the title of king. In his youth, John of Brienne had been destined for the ecclesiastical state; but, brought up in a family of warriors, and less sensible to the charms of piety than to those of glory, he refused to obey the will of his parents; and as his father was inclined to employ force to constrain him, he sought a refuge against paternal anger in the monastery of Citeaux. John of Brienne was mixed with the crowd of cenobites, and gave himself up, as they did, to fasting and mortification. The austerities of the cloister, however, did not at all assimilate with his growing passion for the noble occupation of arms; and often, amidst prayers and religious ceremonies, the images of tournaments and battles would distract his thoughts and disturb his mind. One of his uncles having found him at the door of the monastery in a state very little suited to a gentleman, had pity on his tears, took him away with him, and encouraged his natural inclinations. From that time the glory of combats entirely occupied his thoughts; and he who had been destined to the silence of cloisters and the peace of altars, was not long in creating for himself by his bravery and exploits a great and widely spread renown.

At the period of the last crusade, John of Brienne accompanied his brother in his attempt to obtain the kingdom of Naples, and saw him perish whilst fighting for a throne that was to be the reward of the victor. He had the same fortune to guide his hopes, and the same dangers to encounter, if he espoused the heir of the kingdom of Jerusalem. He accepted with joy the hand of a young queen, for the possession of whose states he must contend with the Saracens, he charged the ambassadors to return and announce his speedy arrival in Palestine, and, full of confidence in the cause he was about to defend, promised to follow them at the head of an army.

When Aymar of Caesarea and the bishop of Ptolemais returned to the Holy Land, the promises of John of Brienne raised the depressed courage of the Christians, and, as it often happens in seasons of misfortune, they passed from despair to the most extravagant hopes.

It was given out in Palestine that a crusade was in preparation, commanded by the most powerful monarchs of the West; and the report of such an extraordinary armament produced a momentary terror among the infidels. Malek-Adel, who, since the death of Al-Aziz, reigned over Syria and Egypt, dreaded the enterprises of the Christians; and as the truce made with the Franks was on the point of expiring, he proposed to renew it,

offering to deliver up ten castles or fortresses as a pledge of his good faith and his desire for a continuation of peace. This proposal ought to have been welcomed by the Christians of Palestine; but the hopes of assistance from the West had banished all moderation and foresight from the councils of the barons and knights. The wiser part of the Christian warriors, among whom was the grand master of the order of St. John, were of opinion that the truce should be prolonged. They reminded their companions that they had often been promised succour from the West, without this succour ever having reached the Holy Land; and that in the very last crusade, a formidable army, confidently expected in Palestine, had directed its march towards Constantinople. They added, that it was not prudent to risk the chances of war upon the faith of a vain promise; and that they ought to wait the event, before they formed a determination upon which might depend the safety or the ruin of the Christians of the East. These discourses were full of wisdom and good sense, but as the Hospitallers spoke in favour of the truce, the Templars, with great warmth, declared for war: such was, likewise, the spirit of the Christian warriors, that prudence, moderation, or, indeed, any of the virtues of peace, inspired them with a sort of disdain; for them reason was always on the side of perils, and only to speak of flying to arms was quite sufficient to win all their suffrages. The assembly of barons and knights refused to prolong the truce made with the Saracens.

This determination became so much the more fatal, from the situation of France and Europe, which could scarcely allow John of Brienne to entertain the hope of accomplishing his promise of raising an army for the Holy Land.

Germany was still agitated by the rival pretensions of Otho and Philip of Swabia: John of England laboured under the curse of an excommunication, which interdict extended to his kingdom. Philip Augustus was busily employed in taking advantage of all the troubles that were in full action around him; on one side by endeavouring to extend his influence in Germany, and on the other by constant efforts to weaken the power of the English, who were masters of several provinces of his kingdom. John of Brienne arrived at Ptolemais with the train of a king, but he only brought with him three hundred knights to defend his kingdom; his new subjects, however, still full of hopes, looked upon him no less as a liberator. His marriage was celebrated in the presence of the barons, the princes, and the bishops of Ptolemais. As the truce was about to expire, the Saracens resumed their arms, and disturbed the festivities of the coronation. Malek-Adel entered Palestine at the head of an army, and the infidels not only laid siege to Tripoli, but threatened Ptolemais.

The new king, at the head of a small number of faithful warriors, created great admiration for his valour in the field of battle; but he was not able to deliver the Christian provinces from the presence of a formidable enemy. When the defenders of Palestine compared their scanty ranks with the multitude of their enemies, they sank at once into a state of despondency; and even those who so lately scorned the thoughts of peace with the infidels, could not muster either strength or courage to oppose to their attacks. Most of the French knights that had accompanied the new king, quitted the kingdom they had come to succour, and returned into Europe. The dominions of John of Brienne consisted of the city of Ptolemais alone, and he had no army to defend even that; he then began to perceive he had undertaken a perilous and difficult task, and that he should not be able to contend for any length of time against the united forces of the Saracens. Ambassadors were sent to Rome to inform the pope of the pressing dangers of the Christian states in Asia, and once more to implore the support of the princes of Europe, and, above all, of the French knights.

These fresh cries of alarm were scarcely heard by the nations of the West. The troubles which agitated Europe at the period of the departure of John of Brienne for

Palestine were far from being allayed, and prevented France especially from lending any assistance to the Christian colonies. Languedoc and most of the southern provinces of the kingdom were then desolated by religious wars, which fully employed the bravery of the French knights and nobles.

A spirit of inquiry and indocility, which had arisen among the faithful, and with which St. Bernard had reproached his age, was making alarming progress every day. The most holy doctors had already many times expressed their grief at the abasement of the holy word, of which everyone constituted himself judge and arbiter, and which was treated, said Stephen of Tournay in his letters to the pope, with as little discernment as holy things given to dogs, or pearls cast at the feet of swine. This spirit of independence and pride, joined to the love of paradox and novelty; to the decline of sound studies, and the relaxation of ecclesiastical discipline; had given birth to heresies which rent the bosom of the Church.

The most dangerous of all the new sects was that of the Albigeois, which took its name from the city of Albi, in which its first assemblies had been held. These new sectarians being unable to explain the existence of evil under a just and good God, as the Manicheans had done, adopted two principles. According to their belief, God had first created Lucifer and his angels; Lucifer having revolted from God, was banished from heaven, and produced the visible world, over which he reigned. God, to re-establish order, created his second son, Jesus Christ, to be the genius of good, as Lucifer had been the genius of evil. Several contemporary writers represent the Albigeois in the most odious colours, and describe them as given up to all kinds of error; but this opinion must not be adopted in all its rigour by impartial history. For the honour of human nature we feel bound to say, that never did a religious sect dare to endeavour to win the approbation of mankind whilst presenting an example of depravity of morals; and that in no age, among no people, has a false doctrine ever been able to lead astray any number of men, without being supported by at least an appearance of virtue.

The wisest and most earnest Christians were at that period desirous of a reform in the clergy. "But there were," says Bossuet, "vain and proud minds, full of bitterness, which, struck by the disorders that reigned in the Church, and more particularly among its ministers, did not believe that the promises of its eternal duration could possibly subsist amongst these abuses. These, become proud, and thence weak, yielded to the temptation which leads to a hatred of the Church from a hatred of those who preside in it; and as if the malice of man could annihilate the work of God, the aversion they had conceived for the teachers, made them hate at the same time both the doctrine they taught and the authority they had received from God."

This disposition of men's minds gave the apostles of error a most deplorable ascendancy, and multiplied the number of their disciples. Among the new sectarians, the most remarkable were the Vaudois, or Poor of Lyons, who devoted themselves to a state of idle poverty, and despised the clergy, whom they accused of living in luxury and voluptuousness; the Apostoliques, who boasted of being the only mystical body of Jesus Christ; the Popelicains, who abhorred the Eucharist, marriages, and the other sacraments; the Aymeristes, whose teachers announced to the world the future establishment of a purely spiritual worship, and denied the existence of a hell or a paradise, persuaded that sin finds in itself its own punishment, and virtue its own reward.

As the greater part of these heretics exhibited a sovereign contempt for the authority of the Church, which was then the first of all authorities, all those who wished to shake off the yoke of divine laws, and those even to whom their passions rendered the restraint of human laws intolerable, came at length to range themselves under the

banners of these innovators, and were welcomed by a sect anxious to increase and strengthen itself, and always disposed to consider as its partisans and defenders, men whom society cast from its bosom, who dreaded justice, and could not endure established order. Thus the pretended reformers of the thirteenth century, whilst themselves affecting austerity of manners, and proclaiming the triumph of virtue and truth, admitted into their bosom both corruption and licentiousness, destroyed every regulation of authority, abandoned everything to the caprice of the passions, and left no bond to society, no power to morals, no check upon the multitude.

The new heresies had been condemned in several councils; but as violence was sometimes employed in executing the decisions of the Church, persecution only tended to sour men's minds, instead of bringing them back to truth. Missionaries and papal legates were sent into Languedoc, to convert the misled wanderers from the flock; but their preaching produced no fruit, and the voice of falsehood prevailed over the word of God. The preachers of the faith, whom the heretics reproached with their luxury, their ignorance, and the depravity of their manners, had neither sufficient resignation nor sufficient humility to support such outrages, or offer them as a sacrifice to Jesus Christ, whose apostles they were. Exposed to the scoffs of the sectarians, and gathering nothing from the labours of their missions but humiliation and contempt, they accustomed themselves to view the people they were sent to convert as personal enemies; and a spirit of vengeance and pride, which certainly came not from heaven, made them believe it was their duty to bring into the right road, by force of arms, all who had denied their power or resisted their eloquence. The sovereign pontiff, whose mind was constantly bent upon the Asiatic war, hesitated at ordering a crusade to be preached against the Albigeois; but he was led away by the opinions of the clergy, perhaps also by that of his age, and at last promised to all Christians who would take up arms against the Albigeois the same privileges as those granted to the Crusaders against the Saracens. Simon de Montfort, the duke of Burgundy, and the duke of Nevers obeyed the orders of the Holy See: the hatred which this new sect inspired, but still more the facility of gaining indulgences from the sovereign pontiff without quitting Europe, drew a great number of warriors to the standards of this crusade. The Inquisition owes its birth to this war; an institution at once fatal to humanity, religion, and patriotism. Piles and stakes appeared on all sides, cities were taken by storm, and their inhabitants put to the sword. The violences and cruelties which accompanied this unfortunate war have been described by those even who took a most active part in them; their recitals, which we have great difficulty in believing, frequently resemble the language of falsehood and exaggeration. In periods of vertigo and fury, when violent passions come in to mislead both opinions and consciences, it is not rare to meet with men who exaggerate the excesses to which they have given themselves up, and boast of more evil than they have committed.

For ourselves, the disastrous war against the Albigeois does not enter into the plan of this history, and if we have spoken of it here, it was only the better to describe the situation of France at this period, and the obstacles which then opposed themselves to all enterprises beyond sea. Amidst these constantly increasing obstacles, Innocent III was deeply afflicted at not being able to send succours to the Christians of Palestine, his regret being the greater from the circumstance that at the very time the Albigeois and the count of Thoulouse were subjected to this frightful crusade, the Saracens were becoming more formidable in Spain. The king of Castile, threatened by an innumerable army, had just called upon all Frenchmen able to bear arms to come to his assistance. The pope himself had written to all the bishops of France, recommending them to exhort the faithful of their dioceses to assist in a great battle which was to be fought

between the Spaniards and the Moors, about the octave of Pentecost (1212). Innocent promised the warriors who would repair to Spain, the usual indulgences of holy wars; and a solemn procession was made at Rome, to implore of God the destruction of the Moors and Saracens. The archbishops of Narbonne and Bordeaux, the bishop of Nantes, and a great number of French nobles, crossed the Pyrenees, followed by two thousand knights with their squires and sergeants-at-arms. The Christian army met the Moors in the plains of Las Navas de Tolosa, and fought a battle, in which more than two hundred thousand infidels lost either their lives or their liberty. The conquerors, loaded with spoils and surrounded by the dead, sang the *Te Deum* on the field of battle: the standard of the leader of the Almoades was sent to Rome as a trophy of the victory granted to the prayers of the Christian Church.

On learning the issue of the battle of Tolosa, the sovereign pontiff, amidst the assembled inhabitants of Rome, offered up thanks to God for having scattered the enemies of his people, and at the same time prayed that Heaven in its mercy would, in the end, deliver the Christians of Syria as it had just delivered the Christians of Spain.

The head of the Church renewed his exhortations to the faithful for the defence of the kingdom of Jesus Christ; but amidst the troubles and civil wars that he himself had excited, he could gain no attention to the complaints of Jerusalem, and shed tears of despair at the indifference of the nations of the West. About this period such a circumstance was beheld as had never occurred even in times so abounding in prodigies and extraordinary events. Fifty thousand children, in France and Germany, braving paternal authority, gathered together and pervaded both cities and countries, singing these words:—"Lord Jesus, restore to us your holy cross!" When they were asked whither they were going, or what they intended to do, they replied, "We are going to Jerusalem, to deliver the sepulchre of our Saviour." Some ecclesiastics, blinded by false zeal, had preached this crusade; most of the faithful saw nothing in it but the inspiration of Heaven, and thought that Jesus Christ, to show his divine power, and to confound the pride of the greatest captains, and of the wise and powerful of the earth, had placed his cause in the hands of simple and timid infancy.

Many women of bad character, and dishonest men insinuated themselves amongst the crowd of these new soldiers of the cross, to seduce and plunder them. A great portion of this juvenile militia crossed the Alps, to embark at the Italian ports; whilst those who came from the provinces of France, directed their course to Marseilles. On the faith of a miraculous revelation, they had been made to believe that this year (1213) the drought would be so great that the sun would dissipate all the waters of the sea, and thus an easy road for pilgrims would be opened across the bed of the Mediterranean to the coasts of Syria. Many of these young Crusaders lost themselves in forests, then so abundant and large, and wandering about at hazard, perished with heat, hunger, thirst, and fatigue; others returned to their homes, ashamed of their imprudence, saying, they really did not know why they had gone. Among those that embarked, some were shipwrecked, or given up to the Saracens, against whom they had set out to fight; many, say the old chronicles, gathered the palms of martyrdom, and offered the infidels the edifying spectacle of the firmness and courage the Christian religion is capable of inspiring at the most tender age as well as at the more mature.

Such of these children as reached Ptolemais must have created terror as well as astonishment, by making the Christians of the East believe that Europe had no longer any government or laws, no longer any wise or prudent men, either in the councils of princes or those of the Church. Nothing more completely demonstrates the spirit of these times than the indifference with which such disorders were witnessed. No authority interfered, either to stop or prevent the madness; and when it was announced

to the pope that death had swept away the flower of the youth of France and Germany, he contented himself with saying,—“These children reproach us with having fallen asleep, whilst they were flying to the assistance of the Holy Land.”

The sovereign pontiff in order to accomplish his designs and rekindle the enthusiasm of the faithful, found it necessary to strike the imagination of the nations vividly, and to present a grand spectacle to the Christian world. Innocent resolved to assemble a general council at Rome, to deliberate upon the state of the Church and the fate of the Christians of the East. “The necessity for succouring the Holy Land,” said he in his letters of convocation, “and the hope of conquering the Saracens, are greater than ever; we renew our cries and our prayers to you, to excite you to this noble enterprise. No one can imagine,” added Innocent, “that God has need of your arms to deliver Jerusalem; but he offers you an opportunity of showing your penitence, and proving your love for him. Oh, my brethren, how many advantages has not the Christian Church already derived from the scourges that have desolated her, and desolate her still! How many crimes have been expiated by repentance! How many virtues revive at the fire of charity! How many conversions are made among sinners by the complaining voice of Jerusalem! Bless, then, the ingenious mercy, the generous artifice of Jesus Christ, who seeks to touch your hearts, to seduce your piety, and is willing to owe to his misled disciples a victory which he holds in his all-powerful hand.”

The pope afterwards compares Jesus Christ banished from his heritage, to one of the kings of the earth who might be driven from his dominions. “Where are the vassals,” added he, “who will not risk their fortunes and their lives to restore their sovereign to his kingdom? Such of the subjects and servants of the monarch as shall have done nothing for his cause, ought they not to be ranked with the rebels, and be subjected to the punishment due to revolt and treason? It is thus that Jesus Christ will treat those who remain indifferent to the insults heaped upon him, and refuse to take up arms to fight against his enemies.”

To raise the hopes and the courage of the Christians, the holy father terminated his exhortation to the faithful, by saying, that “the power of Mahomet drew towards its end; for that power was nothing but the beast of the Apocalypse, which was not to extend beyond the number of six hundred years, and already six centuries were accomplished.” These last words of the pope were sustained by the popular predictions which were spread throughout the West, and created a belief that the destruction of the Saracens was at hand.

As in preceding crusades, the sovereign pontiff promised all who should take arms against the infidels, the remission of their sins and the especial protection of the Church. Upon so important an occasion, the head of the Christians laid open the treasures of divine mercy to all the faithful, in proportion to their zeal and their gifts. All prelates and ecclesiastics, as well as the inhabitants of cities and countries, were invited to raise a certain number of warriors, and support them for three years, according to their means. The pope exhorted princes and nobles who would not take the cross, to second the zeal of the Crusaders in every way in their power; the head of the Church demanded of all the faithful, prayers; of the rich, alms and tributes; of knights, an example of courage; of maritime cities, vessels; he himself engaging to make the greatest sacrifices. Processions were to be made every month in all parishes, in order to obtain the benedictions of Heaven; all the efforts, all the vows, all the thoughts of Christians were to be directed towards the object of the holy war. That nothing might divert the faithful from the expedition against the Saracens, the Holy See revoked the indulgences granted to those who abandoned their homes to go and fight against the Albigeois in Languedoc, or the Moors on the other side of the Pyrenees.

It is plain that the sovereign pontiff neglected nothing that could render the success of the holy enterprise more certain. A modern historian justly remarks, that he employed every means, even such as were not likely to succeed; for he wrote to the sultan of Damascus and Cairo, inviting him to replace the holy city in the hands of the servants of the true God. Innocent said in his letter, that God had chosen the infidels as his instruments of vengeance; that he had permitted Saladin to get possession of Jerusalem, in order to punish the sins of the Christians; but that the day of deliverance was come, and that the Lord, disarmed by the prayers of his people, was about to restore the heritage of Jesus Christ. The sovereign pontiff counselled the sultan to avoid the effusion of blood, and prevent the desolation of his empire.

This was not the first time that the head of the Church had addressed prayers and warnings to the Mussulman powers. Two years before he had written to the sultan of Aleppo, in the hope of bringing him back to the way of evangelical truth, and making him a faithful auxiliary of the Christians. All these attempts, which ended in nothing, clearly prove that the pope was perfectly unacquainted with the spirit and character of the Mussulmans. The sovereign pontiff was not more fortunate when, in his letters, he desired the patriarch of Jerusalem to use his utmost endeavours to arrest the progress of corruption and licentiousness among the Christians of Palestine. The Christians of Syria made no change in their morals, and all the passions maintained their reign amongst them; whilst the Mussulmans fortified the holy city that was demanded of them, and employed themselves in arming against the attacks of the enemies of Islamism.

Nothing could exceed the ardour and activity of the sovereign pontiff. History can scarcely follow him, whilst seeking in every direction enemies against the Mussulmans; appealing, by turns, to the patriarchs of Alexandria and Antioch, and to all the princes of Armenia and Syria. His eye took in at one view both East and West. His letters and ambassadors passed unceasingly throughout Europe. He sent the convocation for the council and the bull of the crusade into all the provinces of Christendom; and his apostolic exhortations resounded from the shores of the Danube and the Vistula to the banks of the Tigris and the Thames.

Commissaries were chosen to make the decisions of the Holy See known to all Christians: their mission was to preach the holy war, and reform manners; to invoke at the same time the knowledge of the learned and the courage of warriors. In many provinces, the mission of preaching the crusade was confided to the bishops; Cardinal Peter Robert de Courçon, who was then in France, as legate of the pope, received great powers from the Holy See; and travelled through the kingdom, exhorting Christians to take up the cross and arms.

The cardinal de Courçon had been in his youth the disciple of Foulke of Neuilly, and had gained great celebrity by his eloquence. The multitude flocked from all parts to hear so distinguished a preacher of the Word, clothed in all the splendour of Romish power. "The legate," says Fleury, "had the power of regulating everything that was connected with tournaments; and, which will appear more singular, the faculty of granting a certain indulgence to those who were present at the sermons in which he preached the crusade". Faithful to the spirit of the religion of Jesus Christ, the cardinal de Courçon gave the cross to all Christians who asked for it, without reflecting that women, children, old men, the deaf, the blind, the lame, could not make war against the Saracens; or that an army could not be formed as the Gospel composed the feast of the father of the family. Thus this liberty of entering into the holy bands, accorded without distinction or choice, only disgusted the barons and knights, and cooled the ardour of the common soldiers.

Among the orators whom the pope associated with the cardinal de Courçon, one of the most remarkable was James of Vitri, whom the Church had already placed in the rank of its celebrated doctors. Whilst he preached the crusade in the different provinces of France, the fame of his virtues and talents extended even to the East. The canons of Ptolemaïs demanded him of the pope as their pastor and bishop; and the wishes of the Christians of Palestine were immediately granted. James of Vitri, after having excited the warriors of the West to take arms, became afterwards a witness of their labours, and related them in a history which has come down to our times.

The preaching of the holy war awakened everywhere the charity of the faithful. Philip Augustus gave up the fortieth part of his territorial revenues towards the expenses of the crusade, and a great number of nobles and prelates followed his example. As boxes had been placed in all[208] churches to receive the alms of the charitable, these alms brought considerable sums into the hands of the cardinal de Courçon, who was accused of having appropriated to himself the gifts offered to Jesus Christ. These accusations were the more eagerly received, from the legate having taken upon him to exercise, in the name of the Holy See, an authority which was displeasing to both the monarch and his people. The cardinal, without the approbation of the king, levied taxes, enrolled warriors, forgave debts, lavished both rewards and punishments, and, in a word, usurped all the prerogatives of sovereignty. The exercise of such an unbounded power was the cause of trouble to all the provinces. To prevent disorders, Philip Augustus thought it necessary to lay down regulations which should specify to the general council, the individual position of the Crusaders, and the exemptions and privileges they were to enjoy.

Whilst the cardinal de Courçon continued to preach the crusade throughout the provinces of France, the archbishop of Canterbury was earnestly engaged in inciting the people of England to take up arms against the infidels. During a length of time, the kingdom of England had been troubled by the violent contentions of the commons, the barons, and even the clergy, who had taken advantage of the excommunications launched by the pope against King John, to obtain a confirmation of their liberties. The English monarch, when subscribing the conditions that had been dictated to him, had yielded much more to necessity and force, than to his own inclinations; he wished earnestly to retract what he had granted, and in order to place his crown under the protection of the Church, he took the cross, and swore to go and fight against the Saracens. The sovereign pontiff placed faith in the submission and promises of the king of England; and after having preached a crusade against this prince, whom he accused of being an enemy of the Church, he employed the whole authority of the Holy See, and all the thunders of religion in his defence.

King John had no other motive in taking the cross but to deceive the pope, and obtain the protection of the Church; the sign of the Crusaders was assumed by him only as a means of preserving his power; a false and deceitful policy, which was soon unmasked, and, without doubt, assisted much in diminishing the public enthusiasm for the holy war. The barons of England, in their turn excommunicated by the pope, employed themselves in defending their liberties, and paid no attention to the holy orators who called upon them to embark for Asia.

The empire of Germany was not less disturbed than the kingdom of England. Otho of Saxony, after having been, during ten years, the object of all the predilections of the Holy See, drew upon himself all at once the implacable hatred of Innocent, by putting forth some claims to certain domains of the Church, and to the kingdom of Naples and Sicily. Not only was he himself excommunicated, but the cities even that remained faithful to him were placed under an interdict. The sovereign pontiff opposed

Frederick II, son of Henry VI, to Otho, in the same manner as he had opposed Otho to Philip of Swabia. Germany and Italy were immediately in a state of agitation and trouble. Frederick, who was crowned king of the Romans at Aix la Chapelle, took the cross, from a sentiment of gratitude, and with the hope of securing the support of the Holy See in ascending the imperial throne.

Otho meanwhile neglected no means of preserving the empire, and resisting the views and undertakings of the court of Rome. He made war against the pope, and allied himself with all the enemies of Philip Augustus, who had declared for Frederick. A formidable league, composed of the king of England and the counts of Flanders, Holland, and Boulogne, threatened France with an invasion. The capital and provinces of that kingdom were already shared among the leaders of this league, when Philip gained the celebrated battle of Bouvines. This memorable victory secured the independence and honour of the French monarchy, and restored peace to Europe. Otho, conquered, lost his allies, and sunk beneath the thunders of the Church.

The period was now arrived at which the council summoned by the pope was to meet. From all parts of Europe, ecclesiastics, nobles, princes, and the ambassadors of princes, repaired to the capital of the Christian world. The deputies from Antioch and Alexandria, with the patriarchs of Constantinople and Jerusalem, came to Rome to implore the support of the nations of Christendom; the ambassadors of Frederick, Philip Augustus, and the kings of England and Hungary, in the names of their sovereigns, came to take their places in the council. This assembly, which represented the universal Church, and in which were nearly five hundred bishops and archbishops, and more than a hundred abbots and prelates from all the provinces of the East and West, took place in the church of the Lateran, and was presided over by the sovereign pontiff. Innocent opened the council by a sermon, in which he deplored the errors of his age and the misfortunes of the Church. After having exhorted the clergy and the faithful, to sanctify by their morals, the measures he was about to take against heretics and the Saracens, he represented Jerusalem as clothed in mourning, exhibiting the chains of her captivity, and calling upon all the prophets to lend their voices to reach the hearts of the Christians.

“Oh! ye,” said Jerusalem by the mouth of the pontiff, “who pass along the public roads, behold, and see if ye have ever witnessed grief like mine. Hasten then all, O ye that love me, to deliver me from the depth of my miseries! I, who was the queen of all nations, am now subjected to a tribute; I, who was formerly filled with people, am now left desolate and almost alone! The roads of Sion mourn, because no one comes to my solemnities. My enemies have crushed down my head; all my sacred places are profaned; the Holy Sepulchre, once so splendid, is covered with disgrace; there, where of late the Son of God was adored, worship is now offered up to the son of perdition and hell. The children of the stranger load me with outrages, and, pointing to the cross of Jesus, say to me, Thou hast placed thy trust in vile wood; we shall see whether this wood can save thee in the hour of danger.”

Innocent after having thus made the mourning Jerusalem eloquent, conjured the faithful to take pity on her misfortunes, and arm for her deliverance. He terminated his exhortation by these words, which breathe both his grief and his ardent zeal:—“My beloved brethren, I give myself up entirely to you; if you think it best, I promise to go in person with the kings, princes, and nations; you shall see if, by my cries and my prayers, I shall be able to excite them to fight for the Lord, to avenge the insults of the crucified, whom our sins have banished from the land wetted with his blood, and sanctified with the mystery of our redemption.”

The discourse of the pontiff was listened to in religious silence; but as Innocent spoke of several objects at the same time, and as his oratory was full of allegories, he did not at all succeed in awakening the enthusiasm of the assembly. The fathers of the council appeared to be not less affected by the abuses introduced into the Church, than by the reverses of the Christians of the East; in the first place the assembly employed itself in endeavouring to find means to reform ecclesiastical discipline, and check the progress of heresy.

In a declaration of faith, the council explained the doctrine of Christians, and recalled to their minds the symbol of evangelical belief. They opposed truth to error, persuasion to violence, and the virtues of the Gospel to the passions of sectarians and innovators: happy would it then have been for the Christian church, if the pope had followed this example of moderation; and if, whilst defending the rights of religion, he had not forgotten the rights of sovereigns and humanity. By an apostolic decree, proclaimed amidst the council, Innocent deposed the count of Toulouse, who was considered the protector of heresy, and gave his states to Simon de Montfort, who had fought against, or rather slaughtered the Albigeois.

Innocent could not pardon the count of Toulouse for having provoked a war which had agitated Christendom, and suspended the execution of his designs for the Eastern crusade. The violent policy of the sovereign pontiff aimed at striking terror into all heretics, and encouraging Christians to arm for the cause of Jesus Christ and that of his vicar upon earth.

After having condemned the new errors, and pronounced the anathemas of the Church against all who strayed from the way of the faith, the pontiff and the fathers of the council gave their attention to the Christians of the East, and the means of promptly succouring the Holy Land. All the dispositions expressed in the bull of convocation were confirmed; it was decreed that all ecclesiastics should pay the twentieth of their revenues towards the expenses of the crusade; that the pope and the cardinals should pay the tenth of theirs, and that there should be a truce of four years among all Christian princes. The council launched the thunders of excommunication against all princes that should molest the march of pilgrims, and against all that should furnish infidels with provisions or arms: the sovereign pontiff promised to direct the preparations for the war, to contribute three thousand silver marks and to supply, at his own expense, several vessels for the transport of the Crusaders.

The decisions of the council and the speeches of the pope made a profound impression upon the minds of the western Christians. All the preachers of the holy war were formally directed to recall the faithful to a sense of penitence, and to prohibit dances, tournaments, and public sports; to reform morals and to revive in all hearts the love of religion and virtue. They were commanded, after the example of the sovereign pontiff, to make the complaints of Jerusalem resound in the palaces of princes; and to earnestly solicit monarchs and nobles to assume the cross, so that the people might be induced to do so likewise.

The decrees concerning the holy wars were published in all the churches of the West; in several provinces, particularly in the north, of Europe, the prodigies and miraculous apparitions that had excited enthusiasm at the period of the first crusades, again became common; luminous crosses appeared in the heavens, and made the inhabitants of Cologne and the cities in the vicinity of the Rhine believe that God favoured the holy enterprise, and that the divine power promised the defeat and ruin of the infidels to the arms of the Crusaders.

The orators redoubled their ardour and zeal to engage the faithful to take a part in the holy war. From the pulpits imprecations were poured forth against the Saracens,

always accompanied by a repetition of the words of Christ: "I am come to establish war." The eloquence of prelates, bishops, and pastors had no other aim than summoning all Christian warriors to arms. The voices of preachers were not the only trumpet-calls; poetry herself, who had but recently revived in the southern provinces of France, chose the holy expeditions as the themes of her songs; and the profane muse of the troubadours mingled their notes with the animated words of the sacred orators. The Pierres d'Auvergne, the Ponces de Capdeuil, the Folquets de Romano, ceased to sing the love of ladies and the courtesy of knights, to celebrate in their verses, the sufferings of Christ and the captivity of Jerusalem. "The times are come," said they, "in which it will be seen who are the men worthy of serving the Eternal. God now calls upon the valiant and chivalrous; they shall be his soldiers for ever, who, knowing how to suffer for their faith, and fight for God, shall prove themselves frank, generous, loyal, and brave; let the base lovers of life or seekers for gold remain behind. God now only calls upon the good and brave. It is his will that his faithful servants should secure salvation by noble feats of arms; and that glory obtained in fight should open to them the gates of heaven."

One of the minstrels of the holy war celebrates in his verses the zeal, the prudence, and courage of the head of the Church; and to induce the faithful to assume the cross, sings: "We have a sure and valorous guide, the sovereign pontiff Innocent."

It then began to be hoped that the father of the Christians would himself lead the Crusaders, and sanctify the Asiatic expedition by his presence. The pope, in the council of the Lateran, had expressed a desire to assume the cross, and to go in person to take possession of the heritage of Christ; but the state of Europe, the progress of heresy, and, doubtless, also, the advice of the bishops and cardinals, prevented the accomplishment of his design.

As germs of dissension still subsisted between several European states, these discords might be prejudicial to the success of the holy war; and the pope sent forth emissaries to act as angels of peace; he himself repairing to Tuscany, to appease the quarrels that had broken out between the Pisans and Genoese. His words soothed down all angry passions; at his voice the most implacable enemies swore to forget their disputes, and unite to combat against the Saracens. His most ardent wishes appeared about to be fulfilled, and the whole West, obedient to his sovereign will, was ready to precipitate itself upon Asia, when he fell suddenly ill, and died, leaving to his successors the care and honour of finishing so great an enterprise.

Like all men who have exercised great power amidst political tempests, Innocent, after his death, was, by turns, praised and blamed with all the exaggeration of love and hatred. Some said he had been summoned to the heavenly Jerusalem, as God wished to reward his zeal for the deliverance of the holy places; whilst others had recourse to miraculous apparitions, and made saints speak in condemnation of his memory; sometimes he was seen pursued by a dragon, whose purpose was to inflict justice upon him; and at others he appeared surrounded by the flames of purgatory. Europe had been in a constant state of trouble during his pontificate; there was scarcely a kingdom upon which the wrath of the pontiff had not been poured out; and so many excesses, so many misfortunes had embittered men's minds, that it was natural they should take a pleasure in believing that the vicar of Christ upon earth was expiating in another life the crimes of this. Innocent, nevertheless was irreproachable in his manners; at first he had evinced some degree of moderation; he loved truth and justice; but the unhappy condition of the Church, the obstacles of all kinds which he met with in his spiritual government, irritated his character, and drove him to the excesses of a violent policy; at length, preserving no propriety or self-command, he burst forth with the ever-memorable and

reprehensible words: "Sword, sword, spring from the scabbard, and sharpen thyself to kill." As he had undertaken far too much, he left serious embarrassments to those who might assume the reins of power after him; and such was the situation in which his policy had placed the Holy See, that his successors were obliged to follow up his maxims, and complete both the good and the evil he had begun. From this period, the history of the crusades will be incessantly interrupted by the quarrels of popes and princes, and we shall follow the pilgrims to the Holy Land amidst the clashing of the thunders launched by the various heads of the Church.

Censius Savelli, cardinal of St. Lucia, was chosen by the conclave to succeed Innocent, and governed the Church under the name of Honorius III. On the day after his coronation, the new pope wrote to the king of Jerusalem, to announce his elevation, and to revive the hopes of the Christians of Syria. "Let not the death of Innocent," said he, "depress your courage; although I am far from being his equal in merit, I will show the same zeal for the deliverance of the Holy Land; and when the season shall arrive, will do everything in my power to assist you." A pontifical letter, addressed to all bishops, exhorted them to continue to preach the crusade.

In order to secure success to the Oriental expedition, Innocent had first endeavoured to re-establish peace in Europe; and certainly the necessity in which the popes found themselves at such times, to promote concord among nations, was one of the greatest benefits of the holy wars. Honorius followed the example of his predecessor, and was desirous of calming all discords, even such as owed their origin to the pretensions of the Romish see. Louis VIII, son of Philip Augustus, at the solicitation of the pontiff, had taken arms against England, and was not willing to renounce the project of invading a kingdom so long subjected to the anger of the Church. The pope even stooped to supplications to disarm the redoubtable enemy of the king of England. He hoped that England and France, after having suspended their hostilities, would unite their efforts for the deliverance of the holy places; but these hopes were never accomplished. Henry III ascended the throne of England after the death of John, and took the cross to secure the favour of the sovereign pontiff; but he had no idea of quitting his kingdom. The king of France, constantly occupied with the war against the Albigeois, and perhaps also with the secret designs of his ambition, satisfied himself with expressing the greatest respect for the authority of the Holy See, but took no part in the crusade.

Most of the bishops and prelates of the kingdom, whom the sovereign pontiff had entreated to present an example of devotedness, exhibited much greater eagerness and zeal on this occasion than the barons and knights; many of them took the cross, and prepared to set out for the East. Frederick, who owed the imperial crown to the protection of the Church, renewed, in two solemn assemblies, his oath to make war against the Saracens. The example and promises of the emperor, whatever doubt might be entertained of their sincerity, had a powerful effect over the princes and people of Germany. The inhabitants of the banks of the Rhine, those of Friesland, Bavaria, Saxony, and Norway; the dukes of Austria, Moravia, Brabant, and Lemberg; the counts of Juliers, Holland, De Wit, and Loo; with the archbishop of Mayence and the bishops of Bamberg, Passau, Strasburg, Munster, and Utrecht, emulatively ranged themselves under the banners of the cross, and prepared to quit the West.

Among the princes who took the oath to fight against the Mussulmans, was Andrew II., king of Hungary. Bela, the father of the Hungarian monarch, had made a vow to go to the Holy Land; but not having been able to undertake the pilgrimage, he had, on his death-bed, required his son to accomplish his oath. Andrew, after having taken the cross, was for a long time detained in his states by the troubles to which his

ambition had given birth, and which he had great difficulty in suppressing. Gertrude, whom he had married before the fifth crusade, made enemies of the whole court and nobility by her pride and her intrigues. This imperious princess committed such extraordinary insults against the magnates of the kingdom, and inspired them with so violent a hatred, that they formed conspiracies against her life, and introduced murderers even into her palace. Disorders and misfortunes without number followed these crimes, the greatest of which, doubtless, was the impunity of the guilty.

In such circumstances policy would certainly have pointed it out to the king of Hungary, as his duty, to remain in his own states; but the spectacle of so many unpunished crimes, without doubt, alarmed his weakness, and strengthened his desire of getting at a distance from a court filled with his enemies. Like his mother, the widow of Bela, he expected to find in the places consecrated by the sufferings of Christ, an asylum against the griefs which beset his life; the Hungarian monarch might likewise think that the holy pilgrimage would make him more respected by his subjects, and that the Church, ever armed in favour of royal crusaders, would defend the rights of his crown better than he himself could. He resolved at length to perform the vow he had made before his dying father, and earnestly set about preparations for his departure for Syria.

Andrew then reigned over a vast kingdom,—Hungary, Dalmatia, Croatia, Bosnia, Galicia, and the province of Lodomira obeyed his laws, and paid him tribute; and throughout all these provinces, so lately enemies to the Christians, the crusades were preached. Hordes wandering amidst forests, listened to the complaints of Sion, and swore to fight against the infidels. Among the nations of Hungary, who, a century before, had been the terror of the pilgrim companions of Peter the Hermit, a crowd of warriors eagerly took the cross, and promised to follow their monarch to the Holy Land.

Vessels and fleets for the transport of the Crusaders were equipped in all the ports of the Baltic, the ocean, and the Mediterranean; and yet, at the very same time, a crusade was being preached against the inhabitants of Prussia, who still remained in the darkness of idolatry. Poland, Saxony, Norway, and Livonia armed their warriors to overthrow the idols of paganism on the banks of the Oder and the Vistula, whilst the other nations of the West were preparing to make war against the Saracens in the plains of Judaea and Syria.

The still savage people of Prussia, separated by their religion and their customs from the other inhabitants of Europe, presented in the centre of Christendom, in the thirteenth century, a living picture of ancient paganism, and of the superstitions of the old nations of the North. Their character and their manners are worthy of fixing the attention of both the historian and his readers, fatigued, perhaps, by the constant repetition of the preaching of holy wars, and the distant expeditions of the Crusaders.

Much discussion has taken place concerning the origin of the ancient inhabitants of Prussia, and we have nothing on this head but conjectures and systems. The Prussians were, in person, like the Germans; blue eyes, a spirited and lively look, ruddy cheeks, a lofty stature, a robust form, and light hair: this resemblance to the Germans was produced by climate, and not by the mixture of the nations; the inhabitants of Prussia had more affinity with the Lithuanians, whose language they spoke, and whom they imitated in their dress. They lived by the chase, fishing, and the flesh of their flocks; agriculture was not unknown to them; their mares furnished them with milk, their sheep with wool, their bees with honey; in commercial transactions they had very little to do with money: to prepare flax and leather, to split stones, to sharpen their arms, and to fashion yellow amber, constituted the whole of their industry. They marked time by

knots tied in thongs, and the hours by the words twilight, light, dawn, sunrise, evening, the first sleep, &c. The appearance of the Pleiades directed them in their labours.

The months of the year bore the names of the productions of the earth, and of the objects presented to their eyes by each season; they knew the month of crows, the month of pigeons, that of cuckoos, of the green birch-trees, of the linden-trees, of corn, of the departure of the birds, of the fall of leaves, &c. Wars, the conflagrations of great forests, hurricanes, and inundations, formed the principal epochs of their history.

The people dwelt in huts built of earth, the rich in houses constructed of oak timber; there was not a city in Prussia. Some strong castles appeared upon the hills. This nation, though savage, recognised princes and nobles; he who had conquered enemies, and he who excelled in taming horses, attained nobility. The lords held the right of life and death over their vassals; the Prussians made no wars for the purpose of conquering an enemy's country, but solely to defend their homes and their gods. Their arms consisted of the lance and the javelin, which they handled with much skill. The warriors named their chief, who was blessed by the high priest; before going to battle, the Prussians selected one of their prisoners of war, fastened him to a tree, and transfixed him with arrows. They believed in omens; the eagle, the white pigeon, the crow, the stork, the bustard, promised victory; the stag, the wolf, the lynx, the mouse, the sight of a sick person, or even of an old woman, announced defeats or reverses; when presenting their hand, they offered peace; when swearing to treaties, they placed one hand upon their breast and the other upon the sacred oak. When victorious, they tried their prisoners of war, and the most distinguished among them expired at the stake,—a sacrifice to the gods of the country.

Amidst all their barbarous customs, the Prussians had the reputation of respecting the laws of hospitality. The stranger and the shipwrecked mariner were sure to find an asylum and succour among them; intrepid in war, simple and mild in peace, grateful but vindictive, respecting misfortune, they had more virtues than vices, and were only corrupted by the excess of their superstition.

The Prussians believed in another life; they called hell, Peckla; chains, thick darkness, and fetid waters constituted the punishment of the wicked. In the Elysian fields, which they called Rogus, beautiful women, banquets, delicious drink, dances, soft couches, and fine clothes were the rewards of virtue.

In a place called Remové, arose a flourishing oak, which had witnessed the passage of a hundred generations, whose colossal trunk contained three images of their principal gods; the foliage daily dripped with the blood of immolated victims; there the high priest had established his abode, and there administered justice. The priests alone ventured to approach this holy place; the guilty slunk from it trembling. Perkunas, the god of thunder and fire, was the first among the deities of the Prussians; he had the countenance of an angry man, his beard was curled, and his head was surrounded with flames. The people called claps of thunder, the march or steps of Perkunas. Near the grove of Remové, on the banks of a sulphureous spring, an eternal fire burned in honour of the god of thunder.

Near Perkunas, Potrimpus appeared, in the form of a young man, wearing a crown of wheat-ears; he was adored as the god of waters and rivers; he preserved mankind from the scourge of war, and presided over the pleasures of peace. By a strange contradiction, they offered up to this pacific divinity, the blood of animals, and that of the captives slaughtered at the foot of the oak; sometimes children were sacrificed to him; the priests consecrated the serpent to him, as symbolical of fortune.

Beneath the shade of the sacred tree, was still another idol, called Pycollos, the god of the dead; he bore the form of an old man, with grey hair, hollow eyes, and a pale

countenance, his head enfolded in a shroud; his altars were heaps of human bones; the infernal deities were obedient to his laws; he inspired both grief and terror.

A fourth divinity, Curko, whose image ornamented the branches of the oak of Remové, furnished mankind with the necessaries of life. Every year, at autumnal seed-time, his image was renewed; it consisted of a goat-skin, elevated upon a pole eight feet high, crowned with blades of corn; the priest sacrificed upon a stone, honey, milk, and the fruits of the earth, whilst the youth of both sexes formed a circle round the idol.

The Prussians celebrated several other festivals during spring and summer, in honour of the same god; at the spring festival, which took place on the 22nd of March, they addressed Curko in these words: "It is thou who hast chased away winter, and brought fair and fine days back to us; by thee the gardens and the fields rebloom; by thee the forests and the woods resume their verdure." The inhabitants of Prussia had a crowd of other gods, whom they invoked for their flocks, their bees, the forests, the waters, harvest, commerce, the peace of families, and conjugal happiness; a divinity with a hundred eyes watched over the threshold of houses; one god guarded the yard, another the stable; the hunter heard the spirit of the forest howl amidst the tree-tops; the mariner recommended himself to the god of the sea. Laimelé was invoked by women in labour, and spun the lives of mankind. Tutelary divinities arrested the progress of conflagrations, caused the sap of the birch-trees to flow, guarded roads, and awakened workmen and labourers before the dawn of day. The air, the earth, the waters were peopled by gnomes or little gods, and with ghosts and goblins, which they called *arvans*. It was believed by all that the oak was a tree dear to the gods, and that its shade offered an asylum against the violence of men or the assaults of destiny. In addition to the oak of Remové, the Prussians had several other trees of the same kind, which they considered the sanctuaries of their divinities. They consecrated also linden-trees, firs, maples, and even whole forests; they held in reverence fountains, lakes, and mountains; they adored serpents, owls, storks, and other animals: in short, in the countries inhabited by the Prussians, all nature was filled with divinities, and, up to the fourteenth century, it might be said of a European nation, as Bossuet said of ancient paganism, "Everything there was god, except God himself."

A long time before the crusades, St. Adalbert had left his native country, Bohemia, to penetrate into the forests of Prussia, and endeavour to convert the Prussians to Christianity; but his eloquence, his moderation, or his charity, could not disarm the fury of the priests of Perkunas. Adalbert died, pierced with arrows, and received the palm of martyrdom; other missionaries shared the same fate; their blood arose against their murderers, and the report of their death, together with an account of the cruelties of a barbarous people, everywhere cried aloud upon the Christians of the North for vengeance. The neighbouring nations were constantly entertaining the resolution to take arms against the idolaters of Prussia. An abbot of the monastery of Oliva, more able, and still further, more fortunate than his predecessors, undertook the conversion of the pagans of the Oder and the Vistula, and succeeded, with the assistance of the Holy See, in getting up a crusade against the worshippers of false gods; a great number of Christians took the cross, at the summons of the pope, who promised them eternal life if they fell in fight, and lands and treasures if they triumphed over the enemies of Christ. The knights of Christ and the knights of the sword, instituted to subdue the pagans of Livonia, with the Teutonic knights, who in Palestine rivalled in power and glory the two other orders of the Temple and the Hospital, at the first signal flocked to the standards of the army assembled to invade Prussia, and convert its inhabitants: this war lasted more than two centuries. In this sanguinary struggle, if the Christian religion sometimes inspired its combatants with its virtues, the leaders of this long crusade were much more

frequently influenced by vengeance, ambition, and avarice. The knights of the Teutonic order, whose bravery almost always amounted to heroism, remained masters of the country conquered by their arms. These victorious monks never edified the people they subdued, either by their moderation or their charity; and were often accused before the tribunal of the head of the Church, of having converted the Prussians, not to make them servants of Christ, but to increase the number of their own subjects and slaves.

We have only spoken of the people of Prussia, and of the wars made against them, to exhibit to our readers a nation and customs almost unknown to modern scholars even; and to show how far ambition and a thirst of conquest was able to abuse the spirit of the crusades: we hasten to return to the expedition that was being prepared against the Saracens.

Germany considered Frederick II as the leader of the war about to be made in Asia; but the new emperor, seated on a throne for a long time shaken by civil wars, dreading the enterprises of the Italian republics, and perhaps those of the popes their protectors, thought it prudent to defer his departure for Palestine.

The zeal of the Crusaders, however, did not abate, and in their impatience they turned their eyes towards the king of Hungary to take the command in the holy war. Andrew, accompanied by the duke of Bavaria, the duke of Austria, and the German nobles who had taken the cross, set out for the East, at the head of a numerous army, and repaired to Spalatro, where vessels from Venice, Zara, Ancona, and other cities of the Adriatic, awaited the Crusaders, to transport them into Palestine.

In all the countries through which he marched, the king of Hungary was followed by the benedictions of the people. When he approached the city of Spalatro, the inhabitants and the clergy came out in procession to meet him, and conducted him to their principal church, where all the faithful were assembled to call down the mercy of Heaven upon the Christian warriors. A few days after, the fleet of the Crusaders left the port of Spalatro, and set sail for the island of Cyprus, at which place were met the deputies of the king and the patriarch of Jerusalem, of the orders of the Temple and St. John, and of the Teutonic knights.

A crowd of Crusaders, who had embarked at Brindisi, at Genoa, and at Marseilles, preceded the king of Hungary and his army. Lusignan, king of Cyprus, and the greater part of his barons, influenced by the example of so many illustrious princes, took the cross, and promised to follow them into the Holy Land. All the Crusaders embarked together at the port of Lemisso, and landed in triumph at Ptolemaïs.

An Arabian historian says, that since the time of Saladin the Christians had never had so numerous an army in Syria. Thanks to Heaven were offered up in all the churches, for the powerful aid it had sent to the Holy Land; but the joy of the Christians of Palestine was quickly troubled by the serious difficulty in which they found themselves to procure provisions for such a multitude of pilgrims.

This year (1217) had been barren throughout the richest countries of Syria; and the vessels from the West had only been laden with machines of war, arms, and baggage. Deficiency of food was soon felt among the Crusaders, and led the soldiers to license and robbery; the Bavarians committed the greatest disorders; pillaging houses and monasteries, and devastating the neighbouring country; the leaders had no other means of re-establishing order and peace in the army, but by giving the signal for war against the Saracens; and, to save the lands and dwellings of the Christians, they proposed to their soldiers to ravage the cities and territories of the infidels.

The whole army, commanded by the kings of Jerusalem, Cyprus, and Hungary, encamped on the banks of the torrent of Cison. The patriarch of the holy city, in order to strike the imagination of the Crusaders, and prevent their forgetting the object of their

enterprise, repaired to the camp, bringing with him a portion of the wood of the true cross, which he pretended to have been saved at the battle of Tiberias. The kings and princes came out, barefooted, to meet him, and received with respect the sign of redemption. This ceremony rekindled the zeal and enthusiasm of the Crusaders, whose ardent desire now was to fight for Christ. The army crossed the torrent, and advanced towards the valley of Jesrael, between Mount Hermon and Mount Gelboé, without meeting an enemy. The leaders and soldiers bathed in the Jordan, and passed over the plain of Jericho, and along the shores of the great lake of Genesareth. The Christian army marched singing spiritual songs; religion and its remembrances had restored discipline and peace among them. Every object and place they beheld around them filled them with a pious veneration for the Holy Land. In this campaign, which was a true pilgrimage, they made a great number of prisoners without fighting a battle, and returned to Ptolemais loaded with booty.

At the period of this crusade, Malek-Adel no longer reigned over either Syria or Egypt. After having mounted the throne of Saladin by injustice and violence, he had descended from it voluntarily; the conqueror of all obstacles, and having no longer a wish to form, he became sensible of the emptiness of human grandeur, and gave up the reins of an empire that nobody had the power to dispute with him. Melik Kamel, the eldest of his sons, was sultan of Cairo; and Corradin was sultan of Damascus. His other sons had received, as their shares of the empire, the principalities of Bosra, Baalbec, Mesopotamia, &c. Malek-Adel, relieved from the cares of government, visited his children by turns, and preserved peace among them. All he had reserved of his past power was the ascendancy of a great renown, and of a glory acquired by numberless heroic exploits; but this ascendancy held princes, people, and army in subjection. In moments of peril, his counsels became laws: the soldiers still considered him as their leader; his sons as their sovereign arbiter; and all Mussulmans as their defender and support.

The new crusade had spread terror among the infidels, but Malek-Adel calmed their fears by assuring them that the Christians would soon be divided amongst themselves, and by telling them that this formidable expedition resembled the storms which howl over Mount Libanus, and which disperse of themselves: neither the armies of Egypt, nor the armies of Syria, made their appearance in Judaea; and the Crusaders assembled at Ptolemais were astonished at meeting no enemy to contend with. The leaders of the Christian army had resolved to direct their march towards the banks of the Nile; but winter, which was about to commence, would not permit them to undertake so distant an enterprise. To employ the soldiers, whom idleness always seduced into license, it was determined to make an attack upon Mount Tabor, where the Mussulmans had fortified themselves.

Mount Tabor, so celebrated in the Old and New Testament, arises like a superb dome amidst the vast plain of Galilee. The declivity of the mountain is covered with flowers and odoriferous plants; from the summit of Tabor, which forms a level of a league in extent, may be seen, travellers say, all the banks of the Jordan, the Lake of Tiberias, the Sea of Syria, and most of the places in which Christ performed his miracles.

A church, the erection of which was due to the piety of St. Helena, stood on the very spot where the transfiguration of Christ took place in presence of his disciples, and for a length of time attracted crowds of pilgrims. Two monasteries, built at the summit of Tabor, recalled for centuries the memory of Moses and Elias, whose names they bore; but, from the reign of Saladin, the standard of Mahomet had floated over this holy mountain; the church of St. Helena and the monasteries of Moses and Elias had been

demolished, and upon their ruins was raised a fortress, from which the Mussulmans constantly threatened the territories of Ptolemais.

It was impossible to ascend Mount Tabor without encountering a thousand dangers; but nothing intimidated the Christian warriors: the patriarch of Jerusalem, who marched at their head, showed them the true cross, and animated them by his example and his eloquent words. Enormous stones rolled from the heights occupied by the infidels, who poured down an endless shower of javelins and arrows upon all the roads which led to the top of the mountain. The valour of the soldiers of the cross braved all the efforts of the Saracens; the king of Jerusalem distinguished himself by prodigies of bravery, and killed two emirs with his own hand. The summit of the mountain being attained, the Crusaders dispersed the Mussulmans, and pursued them to the gates of their fortress: nothing could resist their arms. But all at once several of the leaders began to entertain suspicions regarding the intentions of the sultan of Damascus; and the fear of a surprise acted the more strongly on their minds from no one having foreseen it. Whilst the Mussulmans retired filled with terror behind their ramparts, a sudden panic seized the conquerors: the Crusaders renounced the attack of the fortress, and the whole Christian army retreated without effecting anything; as if it had only ascended Mount Tabor to contemplate the spot rendered sacred by the transfiguration of the Saviour.

We could scarcely yield faith to the account of this precipitate flight, without the evidence of contemporary historians; the ancient chronicles, according to their custom, do not fail to attribute to treachery an event they cannot comprehend; it appears to us, however, much more natural to suppose that the retreat of the Crusaders was produced by the discord and want of foresight which prevailed in all their undertakings.

This retreat had most fatal results; whilst the leaders reproached each other with the disgrace of the army and the egregious error they had committed, the knights and soldiers sank into a state of discouragement. The patriarch of Jerusalem refused from that time to bear the wood of the true cross in the van of the Crusaders, as he found the sight of it could neither revive their piety nor reanimate their courage. The kings and princes who directed the crusade, wishing to retrieve so shameful a reverse before they returned to Palestine, led the army towards Phoenicia. In this new campaign no exploit signalized their arms being winter, a great number of the soldiers, overcome by cold, remained abandoned on the roads, whilst others fell into the hands of the Bedouin Arabs. On Christmas Eve, the Crusaders, who were encamped between Tyre and Sarphat, were surprised by a violent tempest; wind, rain, hail, whirlwinds, incessant peals of thunder killed their horses, carried away their tents, and scattered their baggage. This disaster completed their despondency, and created a belief that Heaven refused them its support.

As they were in serious want of provisions, and the whole army could not subsist in one place, they resolved to divide themselves into four different bodies till the end of winter. This separation, which was made amidst mutual complaints, appeared to be the work of discord much more than of necessity. The king of Jerusalem, the duke of Austria, and the grand master of St. John encamped in the plains of Caesarea; the king of Hungary, the king of Cyprus, and Raymond, son of the prince of Antioch, retired to Tripoli; the grand masters of the Templars and the Teutonic knights, and Andrew d'Avesnes, with the Flemish Crusaders, went to fortify a castle built at the foot of Mount Carmel; the other Crusaders retired to Ptolemais with the intention of going back to Europe.

The king of Cyprus fell ill and died just as he was upon the point of embarking for his own kingdom. The king of Hungary was discouraged, and began to despair of the success of a war so unfortunately commenced. This prince, after a sojourn of three

months in Palestine, thought his vow accomplished, and resolved, all at once, to return to his dominions.

The West had doubtless been surprised to see Andrew abandon his kingdom, torn by factions, to repair to Syria; and the Eastern Christians were not less astonished at seeing this prince leave Palestine without having done anything for the deliverance of the holy places. The patriarch of Jerusalem reproached him with inconstancy, and employed his utmost efforts to retain him beneath the banners of the cross; but finding Andrew would not yield to his prayers, he had recourse to threats, and displayed the formidable train of the weapons of the Church. Nothing, however, could shake the resolution of the king of Hungary, who satisfied himself with not appearing to desert the cause of Christ by leaving half his troops under the command of the king of Jerusalem.

After having quitted Palestine, Andrew remained for a long time in Armenia, appearing to forget his own enemies, as he had forgotten those of Christ. He came back into Europe through Asia Minor and beheld, whilst passing Constantinople, the wreck of the Latin empire, which ought to have roused him from his pious indolence, and have reminded him of his own dangers. The Hungarian monarch, who had left his army in Syria, took back with him a number of relics; such as the head of St. Peter, the right hand of the apostle Thomas, and one of the seven vases in which Christ changed water into wine at the marriage in Cana: his confidence in these revered objects made him negligent of the means of human prudence; and, if we may believe a contemporary chronicle, when he returned into Hungary, the relics which he brought from the Holy Land sufficed for the suppression of all the troubles of his states, and caused peace, the laws, and justice, to nourish throughout his provinces. The greater part of the Hungarian historians, however, hold quite another language, and reproach their monarch with having dissipated his treasures and his armies in an imprudent and an unfortunate expedition; the nobility and people took advantage of his long absence to impose laws upon him, and obtain liberties and privileges which weakened the royal power, and scattered the germs of a rapid decay in the kingdom of Hungary.

After the departure of the king of Hungary, a great number of Crusaders arrived from the ports of Holland, France, and Italy. The Crusaders from Friesland, Cologne, and the banks of the Rhine had stopped on the coast of Portugal, where they had conquered the Moors in several great battles, killed two Saracen princes, and mounted the banners of the cross upon the walls of Alcazar. They described the miracles by which Heaven had seconded their valour, and the apparition of angels, clothed in resplendent armour, who had fought on the banks of the Tagus, in the ranks of the soldiers of Christ. The arrival of these warriors, with the account of their victories, revived the courage of the Crusaders who had remained in Palestine under the command of Leopold, duke of Austria; with such a powerful reinforcement, nothing was talked of but renewing the war against the Mussulmans.

The project of conquering the banks of the Nile often occupied the thoughts of the Christians; since the idea of a war in Egypt had been put forth by the pope himself amidst the council of the Lateran, it had been considered as an inspiration from Heaven; they only thought of the advantages of a rich conquest, and the perils of so difficult an enterprise appeared of no importance in the eyes of the soldiers of the cross.

The Christian army, commanded by the king of Jerusalem, the duke of Austria, and William, count of Holland, embarked at the port of Ptolemais, and landed within sight of Damietta, on the northern bank of the second mouth of the Nile. The city of Damietta, situated at the distance of a mile from the sea, had a double rampart on the river side, and a triple wall on the land side; a tower arose in the middle of the Nile, and an iron chain, which reached from the city to the tower, prevented the passage of

vessels. The city contained a numerous garrison, with provisions and munitions of war for a long siege. Damietta had already several times resisted formidable attacks of the Christians. Roger, king of Sicily, had made himself master of it in the preceding century, but he was not able to retain and defend it, against the united forces of the Mussulmans.

The Crusaders arrived before Damietta early in April; having pitched their tents in a vast plain, they had behind them lakes and pools abounding in fish of all kinds; before them the Nile, covered with their vessels; a thousand canals, crowned with evergreen papyrus and reeds, intersected the lands, and spread freshness and fertility around them. In the fields which had so lately been the theatre of sanguinary contests, no traces of war were to be seen; harvests of rice covered the plains in which Christian armies had perished by famine; groves of oranges and citrons loaded with flowers and fruit; woods of palms and sycamores, thickets of jasmynes and odoriferous shrubs, with a crowd of plants and wonders, unknown to the pilgrims, created the image of an earthly paradise, and made them fancy that Damietta must have been the first dwelling of man in his state of innocence. The aspect of a beautiful sky and a rich climate intoxicated them with joy, kept hope alive in their hearts, and held out to them the accomplishment of all the divine promises. In their religious and warlike enthusiasm, they believed they saw Providence prodigal of its miracles for the success of their arms; scarcely had they established their camp on the bank of the Nile, when an eclipse of the moon covered the horizon with darkness; and even this phenomenon inflamed their courage, as it appeared to them a presage of the greatest victories.

The first attacks were directed against the tower built in the middle of the Nile; vessels, in which were placed towers, ladders, and drawbridges, approached the walls. The soldiers who manned them, braving the arrows and murderous machines of the Mussulmans, made several assaults; but prodigies of strength, courage, and skill were useless. The most intrepid of the Crusaders, victims of their own rash bravery and devotedness, perished, swallowed up by the waves, without being able to be succoured or avenged by their companions. In all the attacks, nothing could equal the impetuous valour of the Western warriors; but this valour was not seconded by either the prudence of the commanders or the discipline of the soldiers; each nation had its leader, its machines of war, its days for fighting; no order governed either attack or retreat; the soldiers on board the vessels wished to manoeuvre them, the sailors would fight.

The frequent checks they experienced, at length, however, taught them prudence: the lightest of their vessels ascended the Nile, and returning to cast anchor above the tower built in the middle of the river, attacked and broke asunder the bridge of boats which united the tower with the city. Industry likewise lent its assistance to the bravery of the Crusaders; machines of war were invented, of which no models had previously existed. An enormous wooden castle, built upon two vessels, joined together by beams and joists, was admired as a miraculous invention, and considered as a certain pledge of victory. Upon this floating castle was a drawbridge, which could be lowered upon the tower of the Saracens, and galleries destined to receive the soldiers who were to attack the walls. A poor priest of the church of Cologne, who had preached the crusade on the banks of the Rhine, and followed the Christian army into Egypt, was charged with the superintendance of the erection of this formidable edifice. As the popes in their letters always advised the Crusaders to take with them to the East men skilled in the mechanical arts, the Christian army was in no want of workmen to perform the most difficult labours; the liberality of the leaders and soldiers supplied all the necessary expenses.

The whole army looked with impatience for the moment at which the enormous fortress should be brought near to the tower on the Nile; prayers were offered up in the camp for the protection of Heaven; the patriarch and the king of Jerusalem, the clergy and the soldiers, during several days, submitted to all the austerities of penitence,—all marched in procession barefooted to the seashore. The leaders had fixed upon the festival of the apostle St. Bartholomew as the day for the assault, and the Crusaders were filled with hope and ardour. They vied with each other in eagerness to be of the assaulting party, for which the best soldiers of each nation were selected, and Leopold, duke of Austria, the model of Christian knights, obtained the honour of commanding an expedition with which the first success of the crusade was connected.

On the appointed day, the two vessels surmounted by the wooden tower received the signal for moving. They carried three hundred warriors fully armed; and an innumerable multitude of Mussulmans assembled on the walls contemplated the spectacle with surprise mingled with dread. The two vessels pursued their silent course up the middle of the river, whilst all the Crusaders, either drawn up in battle-array on the left bank of the Nile, or dispersed over the neighbouring hills, saluted with loudest acclamations the moving fortress which bore the fortunes and the hopes of the Christian army. On drawing near to the walls the two vessels cast anchor, and the soldiers prepared for the assault. Whilst the Christians hurled their javelins and got ready their lances and swords, the Saracens poured upon them torrents of Greek fire, and employed every effort to make the wooden castle on which their enemies fought a prey to the flames. The one party was encouraged by the shouts and applauses of the Christian army, the other by the thousand times repeated acclamations of the inhabitants of Damietta. Amidst the fight, the machine of the Crusaders all at once appeared on fire; the drawbridge lowered on to the walls of the tower wavered and was unsteady; the flagstaff of the duke of Austria fell into the Nile, and the banner of the Christians remained in the hands of the Mussulmans. At this sight the Saracens uttered the most extravagant cries of joy, whilst groans and sounds of grief were heard along the shore on which the Crusaders were encamped; the patriarch of Jerusalem, the clergy, the whole army, fell on their knees, and raised their supplicating hands towards heaven.

But soon, as if God had been favourable to their prayers, the flames were extinguished, the machine was repaired, the drawbridge was replaced, and the companions of Leopold renewed the attack with more ardour than ever. From the top of their fortress they commanded the walls of the tower, and dealt mighty blows with sabre, spear, battle-axe, and iron mace. Two soldiers sprang upon the platform upon which the Saracens defended themselves; they carried terror among the besieged, who descended tumultuously to the first stage of the tower; the latter set fire to the floor, and endeavoured to oppose a rampart of flames between themselves and the enemies who rushed down in pursuit of them; but these last efforts of despair and bravery presented but a vain resistance to the Christian soldiers. The Mussulmans were attacked in all parts of the tower; and their walls, shaken by the machines, appeared to be sinking around them, and about to bury them beneath the ruins: in this hopeless condition they laid down their arms, and sued to their conquerors for life.

After this memorable victory, the Christians, masters of the tower of the Nile, broke the chain which impeded the passage of vessels, and their fleet was able to approach close to the ramparts of the city.

About the same time (September, 1217) Malek-Adel, who had rendered himself so formidable to the Christians, died in the capital of Egypt. He heard before his death of the victory which the Christians had gained at Damietta; and the Crusaders did not

fail to say that he had sunk under the effects of despair, and that he carried with him to the tomb the power and glory of the Mussulmans.

The Christians, in their histories, have represented Malek-Adel as an ambitious, cruel, and stern prince; Oriental writers celebrate his piety and mildness. An Arabian historian boasts of his love of justice and truth, and paints, by a single trait, the moderation of the absolute monarchs of Asia, when he says, "that the brother of Saladin listened without anger to that which displeased him."

Historians unite in praising the bravery of the Mussulman prince, and the ability he displayed in the execution of all his designs. No prince knew better how to make himself obeyed, or to give to supreme power that brilliant exterior which strikes the imagination of nations, and disposes them to submission. In his court, he always appeared surrounded with the pomp of the East: his palace was as a sanctuary which no one durst approach: he rarely appeared in public; when he did, it was in a manner to inspire fear: as he was fortunate in all his undertakings, the Mussulmans had no difficulty in believing that the favourite of fortune was the favourite of Heaven: the caliph of Bagdad sent ambassadors to salute him king of kings. Malek-Adel was pleased to be styled in camps Seïf Eddin (the sword of religion), and this glorious name, which he had merited by his contests with the Christians, drew upon him the love and confidence of the soldiers of Islamism. He astonished the East by his abdication, as much as he had astonished it by his victories; the surprise he excited only added to his glory as well as to his power; and, that his destiny might in everything be extraordinary, fortune decreed that when he had descended from the throne, he should still remain master. His fifteen sons, of whom several were sovereigns, still trembled before him; nations prostrated themselves on his passage; up to the very hour in which he closed his eyes, his presence, his name only, maintained peace in his family and the provinces, and order and discipline in the armies.

At his death the face of everything began to change; the empire of the Ayoubites, which he had sustained by his exploits, gave tokens of decline; the ambition of the emirs, for a long time restrained, broke out into conspiracies against the supreme authority; a spirit of license began to be apparent in the Mussulman armies, and particularly among the troops that defended Egypt.

The Crusaders ought to have profited by the death of Malek-Adel, and the consequences it was sure to produce, by attacking the discouraged Mussulmans without intermission. But instead of following up their success, after they had obtained possession of the Tower of the Nile, they all at once neglected the labours of the siege, and appeared to have fallen asleep over their first victories. A great number of them, persuaded that they had done enough for the cause of Christ, only thought of embarking to return into Europe. Every vessel that left the port recalled to the pilgrims remembrances of home; and the beautiful sky of Damietta, which had inflamed their imaginations at the commencement of the siege, was not sufficient to retain them in a country which they began to consider as a place of exile.

The clergy, however, warmly censured the retreat and desertion of the Crusaders, and implored Heaven to punish the base soldiers who thus abandoned the standards of the cross. Six thousand pilgrims from Brittany, who were returning to Europe, were shipwrecked on the coast of Italy, and almost all perished; and the ecclesiastics, with the most ardent of the Crusaders, did not fail to see, in so great a disaster, a manifestation of divine anger. When the Crusaders of Friesland, after having deserted the banners of the Holy Land, had returned into the West, the ocean all at once broke through the dykes, and overflowed its customary boundaries; the richest provinces of Holland were submerged, and a hundred thousand inhabitants, with whole cities, disappeared beneath

the waters. Many Christians attributed this calamity to the culpable retreat of the Frieson and Dutch Crusaders.

The pope beheld with pain the return of the pilgrim deserters from the cause of Christ. Honorius neglected nothing to secure the success of a war he had preached; and he every day, both by prayers and threats, pressed the departure of those who, after having taken the cross, delayed the accomplishment of their vow.

According to the usual custom of navigators, two periods of the year were fixed upon at which it was best to cross the sea. The pilgrims almost always embarked in the month of March and in the month of September, whether to repair to the East or to return to Europe; which caused them to be compared to those birds of passage that change their climate at the approach of a new season, and towards the end of fine weather. At each passage, the Mediterranean was covered with vessels which transported Crusaders, some returning to their homes, others going to fight the infidels. At the very moment the Christians were deploring the loss of the Frieson and Dutch warriors, their spirits were restored by seeing Crusaders from Germany, Pisa, Genoa, Venice, and several provinces of France, arrive in the camp at Damietta.

Among the French warriors, history names Hervé, count of Nevers; Hugh, count de la Marche; Miles de Bar-sur-Seine; the lords John of Artois and Ponce de Crancey; Ithier de Thacy, and Savary de Mauléon; they were accompanied by the archbishop of Bordeaux, the bishops of Angers, Autun, Beauvais, Paris, Meaux, Noyon, &c. England also sent the bravest of her knights into Egypt. Henry III had taken the cross after the council of the Lateran; but as he could not quit his dominions, at that time a prey to civil wars and torn by discord, the earls of Harcourt, Chester, and Arundel, with Prince Oliver, were honoured with the charge of acquitting, in his name, the vow he had taken to fight in the East for the cause of Christ.

At the head of the pilgrims who arrived at that time in Egypt were two cardinals, whom the pope had sent to the Christian army. Robert de Courçon, one of the preachers of the crusade, was charged with the mission of inculcating the moral precepts of Christ in the camp of the Crusaders, and animating the zeal and devotion of the soldiers by his eloquence. Cardinal Pelagius, bishop of Albano, was invested with the entire confidence of the Holy See; he brought with him the treasures that were to defray the expenses of the war; the Crusaders from Rome and several other cities of Italy marched under his orders, and recognised him as their military leader.

Cardinal Pelagius, by his position, was endowed with great authority in the Christian army, and his naturally imperious character led him to assume even more power than he had received from the Holy See. In whatever affair he was employed, he acknowledged no equal, and would not endure a superior. He had been known to oppose the sovereign pontiff in the bosom of the conclave; he would have resisted the most powerful monarchs, even in their own councils. Cardinal Pelagius, persuaded that Providence meant to make use of him to accomplish great designs, believed himself fit for all works, and appointed to all kinds of glory; when he had formed a determination, he maintained it with invincible obstinacy, and was influenced by neither obstacles nor perils, nor even by the lessons of experience. If Pelagius originated any advice in council, he supported it with all the menaces of the court of Rome, and often gave cause for a belief that the thunders of the Church had only been confided to his hands, that he might secure the triumph of his own opinions.

Pelagius had scarcely arrived in Egypt, when, as legate of the pope, he disputed the command of the army with John of Brienne. To support his pretensions, he asserted that the Crusaders had taken up arms at the desire of the sovereign pontiff; that they were the soldiers of the Church, and ought to recognise no other head than the legate of

the Holy See: these assumptions gave great offence to the barons and principal leaders. From that time it was easy to foresee that discord would be introduced by him whose mission it was to establish peace; and that the envoy of the pope, charged to preach humility among Christians, was about to ruin everything by his mad presumption. Cardinal de Courçon died shortly after his arrival.

The continuator of William of Tyre, whilst deploring the death of this legate, who had been remarkable for his moderation, characterizes, by a single word, the conduct of Pelagius, and the consequences that might be expected from it, by saying: "Then died Cardinal Peter, and Pelagius lived, which was a great pity."

In the meantime, the approach of danger had reunited the Mussulman princes. The caliph of Bagdad, whom James of Vitri styles the pope of the infidels, exhorted the nations to take up arms against the Christians. All the sons of Malek-Adel, who reigned over the provinces of Syria and of Yemen, prepared to march to the assistance of Egypt. The sultan of Damascus, after having made several incursions into the territories of Ptolemais, gathered together his whole army, and resolved to go and defend Damietta. As he had reason to fear the Christians might take advantage of his absence to seize Jerusalem and fortify themselves in it, he caused the ramparts of the holy city to be demolished. He also ordered the fortress of Tabor, and all those that the Mussulmans held along the coasts of Palestine, to be destroyed; a vigorous measure that afflicted the infidels, but was calculated to afflict the Christians still more; as it proved to them that they had to contend with enemies animated by despair, and disposed to sacrifice everything to secure their own safety.

The sultan of Cairo encamped in the vicinity of Damietta, where he awaited the princes of his family. The garrison of the city received every day provisions and reinforcements, and was in a condition to resist the Christian army for a length of time. The preparations and the approach of the Mussulmans at length roused the Crusaders from their state of inaction. Animated by their leaders, but more by the appearance of danger and the presence of a formidable enemy; still led by the king of Jerusalem, who had resisted the pretensions of Pelagius, the Christian soldiers resumed the labours of the siege and made several assaults upon the city on the river side. The winter, which had just set in, did not at all prevent their attacks; nothing could equal the heroic constancy with which they braved, during several months, cold, rain, hunger, all the fatigues of war, and all the rigours of the season. A contagious malady committed great ravages in the Christian army: a frightful storm, which lasted three days, carried away the tents and the baggage of both leaders and soldiers; but nothing diminished the fury of the contests, which were incessantly renewed.

At length the Christians, having become masters of all the western bank of the Nile, determined to cross the river, and attack the city on the land side. The passage was difficult and dangerous; the sultan of Cairo had fixed his camp on the opposite shore; the plain on which the Crusaders wished to pitch their tents was covered with Mussulman soldiers; an unexpected event removed all obstacles.

We have spoken of the seditious spirit of the emirs, who, since the death of Malek-Adel, had openly shown their ambitious designs and sought to introduce divisions into the Mussulman armies. The most remarkable among these emirs, was the leader of a troop of Curds, named Emad-eddin, who had taken a part in all the revolutions of Egypt and Syria. Associated with the destinies of the sons of Ayoub, this emir had witnessed the rise and fall of several Mussulman dynasties, and held in contempt the powers of which he knew both the source and the origin. An intrepid soldier, a faithless subject, always ready to serve his sovereigns in fight or betray them in a conspiracy, Emad-eddin could not endure a prince who reigned by the laws of

peace, or recognise a power which was not the fruit of his intrigues or of a revolution. As fortune had always favoured his audacity, and as all his treacheries had been well rewarded, every fresh revolt augmented his credit and his renown; an enemy to all acknowledged authority, the hope of all who aspired to empire, he was almost as redoubtable as the Old Man of the Mountain, whose menaces made the most powerful monarchs tremble. Emad-eddin resolved to change the government of Egypt, and conceived the project of dethroning the sultan of Cairo, and replacing him by another of the sons of Malek-Adel.

Several emirs were drawn into this conspiracy. On the day appointed, they were to enter the tent of Melic-Kamel, and compel him, by violence, to renounce the supreme authority. The sultan was warned of the plot prepared against him, and on the eve of the day on which it was to be carried into effect, he left his camp in the middle of the night. The next day, at dawn, the conspirators were made aware that their designs had been discovered; they endeavoured in vain to draw the soldiers into a revolt; the greatest confusion prevailed throughout the camp; among the emirs, some gathered around Emad-eddin, and swore to follow his fortunes; others, doubtful of the success of his enterprise, remained silent; many took an oath to defend Melic-Kamel. Amidst these debates, the Mussulman army, conscious that they were without a leader, feared they might be surprised by the Christians. A panic terror all at once seized upon the soldiers, who abandoned their tents and their baggage, and rushed in the greatest disorder in the traces of their fugitive sultan.

This retreat, of which the Christians could not imagine the cause, and which their historians explain by a miracle from heaven, opened to them the passage of the Nile. The army hastened to cross the river, took possession of the Mussulman camp, made an immense booty, and drew near to the walls of Damietta.

The panic, however, which had put the Mussulman troops to flight, had not at all communicated itself to the garrison of the city: this intrepid garrison offered the most vigorous resistance, and gave the army of Melic-Kamel time to recover from its fright. The sultan of Damascus soon joined his brother the sultan of Cairo. Emad-eddin and the other leaders of the conspiracy were arrested and loaded with chains. Order and discipline were re-established among the Saracens, and the Christian army had to contend with all the united forces of the infidels, impatient to repair their check, and recover the advantages they had lost.

The burning days of summer were approaching: the Nile, increased by the rains of the tropics, began to issue from its bed. The Christian army was encamped under the walls of Damietta, having the lake Menzaleh in its rear. The Saracens came and pitched their tents at a short distance from the camp of the Christians, who, oppressed by the consuming heat of the season and the climate, were subject every day to the spirited attacks of the infidels. In one of these conflicts, the Mussulmans got possession of a bridge which the Crusaders had thrown over the Nile; the banks of the river were covered with dead, and the Christian army only owed its safety to the heroic bravery of the duke of Austria, the king of Jerusalem, and the grand masters of St. John and the Temple. Soon after, another battle was fought still more bloody than the first. In this fight, as it is described by James of Vitri, an ocular witness, not a person among the Christians was idle: the clergy were at prayers or attending the wounded; whilst the women and children carried water, wine, food, stones, and javelins, to the combatants. Whirlwinds of scorching dust arose in the air, and enveloped the two armies. The cries of the wounded and the dying, the sound of the trumpets, and the clashing of arms resounded from the neighbouring hills and from both shores of the Nile. Sometimes the Saracens were put to flight, and whole battalions, says James of Vitri, disappeared

submerged in the Nile, as formerly the armies of Pharaoh perished in the Red Sea. Sometimes the Christians were repulsed in their turn, and left a great number of their warriors on the field of battle: the carnage lasted during the whole day, without either side being able to claim the victory. Whilst the two armies were contending with such fury on the banks, the Genoese and the Pisans, on board their vessels, made an attack upon the ramparts of the city. Several of their ships were consumed by the Greek fire, and the bravest of their soldiers were crushed beneath the beams and stones hurled from the top of the walls. At the approach of night the Crusaders returned to their tents, despairing of ever being able to subdue the Saracens, and reproaching each other with want of courage in this unfortunate day.

On the morrow fresh disputes arose between the horse and foot soldiers, each of which bodies accused the other with having been the cause of the losses the army had experienced. These debates became so warm that at length the foot and the horse both demanded, with loud cries, to be led again to battle, and rushed tumultuously out of the camp, to give convincing proofs of their bravery; the leaders could neither restrain nor direct the ardour and impetuosity of their soldiers, who fought in disorder, and were repulsed by the Saracens after a horrible carnage.

At this period a holy person, named Francis of Assise, made his appearance in the Christian army, whose reputation for piety was spread throughout the Christian world, and had preceded him into the East. From his earliest youth, Francis had left the paternal roof to lead a life of edification. One day, whilst present at mass in a church in Italy, he was struck with the passage of the Gospel in which our Saviour says, "Take with you neither gold nor silver, nor other moneys; neither scrips for the journey, nor sandals, nor staff." From that period Francis had held in contempt all the riches of this world, and had devoted himself to the poverty of the apostles; he travelled through countries and cities, exhorting all people to penitence. The disciples who followed him braved the contempt of the multitude, and glorified themselves with it before God: when asked whence they came, they were accustomed to answer, "We are poor penitents from Assise."

Francis was led into Egypt by the fame of the crusade, and by the hope of there effecting some great conversion. The day preceding the last battle, he had a miraculous presentiment of the defeat of the Christians, and imparted his prediction to the leaders of the army, who heard him with indifference. Dissatisfied with the Crusaders, and devoured by the zeal of a mission from God, he then conceived the project of securing the triumph of the faith by his eloquence and the arms of the Gospel alone. He directed his course towards the enemy's camp, put himself in the way of being taken prisoner by the Saracen soldiers, and was conducted into the presence of the sultan. Then Francis addressed Melic-Kamel, and said to him, "It is God who sends me towards you, to point out to you the road to salvation." After these words, the missionary exhorted the sultan to embrace the Gospel; he challenged in his presence all the doctors of the law, and to confound imposture and prove the truth of the Christian religion, offered to cast himself into the midst of a burning funeral-pile. The sultan, astonished, ordered the zealous preacher from his presence, who obtained neither of the objects of his wishes, for he did not convert the sultan, nor did he gather the palm of martyrdom.

After this adventure, St. Francis returned to Europe, where he founded the religious order of the Cordeliers, who at first, possessing neither churches, monasteries, lands, nor flocks, spread themselves throughout the West, labouring for the conversion of penitents. The disciples of St. Francis sometimes carried the word of God among savage nations; some went into Africa and Asia, seeking, as their master had done, errors to confute and evils to endure; they frequently planted the cross of Christ upon

the lands of the infidels, and in their harmless pilgrimages, constantly repeated the scriptural words, Peace be with you; they were only armed with their prayers, and aspired to no glory but that of dying for the faith.

The Crusaders had been encamped seventeen months before the walls of Damietta, and not a single day had passed without a murderous conflict. The Mussulmans, although they had obtained some advantages, began to lose all hope of triumphing over an enemy proof against the evils of war and an unhealthy climate. Report proclaimed the approaching arrival of the emperor of Germany, who had taken the cross, and this news, whilst it sustained the courage of the Christians, made the Mussulmans tremble at the idea of having to contend with the most powerful of the monarchs of the West. The sultan of Damascus, in the name of all the princes of his family, sent ambassadors to the camp of the Crusaders to ask for peace. He offered to abandon to the Franks the city and kingdom of Jerusalem, and only to reserve to themselves the places of Krak and Montréal, for which they proposed to pay a tribute. As the ramparts and towers of the holy city had been recently destroyed, the Mussulmans engaged to pay two hundred thousand dinars to re-establish them; they further agreed to give up all Christians made prisoners since the death of Saladin.

The principal leaders of the Christian army were called together to deliberate upon the proposals of the Mussulmans. The king of Jerusalem, the French barons, the English, Dutch, and Germans, were of opinion that the terms should be acceded to, and the peace accepted: the king of Jerusalem would regain his kingdom, and the barons of the West would see the happy end of a war that had detained them so long from their homes.

“By accepting the peace they attained the object of the crusade,—the deliverance of the holy places. The Christian warriors had besieged Damietta during seventeen months, and the siege might be still prolonged. Many Crusaders daily returned to Europe; whilst crowds of Mussulman warriors as constantly joined the standards of the sultans of Cairo and Damascus. If they should take Damietta, they would be but too happy to exchange it for Jerusalem. The Mussulmans offered to give, before victory, quite as much as they could demand after having subdued them. It was not wise to refuse that which fortune offered to bestow upon them without conflicts or perils. The effusion of blood should be avoided, and they ought to reflect, that victories purchased by the death of the soldiers of the cross, were such as were most acceptable to the God of the Christians.”

The king of Jerusalem and most of the barons spoke thus, and endeavoured to bring to their opinion the Italian nobles and the body of the prelates, whom Cardinal Pelagius led in an opposite direction. The legate of the pope regarded himself as the head of this war, and he wished it to continue, in order to prolong his power and to procure for him additional renown. “He could see nothing in the proposals of the enemy but a new artifice to delay the capture of Damietta, and gain time. The Saracens offered nothing but desert countries and demolished cities, which would fall again into their power. Their only object was to disarm the Christians, and furnish them with a pretext for returning into the West. Things had gone too far to allow them to retreat without dishonour. It was disgraceful for Christians to renounce the conquest of a city they had besieged seventeen months, and which could hold out no longer. They must take possession of it first, and then they should know what was best to be done—once masters of Damietta, the Crusaders might conclude a glorious peace, and reap all the advantages of victory.”

The motives alleged by Cardinal Pelagius were not unreasonable, but the spirit of party and faction reigned in the council of the leaders of the crusade. As it always

happens in similar circumstances, every one formed his opinion not upon that which he believed to be useful and just, but upon that which appeared most favourable to the party he had embraced; some advised that the siege should be prosecuted, because the king of Jerusalem had offered a contrary opinion; others wished the proposed capitulation should be accepted, because this capitulation was rejected by the legate of the pope. The Christian army exhibited a strange spectacle. On one side, John of Brienne and the most renowned warriors were advocates for peace; on the other, the legate and most of the ecclesiastics demanded with great warmth the continuation of the war: they deliberated during several days without a chance of bringing the two parties to an agreement; and whilst the discussions became more intemperate, hostilities were renewed: then all the Crusaders united to prosecute the siege of Damietta.

The sultan of Cairo employed every means to throw succours into the city, and keep up the courage of the garrison and the inhabitants. Some Mussulman soldiers, taking advantage of the darkness of night, attempted to effect an entrance into the place; a few were able to gain and pass through the gates, but by far the greater number were surprised and massacred by the Crusaders, who kept constant and close watch around the walls.

The news which the sultan, Melic-Kamel, received from Damietta, became every day more alarming, the Mussulman army, not daring to succour the besieged, remained inactive, and confined themselves to the defence of their own intrenchments. Communication was soon entirely cut off between the place and the camp of the infidels; some divers crossed the Nile through the Christian fleet, attained Damietta, and returned to inform the sultan that pestilence, famine, and despair reigned throughout the city. The Mussulmans had recourse to all sorts of stratagems to convey food to the garrison; sometimes they filled leather sacks with provisions, which, being abandoned to the stream of the Nile, floated under the ramparts of the city; at others, they concealed loaves in the sheets that enveloped dead bodies, which, being borne on by the waters, were stopped in their course by the besieged. It was not long before these stratagems were discovered by the Christians, and then famine began to make horrible ravages; the soldiers, overcome by fatigue and weakened by hunger, had not the strength to fight or guard the towers and ramparts. The inhabitants, given up to despair, abandoned their houses, and fled from a city that presented nothing but images of death: many came to implore the pity of the Crusaders. The commander of Damietta, whose name history has not preserved, in vain endeavoured to keep up the courage of the people and the soldiers. To prevent desertion, he caused the gates of the city to be walled up; and from that period neither the sultan of Cairo nor the Crusaders were able to know what was passing in the besieged place, in which a dismal silence reigned, and which, according to the expression of an Arabian author, was no longer anything but a closed sepulchre.

The Christians had placed their machines at the foot of a tower, and as they saw no one defending it, the legate, at the head of the Italian Crusaders, took advantage of a dark and stormy night to penetrate within the first inclosure of the walls. The king of Jerusalem and the other leaders resolved at the same time to make an assault and enter the city, sword in hand. As soon as day appeared, the boldest ascended into the tower, which they found deserted, and called aloud upon their companions to join them. The Christian army applauded their success, and answered by shouts of joy; the soldiers flew to arms, and instantly put the rams in motion. The walls were scaled, the gates were beaten to pieces, and a passage opened; the eager Crusaders rushed forward with naked swords and ready lances to encounter the enemy; but when they penetrated into the streets, a pestilential odour enveloped them, and a frightful spectacle made them recoil with horror! The public places, the mosques, the houses, the whole city, were

strewn with dead! Old age, infancy, ripened manhood, maiden beauty, matronly grace—all had perished in the horrors of the siege! At the arrival of the Crusaders, Damietta contained seventy thousand inhabitants; of these only three thousand of the most robust remained, who, ready to expire, glided like pale, fading shadows among tombs and ruins.

This horrible spectacle touched the hearts of the Crusaders, and mingled a feeling of sadness with the joy their victory created. The conquerors found in Damietta immense stores of spices, diamonds, and precious stuffs. When they had pillaged the city, it might have been believed, says an historian, that the warriors of the West had conquered Persia, Arabia, and the Indies. The ecclesiastics launched the thunders of excommunication against all who secreted any part of the booty; but these menaces had no effect upon the cupidity of the soldiers: all the wealth brought to the public stock only produced two hundred thousand crowns, which were distributed among the troops of the victorious army.

Damietta boasted a celebrated mosque, ornamented by six vast galleries and a hundred and fifty columns of marble, surmounted by a superb dome, which towered above all the other edifices of the city. This mosque, in which, on the preceding evening, Mussulmans had lifted their imploring, tearful eyes to their prophet, was consecrated to the virgin mother of Christ, and the whole Christian army came thither to offer up thanks to Heaven for the triumph granted to arms. On the following day the barons and prelates assembled in the same place, to deliberate upon their conquest; and, by a unanimous resolution, the city of Damietta was assigned to the king of Jerusalem. They then turned their attention to the fate of the unfortunate inhabitants who had escaped pestilence and famine. James of Vitri, when describing the miseries of Damietta, and speaking of the horrible famine which swept away so many families during the siege, sheds tears over the little children who in vain asked their dead parents for bread. The fate of such of those as remained alive inspired the virtuous bishop of Ptolemais with pity, and he purchased many of them, in order to have them baptized and brought up in the Christian religion. The pious charity of the prelate, however, could only procure them eternal life, for they almost all died after having been baptised. All the Mussulmans who had sufficient strength to work received liberty and bread, and were employed in cleansing and purifying the city. Whilst the leaders were thus watching over a mourning city, and gave their anxious attentions to prevent new calamities, the spectacle that Damietta presented, and the empoisoned air they breathed within its walls, obliged the Christian army to return to their camp, and wait for the time at which the conquered city might be inhabited without danger.

When the news of the taking of Damietta was spread through Syria and Upper Egypt, the Mussulman nations, seized with terror, flew to their mosques to implore the intervention of their prophet against the enemies of Islamism. The sultans of Cairo and Damascus sent ambassadors to the caliph of Bagdad, conjuring him to exhort all true believers to take arms to defend the religion of Mahomet. The caliph contemplated with grief the calamities about to fall upon the princes of the family of Saladin; but other dangers threatened him more nearly. Tartar hordes had issued from their mountains, invaded several provinces of Persia, and were advancing towards the Euphrates. The caliph, far from being able to assist the Mussulmans of Syria and Egypt by his prayers and exhortations, invoked their succour to defend his capital, and turn aside the storm ready to burst over the whole East. When the Mussulman ambassadors returned to Damascus and Cairo, their accounts added new alarms to those which the conquests of the Christians had already inspired.

The Ayoubite princes, however, did not delay endeavouring to unite all their efforts against the Crusaders, postponing, to a more favourable moment, the defence of the head of Islamism. The Mussulman nations had a much greater dread of the invasion of the Christians than of the irruptions of the hordes of Tartary. The conquerors whom nations fear the most, are those that desire to change the laws and religion of the conquered country. The Tartars, whose habits and manners were not formed, easily complied with those of the people they subdued; the Christians, on the contrary, only made war to destroy all and enslave all. Already rich cities, great provinces, were in their power: everything had changed its form under their domination. Thus the Mussulman princes and people, from the Euphrates to the Red Sea, forgot or neglected the storm which growled over Persia and was advancing slowly towards Syria, and resolved to take arms against the Crusaders, who were masters of the Nile.

After the taking of Damietta, the Mussulman soldiers who defended Egypt were struck with such excessive fear, that, during several days, not one of them durst face a Christian soldier. The Egyptian warriors who guarded the fortress of Tannis, built beyond the lake Menzaleh, abandoned their ramparts at the approach of a few Crusaders, and thus one of the firmest bulwarks of the Mussulman Empire fell without defence into the hands of the Franks. From that time, the Christians had reason to believe they had no more enemies on the banks of the Nile; and, during the rigours of winter, many of the pilgrims returned to Europe. Half the army took advantage of the March passage to quit Egypt; such as remained under the banners of the crusade forgot the labours and perils of war, and gave themselves up to indulgence and voluptuousness, to all the pleasure which the approach of spring, and the fine climate and beautiful sky of Damietta inspired.

During the leisure of peace, the divisions which had so often interrupted the course of the war, soon revived; the taking of Damietta had inflamed the pride of Cardinal Pelagius, who, in the Christian army, spoke as a conqueror and commanded as a master. The king of Jerusalem was so dissatisfied, that he abandoned a city that had been given to him, and quitted an army of which he was the head, to retire to Ptolemais.

New Crusaders, however, eager to signalize their valour against the Mussulmans, arrived daily. The duke of Bavaria, with four hundred German knights and barons, sent by Frederick II, landed on the banks of the Nile. A short time afterwards, the Christian army received into its ranks Crusaders from Milan, Pisa, and Genoa, and prelates and archbishops conducted a crowd of defenders of the cross, who came from the various provinces of Germany, and from France and Italy. The sovereign pontiff had neglected nothing to secure the success of the holy war; he sent to Cardinal Pelagius provisions for the army, and a considerable sum of money, partly from his own treasury, and partly from the charity of the faithful of the West. The legate was desirous of profiting by the succours he had just received, and proposed to follow up the war, and march directly against the capital of Egypt. The clergy adopted the advice of Pelagius, but such of the Crusaders as saw with disgust a prelate at the head of warriors, refused to take up arms. The duke of Bavaria and the barons and knights would acknowledge no leader but the king of Jerusalem; the legate Pelagius was obliged to send deputies to John of Brienne, who, pressed by the pope himself, was at length prevailed upon, and consented, after an absence of several months, to come back and take the command of the army.

Whilst the Crusaders remained thus in inaction, all the Mussulmans were flying to arms: the sultans of Damascus and Aleppo, the princes of Hamah, Balbec, and of Arabia, assembled fresh armies. After the taking of Damietta, the sultan of Cairo had retired, with his troops, to the spot where the two eastern branches of the Nile separate: there he daily beheld troops of Mussulman warriors join his standard, and, awaiting a

favourable opportunity, he constructed a palace in the centre of his camp, surrounded by walls.

The Mussulmans there built houses, baths, and bazaars, and the camp of the sultan became a city, called Mansourah, which was destined to be celebrated in history by the defeat and ruin of the Christian armies.

As soon as the king of Jerusalem returned to Damietta, the leaders of the Crusaders assembled in council, to deliberate upon what they had to do: the legate of the pope was the first to offer his opinion, and proposed to march against the capital of Egypt. "We must attack the evil at its source, and, in order to conquer the Saracens, destroy the foundation of their power. Egypt supplies them with soldiers, provisions, and arms. By taking possession of Egypt, we should cut off all their resources. At no period were the soldiers of the cross animated by more zeal; never were the infidels more depressed. To lose such an opportunity was to betray the common cause. When a great empire was attacked, prudence commanded the assailants not to lay down their arms till they had subdued it; by stopping after the first victory, they exhibited more weakness than moderation. The eyes of the whole Christian world were upon the army of the Crusaders; it was not only the deliverance of the holy places that was looked for from their valour, but the death of all the enemies of Christ, the destruction of every nation that had imposed a sacrilegious yoke upon the city of God."

The bishops, the prelates, and most of the ecclesiastics were loud in their applause of the speech of the legate; but John of Brienne, who did not at all partake of their opinion, arose, and protesting his devotion to the cause of Christ, began by appealing to the assembly, if any one could be more interested in the conquests of the Christians in the East, than the man who had the honour to be king of Jerusalem. He then pointed out how imprudent it would be to go up the Nile at the very moment at which that river was beginning to overflow, and would most likely inundate the roads which led to Cairo. "Mark," said he, "all the perils of the expedition proposed to you. We are to march into an unknown land, through the midst of an enemy's country: if conquered, there can be no place of asylum for us; if conquerors, our victories will only weaken our army. However easy it may be for us to conquer provinces, it will be almost impossible for us to defend them. The Crusaders, always eager to return to Europe, are incalculably more serviceable in gaining battles than in securing the possession of conquered countries. Nobody can suppose, that with the brave bands that surround us, we entertain any fear of the Mussulman armies which are gathering together from all parts; but in order to secure our safety, we must not only subdue our enemies, we must destroy them—we have not to deal with an army, but with an entire nation animated by despair. The whole Mussulman race are about to become so many intrepid soldiers, impatient to shed their blood in the field of battle. But what do I say? we shall have much less to dread from their courage than from their timid prudence. They will not fail to shun the fight, and will wait until diseases, want, fatigue, discord, the inconstancy of men's minds, the overflowing of the Nile, and the heat of the climate shall have triumphed over our efforts and secured the failure of all our enterprises."

John of Brienne strengthened his opinion by other motives, with which his knowledge of the art of war supplied him, and terminated his speech by saying, "That Damietta and Tannis were powerful enough to restrain the people of Egypt; that it was necessary to recapture the cities they had lost, before they thought of conquering countries that had never been in their possession; and that, in short, they had not assembled under the banners of the cross to besiege Thebes, Babylon, or Memphis, but to deliver Jerusalem, which opened its gates to the Christians, and which they could fortify against all the attacks of the infidels."

This moderate and pacific language would well have become the mouth of an envoy of the pope; but Pelagius listened to the king of Jerusalem with the most evident impatience: he answered, that weakness and timidity screened themselves behind the veil of moderation and prudence; that Christ did not summon to his defence such wise and far-sighted soldiers, but warriors who sought for battle rather than for reasons, and who could see the glory of an enterprise, and be blind to its dangers. The legate added several more reasons to those he had already advanced, and expressed them with great bitterness; at length, led away by the heat of the discussion, he threatened all those who did not partake of his opinions with excommunication. Most of the leaders, and the king of Jerusalem himself, fearing to be excommunicated, but dreading much more to see the least suspicion cast upon their bravery, at length yielded to the obstinate will of Pelagius: the council of the barons and the bishops decided that the Christian army should leave Damietta, and march against the capital of Egypt.

This army, composed of more than seventy thousand men, advanced up the banks of the Nile. A numerous fleet, laden with provisions, arms, and machines of war, ascended the river at the same time. The Christian army passed through Farescour and several other villages, that had been abandoned by their inhabitants; all fled away at the approach of the Crusaders, who began to believe they should meet with no obstacle to their victories, and celebrated, beforehand, the conquest of Memphis and Cairo. The legate of the pope exulted in the resolution he had dictated to the Christian army; and, full of confidence in a prediction that had been made concerning him in his youth, the presumptuous cardinal flattered himself that he was about to overthrow the worship of Mahomet; and indulged in the most insulting raileries against those who had been opposed to the war. Without fighting a single battle, the Christians gained the extremity of the Delta, at the angle formed by the arm of the river which descends towards Damietta and the canal of Almon, whose waters flow into the sea on the eastern side. The Saracens were encamped in the plain of Mansourah, on the opposite bank of the river: the Crusaders halted on the hither shore, and their fleet cast anchor as near to them as possible.

The sultan of Damascus, and the princes of Aleppo, Balbec, Hamah, and Bosra, had united their troops with those of the sultan of Cairo. The Nile, whose bank was covered with intrenchments, presented a barrier very difficult to be overcome. But Melic-Kamel did not dare to match himself with the Crusaders; dreading their rash bravery, so accustomed to sport with perils and triumph over all obstacles. Reports of the arrival of Frederick, and of the approach of the Tartars, kept the Mussulmans in a continual state of alarm, and made them anxious to terminate a war which exhausted their resources, consumed their strength, and did not promise them, even in victory, a compensation for so many efforts and so many sacrifices.

Ambassadors were sent to propose peace to the leaders of the Christian army: the Mussulmans offered their enemies, if they would consent to an entire cessation of hostilities, to give up to them Damietta and its territories, and to restore Jerusalem, with all the places of Palestine that had been conquered by Saladin.

These conditions assured to the Christians all the advantages of both war and peace. The king of Jerusalem, and most of the barons, who saw the difficulties and perils of the expedition they had entered upon, listened with as much surprise as joy to the proposals of the infidels, and did not hesitate to accept them; but they had absolutely no power in the army. The legate, who exercised an arbitrary authority, and who was constantly dreaming of conquests, persisted in thinking that these pacific proposals were only the effects of fear, and that the enemy who sued for peace was the one with whom war should be prosecuted with most spirit.

The ambassadors returned to the camp of the Mussulmans, to announce that the Christians refused the peace: their account excited indignation, and indignation roused courage. When the Ayoubite princes proposed peace, they were in possession of ample means to carry on the war with advantage; they every day received reinforcements, and their camp rapidly assumed a more formidable aspect; but soon a terrible auxiliary, against whose attacks Pelagius had no defence, came to the assistance of the Mussulmans, and procured them a complete triumph without either battles or danger.

The Christian warriors, who flattered themselves they had now only to deal with a conquered enemy, were satisfied with surrounding their camp with a ditch and a wall; the army remained for several days in this position, without making an effort either to attack the Saracens or pass the Nile. Pelagius, who was constantly promising victory to his soldiers, remained, nevertheless, in a state of inactivity in his tent. During this period, many of the Crusaders grew weary of a war in which no battles were fought; some fancied that the cause no longer stood in need of their assistance; whilst others, with more foresight, feared coming reverses: more than ten thousand Crusaders abandoned the camp and returned to Damietta.

The Christian army had been for more than a month in face of the enemy, always in expectation of the victories that had been promised to them. At length, the overflowing of the Nile, in a most alarming manner, disturbed their imagined security. The Saracens opened the sluices, and filled all the canals of Lower Egypt. The Mussulman fleet, which had not been able to ascend the Nile by Damietta, took advantage of the canals, and came up with the Christian ships. In a single engagement, the vessels of the Crusaders were almost all dispersed and consumed by the Greek fire: from that moment terror seized upon the Christians, for they were in want of provisions, and had neither means nor hopes of obtaining any. The Saracens, after having crossed the Nile on bridges, occupied all the circumjacent hills. The Christian soldiers wandered about the fields at hazard, pursued by the waves of the rising river, and by the Mussulmans, whose bravery they had so lately held in contempt. The whole army was on the point of being submerged or perishing with hunger, and had no hope but in the clemency of an enemy with whom they had recently refused to make peace.

In this extremity, the king of Jerusalem and the principal leaders of the Christians sent several of their knights to offer the Saracens battle; but the latter were neither sufficiently imprudent, nor sufficiently generous to accept a proposal dictated by despair. The Crusaders were exhausted with hunger and fatigue; the cavalry sunk into, and encumbered by mud and slime, could neither advance nor retreat; the foot-soldiers cast away their arms; the baggage of the army floated away upon the waters, and nothing was heard but groans and lamentations. "When the Christian warriors," says an Arabian historian, "saw nothing before them but death, their minds sank into a state of despondency, and their backs bent beneath the rod of God, to whom be all praise!"

Pelagius must then have been sensible of the full extent of his error: his project of marching to Cairo had, doubtless, something great in it, if it could have been executed; but the presumptuous legate disdained all counsels, all lessons of experience, and foresaw none of the obstacles he was certain to meet with on his route; he conducted an army filled with discontent; the soldiers had neither that confidence nor that enthusiasm that leads men to brave dangers or cheerfully encounter fatigue. The king of Jerusalem, the duke of Bavaria, and a great number of the barons were his personal enemies, and took very little interest in the success of an enterprise of which they had disapproved.

Amidst the cries and lamentations of an army to which he had promised victory, Pelagius was obliged to negotiate for peace, and his pride humbled itself so far as to implore the clemency of the Saracens. Christian ambassadors, among whom was the

bishop of Ptolemais, went to propose a capitulation to the conquerors; they offered to give up the city of Damietta, and only asked for the Christian army liberty to return to Ptolemais.

The Mussulman princes assembled in council to deliberate upon the proposals of the Crusaders. Some were of opinion they should be accepted; others declared that all the Christians ought to be made prisoners of war. Among those who proposed the harshest measures, the sultan of Damascus, an implacable enemy of the Franks, was conspicuous. "No treaty can be made," said he, "with warriors without humanity and without faith. We should remember their barbarities in war and their treachery in peace. They armed themselves to ravage provinces, to destroy cities, and overthrow the worship of Mahomet. Since fortune has placed these most cruel enemies of Islamism, these devastators of the East, in the hands of the true believers, we ought to immolate them to the safety of the Mussulman nations, and take an advantage of our victory that will create a terror among the people of the West for ever."

Most of the princes and emirs, animated by fanaticism and vengeance, applauded this violent speech. The sultan of Cairo, more moderate, and, doubtless, more prescient than the other leaders, dreading likewise the arrival of Frederick and the invasion of the Tartars, combated the opinion of the sultan of Damascus, and advised that the capitulation of the Franks should be accepted. "All the Franks were not comprised in this army now in their power; other Crusaders guarded Damietta, and might be able to defend it; the Mussulmans had sustained a siege of eight months, the Christians might hold out as long. It was more advantageous for the princes of the family of Saladin to return to their cities than to retain a few of their enemies in chains. If they destroyed one Christian army, the West, to avenge the defeat of its warriors, was able to send numberless legions into the East. They ought not to forget that the Mussulman armies had lost a portion of that spirit of obedience and discipline that was the sole guarantee of victory; that they were worn out with fatigue, and sighed for repose. Other enemies than the now disarmed Christians, other perils than those they had just escaped, might soon hang over both Syria and Egypt. It was wise to make peace at this moment, in order to prepare for fresh contests, for new wars, perhaps much more cruel than that which they had now an opportunity of terminating with so much glory to the Mussulman arms."

The speech of Melik-Kamel brought back the princes of his family to sentiments of moderation. The capitulation was accepted; the sultan of Cairo sent his own son to the camp of the Christians as a pledge for his word. The king of Jerusalem, the duke of Bavaria, the legate of the pope, and the principal leaders repaired to the camp of the Saracens, and remained as hostages till the accomplishment of the treaty.

When the deputies of the imprisoned army came to Damietta and announced the disasters and captivity of the Christians, their account drew tears from the crowd of Crusaders who at that time arrived from the West. When these same deputies informed them that the city must be given up to the infidels, the most intrepid of the Franks could not restrain their indignation, and refused to recognise a treaty so disgraceful to the soldiers of the cross. The greatest tumult prevailed throughout the city. Some, filled with despair, determined to return to Europe, and prepared to desert the banners of the cross; others ran towards the ramparts, and getting possession of the towers, swore to defend them.

A few days after, fresh deputies arrived to declare that the king of Jerusalem and the other leaders of the army would be obliged to give up Ptolemais to the Mussulmans if they refused to surrender Damietta. In order to overcome the obstinate resistance of those who wished to defend the city, and who reproached the imprisoned army with

disgracing the Christians, they added, that this army, though defeated, had obtained a prize worthy of their former exploits, for the Saracens had engaged to restore to them the true cross of the Saviour, which had fallen into the hands of Saladin at the battle of Tiberias. The fear of losing Ptolemais, the hope of regaining the cross of Christ, together with the speeches of the deputies, brought back the spirit of peace and resignation to the minds of the most ardent of the Crusaders, and disposed them to the performance of the conditions of the treaty.

In the meantime, the Christian army having lost their tents and their baggage, passed many days and many nights in a plain covered with the waters of the Nile. Hunger, disease, and inundation threatened their entire destruction. The king of Jerusalem, then in the camp of the Saracens, upon being informed of the horrible distress of the Christians, went to conjure Melik-Kamel to have pity on his disarmed enemies. The continuator of William of Tyre, who is our guide in this part of our history, reports, in his old, quaint language, the touching interview between John of Brienne and the sultan of Egypt. "The king sat down before the sultan, and began to weep; the sultan, on seeing the king weep, said, 'Sire, why do you weep?' 'Sire, I have good cause,' replied the king, 'for I behold the people whom God has confided to me perishing amidst the waters, and dying with hunger.' The sultan felt great pity at seeing the king weep, and he wept also; then he sent thirty thousand loaves to the poor as well as the rich; and sent the same quantity daily during four days."

Melik-Kamel caused the sluices to be closed, and the waters rapidly retired from the plain; as soon as Damietta was surrendered to the Mussulmans, the Christian army began its retreat. The Crusaders, who owed their liberty and lives to the mercy of the Saracens, passed through the city which had cost them so many conflicts and so much labour; and, weeping, quitted the banks of the Nile, where so short a time before they had sworn to make the cause of Christ triumphant. They bore away in sadness the wood of the true cross, the identity of which they had reason to suspect, since it no longer performed miracles, and was not for them now the signal of victory. The sultan of Egypt caused them to be accompanied by his son, who had orders to provide for all their wants on their route. The Saracen leaders were impatient to get rid of an army that had threatened their empire; they could scarcely give credit to their own triumph, and some little apprehension was, no doubt, mingled with the pity with which their conquered enemies inspired them.

Great rejoicings had been made at Ptolemais for the victories obtained by the Christians on the banks of the Nile; they believed that they already saw the holy places delivered, and the empire of the Saracens destroyed. Consternation took place of their joy on seeing the army return. As in all the other reverses which their arms had met with, the Christians mutually reproached each other with their defeat; they accused the leaders of ambition, and the king of Jerusalem of weakness; the Templars and Hospitallers, who had on all occasions set an example of courage and the most generous devotedness, were obliged to make a public apology for their conduct. When it became known in the West that Damietta had fallen again into the hands of the Saracens, all the faithful were affected by the deepest grief, and sought, by their prayers, to mitigate the anger of Heaven. Violent murmurs arose against the legate Pelagius, and represented him to the sovereign pontiff as the author of all the disasters of the crusade; but Honorius was not willing to condemn his minister, and reproached Frederick, who had three times renewed his vow to fight against the infidels, with having remained an idle spectator of an unfortunate war, and with having neglected to succour his brethren of the East.

Frederick, who had sent vessels, provisions, and soldiers to the holy war, thought that he had fully performed his part in the crusade, and was at first much astonished at the reproaches of the Holy See. When the pope threatened him with the anger of Heaven and the thunders of Rome, he could not restrain his indignation; in his letters the emperor complains bitterly of the tyranny of both Innocent and Honorius, and talks of opposing war to war, and vengeance to injustice. After this, Honorius, who acted less from the dictates of his own mind than after the policy of his predecessors, changed his tone, attempted to justify both Innocent and himself, and, employing prayers instead of menaces, conjured Frederick to have pity on the Church of the East.

This paternal language appeased Frederick; in an interview which he had with the pope at Veroli, the emperor of Germany repeated his vow to repair to Palestine at the head of an army. In another assembly, which was held some time afterwards at Verona, the pope endeavoured to engage Frederick, on account of his own interests; he proposed to him to espouse Yolande, daughter of John of Brienne, and heir to the kingdom of Jerusalem. The grand masters of the Templars, the Hospitallers, and the Teutonic order, with the patriarch and the king of Jerusalem, all summoned to Italy to deliberate on the affairs of the crusade, approved of a union which would secure them the assistance of a powerful monarch. Frederick accepted a kingdom which he promised to defend, and consented to undergo excommunication if he failed in his promises.

After the conference of Verona, King John of Brienne visited the principal states of Europe, for the purpose of soliciting aid for the Holy Land. At the time of John's arrival in France, the French were mourning the death of Philip Augustus. The king of Jerusalem assisted at the funeral ceremonies of his master and benefactor, who, at his death, had bequeathed three thousand silver marks to the defenders of Palestine. After having paid the last duties to Philip, John went first to England, and afterwards to Germany, in both of which countries his presence and his discourses strongly moved Christians with the misfortunes of the Holy Land.

The emperor Frederick, on his part, made all the requisite preparations for an expedition which he was to lead in person; he ordered vessels to be constructed in all the ports of Sicily for transporting the Crusaders. "Heaven and earth," wrote he to the pope, "are witnesses that I desire the success of the Christian arms with my whole soul, and that I will neglect nothing that can assist in securing the success of the holy enterprise." In all his letters Frederick exhorted the sovereign pontiff to employ every means to augment the numbers of the soldiers of Christ. Become, all at once, more zealous for the crusade than the pope himself, he reproached the court of Rome with being sparing in indulgences, and with confiding the preaching of the crusade to vulgar orators; he advised the pope to redouble his efforts to appease the quarrels of Christian princes, and to compel the kings of France and England to sign a peace, in order that the nobles and people of these two kingdoms might take part in the crusade. Frederick not being able to go into Germany, sent thither the grand master of the Teutonic order, with directions to exhort the landgrave of Thuringia, the duke of Austria, the king of Hungary, and the other princes of the empire, to take the oath to fight against the infidels. He undertook to furnish the Crusaders with vessels, provisions, arms, and everything necessary for the expedition beyond the sea; in short, he displayed so much activity, and showed so much ardour and zeal, that all the attention of the Christians was directed towards him, and he was considered as the soul, the moving principle, and the head of the holy enterprise.

The Christians of Palestine placed all their hopes in him; the patriarch of Alexandria, in a letter to the pope, said that they looked for the emperor of Germany on the banks of the Nile and the Jordan, as formerly the saints had looked for the coming of

the Messiah or Saviour of the world. The patriarch spoke with grief of the oppression and servitude that had been inflicted upon the Christians established in Egypt since the last invasion of the Crusaders. The unfortunate disciples of Christ were not allowed to keep in their dwellings either arms or horses, nor even to bear a crucifix at the funeral processions of their relations; a hundred and fifteen of their churches had been destroyed since the conquest of Damietta. Oppressed by tributes, condemned to disgraceful labours, banished from their homes, wandering around their temples and their altars, they invoked the mercy of Heaven and the valour of the warriors of the West for their deliverance.

The report of Frederick's preparations was spread even to the remote nations of Georgia; and the queen of that country wrote to the head of the Church of Rome, that the constable of her kingdom and a great number of warriors only waited for the arrival of the emperor of Germany, to fly to the assistance of Palestine. The Georgians had the reputation of being a warlike people, and were dreaded by the Mussulmans; their pilgrims enjoyed the privilege of entering Jerusalem without paying the tribute imposed upon other Christians. When the sultan of Damascus caused the ramparts of the holy city to be destroyed, the warriors of Georgia swore to avenge the outrage committed on the city of God; but an invasion of the Tartars prevented them from leaving their own territories. Since that period, the hordes of Tartary having directed their ravages towards other countries, the Crusaders of Caucasus and the shores of the Caspian Sea promised to unite themselves in the plains of Syria and Egypt, with the Crusaders from the banks of the Rhine and the Danube.

Frederick, however, was not yet in a position to perform his so often repeated promises; the kingdom of Sicily and Naples contained germs of discord and rebellion; the republics of Lombardy were openly opposed to the emperor of Germany; and the Holy See, which observed with anxiety the ambitious projects of Frederick upon Italy, encouraged all the enemies of a power of which it dreaded the too close neighbourhood. Thus, the policy of the court of Rome, the revolts of Sicily, and the enterprises of the Italian republics, would not allow the emperor to lead his armies into Asia. Frederick demanded of the pope the indulgence of a delay of two years for the performance of his vow; founding his request upon the length of time required for assembling his armies, and declared that he was not willing to begin the war before the expiration of the truce made with the Mussulmans; thus showing much more respect for treaties with infidels, than had till that time been common among Christians, indeed, more respect than he had himself shown. The pope, although much dissatisfied, could not refuse the delay the emperor demanded; he, however, dissembled his anger, and contented himself with requiring fresh promises, which were made, as all the rest had been, with the greatest solemnity.

The new vows of Frederick were strengthened by his marriage with the heir of the king of Jerusalem. The marriage was celebrated at Rome, amidst the benedictions of the clergy and the acclamations of the people; all the Christians of the West heard of it with joy, and this union appeared to them to be the most certain pledge of the victories the Crusaders would gain over the infidels. John of Brienne, who assisted at the ceremony, congratulated himself upon having obtained an emperor for a son-in-law and a supporter; but his joy was not of long duration. Frederick, after his marriage, only saw in him the brother of that Gauthier de Brienne, who had borne the title of king of Naples and Sicily; he considered him as an enemy to his power, a dangerous rival, and he disputed the possession of the kingdom of Jerusalem with him. The pope was secretly pleased at this claim or pretension, as he hoped it would promote the interests of the crusade. Honorius was delighted to see the ambition of the emperor mix itself up with

the great designs for the execution of which he was so anxious. Frederick was therefore acknowledged king of Jerusalem. Thus John of Brienne, who had always proved himself the most ardent apostle of the holy war, deprived of his crown, and from that time a stranger to the affairs of Palestine, was obliged to wait in retirement and silence for a favourable opportunity to avenge himself on his son-in-law, and recover his kingdom.

Frederick carried on his preparations for the holy war, and appeared more than ever disposed to set out for the East. The crusade was preached, in the name of the head of the Church, in all the kingdoms of Europe; the sovereign pontiff wrote to the princes to exhort them to suspend their divisions and occupy themselves solely with the war beyond the sea.

As hostilities had just been renewed between England and France, Honorius ordered Louis VIII to lay down his arms, and threatened him with excommunication, if he did not immediately make peace. The king of France, before he obeyed the orders of the pope, was desirous of completing the conquest of Poitou; and whilst the thunders of Rome were growling over his head, the people and clergy were returning Heaven thanks for his victories, in every church of his kingdom.

The war against the English was not the only obstacle to the departure of the French Crusaders for the Holy Land; the exterminating crusade against the Albigeois was still going on, and Louis VIII took a more active interest in it than his father Philip had done. When Louis VIII had concluded a truce with England, he at length resolved to take the cross, and made a vow, not to go and fight against the Saracens in Asia, but against the heretics in Languedoc. In this crusade the king of France had the double advantage of scarcely going out of his own territories, and of making conquests that might some day enlarge his kingdom. The lords and barons followed Louis into the southern provinces, and thought no more about the deliverance of Jerusalem.

At the same time the envoys of the pope and the emperor were busy in exhorting the nations of Germany to succour the Christians of Palestine. Their orations, which at first had great success, ended by diminishing both confidence and enthusiasm. As the pope had recommended the preachers to be prodigal of the indulgences of the Church, the people beheld with astonishment the greatest criminals take the cross, and swear to expiate their sins by the holy pilgrimage. They remembered that St. Bernard had called thieves and murderers to the defence of Christ; but opinions and morals began to change, and that which had succeeded in the preceding century was now only a source of reproach. The monk of Upsberg, a contemporary author, informs us that the facility granted to the most vicious of mankind to redeem their crimes by taking up arms and the cross, only served to increase great offences, and cool the zeal of the true defenders of Christ.

The orators who preached the crusade in England gathered more fruit from their labours, but owed great part of their success to celestial phenomena, which came very opportunely to second their eloquence. A luminous crucifix, with the marks of the five wounds of the Saviour, appeared suddenly in the heavens. This miraculous spectacle greatly inflamed the enthusiasm of the people; and, if we may believe Matthew Paris, more than sixty thousand English took the oath to arm themselves for the deliverance of the tomb of Christ.

Spain was constantly the seat of a sanguinary war between the Moors and the Christians; the one party supported by warriors from Africa, the other by knights and soldiers from the provinces of France, fought battles every day without destroying their means of either attack or defence: amidst such wars, in which, by turns, Mahomet and

Christ were invoked, Spain was not likely to hear or attend to the complaints and appeals of Jerusalem.

Another enthusiasm than that of the crusades,—an ardent desire for liberty,—then agitated the finest countries of Italy. The greater part of the cities, acted upon by jealousy and the other passions of republics, were all at war among themselves; fighting sometimes for territory, and sometimes for independence. In all these small states, parties attacked and pursued each other with fury, and disputed the exercise of power, sword in hand. Some of the cities, principalities, and baronies invoked the authority of the pope, others that of the emperor of Germany; the factions of the Guelphs and the Ghibellines troubled every city, and created divisions in most families. These discords and civil wars naturally turned the attention of Christian nations from the crusades.

The cities of Lombardy had formed a powerful confederacy, which gave Frederick continual cause of inquietude, and detained him in the West; Honorius employed every means in his power to re-establish peace, and direct men's minds towards his darling object; and at last succeeded in getting the Lombard republics to join the emperor of Germany for the deliverance of the holy places.

Although the people had lost some portion of their enthusiasm for the holy war, it was still possible to form a redoubtable army, by gathering together all the warriors that had taken the cross in the various countries of Europe; and the new Crusaders were ordered to meet at the port of Brindisi, where vessels were being prepared to transport them to the East. On their arrival in the kingdom of Naples, the emperor of Germany supplied them with provisions and arms; everything was ready, and the pope was about, at length, to see his wishes accomplished, and receive the reward of all his labours and preachings, when inexorable death deprived Christendom of its head.

Gregory IX, who succeeded him, had all the abilities, the virtues, and the ambition of Innocent III. In the execution of his designs, he feared neither difficulties nor perils; the most violent measures had no terrors for his obstinacy or audacity, when the triumph of his will was in question. Gregory had scarcely ascended the pontifical throne, when the preparations for the holy war engrossed all his thoughts, and became the principal object of his active solicitude.

The Crusaders assembled in Apulia had much to suffer from the influences of the climate and the season; the sovereign pontiff neglected nothing to alleviate their distresses and hasten their departure. He exhorted the emperor to embark, by saying to him, "The Lord has placed you in this world as a cherubim with a flaming sword, to direct those who stray from the way of the tree of life." Frederick at length yielded to the prayers of the pope, and sailed from the port of Brindisi with his fleet and army. Prayers were being put up for the prosperity of his voyage and the success of his expedition, in all the provinces of his empire, when, at the end of three days, being attacked by the malady that had made such ravages in the Christian army, he retraced his course, and landed in the port of Otranto.

Gregory had celebrated the departure of Frederick as a triumph of the Church; he considered his return as an absolute revolt against the Holy See. The little city of Agnani, to which the pope had retired, witnessed the rage of the pontiff, and beheld the birth of that formidable storm which so long disturbed the Christian world. Accompanied by the cardinals and several bishops, Gregory repaired to the principal church, and having mounted the pulpit, before the assembled people, he pronounced a sermon which had for its text, "It is necessary that scandals should arise." After having called upon the prophets, and spoken of the triumph of St. Michael over the dragon, he launched against Frederick all the anathemas of the Church.

The emperor at first sent messengers to the pope to explain and justify his conduct; but the inexorable Gregory refused to listen to them, and complained to all the sovereigns of Europe, representing Frederick as a faithless and perjured prince. He accused him of having consigned his wife Yolande to close imprisonment, in which she died of grief; of having left the Crusaders to perish with hunger, thirst, and heat in the plains of Apulia; and of having, at last, under the frivolous pretext of sickness, violated his oath and deserted the banners of Christ, in order to return to the customary enjoyments of his kingdom. He made him many other reproaches; and in his anger called down upon him the maledictions of all Christians.

Frederick, exceedingly irritated, replied to the accusations of Gregory with much bitterness. In his apology, which he sent to all the princes of Christendom, he complained strongly of the usurpations of the Holy See, and exposed, in the most odious colours, the policy and ambitious designs of the court of Rome. "The Church of Rome," said he, "sends legates everywhere, with power to punish, to suspend, and excommunicate, not with the designs of spreading the word of God, but to heap up money, and reap that which they have not sown." The emperor reminded the princes, in his letters, of the violences which the pope had exercised against the count of Toulouse and the king of England; he said that the domains of the clergy did not now satisfy the ambition of the Holy See, and that the sovereign pontiffs wished to lay their hands upon every kingdom. From that moment open war was declared between the pope and the emperor; neither of them possessed a pacific character or a love of quiet; both were animated by boundless ambition, jealous to excess of their power, implacable in their revenge, and always ready to employ the arms which the Church or fortune placed in their hands. Gregory displayed an indefatigable activity, leaving his enemies no repose, but pursuing them at the same time with the thunders of religion and war. In addition to the arms of eloquence, the pontiff did not disdain to employ satire; the manifestoes which he published against his adversaries constantly recalled the spirit of the denunciations made by the prophets. These denunciations, mixed with obscure allegories, gave to his words a dark and mysterious tone, which caused him to be considered as the interpreter of angry Heaven. Frederick was neither a less able prince nor a less redoubtable enemy: the art of war contained no stratagems or secrets with which he was unacquainted; policy dictated no means that he scrupled to employ. Endowed with all the gifts of mind, and with a keen spirit of raillery, he was as competent to confound his enemies in a discussion, as to conquer them in the field of battle. Descended, on the female side, from those famous Normans who had conquered Sicily and the kingdom of Naples, he united, as they had done, courage with subtlety, and audacity with dissimulation: to please the court of Rome, he had made barbarous laws against heretics; and, now become the enemy of the popes, he did not fear to arm heretics or Saracens against the court of Rome. When the kingdom of Jerusalem was offered to him, he set no great value upon the acquisition; but he accepted it with joy, in order to increase his popularity in the Christian world, and to arm himself, one day, against the sovereign pontiff with a title, which was then held in universal veneration.

A war between such enemies must necessarily prove terrible, and spread desolation and confusion throughout Christendom. Gregory, on his return to Rome, repeated his excommunications in the church of St. Peter; Frederick, in order to revenge himself, seduced into his party most of the Roman nobles, who took up arms, insulted the sovereign pontiff at the very foot of the altar, and compelled him to abandon the capital of the Christian world. The pope, driven from his states, pursued his enemy with more fury than ever; and, availing himself of the formidable authority of the Church, he released the subjects of Frederick from their oath of fidelity, by reminding them that

they could owe no obedience to those who opposed themselves to God and his saints. On his side, Frederick drove the Templars and Hospitallers from the kingdom of Naples, plundered the churches, and ill-treated all ecclesiastics whom he suspected of being attached to the party of the Holy See. He sent troops to ravage the patrimony of St. Peter, and enlisted the Saracens established in Sicily, under the banners of a Christian prince, to combat the head of the Christian church. The Roman states were ravaged, and given up to the horrors of war. The eyes of all Europe were fixed upon these deplorable scenes, and everyone seemed to have forgotten the holy war.

The Christians of Palestine, however, never ceased to implore aid from the West. A letter to the pope from the patriarch of Jerusalem, the bishops of Caesarea and Bethlehem, and the grand masters of the three military orders, painted in strong colours the despair into which the Christians of the East had fallen, when they learnt that Frederick had deferred his departure. The pope received their complaints with expressions of sorrow and kindness, and communicated them to the faithful with greater zeal, from their furnishing him with a fresh opportunity of accusing the emperor of Germany. But the nations of the West, occupied with their own dangers, and terrified at the sight of the violent storms that had recently burst forth, were not in the least moved by either the lamentations from Palestine or the pressing exhortations of Gregory. In this unfortunate position of European affairs, the Christian colonies, abandoned to themselves and their own feeble resources, and a prey to the greatest disorders, must have been invaded and entirely destroyed, if Providence had not stirred up fresh discords among their enemies.

During the siege of Damietta, the common danger had united the children of Malek-Adel; after victory, ambition resumed the place of fear; and the Ayoubite princes quarrelled for the provinces which their union had wrested from the power, or saved from the invasion of the Christians. Conraddin, sultan of Damascus, dreading the views of Melik-Kamel, called Gelaeddin, prince of the vast empire of Carismia, to his aid. The sultan of Cairo, in great apprehension of the consequences of this alliance, turned his eyes towards the princes of the West. During several years, the report alone of the preparations of Frederick had been a source of terror to the Mussulman powers. The emperor of Germany was considered, in the East, as the head of all the nations of Europe. The sultan of Egypt attached the greatest importance to the disarming of a formidable enemy; and as the complaints of the pope, and the report of the discords that had broken out among the Christians, had reached his ears, he conceived a hope of finding in Frederick a sincere ally and a powerful auxiliary.

Melik-Kamel sent presents and ambassadors to the emperor of Germany; he invited Frederick to come into the East, and promised to deliver Jerusalem up to him. This proposition gave the emperor as much surprise as joy; and he, in reply, sent an ambassador into Egypt, to ascertain the exact intentions of the sultan of Cairo, and offer him his friendship. The envoy of Frederick was received at the court of the sultan with the greatest honours, and returned to announce to his master that Melik-Kamel was ready to favour his expedition to Palestine.

This negotiation, with which the pope and the Christians of the West were perfectly unacquainted, made Frederick determine to follow up the project of the crusade: he had, besides, several other motives for not renouncing the Eastern enterprise. He knew that John of Brienne was on the point of returning to Palestine, and resuming possession of the kingdom of Jerusalem. The pope continued to represent him as the enemy of Christ, and the scourge of Christians. To secure the failure of the plan of John of Brienne, and, at the same time, reply to the sovereign pontiff in a victorious manner, Frederick resolved to embark for the Holy Land. He was desirous of

proclaiming his intention with the greatest pomp; and caused a magnificent throne to be erected in the plain of Barletta, which he ascended in the presence of an immense crowd of spectators. In all the splendour of imperial magnificence, he presented himself invested with the pilgrim's cross, and announced to the assembled people that he was about to set out for Syria. In order to give more solemnity to this pompous ceremony, and affect the hearts of the multitude, the emperor caused his will to be read with a loud voice; and the barons and nobles swore at the foot of the throne, to see that his last commands should be executed, if he should chance to lose his life, either in the perils of the sea or the wars of the East.

When the pope learnt this determination of Frederick's, he sent ecclesiastics to forbid him to embark. The sovereign pontiff reproached the emperor with presenting to the Christian world the scandal of a crusade directed by a prince reprov'd of God: as the fleet of Frederick consisted of only twenty galleys, and as he took with him only six hundred knights, Gregory reproached him with not having fulfilled his promises, and compared his imprudent attempts to the expedition of a captain of pirates. The emperor did not condescend to make any reply to the messengers of the pope; the more opposition the head of the Church gave to his departure, the more impatient Frederick appeared to set out and accomplish his design: in his indignation, he congratulated himself at having to brave the anger of the Church and the arms of the Saracens at the same time. He left the greater part of his army in Sicily; charging his lieutenant, the duke of Spoleto, to negotiate for peace with the pope, but at the same time to carry on the war commenced against the Roman states with unabated vigour.

When he heard of the departure of the emperor, Gregory was in the little city of Assisi, occupied in the canonization of St. Francis. During several days, he had sung nothing but hymns of hope and joy: "Francis," said he, "had appeared like the star of morning, like the orb of day, like the moon in its splendour." This language of peace, this festive pomp, were all at once interrupted by the maledictions that the pope pronounced against Frederick: the sovereign pontiff repaired to the foot of the altar, and there implored Heaven to confound the pride of impious monarchs, and frustrate all their sacrilegious enterprises.

The emperor, notwithstanding, arrived safely on the coast of Syria, and was received at Ptolemais by the patriarch, the clergy, and the grand masters of the military orders. For some days, the Christians of the East viewed him as the liberator and the king of Jerusalem; but a change speedily took place. Two disciples of St. Francis, sent by the pope, came to announce to the faithful that they had received a prince rebellious to the will of the Church. From that moment, contempt, hatred, and mistrust took place of respect and submission. They began by perceiving that Frederick was followed by only a small number of warriors, and that he had not troops enough to render him formidable to either the Saracens or the Christians. Nothing was talked of in Ptolemais but the excommunication of the pope, and the means of withdrawing themselves from obedience to a heretic prince: never had the deliverance of Jerusalem been less thought of.

At the moment in which Frederick arrived in Syria, Conraddin, sultan of Damascus, died; and the death of this prince gave birth to more discords among the Mussulman powers. The principality of Damascus was governed by a young inexperienced prince; and the spirit of license and insubordination, which had, in the last wars, been already observed among the troops of Syria and Egypt, made, every day, greater progress, and put all the Mussulman thrones in peril.

The sultan of Cairo, when informed of the arrival of Frederick, came into Palestine, at the head of an army. Some asserted that he came to defend Jerusalem, and

to fight with the Christians; but his true design was to take advantage of the chances of war, and of the discords which everywhere prevailed, to get possession of Damascus, and defeat the plans of the enemies that jealousy and ambition had raised up against him among the Mussulmans and princes of his family.

The emperor of Germany marched out of Ptolemais, at the head of his small army, and directed his course towards the mountains of Naplouse. He had sent Count Thomas de Celano to Melik-Kamel, to remind him of his promises, and to tell him, that, being master of the most vast provinces of the West, he was not come into Asia for the purpose of making conquests; that he had no other design but that of visiting the holy places, and taking possession of the kingdom of Jerusalem, which belonged to him. The sultan received the ambassador of Frederick with due respect; but whether he was ashamed to make peace before he had begun the war, or whether he feared to draw upon himself the hatred of the Mussulmans, by showing too much deference for a Christian prince, he at first made no reply to the propositions that were made to him.

Nevertheless the two princes sent fresh ambassadors, charged on both sides to express a desire for peace; both were placed in embarrassing circumstances, being surrounded by enemies who blamed their proceedings, and did not allow them to publish all their sentiments freely. The Mussulman army from Damascus, encamped in the neighbourhood of Jerusalem, watched all the movements of the sultan of Egypt, and seemed much more disposed to fight with him than to repulse the Christians. The emperor of Germany found himself in the presence of two hostile armies, and that which he himself commanded inspired him with no more confidence than he inspired in it. The Hospitallers and Templars had left him, and followed him at a distance; in the camp of the Christians no one durst pronounce the name of the prince who commanded the army. Frederick had been obliged to withdraw the standard of the empire, and his orders were only issued to the soldiers of the cross in the name of God and of the Christian republic.

In this difficult situation, Frederick and Melik-Kamel were equally sensible of the necessity for peace, and of the danger of commencing war; they therefore gave more employment to their ambassadors than to their soldiers; this crusade was nothing but a long negotiation, disapproved of by both Christians and infidels. As the two sovereigns covered their policy with a veil of profound mystery, it was easy for hatred to spread and procure countenance for sinister reports. Criminal intentions were discovered in the simplest actions. In the Christian army it was conceived that Frederick had committed a crime by sending his sword and cuirass to the sultan of Cairo, as a pledge of his wish for peace. Among the Mussulmans, Melik-Kamel was reproached with seeking an alliance with the enemies of Islamism, by sending to the leader of the Franks an elephant, some camels, and the rarest productions of Arabia, India, and Egypt. The scandal reached its height when the emperor received as a present from the sultan of Cairo, a troop of girls, brought up, according to the custom of the Orientals, to sing and dance in the banqueting-hall.

At length prejudices were carried so far on both sides, that Frederick was judged more favourably of by his enemies than by his own army; and Melik-Kamel would sooner have found grace among the Christians than among his own troops. The infidels regarded the emperor of Germany as a prince full of wisdom and moderation; Aboulfeda, and all the Arabian authors, have celebrated the qualities and virtues of the monarch of the Franks, whilst the continuator of William of Tyre only speaks of this prince with bitterness, and reports in his history, that all the apostles and other Christians had great doubt and great suspicion that he was far gone in infidelity, and warm in his belief in the law of Mahomet.

Hatred soon broke out in acts of treachery and the most odious plots. As the emperor had expressed an intention of going to bathe in the waters of the Jordan, the Templars addressed a letter to Melik-Kamel, pointing out the means of surprising the head of the Christian array in his pilgrimage: the sultan of Cairo despised such treachery, and sent the letter he had received to Frederick. At the same time Melik-Kamel learnt that the sultan of Damascus had declared war against him, and would be joined by several other Mussulman princes. The sultan of Cairo and the emperor of Germany had carried on their negotiations for peace during several months, but now, pressed on all sides by enemies, and surrounded by dangers, even in their own camp, they at length resolved to end the matter, and conclude a treaty, which would permit them to dispose of their forces for their security or for their personal ambition. They agreed between themselves, that they would make a truce of ten years, and that Jerusalem, Nazareth, Bethlehem, and Thoron should be given up to Frederick or his lieutenants. According to the conditions of the treaty, the Mussulmans were to retain in the holy city, the mosque of Omar and the free exercise of their worship: the principality of Antioch and the county of Tripoli were not comprised in the treaty. The emperor of Germany undertook to divert the Franks from every kind of hostility against the subjects or lands of the sultan of Egypt.

When the articles of the treaty became known in the two camps, the peace was considered by both as impious and sacrilegious. The imauns and cadis, invoking the name of the caliph of Bagdad, loudly condemned a truce which conveyed away from the Mussulmans the holy city, which they called the house of God, the city of the prophet. The prelates and bishops, speaking in the name of the pontiff of Rome, declaimed vehemently against a treaty which left mosques standing by the side of the Holy Sepulchre, and in some sort confounded the worship of Mahomet with that of Christ. When the envoy of the emperor of Germany went to Damascus, to procure the ratification of the treaty which had been concluded, the sultan and his vizier refused to hear him. The peace made with the Christians was a subject of affliction and scandal for all true believers. One of the most celebrated orators of Islamism pronounced the panegyric of Jerusalem in the great mosque; and, when recalling in pathetic terms the loss the Mussulmans had experienced, he drew tears from all the assembled people.

The patriarch of Jerusalem placed an interdict upon the recovered holy places, and refused pilgrims permission to visit the sepulchre of Christ. Jerusalem was no longer, in the eyes of Christians, the holy city and the heritage of the Son of God; when the emperor made his public entrance, the faithful preserved a sullen and melancholy silence as he passed along. Accompanied by the German barons and the Teutonic knights, he repaired to the church of the Holy Sepulchre, which was hung with mourning, and appeared as if guarded by the angel of reprobation; all the ecclesiastics had deserted the sanctuary, and everything wore the air of abomination and desolation. Frederick himself took the crown, and placing it upon his head, he was proclaimed king of Jerusalem without any religious ceremony; the images of the apostles were veiled; nothing was seen around the altars but swords and lances; and the sacred vaults gave back no sounds but the noisy acclamations of warriors.

After his coronation, Frederick wrote to the pope and to all the princes of the West, that he had reconquered Jerusalem without the effusion of blood; in his account he endeavoured to enhance the splendour and merit of this victory, which must fulfil all the hopes of the Christian world. At the same time, the patriarch wrote to Gregory, and all the faithful of Christendom, to show them the impiety and the disgrace of the treaty Frederick had just concluded. When he heard of the success of the emperor, the sovereign pontiff deplored the conquest of Jerusalem as he would have deplored its loss,

and compared the new king of Judaea to those impious monarchs whom the anger of God placed upon the throne of David.

Frederick was not able to remain long in the holy city, which resounded with imprecations against him. He returned to Ptolemais, where he found only revolted subjects and Christians scandalized at his successes. The patriarch and the clergy placed an interdict upon the city during the time the emperor should remain in it; all religious worship was suspended; the altars were deprived of their ornaments, and the crosses, relics, and images of the saints were cast upon the ground; no more bells, no more religious hymns were to be heard; a melancholy silence prevailed in the sanctuary, where mass was celebrated in a low voice, and with closed doors. The dead were buried in the fields, without funeral ceremonies or monumental stones; everything, in short, denoted a season of great calamities, and a dread of the vengeance of Heaven: it was thus that the liberator of Jerusalem was welcomed at Ptolemais.

It was Passion-week, and this religious period gave additional influence to the clergy and more solemnity to the maledictions of the Church. Frederick found himself obliged to negotiate for peace with the Christians, as he had done with the infidels, and being unable to regain their good-will he still further exasperated them by his violence. He caused the gates of the city to be closed, and prohibited the bringing in of provisions; he planted archers and arbalatiers in every place where they could insult the Templars and pilgrims; and by his orders, mendicant preaching monks were dragged from the foot of the altar, and beaten with rods in the public places of the city.

Hatred and vengeance were carried, on both sides, to the greatest excess. It was impossible for the emperor, surrounded as he was by enemies, to remain long at Ptolemais, in addition to which motive, he daily received letters from Europe urging his return. Two formidable armies, under the banners of the Holy See, had entered the kingdom of Naples, pillaged the cities, ravaged the country, mutilated prisoners, and committed all kinds of enormities. These armies were under the command of John of Brienne, impatient to revenge his own injuries, and two Sicilian counts, whom the emperor of Germany had driven from the kingdom of Naples.

Frederick at length quitted Palestine and returned to his own dominions. As he left Ptolemais, the inhabitants chanted hymns of deliverance and joy. He accused the Templars of having endeavoured to deliver him up to the Saracens; the Templars, on their part, accused him of having wished to surrender all the Christian cities to the sultan of Cairo: these accusations, and a thousand others, dictated by hatred, ought to inspire the historian with great and just suspicions. The Christians might have urged against Frederick a much more reasonable reproach; he had taken no means to secure his conquest, and they were warranted in believing that he had only made his triumphal entry into Jerusalem with the view of annoying the Holy See, and dating a reply to the inculpations of Gregory from the holy places: having attained his object, he had deceived the faithful, by inviting them to a city that he was disposed neither to defend nor fortify. In addition to this, Frederick himself felt very little pride in the advantages of which he made such a pompous display throughout Europe; and the crusade in which he had taken a part was frequently the object of his pleasantries and sarcasms.

On his return to Italy, he found a much more serious war than that he had carried on in Asia. The pope had not only levied troops to ravage his states, he had induced the Lombard republics to take up arms against him. John of Brienne, deprived of his title of king of Jerusalem, determined to endeavour to be acknowledged emperor, and his pretensions were supported by all that was then held most sacred, the authority of the Church and the right of victory. The presence of Frederick restored courage to his subjects, whose fidelity was still unshaken; he met his enemies in several engagements,

in which he always gained the advantage. The army of John of Brienne was dispersed, and the pontifical troops quitted all the cities and provinces they had conquered, in the greatest disorder.

The pope, learning that fortune had deserted his banners, again had recourse to the thunders of religion, and employed the most terrible of its denunciations against Frederick. He declared that all were excommunicated who should hold any kind of commerce with the emperor, all who should sit at his table, be present at his councils, celebrate divine service before him, or offer him any mark of attachment or respect. Frederick was terrified at this sentence, which was published with great solemnity in all parts of Europe, particularly in his own dominions; and sent ambassadors to the pope, who, in spite of the thunders with which he was armed, dreaded the consequences of war, and showed himself disposed to receive the submission of an enemy he dreaded.

After a negotiation of several days, a treaty was made, in which the conquered pope dictated laws to his conqueror, and appeared, whilst receiving peace, to accord a pardon. But in spite of this treaty of peace, the effects of discord still subsisted, and were felt even in the East, where debates, raised in the name of the Church, had divided men's minds, and depressed the general courage; and where the Christian states, for which Europe had taken up arms, remained without support and without defence. As Frederick had abandoned Jerusalem without fortifying it, the Christians were in constant dread of the invasion of the Mussulman peasants, whom the hopes of pillage attracted from the mountains of Naplouse. The great bell of the church of the Holy Sepulchre often gave warning of the approach of an enemy eager for carnage; and most of the inhabitants retired with their terrified families, some to the fortress of St. David, which was still standing among the ruins, and others into desert places.

The patriarch of Jerusalem, the prelates, barons, and people of Palestine, who had no longer either a leader or a king, in vain implored the assistance of the warriors and princes of the West: prayers and complaints so frequently repeated, had no power to awaken in the hearts of the faithful either the sentiments of pity or the enthusiasm which had so often caused them to take up arms and the cross. They could have no faith in perils that followed so closely upon victory; and they despaired of ever being able to assure the deliverance of a country which required to be delivered so often.

The pope, however, had not abandoned the project of the crusade, and still entertained the hope of reviving the ardour and zeal of the Christian warriors by his exhortations. He convoked an assembly at Spoleto, at which Frederick, with the patriarchs of Constantinople, Antioch, and Jerusalem assisted. It was resolved in this assembly, to renew the war in Palestine, notwithstanding the truce concluded with the sultan of Cairo.

Gregory was impatient to accomplish his designs, and proclaim the laws of the Church in the rich countries of the East; and, to employ the time till warriors could be gathered together, he sent several missionaries across the sea, armed with the sword and the word, to endeavour to convert the infidels of Syria and Egypt. The sovereign pontiff was so persuaded of the success of this pacific crusade, that he wrote to the caliph of Bagdad, the sultan of Damascus, and the principal Mussulman chiefs, to exhort them to embrace Christianity. History does not say what the fate was of these mendicant preachers in the East; but the caliph of Bagdad and the Mussulman princes did not cease to be inveterate enemies to the Christians. Gregory IX was better inspired and more fortunate when he sent sacred orators into several of the provinces of the West, to appease the troubles and civil wars that were so injurious to the cause of religion, and diverted the minds of the people from the great enterprise of the holy wars.

The disciples of St. Dominick and St. Francis of Assisi, charged with a mission worthy of the Gospel, pervaded cities and countries, preaching peace and concord. Among the preachers thus sent to pacify states, Brother John of Vicentia made himself conspicuous by the miracles effected by his eloquence. In all the countries he visited, the nobles, the peasants, the citizens, and the warriors flocked to listen to him, and swore to pardon all injuries and terminate all quarrels. After having re-established peace in several cities troubled by the spirit of jealousy, and animated by the stormy passions of undefined, ill-understood liberty, he announced that he should preach in the plain of Peschiera, on the banks of the Adige. All the inhabitants of the neighbouring cities, headed by their clergy and their magistrates, repaired to the place appointed, to listen to the Angel of Concord and the orator of public peace. In the presence of more than four hundred thousand auditors, Brother John mounted a pulpit elevated in the centre of the plain of Peschiera; a profound silence prevailed throughout the assembly; every eye was fixed upon the holy preacher; his words seemed to descend from heaven. He took for his text these words of the Scripture: "I give you my peace, I leave you my peace." After having drawn a frightful picture of the evils of war and the effects of discord, he ordered the Lombard cities to renounce their enmities, and dictated to them, in the name of the Church, a treaty of universal pacification. At no period had the middle ages presented a more sublime and touching spectacle; the historian of that time, who has nothing but troubles and wars to describe, ought to be delighted at an opportunity to tell of such an imposing and solemn scene, wherein religion recalled assembled nations to a sense of all that her maxims contain that is most consoling and salutary. The discourse of Brother John filled his auditory with a holy love of peace, and the cities then at war swore, before him, to forget for ever the subjects of their long divisions and eternal rivalries.

These evangelical discourses restored to Italy a few days of peace, and gave the Holy See an opportunity of preaching a new crusade with success. Gregory addressed pastoral instructions to all the bishops and prelates of Christendom. In his letters to the French bishops, he applied these words of Christ to the holy war: "If any one would come with me, let him renounce himself, let him take up my cross and follow me." The sovereign pontiff declared all who would not employ their utmost efforts to conquer the heritage of Christ, guilty of treason. The circulars of the pope ordered all the faithful, of both sexes, to pay a denier per week towards the expenses of the crusade. The head of the Church compared these alms to those which St. Paul solicited for the poor of Jerusalem, and did not fear to assert, beforehand, that they would suffice for the maintenance of the army of Crusaders for ten years.

The preaching of this crusade was confided to the fraternities of St. Dominick and St. Francis, which had, in Asia, missionaries for the conversion of infidels, and in the West, preachers to re-establish peace among Christians; the new apostles of the holy war received from the pope the power, not only to give the cross, but to commute the vow of pilgrimage to a pecuniary alms, a practice that had never been seen since the beginning of the crusades; they had likewise the faculty of granting indulgences for several days to all who came to listen to their sermons. According to the spirit of their institutions, the disciples of St. Francis and St. Dominick lived amidst austerities and penance; they devoted themselves to poverty, and were bound to furnish a constant example of Christian humility; but, in this instance, the pope desired they should be received into monasteries and cities with pomp and ceremony; and that the clergy should come out to meet them, with the banners and most splendid ornaments of their churches. Whether this magnificence changed the simplicity of their manners, or that the people did not like to behold men whom they had lately seen devoted to evangelical

poverty, treated with ceremonial pomp, the preachers of the crusade inspired their auditors with neither esteem nor respect, and the crowd diminished every day. As they received abundant alms, of which no one could see the employment, neither the solemnity of their mission nor the sanctity of their characters could screen them from the suspicions and accusations of the multitude: the murmurs and complaints which arose on all sides, at length weakened the authority of their words, and assisted in cooling the zeal and devotion of the Christians for the holy war.

The enthusiasm of the people, which Christian eloquence could not revive, stood in need of the example of the most illustrious princes and warriors. France was then at peace; the war against the Albigeois was drawing towards its end: most of the knights and barons, reared amidst battles, could not endure rest, and sighed for an opportunity of signaling their warlike temperament. They took the oath to go into Asia and fight against the Saracens.

Thibault V, count of Champagne, and king of Navarre, son of Thibault, who died before the fifth crusade, undertook to discharge the vow his father had made to the Church and to Christ. The king of Navarre was celebrated among knights and among troubadours; his muse, which had sung profane loves, now gave voice to the complaints of Jerusalem, and awakened, by Christian songs, the ardour of the soldiers of the cross. "Learn," said he, "that heaven is closed to all those who will not cross the seas to visit and defend the tomb of God. Yes, all the brave, all who love God and glory, will not hesitate to take up the cross and arms. Those who prefer repose to honour, those who dread perils, will remain alone in their homes. Jesus Christ, in the day of judgment, will say to the one party: 'You, who helped me to bear my cross, go to the place in which dwell the angels and my mother Mary;' he will say to the others: 'You, who have not succoured me, descend to the abode of the wicked.'" The example and the exhortations of Thibault attracted princes, barons, and knights from all the provinces of France.

Pierre de Dreux, duke of Brittany, whom the clergy surnamed Mauclerc, because, in his youth, he had abandoned the ecclesiastical state, wished to expiate his numerous felonies, his unjust wars, his tyranny towards his subjects, his perfidies towards his allies, by the holy pilgrimage. Hugh IV, duke of Burgundy, the counts of Bar, Ferez, Mâcon, Joigny, Sancoure, and Nevers; Simon de Montfort, Andrew de Vitri, Amaury fils, Geoffrey d'Ancenes, and a crowd of barons and knights took the cross, and engaged to follow the duke of Brittany and the king of Navarre into Palestine.

As the preaching of the crusade had been accompanied by several abuses that might prove injurious to the success of the holy expedition, a council assembled at Tours, employed itself in remedying and stopping the evil at its source. We have seen, on preceding occasions, that preachers of the crusades, by receiving criminals under the banners of the cross, had scandalized Christian knights; and crusades, as was seen in the twelfth century, were not considered as a means of salvation for the faithful, and as the way of the Lord, in which all the world might enter. Great criminals no longer found a place in the ranks of the pious defenders of Christ. The council of Tours decided that Crusaders, arrested by justice, should be transferred to the hands of an ecclesiastical judge, who would pay no respect to their privileges, and should even take the cross from them, if he found them guilty of homicide or any other great crime committed against divine and human laws.

As in other crusades, the people were led into violent excesses against the Jews, whom they accused of having immolated the God for whom they were going to fight, and who retained immense treasures in their hands, whilst the Crusaders were obliged to pledge their property to perform the voyage to Palestine. In order to stop the course of these popular violences, the council forbade any ill-treatment of the Jews, either by

plundering them of their wealth or by doing them personal injury, under pain of heavy ecclesiastical censures.

Another abuse, not less prejudicial to the Crusaders than all the others, had been likewise observed. The preachers of the holy wars and many other theologians had permitted Crusaders to buy off their vow by paying a sum of money equal to that which they would have expended in their pilgrimage: this abuse caused great scandal among the faithful, but the Holy See, which derived considerable sums from it, paid no attention to the complaints made on account of it in England and many other states of Europe.

The Crusaders were preparing for their departure, when, all at once, a fresh cry of alarm resounded through the West. The empire of the Latins, at Constantinople, was reduced to the lowest extremity. After the reigns of Baldwin of Flanders and his son Henry, the family of Courtenay, called to the throne, derived nothing from their exaltation but the griefs and reverses inseparable from the government of an empire which is hastening to decay. Peter of Courtenay, count of Auxerre, when on his way to take possession of the throne of Baldwin, was surprised and massacred in Macedonia, by the orders of Theodore Comnenus, prince of Epirus. A short time afterwards, the empress, who had arrived at Constantinople by sea, died of grief, on learning the tragical end of her husband. Robert of Courtenay, second son of Peter, only ascended the throne to experience the rapid decline of the empire; conquered in a great battle by Vataces, the successor of Lascaris, he lost all the provinces situated beyond the Bosphorus and the Hellespont; whilst, on the other side, the prince of Epirus took possession of Thessaly and a great part of Thrace. Constantinople, threatened by formidable enemies, beheld from its towers the standards of the Greeks of Nice and of the barbarians of Mount Haemus, floating near its walls and insulting its majesty. Amidst these various disasters, Robert died, leaving, as his only successor, his brother Baldwin, still in his childhood. John of Brienne, whom fortune had made, for a short period, king of Jerusalem, was called to the tottering throne of Constantinople, at the moment that the Greeks and Bulgarians, animated by the ardour of pillage, were at the gates of the capital. Their fleets penetrated to the port, their numerous battalions were preparing to scale the ramparts; but the new emperor fought several battles with them, obtained possession of their ships, and dispersed their armies. The miraculous victories of John of Brienne added greatly to his renown, but only served to diminish his forces: after having defeated his enemies, he found himself without an army; and whilst the poets were comparing him to Hector, Roland, and Judas Machabaeus, he was obliged to wait in his capital for succours that had been promised him, and which never arrived. More than eighty years of age, he terminated his active career in contesting with the barbarians the remains of a power which had been founded by arms, and the miserable wreck of which could only be preserved by prodigies of valour.

The ruins which surrounded him in his last moments must have made him sensible of the nothingness of human grandeur, and produced sentiments of Christian humility. He had passed the early days of his life amidst the austerities of the cloister. On his death-bed he laid aside the imperial purple, and was desirous of breathing his last sigh in the habit of a Cordelier. A simple French knight, seated for some few days upon two thrones, both ready to pass away, son-in-law of two kings, father-in-law of two emperors, John of Brienne only left, when dying, the remembrance of his extraordinary exploits, and the example of a wonderful destiny. Young Baldwin, who had married his daughter, and who was to have succeeded him, was unable to obtain his inheritance; and departing as a fugitive from his capital, he wandered through Europe as a suppliant, braving and enduring the contempt of princes and nations. Spectacle worthy

of pity! the successor of the Caesars, clothed in the purple, was beheld imploring the charity of the faithful, begging for the assistance granted to the lowest indigence, and frequently not obtaining that for which he sued.

Whilst the emperor of the East was thus travelling through Italy, France, and England, Constantinople was left without an army, and sacrificed for the defence of the state, even to its relics, the objects of the veneration of the people, and the last treasures of the empire. The sovereign pontiff was touched with the misery and degradation of Baldwin, and, at the same time, could not hear without pity the complaints of the Latin church of Byzantium: he published a new crusade for the defence of the empire of the East.

The Crusaders, who were about to set out for the Holy Land, were invited to lend their assistance to their brethren of Constantinople; but the prayers and exhortations of the Holy See produced but very feeble effects; opinions were divided; some wished to defend the empire of the Latins, others, the kingdom of Jerusalem.

The French princes and nobles, however, persisted in their resolution of going to fight against the Saracens in Asia. The barons and knights either pawned or sold their lands to purchase horses and arms, quitted their donjons and their castles, and tore themselves from the embraces of their wives. Thibault, their leader and interpreter, bade adieu to France in verses which are still extant, and which express, at the same time, the devotion of a Christian and the spirit of chivalry. His muse, at once pious and profane, deplores the torments of love, the griefs of absence, and celebrates the glory of the soldiers of Christ; to console himself for having left the lady of his thoughts, the king of Navarre invokes the Virgin Mary, the lady of the heavens, and finishes his complaints, by this verse, which so admirably paints the manners of the time:

Quand dame perds,
Dame me soit aidant.

Other troubadours, after the example of the king of Navarre, sang the departure of the pilgrims; they promised, in their verses, the indulgences of the crusade to the warriors that would set out for Syria, advising the dames and demoiselles not to listen to those that should be left in Europe; for, said they, there will remain none but cowards: all the brave are going to seek glory in the battles of the East. Whilst France was repeating the songs of the troubadours, and prayers were offered up to Heaven in the churches for the success of the expeditions, the Crusaders from all the provinces of the kingdom commenced their march, directing their course towards the port of Marseilles, where vessels waited, to transport them into Asia; all were animated by the most ardent zeal for the deliverance of the holy places; but the pope, at whose voice they had taken up arms, no longer applauded their enthusiasm. Gregory, who had made himself a great many formidable enemies in the West, appeared to have forgotten a war he had so warmly promoted, and was entirely engrossed by his own dangers.

Most of the leaders of the crusade were assembled at Lyons to deliberate upon the best means of carrying on their enterprise, when they received a nuncio from the sovereign pontiff, who commanded them to return to their homes. This unexpected order from Gregory IX gave great offence to the princes and barons, who told the envoy of the court of Rome, that the pope might change his policy, and disapprove of that which he himself had set on foot; but that the defenders of the cross, they who had devoted themselves to the service of Christ, would remain steadfast in their intentions. "We have made," added they, "all our preparations; we have pledged or sold our lands,

our houses, and our goods; we have quitted our friends and our families, giving out our departure for Palestine: religion and honour forbid us to retrace our steps.”

As the pope’s nuncio wished to speak and uphold the authority of the Church, and as he accused the barons of betraying the cause they were going to defend, the Christian warriors could not restrain their indignation; the soldiers and leaders were so exasperated, that they even ill-treated the ambassador of the pontiff; and, but for the intercession and prayers of the prelates and bishops, would have immolated him to their anger.

Scarcely had the Crusaders dismissed the pope’s nuncio with contempt, than deputies arrived from the emperor of Germany, equally supplicating them to suspend their march, and wait till he had collected his troops, in order to place himself at their head. The knights and barons, animated by a sincere zeal for the objects of their expedition, could not comprehend the meaning of the delays thus attempted to be thrown in the way of it, and sighed over the blindness of the powers that wished to turn them aside from the road to salvation. The king of Navarre, the dukes of Brittany and Burgundy, with most of the nobles that had taken the cross, persisted in the design of accomplishing their vow, and embarked for Syria at the port of Marseilles.

A new misunderstanding had broken out between the pope and Frederick, who were disputing the sovereignty of Sardinia; all the passions were soon engaged in this quarrel, and armed themselves, by turns, with the vengeance of Heaven and the furies of war. Gregory, after having excommunicated Frederick afresh, was determined to attack his reputation, and degrade him in the opinion of his contemporaries. Monitories and briefs from the pope were read in all the churches of Europe, in which the emperor was represented as an impious man, an accomplice of heretics and Saracens, an oppressor of religion and humanity. Frederick replied to the accusations of the sovereign pontiff by the most violent invectives; he addressed himself to the Romans, to excite them against the Holy See, and called upon all the princes of Europe to defend his cause as their own. “Kings and princes of the earth,” said he, “look upon the injury done to us as your own, bring water to extinguish the fire that has been kindled in our neighbourhood; a similar danger threatens you.” The irritated pope hurled all the thunders of the Church against his adversary; and even went so far as to preach a crusade against the emperor, saying, “There was more merit in combating a prince who was rebellious to the successors of St. Peter, than in delivering Jerusalem.” Throughout this scandalous contest, the Church was allowed to possess nothing that was sacred, the authority of princes nothing that was legitimate; on one side, the sovereign pontiff considered all who remained faithful subjects to the emperor as the ministers and accomplices of the demon; on the other, the emperor would not acknowledge the pope as the vicar of Christ. At last, Gregory promised the imperial crown to any Christian prince who would take up arms against the emperor, and drag him from his throne: Louis IX, more wise than the Church itself, refused the empire which was offered to him for his brother Robert, and employed earnest but vain endeavours to restore peace to Europe, disturbed by the pretensions and menaces of the pope.

They soon came to hostilities; and Frederick, after having gained a great victory over the Milanese, and carried terror amongst all the republics of Lombardy, marched towards Rome at the head of an army. Gregory, who had no troops at all, went through the streets of his capital at the head of a procession; he exhibited to the Romans the relics of the apostles, and, melting into tears, told them he had no means of defending this sacred deposit without their assistance. The nobility and people, touched by the prayers of the pope, swore to die in defence of the Holy See. They set about preparations for war, they fortified the city with the greatest expedition; and when the

emperor drew near to the gates, he saw those same Romans, who, a short time before, had embraced his cause against the pope, drawn up in battle-array on the ramparts, determined to die in the cause of the head of the Church. Frederick besieged the city, without being able to get possession of it; in his anger, he accused the Romans of perfidy, and revenged himself by exercising horrible cruelties on his prisoners. The hatred enkindled between the pope and the emperor soon passed into the minds of the people, and the furies of civil war devastated the whole of Italy.

Amidst such general disorder and agitation, the cries and prayers of the Christians of Palestine were scarcely audible. At the expiration of the truce concluded with Frederick, the sultan of Damascus re-entered Jerusalem, and destroyed the tower of David and the weak ramparts erected by the Christians: this conquest, which revived the courage of the Mussulmans, necessarily produced more than proportionate despair among the unfortunate inhabitants of the Holy Land. Instead of receiving within its walls the innumerable armies that fame had announced, Ptolemais only had to welcome the arrival of a few unarmed pilgrims, who had nothing to relate but the deplorable quarrels of Christian monarchs and princes. Most of the communications with the East were closed; all the maritime powers of Italy were contending for the empire of the sea; sometimes in league with the sovereign pontiff, sometimes with the emperor. Several of the Crusaders who had sworn to go to Constantinople or Ptolemais, took part in the crusade that had been preached against Frederick; others resolved to proceed to Syria by land, and almost all perished in the mountains and deserts of Asia Minor; the French lords and princes, who, in spite of the orders of the pope, set out for Asia from the ports of Provence, were able to bring with them into Palestine but a very small number of warriors.

At the period of the arrival of these Crusaders, the East was not less troubled than the West. Melik-Kamel, the sultan of Cairo, had recently died, and his death became the signal for many sanguinary wars among the princes of his family, who disputed by turns the kingdom of Egypt, and the principalities of Damascus, Aleppo, and Hamah. Amidst these divisions, the emirs and the Mamelukes, whose dangerous support was constantly sought for, were accustomed to dispose of power, and proved themselves more formidable to their sovereigns than to the enemies of Islamism. Supreme authority seemed to be the reward of victory or of skill in treachery; the Mussulman thrones were environed by so many perils, that a sultan of Damascus was seen abandoning his sceptre, and seeking retirement, saying, "a hawk and a hound afforded him more pleasure than empire." The princes, divided among themselves, called for the succour of the Carismians and other barbarous nations, who burnt their cities, pillaged their provinces, completed the destruction of the powers they came to defend, and perfected all the evils that were born of discord.

The Crusaders might have taken advantage of all these troubles, but they never united their forces against the enemy they had sworn to contend with; the kingdom of Jerusalem had no government capable of directing the forces of the crusade; the crowd of pilgrims had no tie, no common point of interest which could hold them together for any length of time under the same standards: scattered troops of soldiers were to be seen, but there was nowhere an army; each of the leaders and princes followed a plan of his own, declared war or proclaimed peace in his own name, and appeared to fight entirely for his own ambition or renown.

The duke of Brittany, followed by his knights, made an incursion into the lands of Damascus, and returned to Ptolemais with a rich booty; the other Crusaders, jealous of the success of this expedition, were desirous of distinguishing themselves by exploits, and formed the project of attacking the city of Gaza. As they marched without order or

precaution, they were surprised and cut to pieces by the Saracens. The duke of Burgundy, who was at the head of this expedition, escaped the pursuit of the conquerors almost alone, and came back to Ptolemais, to deplore the loss of his knights and barons, who had all met with slavery or death on the field of battle. This reverse, instead of uniting the Christians more closely, only increased their discords; in the impossibility of effecting any triumph for their arms, they treated separately with the infidels, and made peace, as they had made war. The Templars and some leaders of the army agreed for a truce with the sultan of Damascus, and obtained the restitution of the holy places; on their side, the Hospitallers, with the count of Champagne, and the dukes of Burgundy and Brittany, concluded a treaty with the sultan of Egypt, and undertook to defend him against the Saracens who had just given up Jerusalem to the Christians.

After having disturbed Palestine by their disorders, the Crusaders abandoned it to return to Europe, and were replaced at Ptolemais by some English, who arrived under Richard of Cornwall, brother to Henry III. Richard, who possessed the tin and lead mines of the county of Cornwall, was one of the richest princes of the West: if old chronicles are to be believed, Gregory had forbidden him to go to the East, hoping that he would consent to remain in Europe, and would impart a portion of his treasures to the Holy See, to procure the indulgences of the crusade. When Richard arrived before Ptolemais, he was received by the people and the clergy, who went out to meet him, singing, "Blessed be he who comes in the name of the Lord." This prince was the grandson of Richard Coeur de Lion, whose courage and exploits had rendered him so famous in the East. The name alone of Richard spread terror among the Saracens; the prince of Cornwall equalled his ancestor in bravery; he was full of zeal and ardour, and his army shared his enthusiasm for religion and glory. He prepared to open the campaign, and everything seemed to promise success; but, after a march of some days, and a few advantages obtained over the enemy, finding himself very ill-seconded by the Christians of Palestine, he was obliged to renew the truce made with the sultan of Egypt. As the whole fruit of his expedition, he could only obtain an exchange of prisoners, and permission to pay the honours of sepulture to the Christians killed at the battle of Gaza.

Without having seen either the walls of Jerusalem or the banks of the Jordan, Richard embarked for Italy, where he found the pope still engaged in the war against Frederick. All Europe was in a blaze; a council convoked for the peace of the Church had not been able to assemble; the emperor still besieged the city of Rome, and threatened the head of Christendom. Amidst this general disorder, Gregory died, cursing his implacable adversary, and was succeeded by Celestine IV, who only wore the tiara sixteen days. The war was continued with renewed fury, the Church remained without a head, and Christ without a vicar upon earth; the cardinals wandered about dispersed; Frederick holding several of them in chains. "The court of Rome," says Fleury, "was desolate, and fallen into great contempt." This deplorable anarchy lasted nearly two years; all Christendom was loud in complaints, and demanded of Heaven a pope able to repair the evils of Europe and the Church.

The conclave met at length, but the election of Innocent IV, made amidst trouble and discord, put an end to neither the public scandal nor the furies of the war, which grieved all true Christians. The new pontiff followed the example of Innocent III and Gregory IX, and soon surpassed all their excesses. Under his pontificate, disorder continued increasing, until it had reached its height. The Christians of Greece and Palestine were quite forgotten. Missionaries in vain perambulated the kingdoms of the West, to exhort the faithful to make peace among themselves, and turn their arms against the Saracens; many of these angels of peace were proscribed by Frederick, who

was, at once, at war with the sovereign pontiff, the emperor of the East, and all those who, in taking the cross, had sworn to defend Rome, or to deliver Constantinople or Jerusalem. We will not attempt to describe the violent scenes of which the West, but particularly Italy, was the theatre. Attention becomes fatigued by dwelling long upon the same pictures; the wars and revolutions which lend so much life to history finish by presenting only a wearisome, twice-told tale; and thus, likewise, may the reader perceive that the passions have their uniformity and tempests their monotony.

Each of the preceding crusades had a distinct object, a march which could be easily followed, and was only remarkable for great exploits or great reverses. That which we have just described, which embraces a period of thirty years, is mingled with so many different events, with so many clashing interests, so many passions foreign to the holy wars, that it at first appears to present only a confused picture; and the historian, constantly occupied in relating the revolutions of the East and of the West, may with reason be accused of having, as a European Christian, forgotten Jerusalem and the cause of Christ.

When we have read the twelfth book of this history, we perceive that we are already far from the age that gave birth to the crusades, and witnessed their brilliant progress. When comparing this war with those that preceded it, it is easy to see that it has a different character, not only in the manner in which it was conducted, but in the means employed to inflame the zeal of the Christians, and induce them to take up arms.

When we observe the incredible efforts of the popes to arm the nations of the West, we are at first astonished at the small quantity of success obtained by their exhortations, their menaces, and their prayers. We have but to compare the Council of Clermont, held by Urban, with the Council of the Lateran, presided over by Gregory. In the first, the complaints of Jerusalem excite the tears and sobs of the auditory; in the second, a thousand different objects intrude, to occupy the attention of the fathers of the Church, who express themselves upon the misfortunes of the Holy Land, without emotion and without pain. At the voice of Urban, knights, barons, and ecclesiastics all swore together to go and fight against the infidels; the council became, in a moment, an assembled host of intrepid warriors: it was not so at the Council of the Lateran, in which no one took the cross, or burst forth into an expression of that high enthusiasm which the pope desired to awaken in all hearts.

We have drawn attention, in the course of our recital, to the circumstance of pilgrims being permitted by the preachers of the holy war to buy off their vow by paying a sum of money; this mode of expiating sins appeared to be a scandalous innovation: and the indulgence of the missionaries of the holy war, who thus released the faithful from the pilgrimage, made them lose a considerable portion of their ascendancy. They were not, as formerly, the messengers of Heaven; the multitude no longer endowed them with the power of working miracles; they were even sometimes obliged to employ the menaces and promises of the Church to draw hearers to their sermons; in short, at length the people ceased to consider them as the interpreters of the gospel, and saw in them only the collectors of the dues of the Holy See. This sale of the privileges of the crusade, purchased at an extravagant price, necessarily checked the effects of all generous passions, and, in the minds of Christians, confounded that which belonged to Heaven with that which belonged to earth.

Preceding ages were unacquainted with any other motive but religion and its promises. The companions of Peter the Hermit and Godfrey, the warriors who followed Louis the Young, Philip Augustus, Richard Coeur de Lion, Boniface, and Baldwin of Flanders, could not have possibly believed that gold could be made a substitute for the merit and glory of the holy war.

We find another remarkable difference in the preaching of this crusade,—the refusal to admit great criminals under the banners of the cross. The astonishment which the enrolment of a crowd of obscure persons in the holy militia caused among the Christian knights, suffices to denote a great change in the manners and opinions of the Crusaders. The sentiment of honour, which is allied with a love of glory, and has a tendency to establish distinctions among men, appears to have prevailed over the purely religious feeling which inspires humility, acknowledges the equal rights of all Christians, and confounds repentance with virtue. The crusade, into which none were admitted but men of acknowledged bravery and good conduct, ceased, in some sort, to be a simply religious war, and began to resemble other wars, in which leaders have the power of selecting the soldiers they have to command.

The enthusiasm for the holy wars only revived at intervals, like a fire upon the point of going out of itself; the people required some great event, some extraordinary circumstance, some striking example of princes or warriors, to induce them to take arms against the infidels; the subtleties of theologians, who insisted upon everything being subservient to their discussions, contributed to cool the remains of that pious and warlike ardour, which, till that time, it had been found necessary to moderate and restrain within just limits. Disputes were started in the schools upon such questions as these: In what case was a Christian exempt from the accomplishment of his vow? What sum was sufficient to redeem a promise made to Christ? If certain pious exercises could be substituted for pilgrimage? If an heir was bound to fulfil the oath of a testator? Whether the pilgrim who died on his way to the Holy Land, had more merit in the eyes of God than one who died on his return? Whether a wife could take the cross without the consent of her husband, or the husband without the consent of the wife? &c. From the moment in which all these questions were solemnly discussed, and, upon several points, the opinions of theologians differed, enthusiasm, which never reasons, was rendered languid by the cold arguments of the doctors; and pilgrims appeared to yield less to the transports of a generous feeling, than to the necessity of performing a duty or of following an established rule.

This sixth crusade was more abundant in intrigues and scandalous quarrels than in military exploits; the Christians never united all their efforts against the infidels; no spirit of order presided over their enterprises; the Crusaders, who only held their mission of their zeal, set out at the time their will or their fancy selected; some returned to Europe without having faced a Saracen in fight; others abandoned the colours of the cross, after a victory or a defeat; and fresh Crusaders were constantly summoned to defend the conquests or repair the faults of those that had preceded them. Although the West had counted in this crusade more than five hundred thousand of her warriors departing for Palestine or Egypt, great armies were rarely assembled on the banks of the Nile or the Jordan. As the Crusaders were never gathered together in great bodies, they were not subjected to famine, or the other scourges that had so fearfully thinned the ranks of the early defenders of the cross; but if they experienced fewer reverses, if they were better disciplined, we may say that they showed none of that ardour, or of those lively passions which men communicate to each other, and which acquire a new degree of force and activity amidst a multitude assembled for the same cause and under the same banners.

By transferring the theatre of the war to Egypt, the Christians no longer had before their eyes, as in Palestine, the revered places and monuments, which could recall to them the religion and the God they were about to fight for; they had no longer before them and around them the river Jordan, Libanus, Thabor, or Mount Sion, the aspect of which had so vividly affected the imagination of the first Crusaders.

When the people of Europe heard the head of the Church exhort the faithful to the conquest of Jerusalem, and at the same time curse Frederick, the liberator of the holy city, the object of the crusade lost its sacred character in the eyes of Christians. The emperor of Germany, after his return from his expedition, sometimes said, "If God had been acquainted with the kingdom of Naples, he never could have preferred the barren rocks of Jerusalem to it." These sacrilegious words of Frederick must have been a great subject of offence to pilgrims; but, indeed, this prince only sent to the Holy Land such of his subjects as he was dissatisfied with, or wished to punish. The popes also condemned to pilgrimage the great criminals whom society rejected from its bosom, which was very repugnant to the manners and opinions of the nobles and knights of Europe. As a crowning misfortune, the reverses or exploits of the Crusaders beyond the seas frequently created divisions among the princes of the West. From that time, Palestine was no longer, in the eyes of the faithful, a land of blessedness, flowing with milk and honey, but a place of exile. From that time Jerusalem was less considered the city of God and the heritage of Christ, than a subject of discord, or the place in which were born all the storms that disturbed Christendom.

In the other crusades, the popes had been satisfied with awakening the enthusiasm of pilgrims, and addressing prayers to Heaven for the success of the Crusaders; but in this war, the heads of the Church insisted upon directing all the expeditions, and commanding, by their legates, the operations of the Christian armies. The invasion of Egypt was decided upon in the Council of the Lateran, without a thought of asking the advice or opinions of any of the skilful captains of the age. When hostilities began, the envoys of the pope presided over all the events of the war; weakening the ardour of the soldiers of the cross, by their ambitious pretensions, as well as by their ignorance. They let all the fruits of victory slip through their hands, and gave birth to an injurious rivalry between the spiritual and the temporal powers. This rivalry, this reciprocal mistrust, were carried so far, that the sovereign pontiff and the emperor of Germany, by turns, arrested the march of the pilgrims; the first fearing that the Crusaders, on embarking for Palestine, would become the soldiers of Frederick; the second, that these same soldiers might become the defenders of the temporal power of the popes.

At the period of which we have just retraced the history, so many crusades were preached at once, that the eyes of the faithful were necessarily diverted from the first object of these holy expeditions. Called upon to defend so many causes, no one could distinguish which was the cause of God and Jesus Christ; so many interests presented themselves at the same time to the attention of Christians, and were recommended to the bravery of warriors, that they gave birth to hesitation and reflection; and these produced indifference. Europe, for a length of time in a state of fermentation, was undergoing the vague uncertainty of a change; states began to think more of their independence, people of their liberty. The passions which politics bring forth, took the place of passions of which religion is the motive.

The sanguinary quarrels of the emperor and the popes contributed greatly to the revolution which was brought about in men's minds: the motive which animated the heads of the Church was not always a religious one; the emperor of Germany and the pontiffs of Rome had pretensions to the domination of Italy, and had been, for a long time, engaged in a rivalry of ambition. Gregory could not see Frederick master of the kingdom of Naples without great pain; and when he pressed him to go into Asia, to make war upon the Saracens, he might have been compared to that personage of ancient fable, who, in order to get rid of his rival, sent him to combat the Chimera.

Four popes, although of a different character, finding themselves in the same circumstances, pursued the same policy. Frederick, by his cruelties, injustice, and

extravagant ambition, often justified the violences of the Holy See, of which he was, by turns, the ward, the protector, and the enemy; like his predecessors, he made no secret of his project of restoring the empire of the Caesars; and, had it not been for the popes, it is not improbable that Europe would have been brought under the yoke of the emperors of Germany.

The policy of the sovereign pontiffs, whilst weakening the imperial power, favoured, in Germany, the liberty of cities, and the growth and duration of small states; we do not hesitate to add, that the thunders of the Church preserved the independence of Italy, and perhaps that of France, which was less ill treated by the court of Rome than neighbouring nations. The French monarchy took advantage of the troubles that existed on the other side of the Rhine, and of the interdict set upon England, to repel the invasions of the English and Germans; and, at the same time, availed itself of the absence of the king of Navarre, the dukes of Brittany and Burgundy, with several other great vassals, whom the crusade attracted beyond the seas, to increase the prerogatives of the royal authority, and extend the limits of the kingdom.

England herself owes something to the authority of the popes, who, by overwhelming John Lackland with excommunications, rendered him powerless in his attempts to enslave the English people, or to resist the demands of the barons and the commons. This is a truth which impartial history cannot deny or doubt, and which disposes us not to approve, but to blame with less bitterness, excesses and abuses of power of which all the effects have not been deplorable. The populace of London, who burn every year the effigy of the pope, would be much astonished if, amidst a fanatical delirium, they were told that the army which once fought for the independence of Great Britain was called the army of God and of the Holy Church; if they were reminded that the great charter of the Forest, the first monument of British liberty, was the fortunate fruit of the menaces and thunders of the Church of Rome, and that this charter would never have been granted by John, without the redoubtable influence and the imperious counsels of the sovereign pontiff.

Without wishing to justify the domination of the popes, we may say that they were led to grasp at supreme power by the circumstances in which Europe was placed in the eleventh and twelfth centuries. European society, without experience or laws, and plunged in ignorance and anarchy, cast itself into the arms of the popes, and believed that it placed itself under the protection of Heaven.

As nations had no other ideas of civilization than such as they received from the Christian religion, the sovereign pontiffs naturally became the supreme arbiters between rival or neighbouring countries; amidst the darkness which the light of the Gospel had a continued and never-ending tendency to diminish, their authority must naturally have been the first established and the first recognised; temporal power stood in need of their sanction; people and kings implored their support and consulted their wisdom: they believed themselves authorized to exercise a sovereign dictatorship.

This dictatorship was often exercised to the advantage of public morality and social order; it often protected the weak against the strong; it arrested the execution of criminal plots; it re-established peace between states; and it preserved a young society from the excesses of ambition, licentiousness, and barbarism. When we cast our eyes over the annals of the middle ages, we cannot help being struck by one of the most beautiful spectacles that human society has ever presented,—it is that of Christian Europe recognising but one religion, having but one law, forming as it were but one empire, governed by a single head, who spoke in the name of God, and whose mission was to make the Gospel reign upon earth.

In the general reflections by which we shall terminate this work, we will enter into much greater developments upon this head; we will compare modern Europe with the Europe of the middle ages, and we will make it clear that, if we have acquired some wisdom in the art of civilization, we are still far from having turned it to the advantage of public liberty: nations are at the present day led away by the spirit of the French revolution, as they were in the middle ages by the spirit of the court of Rome and enthusiasm for the crusades. The French revolution began by liberal ideas, it was continued by victories. The military spirit allied itself with the fanaticism of new ideas, as it formerly allied itself with religious enthusiasm. On casting a glance over our Europe, we are astonished at seeing two contradictory things, which should naturally exclude each other; we see almost everywhere a tendency to favour the propagation of liberal ideas, and at the same time an inclination to increase the mass of armies; it is difficult to explain a policy which tends, on the one side, to multiply the apostles of liberty, on the other to multiply soldiers; which, by turns, proclaims a principle, and raises a regiment; which speaks, at the same time, of recruiting, and of a constitution; which appears never to have laws enough, and yet is insatiable of cannons and bayonets. It is easy to foresee the near and distant results of such a monstrous amalgamation. Everything leads us to believe that these results, like those of the crusades and the influence of the pope in the middle ages, will not turn out entirely for the advantage of civilization.

But without dwelling longer on these distressing reflections, we will return to our subject, from which, perhaps, we have strayed too long. In the eleventh and twelfth centuries, the nations of Europe, subject to the authority of St. Peter, were united together by a tie more strong than that of liberty. This motive, this tie, which was that of the universal Church, for a length of time kept up and favoured the enthusiasm for and the progress of holy wars. Whatever may have been the origin of the crusades, it is certain they never would have been undertaken without that unity of religious feelings which doubled the strength of the Christian republic. The Christian nations, by the agreement of their sentiments and their passions, showed the world all that can be done by enthusiasm, which increases by communication, and that lively faith, which, spread among men, is a miraculous power, since the Gospel accords it the faculty of moving mountains. In proportion as people, united by one same spirit, separated, and ceased to make one common cause, it became more difficult to collect together the forces of the West, and pursue those gigantic enterprises of which our age can scarcely perceive the possibility.

It may have been observed, that the pontifical authority and the enthusiasm for the crusades experienced the same vicissitudes; the opinions and the exaltation of the religious spirit which caused men to take up arms, necessarily, at the same time, increased the influence of the sovereign pontiffs. But springs so active and so powerful could not possibly last long; they broke by the violence with which they were employed.

The popes, invested with authority without limit, exercised that authority without moderation; and as the abuse of power brings on, sooner or later, its own ruin, the empire of the sovereign pontiffs finished by declining as other empires have done. Their fall commenced with their long contests with Frederick; all Europe was called upon to judge their cause; their power, founded upon opinion, the origin of which was entirely religious, lost much of its prestige by being given over to the discussions of men of the world.

At the same time that the sovereign pontiffs abused their power, the spirit and enthusiasm that had produced the holy wars were likewise abused. Many Christian

princes took the cross, sometimes to obtain the protection of the popes; sometimes as a pretext for assembling armies, and enjoying the temporal advantages accorded to the soldiers of Christ. The leaders of Christendom, without having originated the wars of the East, were eager to profit by them; in the first place, to extend their dominions, and in the next to gratify violent passions. From that moment society sought other supports than that of the Holy See, and warriors another glory than that of the crusades.

Thibault, king of Navarre, who, in his verses, had preached the war beyond the seas, was disgusted at the troubles excited in Europe by the heads of the Church, and deplored with bitterness a time full of felony, envy, and treachery. He accused the princes and barons of being without courtesy, and reproached the popes with excommunicating those who were most in the right (*ceux qui avaient le plus raison*). If a few troubadours still raised their voices to exhort Christians to take up the cross and arms, the greater part did not partake of their enthusiasm for the holy wars; and beheld nothing in these pilgrimages beyond the seas, but the griefs of a long absence, and the rigours of a pious exile.

In a Tenson which has come down to us, Folquet de Romans asks Blaccas, the model of troubadours and of knights, whether he will go to the Holy Land? After having answered that he loves and is beloved, and that he will remain at home with his lady-love, (she was countess of Provence), Blaccas thus ends his simple song:—

“I will perform my penitence
Between the sea and swift Durance,
Near to my lady’s bower.”

These sentiments belonged to the manners of troubadours and knights; but at the time of the first crusades, religious ideas were much more mixed up with ideas of gallantry; a poet, invited to take the cross, would not have dared to speak of his lady-love, without likewise speaking of the mercy of God and the captivity of Jerusalem.

During the other crusades, the religion and morality of the Gospel resumed their empire, and spread their benefits everywhere; at the voice of the holy orators, Christians became penitent and reformed their morals; all political tempests were laid by the simple name of Jerusalem, and the West remained in profound peace. It was not so at the period we have just described; Europe was perhaps never more agitated, or, perhaps, more corrupted than during the thirty years which this crusade lasted.

In the relations between the Christians and Mussulmans, little respect had, to this time, certainly, been paid to treaties; but in this crusade, contempt for sworn faith and forgetfulness for the laws of nations were carried to an extreme: signing a truce was a preparation for war;—the Christian armies owed their safety to a treaty of peace; and the sovereign pontiff, far from respecting the conditions of it, preached a new crusade against the infidels. It must be allowed, also, that the most solemn treaties were often violated by the Mussulmans. The duration of peace depended solely upon the want of power in both parties to resume hostilities with advantage. The least hope of success was sufficient to induce them to fly to arms; the slightest circumstance was an excuse for rekindling all the flames of war. The continuator of William of Tyre says, with great ingenuousness, when speaking of the death of a sultan of Damascus: “When the sultan died, all the truces died with him.” These words alone are sufficient to give an idea of the state of the East during the sixth crusade, and of the small degree of respect then entertained for the laws of peace and war.

If, in the preceding crusade, the expedition of the soldiers of the cross against Greece did not produce great advantages to the West, it at least illustrated the arms of

the Venetians and the French. In the war we have just described, the knights and barons who took the cross, added nothing to their glory or their renown. The Crusaders who were fortunate enough to revisit their homes, brought back with them nothing but the remembrance of most shameful disorders. A great number of them had nothing to show their compatriots but the chains of their captivity; nothing to communicate but the contagious disorders of the East.

The historians we have followed are silent as to the ravages of the leprosy among the nations of the West; but the testament of Louis VIII, an historical monument of that period, attests the existence of two thousand léproseries (hospitals for lepers) in the kingdom of France alone. This horrible sight must have been a subject of terror to the most fervent Christians; and was sufficient to disenchant, in their eyes, those regions of the East, where, till that time, their imaginations had seen nothing but prodigies and marvels.

Among the abuses then made of the spirit of the crusades, and the misfortunes they brought in their train, we must not forget the civil and religious wars of which France and several other countries of Europe were the theatre. In their expeditions into the East, Christians had become familiarized with the idea of employing force and violence to change men's hearts and opinions. As they had long made war against infidels, they were willing to make it, in the same manner, against heretics; they first took up arms against the Albigeois, then against the pagans of Prussia; for the same reason, and in the same manner, that they had armed themselves against the Mussulmans.

Modern writers have declaimed with great vehemence and eloquence against these disastrous wars; but long before the age in which we live, the Church had condemned the excesses of blind fanaticism. Saint Augustine, St. Ambrose, the fathers of councils, had long taught the Christian world that error is not destroyed by the sword, and that the truths of the Gospel ought not to be preached to mankind amidst threats and violences.

The crusade against the Prussians shows us all that ambition, avarice, and tyranny can exhibit that is most cruel and barbarous; the tribunal of history cannot judge with too much severity the leaders of this war, the ravages and furies of which were prolonged during more than a century; but, whilst condemning the excesses of the conquerors of Prussia, we must admit the advantages Europe gained by their victories and exploits. A nation that had been separated from all other nations by its manners and customs, ceased to be a foreigner in the Christian republic. Industry, laws, religion, which marched in the train of the conquerors, to moderate and remove the evils of war, spread their blessings among hordes of savages. Many flourishing cities arose from amidst the ashes of forests, and the oak of Remove, beneath the shade of which human victims had been immolated, was replaced by churches, in which the virtues and charity of the Gospel were inculcated. The conquests of the Romans were sometimes more unjust, than wars more barbarous; they procured less advantages to the civilized world, and yet they have never ceased to be objects of the admiration and eulogy of posterity.

The war against the Albigeois was more cruel and more unfortunate than the crusade directed against the nations of Prussia. Missionaries and warriors outraged, by their conduct, all the laws of justice and of the religion whose triumph they pretended to aim at. The heretics, naturally, sometimes employed reprisals against their enemies; both sides armed with the steel and axe of murderers and executioners, humanity had to deplore the most guilty excesses.

When casting a retrospective glance over the annals of the middle ages, we are particularly grieved to see sanguinary wars undertaken and carried on in the name of a

religion of peace, whilst we can scarcely find an example of a religious war among the ancients and under the laws of paganism. We must believe that modern nations and those of antiquity have, and had the same passions; but, amongst the ancients, religion entered less deeply into the heart of man or into the spirit of social institutions. The worship of false gods had no positive dogma; it added nothing to morality; it prescribed no duties to the citizen; it was not bound up with the maxims of legislation, and existed, in some sort, only upon the surface of society. When paganism was attacked, or when a change was effected in the worship of false gods, the affections, morals, and interests of pagan society were not deeply wounded. It was not thus with Christianity, which, particularly in the middle ages, mixed itself up with all civil laws, recalled man to all the duties due to his country, and united itself with all the principles of social order. Amidst the growing civilization of Europe, the Christian religion was blended with all the interests of nations; it was, in a manner, the foundation of all society; it was society itself: we cannot wonder, then, that men were passionate in its defence. Then all who separated themselves from the Christian religion, separated themselves from society; and all who rejected the laws of the Church, ceased to acknowledge the laws of their country. We must consider the wars against the Albigeois and the Prussians in this light; they were rather social wars than religious wars.

BOOK XIII

SEVENTH CRUSADE

A.D. 1242-1245

When I began this work, I was far from being aware of the task I was imposing upon myself; animated by the interest of my subject, full of a too great confidence in my own powers, like those villagers who, when they set out for the first crusade, fancied every city they saw to be Jerusalem, I constantly believed I was approaching the end of my labours. As I advanced in my career, the horizon expanded before me, difficulties multiplied at every step, so that to sustain my courage, I have often been obliged to recall to my mind the kindness with which the early volumes of this history have been received by the public.

The difficulty did not consist in placing a narrative of the holy wars before our readers; it became necessary to present exact ideas of the manners and characters of the nations which, in any way, took part in them. We have endeavoured to make all the peoples known who have in turn passed across the scene: the Franks, with their soldier-like roughness, their love of glory, and their generous passions; the Turks and Saracens, with their military religion and their barbarous valour; the Greeks, with their corrupted manners, their character at once superstitious and frivolous, and their vanity, which with them supplied the place of patriotism: a new nation is now about to offer itself to the pencil of history, and mingle with the events of which we are attempting to give the picture. We are about to say a few words upon the manners and conquests of the Tartars in the middle ages.

The hordes of this nation, at the period of the sixth crusade, had invaded several countries of Asia, and the progress of their arms had a great influence over the policy of the Mussulman powers of Syria and Egypt, which were then at war with the Christians. At the time of which we are speaking, the fame of their victories filled the East, and spread terror even to the most remote countries of Europe.

The Tartars inhabited the vast regions which lie between ancient Emaüs, Siberia, China, and the Sea of Kamschatka; they were divided into several nations, which all boasted of having the same origin; each of these nations, governed by a khan, or supreme leader, was composed of a great number of tribes, each tribe commanded by a particular chief, called Myrza. The produce of the chase, the milk of their mares, and the flesh of their flocks, satisfied the simple wants of the Tartars; they lived under tents with their families; and moveable dwellings, drawn by oxen, transported from one place to another their wives, their children, and all they possessed. In summer, the whole tribe

drew towards the northern countries, and encamped upon the banks of a river or a lake; in winter, they directed their course southward, and sought the shelter of mountains that could protect them from the icy winds of the north.

The Tartar hordes assembled every year, in either autumn or spring. In these assemblies, which they called Couraltai, they deliberated on horseback, upon the march of the tribes, the distribution of the pasturages, and peace and war. It was from the bosom of this tumultuous assembly that issued the legislation of the people of Tartary; a simple and laconic legislation, like those of all barbarous nations, whose only objects are to maintain the power of the leaders, and keep up discipline and emulation among the warriors.

The nations of Tartary acknowledged one God, the sovereign of heaven, to whom they offered up neither incense nor prayers. Their worship was reserved for a crowd of genii, whom they believed to be spread through the air, upon the earth, and amidst the waters; a great number of idols, the rough work of their own hands, filled their dwellings, followed them in their courses, and watched over their flocks, their slaves, and their families. Their priests, brought up in the practices of magic, studied the course of the stars, predicted future events, and employed themselves in abusing the minds of the people by sorcery. Their religious worship, which inculcated no morality, had neither softened their rude manners nor ameliorated their character, which was as boisterous and unkindly as their climate. No monument raised under the auspices of religion, no book inspired by it, reminded them of deeds of glory, or laid before them precepts and examples of virtue. In the course of their wandering life, the dead, whom they sometimes dragged with them in their waggons, appeared to them an annoying burden, and they buried them in haste in retired places; where, covering them with the sands of the desert, they were satisfied with concealing them from the eyes or the outrages of the living.

Everything that might fix them to one spot rather than another, or lead them to change their manner of living, excited the animadversion and disdain of these races. Of all the tribes that inhabited Mogul Tartary, one alone was acquainted with writing, and cultivated letters; all the rest despised commerce, arts, and learning; which constitute the true splendour of polished societies. The Tartars disdained the idea of building; in the twelfth century their vast country contained but one city, the extent of which, according to the monk Rubruquis, did not equal that of the little town of Saint Denis. Confining themselves to the care of their flocks, they regarded agriculture as a degrading occupation, only fit to employ the industry of slaves or conquered people. Their immense plains had never become yellow with harvests sown by the hand of man; no fruit had there ripened which he had planted. The spectacle most agreeable to a Tartar was the desert, upon which grass grew without cultivation or the field of battle covered with ruin and carnage.

As the limits of their pastures were under no regulation, frequent quarrels necessarily arose among the Tartars; the spirit of jealousy constantly agitated the wandering hordes; the ambitious leaders could endure neither neighbours nor rivals. Thence civil wars; and from the bosom of civil wars issued a fully-armed despotism, to support which the people flocked with cheerfulness, because it promised them conquests. The entire population was military, to whom fighting appeared to be the only true glory, and the most noble occupation of man. The encampments of the Tartars, their marches, their hunting-parties, resembled military exhibitions. Habit imparted so much ease and firmness to their seat on horseback, that they took their food, and even indulged in sleep, without dismounting. Their bow, of an enormous size, announced their strength and skill; their sharp steel-headed arrows flew to an immense distance,

and struck down the bird amidst its rapid career, or pierced through and through the bear or tiger of the desert; they surpassed their enemies in the rapidity of their evolutions; they excelled them in the perfidious art of fighting whilst flying; and retreat was often, for them, the signal of victory. All the stratagems of war appeared familiar to them; and as if a fatal instinct had taught them all that could assist in the destruction of the human race, the Tartars, who built no cities, knew how to construct the most formidable machines of war, and were not unacquainted with any means that could spread terror and desolation among their enemies. In their expeditions, their march was never impeded by the inclemency of seasons, the depth of rivers, the steepness of precipices, or the height of mountains. A little hardened milk, diluted with water, sufficed for the food of a horseman during several days; the skin of a sheep or a bear, a few strips of coarse felt, formed his garments. The warriors showed the most blind obedience to their leaders, and, at the least signal, were ready to encounter death in any shape. They were divided into tens, hundreds, thousands, and tens of thousands; their armies were composed of all that could handle the bow or lance; and what must have caused their enemies as much surprise as terror, was the order and discipline that prevailed in a multitude that chance seemed to have gathered together. According to their military legislation, the Tartars were never allowed to make peace but with a conquered enemy; he who fled from battle, or abandoned his companions in danger, was punished with death; they shed the blood of men with the same indifference as that of wild animals, and their ferocity added greatly to the terror which they inspired in their enterprises.

The Tartars, in their pride, despised all other nations, and believed that the whole world ought to be subject to them. According to certain opinions, transmitted from age to age, the Mogul hordes abandoned the north to the dead they left behind them in the deserts, and kept their faces constantly directed towards the south, which was promised to their valour. The territories and the riches of other nations excited their ambition; and, possessing neither territories nor riches themselves, they had almost nothing to fear from conquerors. Not only their warlike education, but their prejudices, their customs, the inconstancy of their character, everything with them seemed to favour distant expeditions and warlike invasions. They carried with them neither regrets nor endearing remembrances from the countries they abandoned; and if it be true, when we say that country is not within the walls of a city, or the limits of a province, but in the affections and ties of family, in the laws, manners, and customs of a nation, the Tartars, when changing their climate, had always their country with them. The presence of their wives, of their children; the sight of their flocks and their idols, everywhere inflamed their patriotism, or love of their nation, and sustained their courage. Accustomed to consult their own inclinations, and take them for their sole rule of conduct, they were never restrained by the laws of morality or by feelings of humanity; as they had a profound indifference for all the religions of the earth, this indifference even, which aroused no hatred in other nations, facilitated their conquests, by leaving them the liberty of readily receiving or embracing the opinions and creeds of the people they conquered, and whom they thus completely subjected to their laws.

In very remote antiquity, the hordes of Tartary had several times invaded the vast regions of India, China, and Persia, and had extended their ravages even into the West: the ambition or the caprice of a skilful leader, excess of population, want of pasturage, the predictions of a wizard, were quite sufficient to inflame this tumultuous race, and precipitate them in a mass upon distant regions. Woe to the people whom the Tartars encountered in their passage! At their approach, empires fell with a horrible crash; nations were driven back upon one another, like the waves of the sea; the world was shaken and covered with ruins. History has preserved the remembrance of several of

their invasions; the most remote posterity will never pronounce without a species of terror the names of the Avari, the Huns, the Heruli, of all those wandering nations who, some flowing from the depths of Tartary, and others dragged in the wake of the conquerors or driven before them, poured down upon the tottering empire of the Romans, and divided the spoils of the civilized world amongst them: in the middle ages, the wars of the Tartars were compared to tempests, inundations, or the bursting forth of volcanoes; and the resigned nations believed that the justice of God held these innumerable swarms of barbarians in reserve in the north, to pour out his anger upon the rest of the earth, and chastise corrupted nations by their hands.

The Tartars never proved themselves more redoubtable than under the reign of Gengiskhan. Temugin, which was the first name of the heroic barbarian, was born of a prince who reigned over some hordes of ancient Mogulistan. Traditions relate that the seventh of his ancestors was engendered in the womb of his mother by the miraculous influence of the rays of the sun. At the birth of Temugin, his family remarked with joy some coagulated blood in the hands of the infant, a sinister presage for the human race, in which flattery or superstition saw the future glory of a conqueror. Some historians inform us that nothing was neglected in the education of Temugin; others, more worthy of faith, affirm that he could not read; but all agree in saying that he was born for war, and to command a warlike people. Endowed with great penetration of mind, and with a sort of eloquence, knowing how to dissemble in season, skilful in working upon the passions, uniting bravery to a boundless ambition, that was never checked by any scruple, he had all the qualities and all the vices which lead to empire among barbarians, and sometimes even among polished nations. His natural propensities developed themselves in adversity, which hardened his character, and taught him to brave everything in order to carry out his designs. From the age of fourteen, despoiled of his paternal heritage, and a fugitive with the khan of the Karaites, he sacrificed without pain the most holy duties of hospitality to his future grandeur. The khan of the Karaites was known by the name of Prester John among the Christians of the middle ages, who celebrated his conversion to Christianity, and considered him as one of the most fervent apostles of the Gospel, which, doubtless, he never had known. He confided the care of his states to young Temugin, who insinuated himself into the favour of the army, and dethroned his benefactor. As he had outraged all the laws of morality to usurp empire, he violated all the laws of humanity to maintain himself in it. Seventy of his enemies plunged into seventy caldrons of boiling water, and the skull of the chief of the Karaites enchased in a golden box, announced very plainly what the master was whom fortune was about to place over the nations of Asia.

Victory was to achieve what treachery, violence, and ingratitude had begun; the arms of Temugin and his lieutenants subdued successively all the hordes whose camps arose between the wall of China and the Volga. Temugin was the all-powerful leader of many millions of shepherds and warriors, impatient to quit their own climate and invade the regions of the south. In order to attach the companions of his victories to his fortunes, he was desirous of reigning by their suffrages, and called together a couraltai or general diet, in which he was proclaimed sovereign of the Moguls. The ambition of Temugin did not neglect the influence of superstition; he took the title of Gengis, king of kings, or master of the world, and fame gave out that he had received this pompous title from a prophet who descended from heaven upon a white horse.

Eastern historians have praised Gengiskhan for having given laws to nations he had conquered. These laws, the aim of which was to maintain the peace of families, and to direct the minds of the people towards war, for a length of time retained the obedience and the respect of the Moguls. As Gengiskhan, in his legislation,

acknowledged one God, the sovereign of the earth and heaven, and, at the same time, permitted all kinds of creeds, some modern writers have taken occasion to boast of his religious tolerance. But what could be the tolerance of a savage conqueror, who caused himself to be styled the son of the sun, the son of God; who himself followed no worship, and to whom all religions were equally indifferent, provided they crossed neither his ambition nor his pride?

The lieutenants and warriors of Gengiskhan had recognised him with the greater joy, as universal conqueror and master of the earth, from the hopes they entertained of enriching themselves with the spoils of all the nations subdued by his arms. His first enterprises were directed against China, of which empire he had been the vassal. Neither the barrier of the great wall, nor the ascendancy of knowledge and arts, nor the use of gunpowder, said to be then known among the Chinese, was able to defend a flourishing empire against the attacks of a multitude, whom the thirst for booty and a warlike instinct, urged forward to face perils, and rendered invincible.

The wars we have seen in our days, and of which we deplore the calamities, give nothing but a feeble idea of these gigantic invasions, in which many millions of men perished by sword and famine. China experienced twice all the evils inseparable from a war which appeared to be directed by the genius of destruction; and, in the space of a few years, the most ancient and the most powerful kingdom of Asia, covered with blood and ruins, and deprived of half its population, became one of the provinces of the new empire founded by the shepherds of Mogulistan.

The conquest of Carismia soon followed that of China; Carismia was close to the frontiers of the Mogul empire, and, on one side extended to the Gulf of Persia, and on the other, to the limits of India and Turkistan. Gengis learnt that a Tartar caravan and three of his ambassadors had been massacred in one of the cities of the Carismians. It is easy to imagine the effect that this news would produce upon the emperor of the Moguls, who himself compared the anger of kings to the fire of conflagrations, which the lightest wind may light up. After having fasted and prayed, during three days and three nights, upon a mountain, where a hermit announced to him, the second time, the conquest of the whole world, the terrible Gengiskhan commenced his march, at the head of seven hundred thousand Tartars. This army met that of the Carismians on the banks of the Jaxartes; Mahomet, sultan of Carismia, who had several times carried his victorious arms into Turkistan and Persia, commanded the host of the Carismians. The plain in which this battle was fought was covered by twelve hundred thousand combatants; the shock was terrific, the carnage horrible; victory was adverse to Mahomet, who, from that day, together with his family and the whole of his nation, sunk into the lowest abyss of misfortune.

The cities of Otrar, Bochara, Samarcand, Candahar, and Carismia, besieged by an innumerable multitude, fell in turn into the power of the conqueror, and witnessed the extirpation of their garrisons and inhabitants. We cannot suppress a feeling of pity when history presents to us, on one side, an entire population flying from their devastated homes, to seek an asylum in deserts and mountains; and on the other, the family of a powerful monarch dragged into slavery or groaning in exile; and this monarch himself, whose prosperity all Asia had boasted or envied, abandoned by his subjects, and dying with misery and despair in an island of the Caspian Sea.

The army of Gengiskhan returned to Tartary, loaded with the spoils of Carismia: the sovereign of the Moguls appeared to form the desire of governing his conquests in peace; but the world, agitated by his victories, and always eager to throw off his yoke, together with the warlike spirit of his nation, to whom he had afforded a glimpse of the riches of other people, would not permit him again to enjoy repose; he was on the point

of undertaking a third expedition against China, which seemed disposed to rebel, when death put an end to his career. Some historians assert that he was struck dead by thunder, as if Heaven had determined itself to crush the instrument of its wrath; others, much more worthy of belief, inform us that the Tartar hero died in his bed, surrounded by his children, to whom he recommended to preserve union among themselves, that they might achieve the conquest of the world. Octai, the eldest of his sons, succeeded him in the empire, and, according to the custom of the Moguls, the great men assembled and said to him, "We wish, we pray, we command you to accept of entire power over us." The new emperor answered by this formula, which contains the whole spirit of the despotic governments of the East: "If you desire that I should be your khan, are you resolved to obey me in everything; to come when I shall call you, to go where I shall send you, and to put to death all those I shall command you to kill?" After they had answered "Yes," he said to them, "Henceforth my simple word shall serve me as a sword." Such was the government of the Tartars. Octai was about to reign over an empire composed of several great empires; his brothers and nephews commanded the innumerable armies that had conquered China and Carismia; they governed in his name in the north, in the south, and the east, kingdoms of which the extent was scarcely known; each of his lieutenants was more powerful than the greatest kings of the earth, and all obeyed him as his slaves. For the first time, perhaps, concord was preserved among conquerors; and this monstrous union effected the ruin of all the nations of Asia: Turkistan, Persia, India, the southern provinces of China, which had escaped the ravages of the first invasion, all that remained of the empire of the Abassides and of that of the Seljoucides—all fell before the arms of the redoubtable posterity of Gengiskhan. Many of the sovereigns whom, in these days of disorder and calamity the chance of war hurled from their thrones, had invoked the succour of the Moguls, and favoured the enterprises of that warlike people against neighbouring or rival powers. Fortune enveloped them all in the same ruin, and oriental history compares them to the three dervises whose indiscreet wishes and prayers reanimated, in the desert, the bones of a lion, who sprang up from the bosom of the sand and devoured them.

The conquest of the richest countries of Asia had inflamed the enthusiasm of the Tartars to such a degree, that it would have been impossible for their leaders to confine them within the limits of their own territories, or bring them back to the peaceful labours of pastoral life. Octai, whether desirous of obeying the paternal instructions, or whether he felt the necessity of employing the restless and turbulent activity of the Moguls, resolved to turn his arms towards the West. Fifteen hundred thousand shepherds or warriors inscribed their names upon the military register; five hundred thousand of the most robust were selected for the great expedition; the others were to remain in Asia, to maintain the submission of the vanquished nations, and complete the conquests commenced by Gengiskhan. Rejoicings, which lasted forty days, preceded the departure of the Mogul army, and were as a signal of the desolation they were about to spread among the countries of Europe.

In their rapid course, the Tartars crossed the Volga, and penetrated, almost without obstacle, into Muscovy, then a prey to the fury of civil war. The devastation of their country, the conflagrations of Kiev and Moscow, and the disgraceful yoke that so long oppressed these northern regions, were the punishments due to the feeble resistance of the Muscovites. After the conquest of Russia, the multitude of Moguls, led by Batou, son of Tuli, directed their victorious course towards Poland and the frontiers of Germany, and repeated, wherever they went, the horrors of Attila and his Huns. The cities of Lublin and Warsaw disappeared on their passage, and they laid waste both shores of the Baltic. In vain the duke of Silesia, the Polish palatines, and the grand

master of the Teutonic order, united their forces to arrest the progress of this new scourge of God; the generous defenders of Europe succumbed upon the plains of Lignitz, and nine sacks, filled with human ears, were the trophy of the victory of the barbarians. The Carpathian mountains presented but a feeble barrier to these invincible hordes; and the Tartars soon burst like a fearful tempest over the territories of those Hungarians who, two centuries before, had, like them, quitted the deserts of Scythia, and conquered the fertile banks of the Danube. Bela, king of Hungary, had recently attracted forty thousand families of Comans into his dominions, who betrayed him; the palatines and magnates of the kingdom were divided among themselves, and not even the aspect of danger could induce them to unite or submit themselves to the laws of the monarch. Disobedience, treachery, and discord, delivered the whole kingdom up to the furies of a pitiless enemy; the flocks, the harvests, the entire wealth of the country, became the prey of the Moguls; half the population was exterminated. Of all the cities of Hungary, only three offered an earnest and true resistance, and thus preserved themselves from scenes of carnage and destruction. The shepherds of Scythia, who could not read, have left to the vanquished the task of describing their conquests, and we have great difficulty in crediting the accounts of the old Hungarian chronicles, when they describe the unheard-of cruelties by which the Moguls disgraced their victories; but several provinces entirely depopulated and changed into deserts, the ruins of two thousand churches, fifty destroyed cities, the traditions of these great disasters transmitted from age to age, and the terror that pervaded Europe, are evidences so worthy of faith, that we cannot reject them.

In the general consternation, it is surprising that the Moguls did not direct their arms against the Latin empire of Constantinople, then menaced by the Greeks, and little better than a ruin; but the shepherds of the desert did not employ themselves in inquiries concerning the interior revolutions of states or of the signs of their decay; they preserved, as did all the nations of Asia, a vague and confused idea of the power of the armies of ancient Byzantium, but took little heed whether the moment were come to attack it and conquer it. The great advantages which the imperial city derived from its position between Europe and Asia, did not at all strike the Tartars, who were ignorant of both navigation and commerce, and infinitely preferred rich pastures to the sumptuous edifices of great capitals. Thus we may equally believe, either that the city of Constantine was protected on this occasion by the memories of its past greatness, or that it owed its safety to the contempt and indifference of the barbarians.

The Franks established in Syria enjoyed the same good fortune as the Greeks of Byzantium. The armies of the Moguls had not yet crossed the Euphrates.

Whilst the tumult of war and the fall of empires resounded from the Yellow River to the Danube, the Christians of Palestine, protected by the discords of the Saracens, resumed possession of Jerusalem: they were beginning to repair the walls of the holy city, and rebuild the churches; and thanked Heaven in peace, for having preserved them from the scourges that were devastating the rest of the world. The Tartars were scarcely aware of the existence or the name of a country for which so much blood had been spilt, and were not likely to be attracted to the revered but barren banks of the Jordan, by either the hopes of booty or by the remembrances which excited the warlike enthusiasm of the nations of the West. Happy would it have been for the Christian colonies, if a people, conquered by the Moguls, driven from their own territories, and seeking an asylum everywhere, had not come to disturb their transient security, and plunge the city of Christ into fresh calamities.

After the death of Mahomet, sultan of Carismia, his son Gelaledin gathered together an army. The valour which he displayed in several battles astonished his

enemies, and, for a moment, brought back to his standard the sad remains of his empire; fortune favoured his expeditions into Georgia and India; but at last he forgot the lessons of adversity amidst the intoxication of pleasures; he lost all his conquests, and perished miserably among the Curds, where he had sought refuge. The Carismian warriors, incessantly pursued by the Tartars, abandoned a country they could no longer defend, and, under the command of one of their leaders named Barbakan, spread themselves through Asia Minor and Syria.

These hordes, banished from their own country, marched, sword and torch in hand, and, in their despair, seemed to wish to avenge upon other nations the evils they had suffered from the Tartars. History describes these furious bands, wandering along the banks of the Orontes and the Euphrates, dragging in their train a multitude of men and women that had fallen into their hands; a great number of waggons conveyed the spoils of the ravaged provinces they passed through. The most brave of them ornamented their lances with the hair of those they had immolated in fight. Clothed in the produce of pillage, their army presented a spectacle at once terrific and ridiculous. The Carismian warriors had no resource but in victory, and all the harangues of their leaders consisted of these words: You will conquer, or you will die. They gave no quarter to their enemies on the field of battle; when conquered themselves, they submitted to death without a complaint. Their fury spared neither Christians nor Mussulmans; all they met on their passage were their enemies; their approach spread terror everywhere, put the distracted peoples to flight, and changed cities and towns into deserts.

The Mussulman powers of Syria several times united in a league against the Carismians, and drove them back to the other side of the Euphrates. But the spirit of rivalry which at all times divided the princes of the family of Saladin, soon recalled an enemy always redoubtable notwithstanding defeats. At the period of which we are speaking, the princes of Damascus, Carac, and Emessa had just formed an alliance with the Christians of Palestine; they not only restored Jerusalem, Tiberias, and the principality of Galilee to them, but they promised to join them in the conquest of Egypt, a conquest for which the whole of Syria was making preparations. The sultan of Cairo, to avenge himself upon the Christians who had broken the treaties concluded with him, to punish their new allies, and protect himself from their invasion, determined to apply for succour to the hordes of Carismia; and sent deputies to the leaders of these barbarians, promising to abandon Palestine to them, if they subdued it.

This proposition was accepted with joy, and twenty thousand horsemen, animated by a thirst for booty and slaughter, hastened from the further parts of Mesopotamia, disposed to be subservient to the vengeance or anger of the Egyptian monarch. On their march they ravaged the territory of Tripoli and the principality of Galilee, and the flames which everywhere accompanied their steps, announced their arrival to the inhabitants of Jerusalem.

Fortifications scarcely commenced, and the small number of warriors in the holy city, left not the least hope of being able to repel the unexpected attacks of such a formidable enemy. The whole population of Jerusalem resolved to fly, under the guidance of the knights of the Hospital and the Temple. There only remained in the city the sick and a few inhabitants who could not make their minds up to abandon their homes and their infirm kindred. The Carismians soon arrived, and having destroyed a few intrenchments that had been made in their route, they entered Jerusalem sword in hand, massacred all they met, and as, amidst a deserted city the conquerors found no victims to glut their vengeance with, they had recourse to a most odious stratagem to lure back the inhabitants who had taken flight. They raised the standards of the cross

upon every tower, and set all the bells ringing. The crowd of Christians who were retiring towards Jaffa, marched on in silence, and advanced but slowly, constantly hoping that Heaven would be touched by their misery, and, by some miracle, lead them back to the homes they had quitted: from time to time, their eyes involuntarily turned towards the holy city. All at once they saw the banners of the Cross unfurled, and the sound of the sacred brass, which every day called them to prayers, resounded in their ears. The news soon spread that either the barbarians had marched their army in another direction, or that they had been repulsed by the Christians who were left in the city. They became soon persuaded that God had taken pity on his people, and would not permit the city of Christ to be defiled by the presence of a sacrilegious horde. Seven thousand fugitives, deceived by this hope, returned to Jerusalem and gave themselves up to the fury of the Carismians, who put them all to the sword. Torrents of blood flowed through the streets and along the roads. A troop of nuns, children, and aged people, who had sought refuge in the church of the Holy Sepulchre, were massacred at the foot of the altars. The Carismians finding nothing among the living to satisfy their fury, burst open the sepulchres, and gave the coffins and remains of the dead up to the flames; the tomb of Christ, that of Godfrey of Bouillon, the sacred relics of the martyrs and heroes of the faith, nothing was respected, and Jerusalem then witnessed within its walls such cruelties and profanations as had never taken place in the most barbarous wars, or in days marked by the anger of God.

In the meantime, the grand masters of the Templars and the Hospitallers, assembled with the patriarch of Jerusalem and the nobles of the kingdom, in Ptolemais, endeavoured to devise means by which the Carismians might be repulsed and Palestine saved. All the inhabitants of Tyre, Sidon, Ptolemais, and other Christian cities, able to bear arms, repaired to their standards. The princes of Damascus, Carac, and Emessa, whose assistance the Christians implored, united their forces, and assembled an army to stop the progress of the general devastation. This Mussulman army soon arrived in Palestine. Its appearance before the walls of Ptolemais raised the courage of the Franks, who, in so pressing a danger, appeared to have no repugnance to fight in company with the infidels. Almansor, prince of Emessa, who commanded the Mussulman warriors, had recently signaled his valour against the hordes of Carismia. The Christians took pleasure in relating his victories in the plains of Aleppo, and on the banks of the Euphrates. He was received in Palestine as a liberator, and carpets bordered with gold and silk were spread upon his passage. "The people," says Joinville, "considered him as one of the best barons of paganism."

The preparations of the Christians, the zeal and ardour of the military orders, the barons, and prelates; the union that subsisted between the Franks and their new allies, altogether seemed to form a presage of success in a war undertaken in the names of religion, humanity, and patriotism. The Christian and Mussulman armies, united under the same banners, set out from Ptolemais, and encamped upon the plains of Ascalon. The army of the Carismians advanced towards Gaza, where they were to receive provisions and reinforcements sent by the sultan of Egypt. The Franks became impatient to meet their enemies, and to avenge the deaths of their companions and brethren massacred at Jerusalem. A council was called, to deliberate upon the best mode of proceeding. The prince of Emessa and the more wise among the barons thought it not prudent to expose the safety of the Christians and their allies to the risk of a battle. It appeared to them most advisable to occupy an advantageous position, and wait, without giving battle, till the natural inconstancy of the Carismians, want of provisions, or discord, might assist in dispersing this vagabond multitude, or lead them into other countries.

Most of the other chiefs, among whom was the patriarch of Jerusalem, did not agree with this opinion, and could see nothing in the Carismians but an undisciplined horde that it would be very easy to conquer and put to flight: any delay in attacking them would only raise their pride and redouble their audacity. Every day the evils of war were increasing; humanity and the safety of the Christian colonies required that they should promptly put an end to so many devastations, and that they should make haste to chastise the brigands, whose presence was at once an opprobrium and a calamity for the Christians, and all the allies of the Christians.

This opinion, too congenial with the impatient valour of the Franks, prevailed in the council. It was resolved to march, and offer the enemy battle.

The two armies met in the country of the ancient Philistines. Some years before, the duke of Burgundy and the king of Navarre, surprised in the sandy plains of Gaza, had lost the best of their knights and soldiers. Neither the sight of places where the Crusaders had been defeated, nor the remembrance of their recent disaster, diminished the imprudent ardour of the Christian warriors; as soon as they perceived the enemy, they were eager for the signal for battle. The Christian army was divided into three bodies; the left wing, in which were the knights of St. John, was commanded by Gauthier de Brienne, count of Jaffa, nephew to king John, and son of that Gauthier who died at the conquest of Naples. The Mussulman troops, under the orders of the prince of Emessa, formed the right wing. The patriarch of Jerusalem, surrounded by his clergy, with the wood of the true cross borne before him, the grand master of the Templars with his knights, and the barons of Palestine with their vassals, occupied the centre of the army.

The Carismians formed their line of battle slowly, and some degree of disorder was observable in their ranks. Gauthier de Brienne was anxious to profit by this circumstance and attack them with advantage; but the patriarch restrained his valour by a severity not less contrary to the interests of the Christians than to the spirit of the Gospel.

The count of Jaffa, having been excommunicated for detaining in his hands a castle to which the prelate laid claim, asked, before he commenced the encounter in which he might lose his life, to be relieved from his excommunication. The patriarch twice rejected his prayer, and refused to absolve him. The army, which had received the benedictions of the priests and bishops, arising from their knees, awaited in silence the signal for battle. The Carismians had formed their line and advanced, uttering loud cries and discharging a cloud of arrows. Then the bishop of Rama, in complete armour, impatient to signalize his bravery against the enemies of the Christians, approached the count of Jaffa, exclaiming, "Let us march,—the patriarch is wrong: I absolve you, in the name of the Father, of the Son, and of the Holy Ghost." After having pronounced these words, the intrepid bishop of Rama and Gauthier de Brienne, followed by his companions in arms, rushed amidst the ranks of the enemy, burning to obtain victory or the crown of martyrdom.

The two armies were soon generally engaged, and mingled on the field of battle. The ardour to conquer was equal on both sides; neither the Christians nor their enemies could be ignorant that a single defeat must cause their ruin, and that their only safety was in victory. On this account, the annals of war present no example of a more murderous and obstinate contest; the battle began with the dawn, and only ended at sunset. On the following morning fighting was renewed with the same fury; the prince of Emessa, after having lost two thousand of his horsemen, abandoned the field of battle, and fled towards Damascus. This retreat of the Mussulmans decided the victory in favour of the Carismians; the Christians for a long time sustained the repeated shocks

of the enemy; but at length, exhausted by fatigue and overwhelmed by a multitude, almost all were either killed or taken prisoners. This sanguinary battle cost life or liberty to more than thirty thousand Christian and Mussulman warriors; the prince of Tyre, the patriarch of Jerusalem, and some of the prelates, with great difficulty escaped the slaughter, and retired to Ptolemais. Among the warriors who regained the Christian cities, there were only thirty-three knights of the Temple, twenty-six Hospitallers, and three Teutonic knights.

When the news of this victory reached Egypt, it created a universal joy; it was announced to the people by sound of drums and trumpets; the sultan ordered public rejoicings throughout the provinces, and all the public edifices of the capital were illumined during three nights. In a short time the prisoners arrived at Cairo, mounted on camels, and pursued by the insulting clamours of the multitude. Before their arrival, the heads of their companions and brethren killed at the battle of Gaza were exhibited on the walls. This horrible monument of their defeat foreboded all they had to fear for themselves from the barbarity of the conquerors. They were cast into dungeons, where they were abandoned to the mercies of cruel gaolers, and where they had the melancholy satisfaction of embracing the barons and knights made prisoners in the last crusade.

Whilst all Egypt was celebrating the victory of Gaza, the inhabitants of Palestine deplored the death and captivity of their bravest warriors. As long as any hope existed of conquering the Carismians with the assistance of the Mussulmans of Syria, their alliance had created neither mistrust nor scruple; but reverses quickly revived prejudices; the last disaster was attributed to divine justice, irritated by having seen the banners of Christ mingled with those of Mahomet. On the other hand, the Mussulmans believed they had betrayed the cause of Islamism by allying themselves with the Christians; the aspect of the cross on the field of battle awakened their fanaticism and diminished their zeal for a cause which appeared to be that of their enemies. At the moment of beginning the fight, the prince of Emessa was heard to pronounce these words: "I am armed for battle, and yet God tells me, in the depths of my heart, that we shall not be victorious, because we have sought the friendship of the Franks."

The victory of the Carismians delivered up the greater part of Palestine to the most redoubtable enemies of the Christian colonies. The Egyptians took possession of Jerusalem, Tiberias, and the cities ceded to the Franks by the prince of Damascus. The hordes of Carismia ravaged all the banks of the Jordan, with the territories of Ascalon and Ptolemais, and laid siege to Jaffa. They dragged the unfortunate Gauthier de Brienne in their train, hoping that he would cause a city that belonged to him to open its gates to them: this model of Christian heroes was fastened to a cross before the walls. Whilst thus exposed to the eyes of his faithful vassals, the Carismians loaded him with insults, and threatened him with instant death if the city of Jaffa offered the least resistance. Gauthier, braving death, exhorted the inhabitants and the garrison, with a loud voice, to defend themselves to the last extremity. "Your duty", cried he, "is to defend a Christian city; mine is to die for you and Jesus Christ." The city of Jaffa did not fall into the hands of the Carismians, and Gauthier soon received the reward of his generous devotedness. Sent to the sultan of Cairo, he perished beneath the brutal blows of a furious mob, and thus obtained the palm of martyrdom for which he had wished.

In the meantime, fortune, or rather the inconstancy of the barbarians, came to the assistance of the Franks, and delivered Palestine from the presence of an enemy nothing could resist. The sultan of Cairo sent robes of honour and magnificent presents to the leaders of the victorious hordes, proposing to them to crown their exploits by directing their arms against the city of Damascus. The Carismians immediately laid siege to the

capital of Syria. Damascus, which had been hastily fortified, was able to oppose but a very slight resistance to their impetuous attacks. Having no hope of succour, they opened their gates, and acknowledged the domination of the sultan of Egypt. It was then that the Carismians, inflated by their victory, demanded, in a menacing tone, that the lands that had been promised to them in Palestine should immediately be given up to them. The sultan of Cairo, who dreaded such neighbours, attempted to defer the fulfilment of his promise. In the fury which his refusal created, the barbarians offered their services to the prince whom they had just despoiled of his states, and laid fresh siege to Damascus, in order to deprive the Egyptians of it. The garrison and the inhabitants defended themselves with obstinacy; the fear of falling into the hands of a pitiless enemy supplying the place of courage. All the evils that war brings in her train, even famine itself, appeared to them a less terrible scourge than the hordes assembled under their ramparts.

The sultan of Egypt sent an army to assist the city, which was augmented by the troops of Aleppo and of several of the principalities of Syria. The Carismians were conquered in two battles. After this double defeat, Oriental history scarcely mentions their name, or furnishes us with means of following their track. The greater part of those that escaped the sword perished with hunger and misery in the countries they had devastated; the most brave and the best disciplined went to seek an asylum in the states of the sultan of Iconium: and if faith can be given to the conjectures of some historians, they were the obscure origin of the powerful dynasty of the Ottomans.

The Christians of Palestine must have been grateful to Heaven for the destruction of the Carismians; but the loss of Jerusalem and the defeat of Gaza could not permit them to indulge in many joyful sensations. They had lost their allies, and could reckon upon nothing but enemies among the Mussulmans. The sultan of Egypt, whose alliance they had rejected, was extending his dominions in Syria, and his power became every day more formidable. The cities which the Christians still retained on the coasts of the sea were almost all without defenders. The orders of St. John and the Temple had offered the sultan of Cairo a considerable sum for the ransom of his prisoners; but the sultan refused to listen to their ambassadors, and threatened them with all the terrors of his wrath: these two bodies, formerly so much dreaded by the Mussulmans, were no longer able to serve the cause of the Christians with any advantage, and were compelled to wait, in a state of inaction, till the warlike nobility of Europe should come to replace the knights held in captivity by the infidels, or swept away on the field of battle. The emperor of Germany made not the least effort to save the wreck of his feeble kingdom; he had sent several warriors to protect his rights in Ptolemais; but as these rights were not recognised, the presence of the imperial troops only added to the other scourges that desolated the Holy Land, that of discord and civil war.

Palestine, threatened every day with a fresh invasion, could not entertain the smallest hope of being succoured by the other Christian states of the East. The Comans, a barbarous people from the confines of Tartary, and who surpassed the hordes of Carismia in ferocity, ravaged the banks of the Orontes, and submitted everything in the principality of Antioch to fire and sword; the king of Armenia was in dread, at the same time, of the ravages of the Tartars, and of the aggressions of the Turks in Asia Minor; the kingdom of Cyprus, a prey to factions, had recently been the theatre of a civil war, and had reason to fear the incursions of the Mussulman nations of Syria and Egypt. In this deplorable situation, it might be believed that the kingdom of Godfrey was on the eve of perishing entirely, and that all that remained of the Christians in the Holy Land would soon share the fate of the Carismians. But, on turning their eyes towards the West, the Franks of Palestine again felt their hopes and their courage revive; more than

once the Christian states of Syria had owed their safety, and even a few days of prosperity and glory, to the excess of their abasement and misery. Their groans and complaints were seldom heard in vain by the warlike nations of Europe, and their extreme distress became almost always the signal for a new crusade, the very report of which was enough to make the Saracens tremble.

Valeran, bishop of Berytus, had been sent into the West to solicit the protection of the pope and the assistance of princes and warriors. The pope received the envoy of the Christians with kindness, and promised his succour to the Holy Land. But the West was at that period agitated by troubles: the quarrel that had broken out between the Holy See and the emperor of Germany was carried on with an animosity that disgraced both religion and humanity. Frederick II exercised all sorts of violences against the court of Rome and the partisans of the sovereign pontiff; the pope, every day more irritated, invoked the arms of the Christians against his enemy, and promised the indulgences of the crusade to all who would minister to his anger.

On another side, the Latins established at Constantinople were environed by the greatest perils. The emperor Baldwin II, after having conducted a feeble reinforcement to his capital, had returned into the West, and was, the second time, soliciting the alms and the succours of the faithful to sustain the deplorable remains of his empire, exposed, almost without defence, to the attacks of the Greeks and Bulgarians. At the same time, the Tartars continued to ravage the banks of the Danube, and threaten Germany; their barbarous exploits had carried terror to the very extremities of Europe; everywhere the excited imagination of nations represented these terrible conquerors as monsters vomited up by hell, clothed in hideous forms, and endowed with strength against which no man was able to contend. The deficiency of communication, which did not allow of exact information as to their march, gave birth to the most frightful rumours. Fame declared at one time they were invading Italy, and immediately afterwards, that they were ravaging the banks of the Rhine; every nation dreaded their prompt arrival, every city believed they were at its gates.

It was amidst this general disorder and consternation, that Innocent IV., a refugee at Lyons, resolved to convoke an ecumenic council in that city, to remedy the evils that desolated Christendom in both the East and the West. The sovereign pontiff, in his letters addressed to the faithful, exposed the deplorable situation of the Romish Church, and conjured the bishops to come around him, and enlighten him with their counsels. The patriarchs of Constantinople, Antioch, and Aquileia, a great number of prelates and doctors, with several secular princes, responded to the invitation of the head of the Church. Among the crowd of bishops, one alone seemed to attract general attention; this was the bishop of Berytus; his presence, and the grief impressed upon his brow, reminded the assembly of all the misfortunes of the Holy Land. Baldwin II, emperor of Byzantium, created very little less notice; and his suppliant attitude but too plainly showed what the empire founded by the sixth crusade had become.

Most of the Western monarchs had sent their ambassadors to this assembly, in which the safety and the great interests of the Christian world were about to be discussed. Frederick in particular, who had so long been the object of the anger of the sovereign pontiff, neglected nothing to turn aside the thunders suspended over his head, and ministers invested with his confidence were commissioned to defend him before the fathers of the council. Among the deputies of the emperor of Germany, history names Pierre Desvignes, who had written, in the name of Frederick, eloquent letters to all the sovereigns of Europe, to complain of the tyranny exercised by the Holy See; and Thadæus of Suesse, who was not prevented by the profession of arms from employing the arts of eloquence, or fathoming the depths of the study of laws. The latter had often

served his master with glory amidst the perils of war, but he had never had an opportunity of showing so much firmness, courage, and devotion as in this assembly, in which the court of Rome was about to put forth all its power and realize all its threats.

Before the opening of the council, the pope held a congregation in the monastery of St. Just, where he had chosen to fix his residence. The patriarch of Constantinople exposed the deplorable state of his church: heresy had resumed its empire in a great part of Greece, and the enemies of the Latin church were advancing to the very gates of Constantinople; the bishop of Berytus read a letter, in which the patriarch of Jerusalem and the barons and prelates of Palestine described the ravages of the Carismians, and showed that the heritage of Christ was upon the point of becoming the prey of the barbarians, if the West did not take arms for its defence. The dangers and misfortunes of the Christians of the East affected the fathers of the council deeply. Thaddeus, taking advantage of their emotion, announced that the emperor, his master, fully partook of their profound grief, and that he was ready to employ all his powers for the defence of Christendom. Frederick promised to arrest the progress of the irruption of the Tartars, to re-establish the domination of the Latins in Greece, to go in person to the Holy Land, and to deliver the kingdom of Jerusalem; he still further promised, in order to put an end to all divisions, to restore to the Holy See all he had taken from it, and to repair all wrongs offered to the sovereign pontiff. Such lofty promises, made by the most powerful monarch of Christendom, created as much joy as surprise in the greater part of the bishops; the whole assembly appeared impatient to know what would be the reply of Innocent. The pope proved inflexible, and rejected with scorn propositions, as he said, already made several times, and which had no other guarantee but the too suspicious loyalty of Frederick. He was determined to view the new protestations of the emperor as nothing but a fresh artifice to deceive the Church, and turn aside the course of its justice. "The axe," added he, "is already lifted, and ready to cut the roots of the tree;" words very ill assorted with the charity of the Gospel, and which plainly show that Innocent had prepared the solemn pomp of a council with less purpose to oppose the foes of Christendom than to prepare the fall, and consummate the ruin of his personal enemy.

The pope held this preparatory sitting in order to make a trial of his strength, and to become acquainted with the dispositions of the bishops. A few days afterwards, the council was opened with great solemnity in the metropolitan church of St. John; the sovereign pontiff, wearing the tiara, and clothed in pontifical robes, was placed upon an elevated seat, having on his right hand the emperor of Constantinople, and on his left the count of Provence and the count of Toulouse. After having given out the *Veni Creator*, and invoked enlightenment from the Holy Ghost, he pronounced a discourse, for the subject of which he took the five griefs with which he was afflicted, and compared them to the five wounds of the Saviour of the world upon the cross. The first was the irruption of the Tartars; the second, the schism of the Greeks; the third, the invasion of the Holy Land by the Carismians; the fourth, the relaxation of ecclesiastical discipline and the progress of heresy; and the fifth, the persecution he endured from Frederick.

Whilst describing the misfortunes of Christendom, the pontiff could not restrain his tears. His voice, if we may believe a contemporary historian, was often stifled by sobs; he conveyed to all hearts the sentiments by which he was affected; but he soon abandoned the language of compassion and despair, and assumed that of anger and menace. The Tartars, the Carismians, and the Mussulmans, inspired him with less hatred than the emperor of Germany, and it was for this prince he reserved all the thunders of his eloquence. He reproached him, in the most vehement expressions, with all the crimes that could draw upon his head the maledictions of his age, the hatred of

his contemporaries, and the contempt of posterity. When the pope had pronounced his discourse, a profound silence reigned throughout the assembly; it appeared to the greater part of the terrified bishops that the voice of Heaven had made itself heard for the purpose of condemning Frederick: all eyes were turned upon the deputies of the emperor, and no one could believe that either of them would dare to reply to the interpreter of the anger of Heaven. All at once Thadæus of Suesse arose, and addressed the council, calling upon God, who searches all hearts, to witness that the emperor was faithful to all his promises, and had never ceased to endeavour to serve the cause of the Christians. He combated all the accusations of the sovereign pontiff, and in his reply did not hesitate to allege numerous complaints against the court of Rome. The angry pope replied from his lofty throne; he again accused the emperor, and evinced but too great a desire to find him guilty: the first sitting of the council, entirely occupied with these violent debates, exhibited the unedifying spectacle of a contest between the head of the faithful, who accused a Christian prince of perjury, felony, heresy, and sacrilege; and the minister of an emperor, who reproached the court of Rome with having exercised an odious despotism, and committed revolting iniquities.

This contest, the results of which were likely to prove equally injurious to the head of the Church and the head of the Empire, was prolonged during several days; it doubtless scandalized all those that the pope had not associated with him in his resentments, and most of the bishops must have been afflicted at being thus diverted from the principal object of the convocation.

At length, however, the calamities of the Eastern Christians, the captivity of Jerusalem, and the dangers of Byzantium engaged the attention of the fathers of the council. The pope and the assembly of prelates decided that a new crusade should be preached for the deliverance of the Holy Land and the Latin empire of Constantinople. They renewed all the privileges granted to Crusaders by preceding popes and councils, as well as all the penalties directed against such as should favour either pirates or Saracens: during three years all who should take the cross would be exempted from every kind of tax or public office; but if after taking the vow they did not perform it, they incurred excommunication. The council recommended to the barons and knights to reform the luxury of their tables and the splendour of their dress; they advised all the faithful, and particularly ecclesiastics, to practise works of charity, and to arm themselves with all the austerities of penitence against the enemies of God. In order to obtain the protection of Heaven by the intercession of the Holy Virgin, the pope and the fathers of the council ordered that the octave of the Nativity should be celebrated in the church. In several councils Christian knights had been forbidden to take part in the profane solemnities of tournaments; the council of Lyon renewed the prohibition, persuaded that these military festivals might turn aside the minds of the warriors from the pious thoughts of the crusades, and that the expenses they occasioned would render it impossible for the bravest of the lords and barons to make the necessary preparations for the pilgrimage beyond the seas. The council ordered that the clergy should pay the twentieth part of their revenue, and the sovereign pontiff and cardinals the tenth of theirs, to provide for the expenses of the holy war. Half of the revenues of all non-resident benefices was specially reserved for the assistance of the empire of Constantinople. The decrees of the council ordered all whose mission it was to preach the word of God, to urge princes, counts, barons, and the corporations of cities, to contribute to the extent of their power to the success of the holy war; the same statutes recommended the clergy to show to the faithful that sacrifices offered to the crusade were the surest means of redeeming their sins; but above all they recommended the clergy to excite the faithful, in the tribunal of penitence, to multiply their offerings, or at

least to bequeath in their testaments something for the assistance of the Christians of the East.

It was thus the council declared war against nations opposed to the Christians, and prepared means for assuring the triumphs of the soldiers of Christ. We are nevertheless surprised that the pope said nothing about preaching a crusade against the Tartars, whose invasion he had compared to one of the wounds of the Saviour on the cross. In the state of desolation in which Hungary was then placed, none of the bishops of that unfortunate kingdom had been able to appear at the council, and no friendly voice was raised to direct attention to, or implore favour for the Hungarian nation. The Tartars, it is true, repulsed by the duke of Neustadt, had fallen back from the banks of the Danube; but there was great reason to dread their return: to prevent fresh invasions, the council contented itself with advising the Germans to dig ditches and build walls on the roads the Tartarian hordes were likely to take. These measures, which even then must have been known to be insufficient, assist us at the present day in forming an opinion of the spirit of improvidence and blindness which then presided over political councils. Who can fail to be surprised at seeing, in an assembly so grave as a council, Europe pressed to lavish its treasures and sacrifice its armies for the deliverance of Constantinople and Jerusalem, whilst the most redoubtable of the barbarians were at their doors, and threatening to invade their own territories?

We may, however, remark, that Frederick himself had solicited the powers of Europe to assist him in repelling the Tartars; and the pope took much less interest in succouring the empire than he did in endeavouring to wrest it from Frederick. Innocent seemed very little disposed to set an example of that spirit of concord and charity which the council had just recommended to Christian princes; history can but deplore the zeal and ardour he evinced in carrying out his projects of vengeance against the emperor of Germany, at the risk of arousing evil passions, of perpetuating discord, and thus giving up the West to the invasion of the barbarians. In the second sitting of the council he was preparing to crush his enemy and completely overwhelm him with the weight of ecclesiastical power, when Thaddeus of Suesse demanded a delay of a few days, to allow the emperor to come in person to justify his conduct and demonstrate his loyalty. The defender of Frederick hoped that the presence of a powerful monarch, by awakening in the minds of the assembly the respect due to the majesty of kings, would bring about the triumph of justice. The pope consented, though very unwillingly, to defer the accomplishment of his menaces; but the emperor could not condescend to appear as a suppliant before an assembly convoked by the most implacable of his enemies: he did not come to the council, and when the required period of delay had expired, the sovereign pontiff took advantage of his absence to reproach him afresh with his bad faith, and his resistance to the laws of the Church.

At the moment in which the assembly of the bishops tremblingly awaited the terrible sentence, the English ambassadors arose to complain of the agents of the court of Rome, whose ambition and avarice were ruining the kingdom of England; they at the same time protested against the feudal supremacy which the pope, in consequence of a cession made by King John, pretended to exercise over the English monarchy and nation. These claims could not restrain the ever-boiling anger of the sovereign pontiff. In vain Thaddeus again rose to urge that a great number of bishops were absent—that several princes had not sent their ambassadors to the council; in vain he declared that he should appeal from this to a more numerous and more solemn council; nothing could turn aside the storm or retard the hour of vengeance. Innocent at first replied with moderation to the deputies of England, and even to those of Frederick; but soon assuming the tone of a judge and a master, “I am,” said he, “the vicar of Jesus Christ; all

that which I shall bind on earth shall be bound in heaven, according to the promises of the Son of God made to the prince of the apostles; and therefore, after having deliberated upon it with our brethren the cardinals, and with the council, I declare Frederick attainted and convicted of sacrilege and heresy, to be excommunicated and degraded from the empire; I absolve from their oaths, for ever, all who have sworn fidelity to him; I forbid any, under pain of excommunication incurred by that single fault, to henceforth yield him obedience; to conclude, I command the electors to elect another emperor, and I reserve to myself the right of disposing of the kingdom of Sicily.”

During the reading of this sentence, the pope and the prelates held lighted wax tapers in their hands, and bent towards the earth in sign of malediction and anathema. The envoys of Frederick retired filled with confusion and despair; Thaddeus of Suesse was heard to pronounce these words of the Scripture: “O terrible day! O day of anger and calamity!” A deep and melancholy silence prevailed throughout this assembly, into the bosom of which it appeared as if the bolts of heaven had just fallen amidst awful peals. The pope alone appeared collected, and his countenance was radiant with joy; he gave out the Te Deum, as if he had obtained a victory over the infidels, and declared that the council had terminated its labours.

Such was the council of Lyons, too celebrated in the annals of the middle ages, which has frequently supplied the enemies of religion with a pretext for attacking the judgments of the Church. The pope in his opening discourse had deplored the progress of heresy; but always more eager to combat the enemies of his power than those of religion, he did not propose a single measure to arrest the progress of the new errors. In this council, which had no tendency to the enlightenment of the faithful, the majesty of kings was violently outraged; all the maxims of the rights of nations, and all the precepts of scriptural charity were in it trampled under foot. When Innocent announced the intention of deposing the emperor, not a single bishop raised his voice to divert the sovereign pontiff from this revolting use of his power. The real wrongs that Frederick had committed against the Church; the remembrance of the persecutions he had exercised towards several bishops; the intention which they believed he entertained of plundering the clergy; the threatening language and tone of the pope; that invincible influence under which all feel themselves in a numerous assembly—all assisted in preventing any of the bishops from pleading the cause of reason or recalling the maxims of the Gospel to the mind of the enraged pontiff. Nevertheless the fathers of the council, whatever might be their prejudices or their resentments, did not take part in all the fury of Innocent, and did not actively assist in carrying out his acts of injustice and violence.

The pope did not appeal to their wisdom, and seemed afraid to ask their opinions. Without repeating here that which has frequently been said in schools of theology, impartial history must disapprove of the silent neutrality of the council; but it must at the same time assert that the odious decree against Frederick was not an act of the Church; that the bishops and prelates did not give their formal approbation to it; and that the shame of this great iniquity fails entirely upon the memory of Innocent.

It was at this deplorable period that the cardinals, by order of the pope, clothed themselves for the first time in the scarlet robe, a symbol of persecution, and a sad presage of the blood that was about to flow. Frederick was at Turin when he heard of his condemnation; at this news he called for his imperial crown, and placing it upon his head, exclaimed in a loud and angry voice, “There it is, and before it shall be wrested from me, my enemies shall well know the terror of my arms; let this pontiff tremble, who has broken every tie that bound me to him; he at length permits me henceforth to listen to nothing but the dictates of my just anger.” These threatening words announced

a formidable contest, and every friend of peace must have been seized with terror: the fury which animated the emperor and the pope quickly passed into the minds of the people; in the provinces of Germany and Italy all flew to arms. Amidst the agitation in which the West was then plunged, it is probable that Jerusalem and the Holy Land would have been quite forgotten, if a powerful and highly-revered monarch had not placed himself at the head of the crusade which had been proclaimed in the council of Lyons.

The preceding year, at the very moment the nations of the West heard of the last misfortunes of Palestine, Louis IX of France fell dangerously ill. The most earnest prayers were offered up by the people of his kingdom for the preservation of the virtuous monarch. The malady, the attacks of which became every day more violent, at length created serious alarm. Louis sunk into a mortal lethargy, and the intelligence was soon circulated that he was dead. The court, the capital, the provinces were struck with the deepest grief; nevertheless, the king of France, as if Heaven had not been able to resist the prayers and tears of a whole nation, recovered, even when apparently at the portals of the tomb. The first use he made of speech, after again beholding the light, was to ask for the cross and express his determination of going to the Holy Land.

Those who surrounded him considered his return to life as a miracle effected by the crown of thorns of Christ, and by the protection of the apostles of France; they cast themselves on their knees to return thanks to Heaven, and in the joy they experienced, scarcely paid attention to the vow Louis had made of quitting his kingdom and going to fight against the infidels in the East. When the king began to recover his strength, he repeated his vow, and again asked for the cross of the Crusaders. The queen Blanche, his mother, the princes of his family, and Pierre d’Auvergne, bishop of Paris, then endeavoured to divert him from his purpose, and conjured him, with tears in their eyes, to wait till he was perfectly restored to health before he directed his thoughts to so perilous an enterprise; but Louis thought he was only obeying the will of Heaven. His imagination had been forcibly affected by the calamities of the Holy Land; Jerusalem given up to pillage, the tomb of Christ profaned, were constantly present to his mind. Amidst the height of a burning fever, he had fancied he heard a voice which came from the East, and addressed these words to him: “King of France, thou seest the outrages offered to the city of Christ; it is thou whom Heaven hath appointed to avenge them.” This celestial voice resounded still in his ears, and would not allow him to listen to the prayers of friendship or the counsels of human wisdom. Steadfast in his resolution, he received the cross from the hands of Pierre d’Auvergne, and caused it to be announced to the Christians of Palestine—sending them at the same time succours of both men and money—that he would cross the seas as soon as he could assemble an army, and had re-established peace in his dominions.

This information, which conveyed such joy to the Christian colonies, spread grief and consternation through all the provinces of France. The sieur de Joinville expresses warmly the regret of the royal family, particularly the despair of the queen mother, by saying, that when this princess saw her son wearing the cross, she was struck as fearfully as if she had looked upon him dead. The late disasters of Jerusalem had drawn tears from most Christians in the West, but without inspiring them, as in the preceding age, with any earnest desire of going to fight the infidels. It was impossible to see, in these distant expeditions, anything but great perils and inevitable reverses; and the project of recovering the city of God awakened more alarm than enthusiasm.

The sovereign pontiff, however, sent ecclesiastics into all the Christian states with a charge to preach the holy war. Cardinal Eudes, of Chateauroux, arrived in France with the express commission of publishing and causing to be executed the decrees of the

council of Lyons respecting the crusade. The holy expedition was preached in all the churches of the kingdom. Contemporary history scarcely mentions the effect of these preachings, and everything leads us to believe that those who then took the oath to fight against the Saracens were induced to do so more by the example of the king than by the eloquence of the holy orators.

In order to give more solemnity to the publication of the crusade, and to excite the ardour of the warriors for the deliverance of the holy places, Louis IX convoked a parliament in his capital, in which were assembled the prelates and magnates of the kingdom. The cardinal legate there repeated the exhortations addressed by the head of the Church to the faithful. Louis IX spoke after the cardinal of Chateauroux, and retraced the picture of the disasters of Palestine. "According to the expression of David, an impious nation has entered into the temple of the Lord; blood has flowed like water around Jerusalem; the servants of God have been massacred in the sanctuary; and their remains, deprived of sepulture, are abandoned to the birds of heaven." After having deplored the miseries of Sion, Louis IX reminded his barons and knights of the example of Louis the Young and of Philip Augustus; he exhorted every generous soldier who heard him to take arms, to go across the seas, fight against the infidels, and defend the glory of God and of the French name in the East. Louis, invoking by turns the charity and the warlike virtues of his auditory, endeavoured to awaken in all hearts both inspirations of piety and sentiments of chivalry. There is no necessity for repeating what was the effect of the exhortations and prayers of a king of France who addressed himself to the honour, and appealed to the bravery of his subjects. He had scarcely ceased speaking, when his three brothers, Robert, count d'Artois, Alphonse, duke of Poitiers, and Charles, duke of Anjou, took the oath to go and defend the heritage of Christ and the French colonies in Asia. Queen Marguerite, the countess d'Artois, and the duchess of Poitiers, likewise took the cross and resolved to accompany their husbands. Most of the bishops and prelates who were present at this assembly, influenced by the discourse of the king and the example of the cardinal-legate, did not hesitate to enrol themselves in a war for which, it is true, less enthusiasm was shown than had appeared in a former age, but which was still termed the war of God. Among the great vassals of the crown who swore to quit France for the purpose of fighting the Saracens in Asia, the friends of the French monarchy must have numbered, with much joy, Pierre de Dreux, duke of Brittany, Hugh, count de la Marche, and several other lords whose jealous ambition had so long disturbed the kingdom. Quickly after them were seen the duke of Burgundy, Hugh de Châtillon, the count de St. Pol, the counts of Dreux, Bar, Soissons, Blois, Rhotel, Montfort, and Vendôme; the seigneur de Beaujeu, constable of France, and John de Beaumont, great admiral, and great chamberlain; Philip of Courtenay, Guy of Flanders, Archambaud de Bourbon, young Raoul de Coucy, John of Barres, Gilles de Mailly, Robert de Bethune, and Oliver de Thermes. There was not an illustrious family in the kingdom that did not supply one hero for the crusade. In the crowd of these noble Crusaders, history is gratified in observing the celebrated Boilève, who was afterwards provost of the traders of Paris, and the sieur de Joinville, whose name will for ever appear in the history of France by the side of that of Louis IX.

In the assembly of prelates and barons several measures were adopted for the maintenance of public peace and the preparations for the holy war. An immense number of processes at that period disturbed the peace of families, and those processes, of which many were decided by the sword, often amounted to actual wars. The tribunals were enjoined to terminate all affairs brought before them, and in cases in which they could not oblige the parties to acquiesce in a definite judgment, the judges were directed to

make them swear to a truce of five years. In agreement with the authority of the pope, and the decrees of the council of Lyons, it was ordered that ecclesiastics should pay to the king the tenth of their revenues, which created a dissatisfaction in the clergy that Louis had great trouble in dispelling. A proscription, issued by royal authority, in concert with the will of the pope, decreed that Crusaders should be protected during three years from the pursuits of their creditors, reckoning from the day of their departure for the Holy Land; this proscription, which likewise excited much murmuring, had great effect in determining many barons and knights to leave the West.

Louis IX occupied himself constantly in carrying his design into execution, and neglected no means of winning to his purpose all the nobility of his kingdom; his piety did not disdain to employ, for what he considered a sacred cause, all the empire that kings generally possess over their courtiers; he sometimes even lowered himself to seduction and trick, persuaded that the sanctity of the crusade would excuse everything. After an ancient custom, the kings of France, at great solemnities, gave such of their subjects as were at court certain capes or furred mantles, with which the latter immediately clothed themselves before leaving the court. In the *ancient comptes* (a sort of audits) these capes were called *livrées* (whence, no doubt, our word livery), because the monarch gave them (*les livrait*) himself. Louis ordered a vast number of these to be prepared against Christmas Eve, upon which crosses were embroidered in gold and silk. The moment being come, every one covered himself with the mantle that had been given to him, and followed the monarch to the chapel. What was their astonishment when, by the light of the wax tapers, they at once perceived upon all before them, and then upon themselves, the sign of an engagement they had never contracted. Such was, however, the character of the French knights, that they believed themselves obliged to respond to this appeal to their bravery; all the courtiers, as soon as divine service was ended, joined in the laugh with the skilful fisher of men, and took the oath to accompany him into Asia.

Notwithstanding all these efforts, the publication of the holy war created in the nation much more sorrow than warlike ardour, and the approaching departure of the monarch afflicted all France. Queen Blanche, and the most prudent of the ministers, who had at first endeavoured to divert Louis IX from the crusade, repeated their attempts several times: resolved to make a last effort, they went to the king in a body. The bishop of Paris was at their head, and spoke for all; this virtuous prelate represented to Louis, that a vow made in the height of a disease ought not to bind him in an irrevocable manner, particularly if the interests of his kingdom imposed upon him the obligation of dispensing with it. "Everything demanded the presence of the monarch in his dominions; the Poitevins were threatening to take up arms again; the war of the Albigeois was ready to be rekindled; the animosity of England was always to be dreaded, as it paid little heed to treaties; the wars occasioned by the pretensions of the pope and the emperor inflamed all the states adjoining to France, and the conflagration was not unlikely to extend to that kingdom." Many of the nobles to whom Louis had confided the most important functions of the state, spoke after the bishop of Paris, and represented to the monarch that all the institutions founded by his wisdom would perish in his absence; that France would lose by his departure the fruits of the victories of Saintes and Taillebourg, with all the hopes that the virtues of a great prince made her entertain. Queen Blanche spoke the last. "My son," said she, "if Providence has made use of me to watch over your infancy and preserve your crown, I have perhaps the right to remind you of the duties of a monarch, and of the obligations which the safety of the kingdom over which God has placed you imposes upon you; but I prefer speaking to you with the tenderness of a mother. You know, my son, that I can have but few days to

live, and your departure leaves me only the thought of an eternal separation: happy still if I die before fame may have borne into Europe the intelligence of some great disasters. Up to this day, you have disdained both my counsels and my prayers; but if you will not take pity on my sorrows, think at least of your children, whom you abandon in the cradle; they stand in need of your lessons and your assistance; what will become of them in your absence? are they not as dear to you as the Christians of the East? If you were now in Asia, and were informed that your deserted family was the sport and prey of factions, you would not fail to hasten to us. Well! all these evils that my tenderness makes me dread, your departure is most likely to give birth to. Remain then in Europe, where you will have so many opportunities of displaying the virtues of a great king, of a king the father of his subjects, the model and support of the princes of his house. If Christ requires his heritage to be delivered, send your treasures and your armies into the East; God will bless a war undertaken in his name. But this God, who hears me, believe me, never commands the accomplishment of a vow which is contrary to the great designs of his providence. No; that God of mercy who would not permit Abraham to complete his sacrifice, does not permit you to complete yours, and expose a life upon which so entirely depend both the fate of your family and the welfare of your kingdom.”

On finishing these words, Queen Blanche could not restrain her tears; Louis himself was deeply moved, and threw himself into the arms of his mother; but soon resuming a calm and serene countenance, he said: “My dear friends, you know that all Christendom is acquainted with my resolution; during several months the preparations for the crusade have been carried on under my orders. I have written to all the princes of Europe that I was about to leave my dominions and to repair to Asia; I have announced to the Christians of Palestine that I would succour them in person; I have myself preached the crusade in my kingdoms; a host of barons and knights have obeyed my voice, followed my example, and sworn to accompany me into the East. What do you now propose to me? to change my projects publicly proclaimed, to do nothing that I have promised to do, or that Europe expects of me, and to deceive at once the hopes of the Church, of the Christians of Palestine, and of my faithful nobility.”

“Nevertheless, as you think that I was not in possession of my reason when I took the cross; well, I give it back to you; there is that cross which gives you so much alarm, and which I only took, you say, in a fit of delirium. But now that I am in the full enjoyment of my reason I ask it of you again, and I solemnly declare that no food shall enter my mouth until you have returned it to me. Your reproaches and your complaints affect me with the deepest sorrow; but learn to be better acquainted with my duties and your own; aid me in seeking for true glory; second me in the powerful cause in which I am engaged, and do not alarm yourselves on account of my destiny or that of my family and people. The God who made me victorious at Taillebourg will watch over the designs and plots of our enemies; yes, the God who sends me into Asia to deliver his heritage, will defend that of my children, and pour his blessings upon France. Have we not still her who was the support of my childhood and the guide of my youth, her whose wisdom saved the state in so many perils, and who, in my absence, will want neither courage nor ability to crush factions? Allow me, then, to keep all the promises I have made before God and before men; and do not forget that there are obligations which are sacred for me, and ought to be sacred for you—I mean the oath of a Christian and the word of a king!”

Thus spoke Louis IX: Queen Blanche, the bishop of Paris, and the other counsellors of the king preserved a religious silence, and from that time only thought of seconding the endeavours the monarch was making to forward the execution of an undertaking which appeared to emanate from God.

The crusade was preached at this time in all the countries of Europe; but as most states were filled with agitation and discord, the voices of the sacred orators were lost amidst the din of factions and the tumult of arms. When the bishop of Berytus went into England, to entreat the English monarch to succour the Christians of the East, Henry III was fully employed in repelling the aggressions of the king of Scotland, and in appeasing the troubles of the country of Wales. The barons menaced his authority, and did not permit him to engage in a distant war. This prince not only refused to take the cross, but forbade the preaching of a crusade in his kingdom.

All Germany was in a blaze in consequence of the quarrel between the Church and the Empire. After having deposed the emperor at the council of Lyons, Innocent IV offered the imperial crown to anyone who would take up arms against the excommunicated prince, and bring about the triumph of the Holy See. Henry, landgrave of Thuringia, allowed himself to be seduced by the promises of the sovereign pontiff, and was crowned emperor by the archbishops of Mayence and Cologne, and a few other ecclesiastical electors. From that event civil war broke out in all parts; Germany was filled with missionaries from the pope, with the power of the evangelical word against Frederick, whom they styled the most redoubtable of infidels. The treasures collected for the equipments of the holy war were employed in corrupting fidelity, laying plots, fomenting treasons, and keeping up troubles and discords; so that it may well be supposed the cause of Christ and the deliverance of Jerusalem were entirely forgotten.

Italy was not less agitated than Germany; the thunders of Rome, so often hurled at Frederick, had redoubled the fury of the Guelphs and the Ghibellines. All the republics of Lombardy were leagued in opposition to the party of the emperor; the threats and the manifestoes of the pope would not allow a single city to remain neuter, or leave peace an asylum in the countries situated between the Alps and Sicily. The missionaries of Innocent employed, by turns, the arms of religion and of policy; after having declared the emperor to be a heretic and an enemy to the Church, they represented him as a bad prince and a tyrant, and dazzled the eyes of the people with the charms of liberty, always so powerful a motive upon the minds of nations. The sovereign pontiff sent two legates into the kingdom of Sicily, with letters for the clergy, the nobility, and the people of the cities and country. "We have not been able to see without some surprise," wrote Innocent, "that, burdened as you are, living under the opprobrium of servitude, and oppressed in your persons and your property, you have hitherto neglected the means of securing yourselves the sweets of liberty. Many other nations have presented you with an example; but the Holy See, far from accusing you, is satisfied with pitying you, and finds your excuse in the fear that must hold possession of your hearts under the yoke of a new Nero." On terminating his letter to the Sicilians, the pope endeavoured to make them understand that God had not placed them in a fertile region and beneath a smiling sky to wear disgraceful chains; and that by shaking off the yoke of the emperor of Germany, they would only second the views of Providence.

Frederick, who had at first defied the thunders of Rome, was terrified at the new war declared against him by the pope. The interdict placed upon his states, the terrible array of the maledictions of the Church, strongly affected the minds of the multitude, and might at length shake the fidelity of his subjects; he himself felt his courage forsake him; his party in Italy grew weaker every day; his armies had experienced some checks in Germany; many conspiracies had been formed against his life, and amongst the conspirators, he had the grief to find some of his servants whom he had loaded with kindnesses. This haughty monarch became convinced that he had no course but to seek a reconciliation with the Church, and addressed himself to Louis IX, whose wisdom and piety rendered him the arbiter of sovereigns and nations. Frederick, in his letters,

promised to abide by the decision of the king of France and his barons, and engaged, beforehand, to go in person to the conquest of the Holy Land, or to send his son, the king of the Romans. In order to interest Louis in his cause, the emperor offered to supply him with provisions, vessels, and everything he should stand in need of in the expedition to the East.

Louis eagerly embraced this opportunity for re-establishing peace in Europe and assuring the success of the holy war. Several ambassadors were sent to the pope at Lyons, conjuring the father of the faithful to listen to the voice of mercy rather than to that of anger. The king of France had two long conferences with Innocent in the monastery of Cluni, and supplicated him afresh to appease by his clemency the troubles of the Christian world; but enmity had been carried too far to leave any hopes of peace; it was not possible for Innocent and Frederick to pardon each other sincerely the outrages they had mutually committed. The emperor had spared neither threats nor violences against the popes; he did not hate them more for the injuries he had received from them than for those he had done them. On the other side, it had for a length of time been determined, in the councils of Rome, to effect the overthrow of the house of Swabia, which was suspected, and with reason, of entertaining the project of invading Italy and establishing the seat of imperial domination in the city of St. Peter. This policy, embraced with ardour, had assumed all the character of a personal vengeance in the mind of Innocent. The triumph, even, of the pontiff, whilst flattering his pride and ambition, appeared to double his hatred, and the hope of completing the ruin of his enemy rendered him implacable.

In vain the emperor of Germany, overcome by fear rather than won by the love of peace, promised to descend from his throne, and pass the remainder of his days in Palestine, on condition that he should receive the benediction of the pope, and that his son Conrad should be raised to the empire. This entire abnegation of power, this strange abasement of royal majesty, produced no effect upon Innocent, who did not believe, or feigned not to believe, the promises of Frederick; in vain Louis IX, whose mind was incapable of suspecting imposture, represented to the pope the advantages that Europe, Christendom, and the court of Rome itself might derive from the repentance and offers of the emperor; in vain he spoke to him of the vows and the safety of pilgrims, of the glory and peace of the Church; the discourses of the holy king were scarcely listened to, and his pious mind could not view, without being moved with disgust, this inflexible rigour in the father of the Christian world.

Whilst the report of these discords, upon gaining the East, spread joy among the infidels, the unhappy inhabitants of Palestine gave themselves up to despair on learning that so many untoward events retarded the preparations for the crusade. Several messages from the Christians beyond the seas were sent to the sovereign pontiff to intercede for a prince from whom they hoped for such powerful assistance. The patriarch of Armenia wrote to the court of Rome to demand favour for Frederick; he demanded it in the name of the threatened Christian colonies; in the name of the city of God, fallen into ruins; in the name of the sepulchre of Christ, profaned by barbarians. The pope made no reply whatever to the patriarch of the Armenians, and appeared to have forgotten Jerusalem, the holy sepulchre, and the Christians of Syria; he had, indeed, but one thought,—that of carrying on the war against Frederick. Innocent pursued his redoubtable enemy even to the East, and endeavoured to induce the sultan of Cairo to break his engagements with the emperor of Germany. The sultan of Cairo received, with as great joy as surprise, a message which informed him so authentically of the divisions that existed among the Christian princes; he answered the pope with a severity full of contempt; and the more he was pressed to be unfaithful to the treaties

made with Frederick, the more he affected to display a fidelity from which he hoped to obtain an advantage over the Christian Church.

It was at this period that the emperor of Germany, urged on to despair, in some sort justified the most violent proceedings of the court of Rome by his conduct. He could not pardon Louis IX for having remained neuter in a quarrel that interested all Christendom, and if the Arabian historian Yafey may be believed, he sent an ambassador secretly into Asia to warn the Mussulman powers of the expedition projected by the king of France. Throwing off at once the tone of submission to the pope, he resolved to repel force by force, and violence by violence. Some successes which he obtained in Germany, raised his courage, and completely dissipated all his scruples. He laid siege to the city of Parma, at the head of a formidable army. Horrible cruelties signalized his first triumphs; the bishop of Arezzo, who fell into his hands, with many other prisoners of war, were loaded with irons, and handed over to the executioner without even the ceremony of a trial.

In the intoxication of success, Frederick threatened to cross the Alps, and attack Innocent within the walls of Lyons. Heaven, however, would not permit the execution of a project formed by hatred and revenge. The Guelphs beat and dispersed the imperial army. Fortune changed, and the irresolute character of Frederick changed as suddenly with it. Victory had inflamed his pride and redoubled his fury; a single defeat cast him into despondency, and rendered him again accessible to fear. From that time he resumed the part of a suppliant to the pope; from that time protestations and prayers seemed to cost his terrified mind no effort.

As the extent of his empire gave umbrage to the court of Rome, Frederick promised to divide his dominions, and give Sicily to his son Henry, and Germany to his son Conrad. He submitted his religious belief to the examination of several bishops, and sent their decision to the pope. He went at last even so far as to promise to come in person to solicit the clemency of Innocent. The sovereign pontiff had just caused the count of Holland to be nominated emperor, in the place of the landgrave of Thuringia, who had died on the field of battle. In this state of things he dreaded less the hostilities and angry threats of Frederick, than he did his protestations of submission and repentance. The supplications of princes and nations, who demanded favour for a power he wished to destroy, annoyed Innocent; they seemed to accuse him, in the eyes of Christendom, of obstinacy in his refusal, and without inducing him to renounce his policy, only embarrassed him in the execution of his designs.

The pope remained constantly inflexible; but astonished Europe began to ask what powerful interest it was that commanded all these rigours. Frederick, pursued with so much inveteracy, found at length the number and zeal of his friends and partisans increase. Germany, Cologne, and several other cities, rejected the decrees of the Holy See, and proceeded to violent excesses. The angry pope launched all his thunders against the guilty, and by an injustice which characterizes these times of discord and vengeance, many of the penalties he pronounced extended to the fourth generation. This senseless rage completed the alienation of men's minds, and the fanaticism of heresy was added to the furies of civil war.

As the court of Rome, under the imposing pretext of the crusade, levied tributes in all the states of Europe to keep up the fire of sedition and revolt, so many violences, and so much injustice infused dissatisfaction everywhere, and gave birth to a spirit of opposition among nations even, that had been exempt from the consequences of the terrible quarrel. The commissaries of the Holy See ruined the provinces of France; they pervaded the cities and countries, compelling the curates and chaplains of the nobles to sell all their little property; they required from all, church dues; and from religious

communities, now the twentieth for the crusade against Constantinople, then the tenth for that of Palestine, and at last a contribution towards carrying on the war against the emperor. The French nobility, stimulated by a feeling of patriotism, by the spirit of chivalry which led all the preux of that time to enter the lists against iniquity of any kind, and perhaps also by the fear of being oppressed in their turn, spoke loudly in favour of Frederick, and expressed their anger at seeing the kingdom of France a prey to the agents of the pope. Just remonstrances were at first made; but in a short time no measures were observed, and they proceeded so far as to agitate the question, whether they ought to acknowledge a pontiff, whose conduct appeared so contrary to the spirit of the Gospel, as the vicar of Jesus Christ. The principal French nobles at length formed a confederacy against the proceedings of the pope and the clergy. Throughout this new struggle, Louis IX, equally removed from that sacrilegious impiety which pretends to brave everything, and from that superstitious pusillanimity which believes itself obliged to suffer everything, managed to restrain the excesses of both parties, and maintain peace; the league which was then formed, without embittering men's minds, succeeded in enlightening them; it served, during the absence of the king, to repress the enterprises of the Holy See, and many writers trace to this period the origin of those Gallican liberties which have constituted the glory of the French clergy up to modern times.

Nevertheless, Louis IX was constantly employed in preparations for his departure. As no other route to the East was available but that by sea, and as the kingdom of France had no port in the Mediterranean, Louis made the acquisition of the territory of Aigues-Mortes, in Provence; the port, choked with sand, was cleansed, and a city large enough to receive the crowd of pilgrims was built on the shore. Louis at the same time busied himself in provisioning his army, and preparing magazines in the isle of Cyprus, where he meant to land. Thibault, count de Bar, and the sieur de Beaujeu, sent into Italy, found everything necessary for the provisioning and transport of an army, either in the republic of Venice, or in the rich provinces of Apulia and Sicily, whither the directions of the emperor Frederick had preceded them.

The fame of these preparations soon reached Syria, and the authors of the times describe the Mussulman powers as struck with terror, and as immediately and earnestly employed in fortifying their cities and their frontiers against the approaching invasion of the Franks. Such popular rumours as were then in circulation that history has deigned to preserve, accuse the Saracens of having employed perfidious means and odious stratagems to avenge themselves upon the Christian nations, and ruin their enterprise. It was asserted that the life of Louis IX was in danger from the emissaries of the Old Man of the Mountain; it was reported in cities, and the multitude did not fail to give credit to it, that the pepper which came from the East was empoisoned; and Matthew Paris, a grave historian, does not hesitate to affirm that a great number of persons died of it before this horrible artifice was discovered. We may well believe that the policy of the time itself invented these gross fables, to render the enemies they were about to combat more odious, and that indignation might increase and animate the courage of the warriors. It is natural also to suppose, that such rumours had their origin in popular ignorance, and that they gained credit from the opinion that was then entertained of the manners and characters of infidel nations.

Three years had passed away since the king of France assumed the cross. He convoked a new parliament at Paris, in which he at length fixed the departure of the holy expedition for the month of June of the following year (1248). The barons and prelates renewed with him the promises of fighting against the infidels, and engaged to set out at the period assigned, under the penalty of incurring ecclesiastical censures. Louis took advantage of the moment that the magnates of his kingdom were assembled

in the name of religion, to require that they should take the oath of fealty and homage to his children, and to make them swear (these are the expressions of Joinville) “that they should be loyal to his family, if any misadventure should befall his person in the holy voyage beyond the seas.”

It was then that the pope addressed a letter to the nobility and people of France, in which he celebrated in solemn terms the bravery and other warlike virtues of the French nation and its pious monarch. The sovereign pontiff gave his benediction to the French Crusaders, and threatened with the thunders of the Church all who, having made the vow of pilgrimage, deferred their departure. Louis IX, who had no doubt requested this warning from the pope, saw with joy all the nobility of his kingdom hasten to join his standard; many nobles, whose ambition he had repressed, were the first to set the example, for fear of awakening old mistrusts or incurring fresh disgraces; others, seduced by the habitual spirit of courts, declared themselves with ardour champions of the cross, in the hope of obtaining, not the rewards of Heaven, but those of the earth. The character of Louis IX inspired the greatest confidence in all the Christian warriors. “If, till this time,” said they, “God has permitted the crusades to be nothing but a long course of reverses and calamities, it is because the imprudence of the leaders has compromised the safety of the Christian armies; it is because discord and licentiousness of manners have reigned too long among the defenders of the cross: but what evils have we to dread under a prince whom Heaven appears to have inspired with its own wisdom,—under a prince who, by his firmness, has succeeded in suppressing every division in his own country, and is about to exhibit to the East an example of all the virtues?”

Many English nobles, among whom were the earls of Salisbury and Leicester, resolved to accompany the king of France, and share with him the perils of the crusade. The earl of Salisbury, grandson of “Fair Rosamond,” who had gained by his exploits the surname of “Long Sword,” had just been stripped of all his possessions by Henry III. In order to place himself in a condition to make preparations for the war, he addressed himself to the pope, and said to him, “Beggar as I am, I have made a vow to perform the pilgrimage to the Holy Land. If Prince Richard, brother to the king of England, has been able to obtain, without taking the cross, the privilege of levying a tax upon those who have just laid it down, I have thought that I might obtain a similar favour;—I, who have no resource but in the charity of the faithful.” This discourse, which informs us of a very curious fact, made the sovereign pontiff smile: the earl of Salisbury obtained the favour he asked, and deemed it his duty to set out for the East.

The preachings for the holy war, which had produced but little effect in Italy and Germany, had nevertheless been successful in the provinces of Friesland and Holland, and in some of the northern kingdoms. Haco, king of Norway, celebrated for his bravery and exploits, took the oath to fight against the infidels; and the Norwegians, who had several times distinguished themselves in the holy wars, followed the example of their monarch. Haco, after completing his preparations, wrote to Louis IX to announce his approaching departure. He asked him permission to land upon the coast of France, and to furnish himself there with the supplies necessary for his army. Louis made a most cordial reply, and proposed to the Norwegian prince to share with him the command of the crusade. Matthew Paris, who was charged with the message from Louis IX, informs us in his History that the king of Norway declined the generous offer of the French king, persuaded, he said, that harmony could not long subsist between the Norwegians and the French,—the first, of an impetuous, restless, and jealous character, the others, full of pride and haughtiness.

Haco, after having made this reply, thought no more of embarking, and remained quietly in his kingdom, history being perfectly unable to discover the motives which produced this sudden change. It may be believed, that in accordance with the example of several other Christian monarchs, this prince had made use of the crusade as a cloak for his political designs. By levying a tax of a third upon the revenues of the clergy, he had amassed treasures which he might employ in strengthening his power. The army he had raised in the name of Christ might minister to his ambition much more effectually in Europe than in the plains of Asia. The pope, from whom he had received the title of king, at first exhorted him to assume the sign of the Crusaders; but everything leads us to believe that he afterwards advised him to remain in the West, where he hoped to raise in him one more enemy against the emperor of Germany. Thus the king of Norway had promised to go into the East in the hope of obtaining the favour and protection of the court of Rome; and to preserve this favour and this support, he had but one thing to do, and that was to forget his promises.

However this may be, it is certain that the pope, at that time, took but very little interest in the success of the eastern crusade. We may judge of this by the facility with which he liberated so many from their vows of fighting against the infidels: he went even so far as to forbid the Crusaders from Friesland and Holland to embark for Palestine. In vain Louis IX made some serious remonstrances on this head; Innocent would not listen to him. Engrossed by one passion, he found it much more advantageous to grant dispensations for the voyage to Syria; for, on one part, those dispensations which were bought with solid money, contributed to fill his treasury, and on the other, they left soldiers in Europe that he might arm against his personal enemies.

Thus France was the only country in which the crusade was really an object of interest; the piety and zeal of Louis IX brought back all those whom the indifference of the pope had cooled; and the love of the French for their king, replacing religious enthusiasm, sufficed for the removal of all obstacles. The cities whose liberties the monarch had protected, voluntarily sent him considerable sums. The farmers of the royal domains, which were then very extensive, advanced the revenues of a year. The rich taxed themselves, and poured their hoards into the coffers of the king; poverty dropped its mite into the poor-boxes of churches; and we may add, that at that period there was scarcely a will made in the kingdom which did not contain some legacy towards the expenses of the holy war. The clergy were not content with addressing prayers to Heaven for the crusade, they paid the tenth of their revenues for the support of the soldiers of the cross.

The barons, nobles, and princes, who equipped themselves at their own expense, imposed taxes on their vassals, and found, after the example of the king of France, the money necessary for the voyage in the revenues of their domains and in the pious generosity of the towns and cities. Many, as in other crusades, pledged their lands, sold their property, and ruined themselves, to provide means to support their soldiers and knights. They forgot their families, they forgot themselves in the sad preparations for departure, and appeared never to look forward to the period of return. Many prepared themselves for the voyage as they would have prepared for exile or death; the most pious of the Crusaders, as if they only went to the East to find a tomb, were particularly anxious to appear before God in a state of grace; they expiated their sins by penitence; they pardoned offences, repaired the ill they had done, disposed of their goods, gave them to the poor, or divided them amongst their natural heirs.

This disposition of men's minds was greatly to the advantage of humanity and justice; it imparted generous sentiments to people of property; whilst, in the wicked, it awakened a remorse that was nearly allied to virtue. Amidst civil wars and feudal

anarchy, a crowd of men had enriched themselves by strife, rapine, and brigandage; religion inspired them with a salutary repentance, and this time of penitence was marked by a great number of restitutions, which for a moment made the triumphs of iniquity to be forgotten. The famous count de la Marche set the example; his conspiracies, his revolts, his unjust enterprises had often troubled the peace of the kingdom, and ruined a great number of families; he became desirous of expiating his faults; and to mitigate the just anger of God, he, by his will, ordered a complete restitution to be made of all the property he had acquired by injustice and violence. The sieur de Joinville tells us, with great simplicity, in his History, that his conscience did not reproach him with anything serious, but that, nevertheless, he assembled his vassals and neighbours to offer them reparation for the wrongs he might have done them without knowing it.

In those days of repentance monasteries were founded and treasures lavished on churches: "The most sure means," said Louis IX, "to avoid perishing like the impious, is to love and enrich the place in which dwells the glory of the Lord." The piety of the Crusaders was not forgetful of the poor and infirm; their numerous offerings endowed cloisters as asylums for want; hospices, or small convents, for the reception of pilgrims; and particularly leper hospitals, which were established in all the provinces, the melancholy abodes of victims of the holy wars.

Louis IX distinguished himself by his liberality towards churches and monasteries; but that which must particularly have drawn upon him the blessings of his people, was the care he took to repair all injustice committed in the administration of government. The holy monarch knew, that if kings are the images of God upon earth, they are never so truly so as when justice is seated beside them on the throne. Restitution-offices, established by his orders in the royal domains, were charged with the repairing of all wrongs that might have been committed by the agents or farmers of the king. In most of the great cities it was the duty of two commissaries, one an ecclesiastic, the other a layman, to hear and decide upon complaints made against his ministers and officers: a noble exercise of the supreme authority, which rather employs itself in seeking out the unfortunate to assist them, than the guilty to punish them! which watches for the murmurs of the poor, encourages the weak, and submits itself to the tribunal of the laws! It was not sufficient for Louis to have established regulations for the administration of justice,—their execution excited his most anxious solicitude. Preachers announced the intentions of the king in all the churches, and as if he thought himself responsible to God for all judgments pronounced in his name, the monarch secretly sent holy ecclesiastics and good monks to make fresh observations, and learn from faithful reporters, if the judges whom he believed to be worthy men, were not themselves corrupt. The historian pauses complacently over this touching picture; so noble an example presented to the kings of the earth, appeared likely to bring down the blessings of Heaven upon Saint Louis; and when we reflect upon the deplorable results of this crusade, with the chroniclers of his own time, we feel astonished that so many calamities should have been the reward of such exalted virtue.

The preparations were now carried on with redoubled zeal and activity; all the provinces of France appeared to be in arms; the people of cities and country had but one thought, and that was the crusade. The great vassals assembled their knights and troops; the nobles and barons visited each other, or exchanged messengers, in order to settle the day of their departure. Relations and friends engaged to unite their banners, and place everything in common—money, glory, and perils. Devotional practices were mingled with military preparations. Warriors were seen laying aside the cuirass and sword, and walking, barefooted and in their shirts, to visit monasteries and churches, to which the relics of saints attracted the concourse of the faithful. Processions were formed in every

parish; all the Crusaders appeared at the foot of the altars, and received the symbols of pilgrimage from the hands of the clergy. Prayers were put up in all churches for the success of the expedition. In families, abundance of tears were shed at the moment of departure; and most of the pilgrims, on receiving these last endearments of their friends, seemed to feel, more than ever, the value of all they were leaving behind them. The historian of Saint Louis tells us, that after visiting Blanchicourt and Saint-Urbain, where holy relics were deposited, he would not once turn his eyes towards Joinville, for his heart was softened at the idea of the beautiful castle he was leaving, and of his two children. The leaders of the crusade took with them all the warlike youth, and left in many countries nothing but a weak and unarmed population; many abandoned castles and fortresses must, naturally, fall to ruins; much flourishing land must be changed into a desert, and a vast many families must be left without support. The people, no doubt, had cause to regret the nobles whose authority was supported by kindnesses, and who, after the example of Saint Louis, loved truth and justice, and protected the weak and the innocent; but there were some whose departure was witnessed with gladness; and more than one town, more than one village, rejoiced at seeing the donjon, from which they had been accustomed to experience all the miseries of servitude, empty and abandoned.

It was an affecting spectacle to see the families of artisans and poor villagers lead their children to the barons and knights, and say to them: "You will be their fathers; you will watch over them amidst the perils of war and of the sea." The barons and knights promised to bring back their soldiers to the West, or to perish with them in fight; and the opinion of the people, the nobility, and the clergy, devoted, beforehand, all who should fail in this sacred promise, to the anger of God and the contempt of men.

Amidst these preparations, the most profound calm prevailed throughout the kingdom. In all preceding crusades, the multitude had exercised great violence against the Jews; but by the firmness and wisdom of Saint Louis, the Jews, though depositaries of immense wealth, and always skilful in taking advantage of circumstances to enrich themselves, were respected among a nation they had plundered, and which was now completing its own ruin by the holy war. Adventurers and vagabonds were not admitted beneath the banners of the cross; and, upon the demand of Saint Louis, the pope forbade all who had committed great crimes to take up arms in the cause of Christ. These precautions, which had never been observed in former crusades, were highly calculated to insure the maintenance of order and discipline in the Christian army. Among the crowd that presented themselves to go into Asia, artisans and labourers met with the best reception,—which is a remarkable circumstance, and clearly proves that views of a wise policy were mingled with sentiments of devotion, and that, though the ostensible object was the deliverance of Jerusalem, hopes were entertained of founding useful colonies in the East.

At the appointed time Louis IX., accompanied by his brothers, the duke of Anjou and the count d'Artois, repaired to the abbey of St. Denis. After having implored the support of the apostles of France, he received from the hands of the legate the pilgrim's staff and scrip, and that oriflamme which his predecessors had already twice unfurled before the nations of the East. Louis then returned to Paris, where he heard mass in the church of Notre Dame. The same day he quitted his capital, not again to enter it before his return from the Holy Land. The people and clergy were softened to tears, and accompanied him to the abbey of St. Antoine, singing psalms by the way. There he mounted on horseback to go to Corbeil, at which place the Queen Blanche and Queen Marguerite were to meet him.

The king gave two more days to the affairs of his kingdom, and confided the regency to his mother, whose firmness and wisdom had defended and preserved the

crown during the troubles of his minority. If anything could excuse Louis IX, and justify his pious obstinacy, it was his leaving his country in profound peace. He had renewed the truce with the king of England; and Germany and Italy were so occupied with their own internal discords, that they could not give France the least subject for alarm. Louis, after having employed every precaution against the spirit of disaffection, took with him into the Holy Land almost all the powerful nobles that had disturbed the kingdom. The county of Mâcon, sold at the end of the preceding crusade, had recently reverted to the crown; Normandy had escaped from the yoke of the English; the counties of Toulouse and Provence, by the marriage of the counts of Anjou and Poitiers, were about to become apanages of the princes of the royal family. Louis IX, after he took the cross, never ceased in his endeavours to preserve the recent conquests of France, to appease the murmurs of the people, and remove every pretext for revolt. The spirit of justice, which was observable in all his institutions; the remembrance of his virtues, which appeared more estimable amidst the general grief caused by his departure; the religion which he had caused to flourish by his example, were quite sufficient to maintain order and peace during his absence.

As soon as Louis had placed the administration of his kingdom in other hands, he gave himself up to the exercises of piety, and appeared to be no more than the most meek of Christians. The dress and attributes of a pilgrim became the only adornments of a powerful monarch. He wore no more splendid stuffs, no more valuable furs; his arms even, and the harness of his horses, glittered with nothing but the polish of steel and iron. His example had so much influence, says Joinville, that on the voyage not a single instance of an embroidered coat was seen, either upon the king or anyone else. When endeavouring to reform splendour in equipages or dress, Louis caused the money he had been accustomed to expend in these to be distributed to the poor. Thus royal magnificence was in him nothing but the luxury of charity.

Queen Blanche accompanied him as far as Cluny. This princess was persuaded she should never see her son again until they met in heaven, and took leave of him in the most affectionate manner; the tears of mother and son bearing witness to the truth of their grief at parting. On his way, he saw the pope at Lyons, and conjured him, for the last time, to be merciful to Frederick, whom reverses had humiliated, and who implored pardon. After having represented the great interests of the crusade, after having spoken in the name of the numerous pilgrims who were abandoning everything for the cause of Christ, the pious mind of the king was astonished to find the pontiff still inexorable. The king then directed all his attention to the prosecution of his journey. Innocent promised to protect the kingdom of France against the heretic Frederick and the king of England; the latter of whom he always styled his vassal: he witnessed without regret the departure of a prince venerated for his love of justice, whose presence in Europe might be an obstacle to his policy. The sovereign pontiff had not much trouble in keeping his promise of defending the independence and peace of France; for the discords he excited in other states preserved that kingdom from all foreign annoyance during the time of the crusade.

The fleet, which awaited Louis at Aigues-Mortes, was composed of twenty-eight vessels, without reckoning those that were to transport the horses and the provisions. The king embarked, followed by his two brothers, Charles duke of Anjou, and Robert count d'Artois, and the queen Marguerite, who did not dread less the idea of remaining with her mother-in-law than that of living away from her husband. Alphonse, count of Poitiers, deferred his departure till the following year, and returned to Paris to assist the queen regent with his counsels and authority. When the whole army of the Crusaders

was embarked, the signal was given, the priests, according to the custom in maritime expeditions, sang the *Veni Creator*, and the fleet set sail.

France had then no marine, the sailors and pilots were almost all Spaniards or Italians. Two Genoese performed the functions of commanders or admirals. A great part of the barons and knights had never before seen the sea, and everything they saw filled them with surprise and dread; they invoked all the saints of Paradise, and recommended their souls to God. The good Joinville does not at all dissemble his fright, and cannot help saying: "A great fool is he who, having any sin on his soul, places himself in such a danger; for if he goes to sleep at night, he cannot be certain he shall not find himself at the bottom of the sea in the morning."

Louis IX embarked at Aigues-Mortes, the 25th of August, and arrived at Cyprus on the 21st of September. Henry, grandson of Guy of Lusignan, who obtained the kingdom of Cyprus in the third crusade, received the king of France at Limisso, and conducted him to his capital of Nicosia, amidst the acclamations of the people, nobility, and clergy.

A short time after the arrival of the Crusaders, it was decided in a council, that the arms of the Christians should, in the first place, be directed against Egypt. The reverses that had been met with on the banks of the Nile, in preceding wars, did not at all alarm the king of France and his barons; it is even more than probable that Louis, before he left his kingdom, had formed the design of carrying the war into the country from which the Mussulmans drew their wealth and their strength. The king of Cyprus, who had recently received the title of king of Jerusalem from the pope, the more strongly applauded, this determination, from its giving him reason to hope to be delivered from the most formidable of his neighbours, and the most cruel enemy of the Christian colonies in Syria. This prince also caused a crusade to be preached in his kingdom, for the sake of being placed in a condition to accompany the French Crusaders, and associate himself usefully in their conquests. He proposed to the king of France and his barons to wait till he had concluded his preparations. "The lords and prelates of Cyprus," says William of Nangis, "all took the cross, appeared before Louis, and told him they would go with him wherever it should please him to lead them, if he would stay till the winter had passed away." As Louis and the principal French nobles appeared but little disposed to delay their march, the Cypriots spared neither protestations of friendship, caresses, nor prayers to detain them. Every day was devoted to rejoicings and feastings, in which the nobility and wealthy men of the kingdom exhibited the splendour of eastern courts. The enchanting aspect of the isle, a country rich in all the delicious productions of nature, particularly that Cyprus wine which Solomon himself has not disdained to celebrate, seconded in a powerful manner the entreaties and seductions of the court of Nicosia. It was decided that the Christian army should not depart before the following spring.

It was not long before they became fully aware of the error they had committed. Amidst the excessive abundance that reigned in their camp, the Crusaders gave themselves up to intemperance; in a country in which pagan fables placed the altars of voluptuousness, the virtue of the pilgrims was every day exposed to fresh trials; a protracted idleness relaxed the discipline of the army, and, to crown these evils, a pestilential disease exercised great ravages among the defenders of the cross. The pilgrims had to lament the death of more than two hundred and fifty knights from this calamity. Contemporary chronicles mention among the lords and prelates that were victims to it, the counts of Dreux and Vendôme, Robert, bishop of Beauvais, and the brave William des Barres; the army had likewise to regret the loss of the last of the race of the Archambault de Bourbons, whose county became afterwards the heritage of the

children of Saint Louis, and gave to the royal family of France a name that it has rendered for ever illustrious in the annals of that country.

A great number of barons and knights were in want of money to maintain their troops, and Louis freely opened his treasury to them. The sieur de Joinville, who had no more than one hundred and twenty livres tournois left, received from the monarch eight hundred livres; a considerable sum in those days.

Many of the nobles complained of having sold their lands and ruined themselves to follow the king to the crusade. The liberality of Louis could not possibly satisfy all these complainants. A great number of knights, after being ruined by the abode in the isle of Cyprus, could not endure the idleness they were condemned to, but were anxious to set out for Syria or Egypt, hoping to make the Saracens pay the expenses of the war. Louis had a great deal of trouble to restrain them; historians agree in saying that he was only half obeyed; therefore, he had much more frequent occasion to exercise his patience and evangelical mildness than his authority; and if he succeeded in appeasing all discords and suppressing all murmurs, it was less by the ascendancy of his power than by that of his virtue.

Differences arose between the Greek clergy and the Latin clergy of the isle of Cyprus. Louis succeeded in putting an end to them. The Templars and Hospitallers appealed to him as judge in their constantly reviving quarrels; he made them swear to be reconciled, and to have no other enemies than those of Christ. The Genoese and Pisans resident at Ptolemaïs, had long and serious disputes, both parties having recourse to arms, and nothing appeared able to check the fury and scandal of a civil war in a Christian city. The wise mediation of Louis re-established peace. Aitho, king of Armenia, and Bohemond, prince of Antioch and Tripoli, implacable enemies, both sent ambassadors to the king of France: he induced them to conclude a truce: thus Louis IX appeared among the nations of the East as an angel of peace and concord.

At this period the territory of Antioch was ravaged by vagabond bands of Turcomans; Louis sent Bohemond five hundred cross-bowmen. Aitho had just formed an alliance with the Tartars, and was preparing to invade the states of the sultan of Iconium in Asia Minor. As the Armenian prince enjoyed a great reputation in the East for skill and bravery, many French knights, impatient to display their valour, left Cyprus for the purpose of joining his standard and sharing the fruits of his victories. Joinville, after having spoken of their departure, says nothing of their exploits, and only informs us of their unhappy destiny by these words: "not one of them ever came back."

Fame had announced the arrival of Louis throughout all the countries of the East, and the news produced a great sensation among both Mussulmans and Christians. A prediction, that was credited in the most distant regions, and which missionaries found spread even through Persia, announced that a king of the Franks was destined speedily to disperse all infidels and deliver Asia from the sacrilegious worship and laws of Mahomet. It was believed that the time was now come for the accomplishment of this prediction. A crowd of Christians hastened from Syria, Egypt, and all the countries of the East, to salute him whom God had sent to fulfil his divine promises.

It was at this period that Louis received an embassy that excited the curiosity and attention of the Crusaders in the highest degree; the marvellous account of it occupies a conspicuous place in the chronicles of the middle ages. This embassy came from a Tartar prince, named Ecalthai, who professed himself to be converted to the Christian faith, and displayed the most ardent zeal for the triumph of the Gospel. The head of this deputation, named David, remitted to the king a letter filled with sentiments expressed with so much exaggeration as ought to have rendered it doubtful; he said that the great khan had received baptism three years before, and that he was prepared to assist the

expedition of the French Crusaders with all his power. The news of this embassy soon spread through the army, and from that time nothing was talked of but the promised succour of the great khan or emperor of the Tartars; the leaders and soldiers flocked to the residence of Louis to see the ambassador of the prince Ecalthai, whom they considered as one of the first barons of Tartary.

The king of France interrogated the deputies several times respecting their journey, their country, and the character and disposition of their sovereign; and as all he heard flattered his most cherished thoughts, he conceived no mistrust, and discovered no signs of imposture in their replies. The Tartar ambassadors were received at his court, and admitted to his table; he himself conducted them to the celebration of divine service in the metropolitan church of Nicosia, where all the people were edified by their devotion.

At their departure, the king of France and the legate of the pope charged them with several letters for the prince Ecalthai and the great khan of the Tartars. To these letters were added magnificent presents; among which was a scarlet tent, upon which Louis had caused to be worked "The Annunciation of the Virgin Mary, the Mother of God, and all the other points of faith." The king wrote to Queen Blanche, as did the legate to the sovereign pontiff, to announce the extraordinary embassy that had arrived from the most distant regions of the East. The propitious news of an alliance with the Tartars, who were then looked upon as the most formidable of all nations, spread joy among the people of the West, and increased their hopes of the success of the crusade.

Missionaries that were sent into Tartary by Louis were very soon satisfied that the conversion of the great khan was nothing but a fable. The Mogul ambassadors had advanced many other impostures in their accounts, which has induced some learned moderns to think that this great embassy was nothing but a trick, the contrivance of which may be attributed to some Armenian monks. However it may be, there can be no doubt that the Moguls, who were at war with the Mussulmans, might have some interest in conciliating the Christians, and might be led, from that time, to consider the Franks as useful auxiliaries.

Winter, in the meantime, was drawing towards an end, and the period fixed upon for the departure of the French Crusaders was approaching. The king of France ordered a great number of flat-bottomed boats to be constructed, to facilitate the descent of the Christian army upon the coast of Egypt. As the Genoese fleet, in which the French had embarked at Aigues-Mortes, had left the port of Lemisso, it required considerable trouble to get together, from all parts, vessels sufficient to transport the army and the numerous magazines formed in the isle of Cyprus. Louis IX applied to the Genoese and Venetians established on the coast of Syria, who, to the great scandal of the knights and barons, showed, in this instance, more cupidity than devotion, and placed an exorbitant price upon services demanded of them in the name of Christ.

At this time Louis received a communication from the emperor of Germany, still pursued by the thunders of Rome. This prince sent provisions to the Crusaders, and expressed great grief, in his letters, at being unable to share the perils of the holy war. The king of France thanked Frederick, and sighed at the obstinacy of the pope, which deprived the defenders of the cross of such a powerful auxiliary.

Preparations were continued with the greatest activity; every day fresh Crusaders arrived, who came from the ports of the West, or had passed the winter in the isles of the Archipelago, or on the coasts of Greece. All the nobility of Cyprus had taken the cross, and were preparing for their conflict with the infidels. The greatest harmony prevailed between the two nations; in the Greek as well as the Latin churches, prayers were offered up to Heaven for the success of the Christian arms; and throughout the

host nothing was talked of but the wonders of the East, and the riches of Egypt, which they were about to conquer.

Whilst enthusiasm and joy were thus exuberant among the Christian warriors, the grand masters of St. John and the Temple wrote to Louis IX., to consult him upon the possibility of opening a negotiation with the sultan of Cairo. The leaders of these two orders anxiously desired to break the chains of their knights who were detained in captivity since the defeat of Gaza; they did not otherwise partake with the Crusaders their blind confidence in victory; experience of other crusades had taught them that the warriors of the West, at first very redoubtable, almost always began their wars with splendour, but that afterwards, weakened by discord, exhausted by the fatigues of a distant expedition, and sometimes led away by their natural inconstancy, they only thought of returning into Europe, abandoning the Christian colonies to all the furies of an enemy irritated by former defeats. According to these considerations, the two grand masters would have wished to take advantage of the powerful succours from the West, to conclude a useful and durable peace. The mode of negotiation presented them much greater future advantages than a war, whose chances were doubtful, and whose perils might, in the end, all recoil upon them.

Their pacific message arrived at the moment when nothing was spoken of in the Christian army but the conquests they were about to make; when all minds were heated by the enthusiasm of glory, and the hope of a rich booty. The proposition alone of peace with the infidels was a true subject of scandal for these warriors, who believed themselves called upon to destroy, throughout the East, the domination and the power of all the enemies of Christ. The general surprise and indignation gave credence to the blackest calumnies against the grand master of the Temple, who was loudly accused of keeping up a secret intelligence with the sultan of Cairo, and of having joined in barbarous ceremonies to bind this impious union. Louis IX, who did not come into the East to sign a treaty of peace and to deliver only a few prisoners, shared the indignation of his companions in arms, and forbade the grand masters of the Temple and St. John to reiterate propositions insulting to the Christian warriors, insulting to him.

The Crusaders, intoxicated with their future success, were not aware of half the obstacles they were about to encounter; they thought more about the wealth than the strength of their enemies; acquainted with neither the climate nor the country to which their wishes were directed, their ignorance redoubled their security, and fed hopes that were doomed soon to fade away.

The leaders of the crusade were particularly sanguine with respect to the divisions of the Mussulman princes, who were quarrelling for the provinces of Syria and Egypt: in fact, since the death of Saladin, discord had rarely ceased to trouble the family of the Ayoubites. But as their dissensions broke out in civil wars, and as civil wars rendered the population more warlike, their empire, which grew weaker every day inwardly, often, consequently, became the stronger outwardly; when common danger united the Mussulman powers, or that one of those powers mastered the rest, everything was to be dreaded from an empire always tottering in peace, but which seemed to derive fresh strength from the animosities and perils of a war against the Christians.

Malek Saleh Negmeddin, who then reigned in Egypt, was the son of the sultan Camel, celebrated by the victory gained at Mansourah over the army of John of Brienne and the legate Pelagius. Driven from the throne by a conspiracy, he endeavoured to recover it by arms; conquered, he fell into the chains of his rival, and profited by the lessons of adversity. Very soon, the esteem in which his abilities were held; the hatred which the prince who reigned in his place inspired; the want of change, and perhaps a certain partiality for revolt and treason, recalled him to empire. The new sovereign

showed himself much more skilful and more fortunate than his predecessors; he knew how to preserve obedience in the provinces; to maintain discipline in his army; and to keep fear alive among his enemies. He had taken advantage of the arms of the Carismians to get possession of Damascus, and to crush both the Christians and their allies. From this period Negmeddin extended his conquests upon the banks of the Euphrates, and at length gathered under his laws the greater part of the empire of Saladin.

At the moment Louis IX landed in the isle of Cyprus, the sultan of Cairo was in Syria, where he was making war against the prince of Aleppo, and held the city of Emessa in siege. He was acquainted with all the projects of the Christians, and gave orders for the defence of all the avenues of Egypt. When he learnt that the Christian army was about to embark, he immediately abandoned the siege of Emessa, and concluded a truce with enemies of whom he entertained very little dread, to return to his states that were threatened with invasion.

The Orientals considered the French as the bravest people of the race of the Franks, and the king of France as the most redoubtable monarch of the West. The preparations of Negmeddin were commensurate with the dread these new enemies naturally inspired. He neglected nothing in fortifying the coasts or in provisioning Damietta, which was most likely to be the object of the first hostilities. A numerous fleet was equipped, descended the Nile, and was placed at the mouth of the river; an army, commanded by Fakreddin, the most skilful of the emirs, encamped on the coast, to the west of the mouth of the river, at the very same point where, thirty-three years before, the army of John of Brienne had landed.

All these preparations would, no doubt, have been sufficient to meet the first attacks of the Crusaders, if the sultan of Cairo had been able to direct them himself, and command his troops in person; but he was attacked by a disease which his physicians pronounced to be mortal. In a state of things in which everything depended upon the presence and life of the prince, the certainty of his approaching end necessarily weakened confidence and zeal, cooled the general courage, and was injurious to the execution of all the measures taken for the defence of the country.

Such was the military and political situation of Egypt at the time Louis embarked from the ports of the isle of Cyprus. Many historians say, that before his departure, according to the custom of chivalry, he sent a herald-at-arms to the sultan Negmeddin, to declare war against him. In the early crusades, many Christian princes had in this manner addressed chivalric messages to the Mussulman powers they were about to attack: it is quite possible that Louis might imitate this example; but the letter attributed to him bears no character of truth about it. The same historians add, that the sultan of Cairo could not refrain from tears on reading the letter of St. Louis. His reply, quoted in Makrisy, is at least conformable to his known character, and to the spirit of the Mussulman princes. He affected to brave the unexpected threats and attacks of the disciples of Christ; he referred with pride to the victories of the Mussulmans over the Christians; and whilst reproaching the king of France with the injustice of his aggressions, he quoted in his letter this passage from the Koran:—"They who fight unjustly shall perish."

This message contained predictions that were but too fully realized in the end. There is nothing, however, to lead us to believe that any correspondence was then established between Louis and the sultan of Cairo. Prudence, at least, required the king of France to send messengers and emissaries into Egypt, to reconnoitre the state, strength, and resources of the country. It is more than probable, that in preceding crusades it was not only in obedience to the spirit of chivalry, but to ascertain the

position of their enemies that ambassadors were sent; we must confess, however, that we cannot find in any chronicle of the times evidence of their having taken any precaution of this kind. A foresight which might bear the slightest association with timidity, stratagem, or even policy, was not the least in accordance with the character of Louis and his knights. History has no hesitation in affirming that the Crusaders, ready at this period to embark for Egypt, knew nothing of the countries into which they were about to carry their arms, but that which they had learnt from the uncertain accounts of common report.

The signal of departure was given on the Friday before Pentecost; and a numerous fleet, in which embarked the French army and the warriors of the isle of Cyprus, sailed gallantly out from the port of Limisso. "This was a thing most beautiful to behold," says Joinville; "for it appeared as if the sea, as far as the eye could reach, was covered with the sails of vessels, which were to the number of eight hundred, as well large as small." All at once a wind blowing full from the coast of Egypt gave rise to a violent storm, which dispersed all the fleet; and Louis IX, who was forced to put back to port, found, with great grief, that at least the half of his vessels had been carried by the wind on to the coasts of Syria. At this moment of disappointment, however, unexpected reinforcements arrived, which restored the hopes of Louis and his captains. These consisted of the duke of Burgundy, who had passed the winter in the Morea; William of Salisbury, at the head of two hundred English knights; and William of Villehardouin, prince of Achaia, who forgot the dangers of the Latin empire of Constantinople to go and fight the infidels on the banks of the Nile and the Jordan. Without waiting for the vessels which the tempest had dispersed, they again set sail, and the fleet, with a favourable wind, directed its course towards Egypt. On the fourth day, at sunrise, the watch on deck cried, "Land! land!" A sailor, who served as pilot, ascended to the round top of the leading vessel, and such was the sentiment which the sight of the land inhabited by the infidels inspired in the Christians, that this man cried out, "We have nothing to do but to recommend ourselves to God; for here we are, before Damietta." These words flew from rank to rank, and the whole fleet drew as near as they could to the vessel of Louis IX. The principal leaders endeavoured to get on board of it; the king awaited them in a warlike attitude and exhorted them to offer thanks to God for having brought them face to face with the enemies of Jesus Christ. As the greater part of the leaders seemed to fear his life would be too much exposed in the course of a war which must be terrible: "Follow my example," said he to them; "leave me to brave all perils, and in the midst of the hottest fight never once think that the safety of the state and the Church resides in my person; you yourselves are the state and the Church, and you ought to see in me nothing but a man whose life, like that of any other, may be dissipated like a shadow, when it shall please the God for whom we combat." Thus Louis forgot himself and his state, and before the infidels, the king of France was but a simple soldier of Jesus Christ.

This discourse animated the courage of the barons and knights; orders were given for the whole fleet to prepare for action. In every vessel the warriors embraced each other with joy at the approach of peril; such as quarrels had alienated, swore to forget all divisions and injuries, and to conquer or to die together. Joinville says he forced two knights, who had been irreconcilable enemies, to make peace, by persuading them that their discord might draw down the maledictions of Heaven, and that union among the Christian soldiers could alone open to them the road to Egypt.

Whilst the Crusaders were thus preparing, the Mussulmans neglected nothing for their defence; their sentinels had perceived the Christian fleet, from the walls of Damietta, and the news was soon spread through the city; a bell, which had remained in

the great mosque since the conquest of John of Brienne, gave the signal of danger, and was heard on both sides of the river. Four Mussulman galleys advanced to reconnoitre the strength of the Crusaders; three of them were sunk, and the fourth, getting back with great difficulty to the Nile, announced to the infidels what enemies they had to contend with.

In the meantime the Christian fleet advanced in order of battle, and cast anchor within a quarter of a league of the coast, at the moment at which the sun had performed half his daily course. The shore and sea presented the most imposing spectacle; the coast of Egypt was lined with all the powers of the soldan, who were people goodly to look upon. The sea appeared to be covered with ships, over which floated the banners of the cross. The Mussulman fleet, laden with soldiers and machines of war, defended the entrance of the Nile. Fakreddin, the leader of the infidel army, appeared amidst their ranks in a panoply so splendid, that Joinville, in his surprise, compares him to the sun. The heavens and the earth resounded with the noise of the bended horns and the naccaires, a kind of enormous kettledrum, a thing very frightful to hear, and very strange to the French.

All the leaders assembled in council in the king's vessel; some proposed to defer the descent till the vessels which had been dispersed by the tempest should rejoin them: "To attack the infidels without having all their forces, would be to give them an advantage that might greatly elevate their pride; and even if success were certain, it appeared but just to wait, that all the Crusaders might have their share of the glory they came so far to seek." Some went still further, and spoke of the embarrassments and perils of a descent in an unknown country; of the disorders which must accompany a first attack; and of the difficulty of rallying the army and fleet, if the obstacles they met with should prove invincible. Louis IX did not at all agree with this opinion: "We have not come thus far," he said, "to listen coolly to the menaces and insults of our enemies, or to remain, during several days motionless spectators of their preparations. To temporize is to raise their courage, and weaken the ardour of the French warriors. We have neither road nor port, in which we can shelter ourselves from the winds, or from the unexpected attacks of the Saracens; a second tempest may again disperse what remains of our fleet, and deprive us of all means of beginning the war with a chance of success. Today God offers us victory; later he will punish us for having neglected the opportunity to conquer."

The majority of the leaders were of the opinion of Louis IX, and it was resolved that the descent should be made on the morrow. A strict watch was preserved during the night; a vast number of flambeaux were kept burning, and vessels were placed near the mouth of the Nile, to observe the motions of the Saracens.

At daybreak the whole fleet weighed anchor, and the Mussulmans at the same time got under arms. Their infantry and cavalry occupied the entire shore of the point at which they expected the Crusaders to land.

When the vessels drew near the shore, the Christian warriors got into the barks that accompanied the fleet, and ranged themselves in two lines. Louis IX., accompanied by the two princes his brothers, and his chosen knights, placed himself at the right point. The cardinal legate, bearing the cross of the Saviour, was on his right hand, and in a bark in front of him floated the oriflamme of France.

The count of Jaffa, of the illustrious family of Brienne, was at the left point towards the mouth of the Nile; he appeared at the head of the knights from the isle of Cyprus and the barons of Palestine. He was on board the lightest bark of the fleet. This boat bore the arms of the counts of Jaffa, painted on its poop and prow. Around his standard floated banderoles of a thousand colours, and three hundred rowers impelled

the vessel through the waves like the flight of the swallow over the stream. Erard of Brienne, surrounded by a chosen troop, occupied the centre of the line, with Baldwin of Rheims, who commanded a thousand warriors. The knights and barons stood erect in their boats, looking earnestly at the shore, lance in hand, with their horses beside them. In the front and on the wings of the army, a crowd of crossbow-men were placed to keep off the enemy.

As soon as they were within bow-shot, a shower of stones, arrows, and javelins was poured at the same instant from the shore and from the line of the Crusaders. The ranks of the Christians appeared for a moment shaken. The king commanded the rowers to redouble their efforts to gain the shore. He himself set the first example; in spite of the legate, who endeavoured to restrain him, he plunged into the waves, in full armour, his buckler over his breast, and his sword in hand; the water being up to his shoulders: the whole Christian army, after the example of the king, cast themselves into the sea, crying, "Montjoie! St. Denis!" This multitude of men and horses, endeavouring to gain the shore, elevated the waves which broke at the feet of the Saracens; the warriors pressed on, clashing against each other in their progress—nothing was heard but the noise of the waves and the oars, the cries of the soldiers and the sailors, and the tumultuous shock of the barks and vessels, which advanced in disorder.

The Mussulman battalions assembled on the shore could not stop the French warriors. Joinville and Baldwin of Rheims landed the first; after them came the count of Jaffa. They were drawing up in order of battle, when the cavalry of the Saracens came pouring down upon them; the Crusaders closed in their ranks, covered themselves with their bucklers, and presenting the points of their lances, checked the impetuosity of the enemy. All their companions who had reached the shore, immediately formed in rear of this battalion.

Already the oriflamme was planted on the shore; Louis had landed. Without giving the least reflection to the danger, he immediately fell on his knees to offer up his thanks to Heaven; and springing up again, filled with fresh ardour, called his bravest knights around him. An Arab historian relates that the king of the Franks then caused his tent to be pitched, which was of a bright scarlet, and attracted all eyes. At length, all the army being landed, a sanguinary contest began on every part of the coast; the Saracens and Franks, seeking and attacking each other, formed one conflicting mass. Nobody remained inactive; the two fleets quickly became engaged at the mouth of the Nile. Whilst the shore and the sea resounded thus with the shock of arms, Queen Marguerite and the duchess of Anjou, who remained on board a vessel at a distance, awaited in terrible anxiety the issue of the double battle; they offered up fervent prayers, and pious ecclesiastics assembled around them, joined in holy psalms to obtain the protection of the God of armies.

The fleet of the Saracens was soon dispersed; many of the vessels were sunk, the remainder escaped up the river. In the meantime, the troops of Fakreddin, broken in all directions, retired in the greatest confusion; the French pursuing them up to their intrenchments. After a last desperate struggle, the Mussulmans abandoned their camp and the western bank of the Nile, leaving several of their emirs on the field of battle: nothing could resist the French, animated by the presence and the example of their king.

In the course of the battle several messenger pigeons had been sent to the sultan of Cairo, whose malady confined him in a small town situated between Damietta and Mansourah: as no answer was received, a report of his death began to prevail, and completed the discouragement of the Egyptian troops. Many of the emirs were impatient to know, and at the same time were doubtful of the fate that awaited them under a new reign. Several deserted their standards, and by that means augmented the

disorder: towards evening the whole army dispersed, and the soldiers, abandoned by their leaders, thought of nothing but seeking safety in flight. The Crusaders remained masters of the coast and of both banks of the Nile; and this glorious victory had cost but little Christian blood, for only two or three knights were killed: of the French nobles the army had only to deplore the count de la Marche, who appeared to seek death, and, dying thus by the side of his king, expiated, say our historians, his numerous treasons and crimes.

Towards the end of the day, the tents were pitched on the field of battle; the clergy chanted the *Te Deum*, and the night was passed in rejoicings. Whilst the victorious army was thus giving itself up to exultation, the greatest confusion reigned in Damietta; the fugitives had passed through the city, spreading, as they went, the contagion of the fear that pursued them. Fakreddin himself gave no orders for the security of the place: the inhabitants expected every instant to see the French enter; some dreaded a surprise, others feared a siege; there was no one to reassure them, and the darkness of night came on to complete their terror and confusion. Fear rendered them barbarous; they pitilessly massacred all the Christians that were in the city; the troops, on retiring, pillaged the houses and set fire to the public edifices; whole families abandoned their homes, carrying with them their furniture and movable wealth. The garrison was composed of the bravest of the Arab tribe of the Benou-Kenaneh; but fear gained dominion over them as well as the rest; they abandoned the towers and the ramparts intrusted to their guardianship, and fled away with the army of Fakreddin. Before the dawn of day, the city was without defenders, and almost without inhabitants.

The columns of flame that arose from the bosom of the city were soon observed in the Christian camp; the whole horizon was on fire. On the morrow, at daybreak, the soldiers advanced towards the city, all the gates of which they found open. They met with nothing in the streets but the carcasses of the victims immolated by the despair and fanaticism of the infidels, and a few living Christians, who, having contrived to conceal themselves from the murderers and executioners, had, in their turn, massacred all the Mussulmans whom age and infirmities prevented from flying with their compatriots. The soldiers returned to announce what they had seen, and could scarcely gain credit from their companions. The army advanced cautiously in order of battle. When they were assured that the city was deserted, the Crusaders took possession of it. They employed themselves, in the first place, to stop the progress of the flames; then the soldiers spread themselves throughout the city, for the purpose of pillaging it, and all that escaped the conflagration became the reward of victory.

In the meantime, the king of France, the pope's legate, and the patriarch of Jerusalem, followed by a crowd of prelates and ecclesiastics, entered Damietta in procession, and repaired to the great mosque, which was once more converted into a church, and consecrated to the Holy Virgin, the mother of Jesus Christ. The French monarch, the clergy, and all the leaders of the army, marched with heads uncovered and barefooted, singing psalms of thanksgiving, and attributing to God all the glory of this miraculous conquest.

The news of this victory was soon spread through all the Egyptian provinces. The continuator of Tabary, who was then at Cairo, informs us in his History, that this event was considered as one of the greatest calamities. All Mussulmans were sunk in dependency and fear; the most brave even despaired of being able to save Egypt.

Negmeddin was still ill, and unable to mount on horseback; the defeat of his army, and the victory of the Christians, were announced to him by the soldiers and inhabitants that had fled from Damietta. He broke into a violent rage against the garrison, and pronounced a sentence of instant death upon fifty-four of the most guilty: in vain they

alleged the retreat of the emir Fakreddin as an excuse; the sultan said they merited death for having feared the arms of their enemies more than the anger of their master. One of these, condemned to suffer with his son, a young man of singular beauty, implored the sultan to allow him to die first; the sultan refused even this grace, and the unhappy father underwent the agony of seeing his son killed before his eyes, ere he himself was handed over to the executioner. When we reflect upon the barbarity of these executions, we are astonished that a prince without an army should find instruments to execute his wrath, or even that he should dare to display it in this frightful manner upon deserters and cowards; but this public and awful exhibition of punishment, which kept up the belief in the power of the master, acted strongly upon the minds of the multitude, and assisted in bringing back the vulgar crowd of the Mussulman soldiery to discipline and order. But it was not thus with the principal emirs; already but little disposed to tremble before a sovereign whom they regarded as their own work, and who stood in such need of their support. The sultan would willingly have punished Fakreddin, but the circumstances, says an Arabian historian, dictated patience. He contented himself with addressing a few reproaches to him. "The presence of these Franks," said he to him, "must have something very terrible in it, since men like you cannot support it during one whole day." These words created more indignation than fear among the emirs that were present, and some of them looked at Fakreddin, as if to tell him they were ready to sacrifice the sultan; but the print of the cold hand of death was on the brow of the sultan, and the sight of a dying man took away the wish to commit a useless crime:—deplorable situation of a prince who had within a few leagues of him a formidable enemy, that he was not able to contend with; near him traitors, that he did not dare to punish; and who, whilst seeing his authority every day diminish, and feeling himself hourly dying, appeared to have no salvation to expect for either himself or his empire!

During this time the Crusaders established themselves in Damietta without obstacle; Queen Marguerite and the other princesses, with the legate and the clergy, occupied the palaces and principal houses; the rest of the city was abandoned to the pilgrims who did not bear arms: the towers and ramparts were guarded by five hundred knights, and the Christian army was encamped upon the plain on the banks of the Nile. In this situation the Crusaders only thought of enjoying the fruits of their victory in peace, and appeared to have forgotten that they had still enemies to contend with.

The sultan of Cairo had caused himself to be transported to Mansourah, where he endeavoured to rally his army, and re-establish discipline among the troops. Whether he had recovered from his terror, or that he was willing to conceal his alarm and the progress of his malady, he sent several messages to Louis IX. In one of these letters, Negmeddin, joining menaces to irony, congratulated the king of France upon his arrival in Egypt, and asked him at what period it would please him to depart again. The Mussulman prince added, among other things, that the quantity of provisions and agricultural instruments with which the Crusaders had burdened their vessels, appeared to him to be a useless precaution; and to perform the duties of hospitality towards the Franks, in a manner worthy of himself and them, he engaged to supply them with corn during their sojourn in his states. Negmeddin, in another message, offered the king of France a general battle on the 25th day of June, in a place that should be determined upon. Louis IX answered the first letter of the sultan by saying that he had landed in Egypt on the day he had appointed, and as to the day of his departure, he should think about it at leisure. With regard to the proposed battle, the king contented himself with replying, that he would neither accept the day nor choose the place, because all days and all places were equally fit for fighting with infidels. The French monarch added, that he would attack the sultan wherever he should meet with him; that he would pursue him at

all times and without intermission; and would treat him as an enemy till God had touched his heart, and Christians might consider him as a brother.

Fortune presented King Louis with an opportunity and the means of accomplishing his threats. The Crusaders, whom the tempest had separated from the fleet, continued to arrive every day, and the knights of the Temple and of St. John, who had been accused of being anxious for peace, joined the banners of the army, and breathed nothing but war. They were acquainted with the country, and with the best manner of combating the infidels; and with this useful reinforcement, the king was able to undertake an expedition against Alexandria, or, by obtaining possession of Mansourah, render himself master of the route to Cairo. After the taking of Damietta, several of the leaders had proposed to pursue the Mussulmans, and take advantage of the terror that the first victory of the Christians had inspired. But the period was approaching at which the waters of the Nile began to rise, and the remembrance of the overthrow of Pelagius and John of Brienne, dispelled the idea of marching against the capital of Egypt. Before he pursued his conquests, Louis wished to wait the arrival of his brother, the count of Poitiers, who was to embark with the *arrière ban* of the kingdom of France. Most historians view in this delay the cause of all the evils that afterwards befell the Crusaders. We have nothing like sufficient positive documents to test the truth of their opinion; but we may say with certainty, that the inaction of the Christian army became, from that time, a source of most fatal disorders.

These disorders began to break out when the division took place of the booty made at the taking of Damietta. To animate the courage of the Crusaders, the treasures of this city, the entrepôt of the merchandises of the East, had often been boasted of; but as the richest quarters had been destroyed by the conflagration, and as the inhabitants had, when they fled, taken their most valuable effects with them, the spoils were very far from answering the hopes of the victorious army. In spite of the threats of the legate, several of the Crusaders had not brought all that fell into their hands to the common stock. The whole of the booty obtained in the city only produced the sum of six thousand livres tournois, to be divided among the Crusaders, whose surprise and indignation found vent in violent murmurs.

As it had been determined that no division should be made of the provisions, but that they should be preserved in the royal magazines, for the support of the army, this resolution, so contrary to ancient usages, gave birth to loud complaints. Joinville informs us that the *prud'homme* John of Valery, whose stern probity and bravery were the admiration of the whole army, addressed some warm representations to the king on this subject. John of Valery alleged the laws of the Holy Land, and the custom pursued till that time in the crusades; he mentioned the example of John of Brienne, who, at the first conquest of Damietta, had only retained one-third of the riches and provisions found in the city, abandoning the rest to the general army. This custom was even less consecrated by the holy wars than by the feudal laws, according to which every lord carried on the war at his own expense, and by right had a share in all the plunder obtained from the enemy. But it might be objected, that Louis IX furnished most of the leaders of the army with money, and by that the counts and barons had renounced the conditions of the feudal compact. This law of the division of provisions, which had, in fact, been observed in preceding crusades, sufficiently accounts for the scarcity that had so often desolated the Christian armies. The pious monarch was anxious to avoid evils that were the fruit of want of prudence and foresight, and refused to listen to the complaints of most of the French nobles. Thus, says Joinville, scarcity continued, and made the people very much dissatisfied.

This spirit of dissatisfaction was quickly joined by other disorders, the consequences of which were still more deplorable. The knights forgot, in their fatal inactivity, both their warlike virtues and the object of the holy war. The riches of Egypt and the East being promised to them, the lords and barons made haste to consume, in festivities and pleasures, the money which they had obtained from the liberality of the king, or by the sale of their lands and castles. The passion for gaming had got entire possession of both leaders and soldiers; after losing their fortune, they risked even their horses and arms. Even beneath the shadow of the standards of Christ, the Crusaders gave themselves up to all the excesses of debauchery; the contagion of the most odious vices pervaded all ranks, and places of prostitution were found even in the close vicinity of the pavilion inhabited by the pious monarch of the French.

To satisfy the boundless taste for luxury and pleasure, recourse was had to all sorts of violent means. The leaders of the army pillaged the traders that provisioned the camp and the city; they imposed enormous tributes upon them, and this assisted greatly in bringing on scarcity. The most ardent made distant excursions, surprised caravans, devastated towns and plains, and bore away Mussulman women, whom they brought in triumph to Damietta. The sharing even of this sort of booty often gave rise to angry quarrels, and the whole camp resounded with complaints, threats, and confusion.

One of the most afflicting phases of this picture was, that the authority of the king became less respected daily; as corruption increased, the habits of obedience declined; the laws were without power, and virtue had no longer any empire. Louis IX met with opposition to his wishes, even from the princes of his own family. The count d'Artois, a young, ardent, and presumptuous prince, unable to endure either rivalry or contradiction, proud of his military renown, and jealous to excess of that of others, was in the habit of constantly provoking the other leaders, and of heaping upon them, without motive, the most outrageous affronts. The earl of Salisbury, to whom he had behaved very ill, complained of him to Louis, and being unable to obtain the satisfaction he demanded, in his anger pronounced those memorable words: "You are then not a king, if you are unable to administer justice." This indocility of the princes, and the licentiousness of the great, completed the disorder; every day relaxation of discipline was observed to increase; the guarding of the camp, which extended far over the plains and along the banks of the Nile, was scarcely attended to; the advanced posts of the Christian army were constantly exposed to the attacks of the enemy, without being able to oppose any other means of resistance than imprudent and rash bravery, which only increased the danger.

Among the Mussulman soldiers sent to harass the Crusaders, the most successful in their mission were the Bedouin Arabs; intrepid warriors, indefatigable horsemen, having no other country but the desert, no other property but their horses and arms, the hopes of plunder supported them through all toils, and taught them to brave all dangers. With the Arabs of the desert were joined some Carismian horsemen, who had escaped from the ruin of their warlike nation. Accustomed to live by brigandage, both these watched night and day, to dog the Christian soldiers, and appeared to possess the instinct and activity of those wild animals that prowl constantly around the dwellings of man in search of their prey. The sultan of Cairo promised a golden byzant for every Christian head that should be brought into his camp; sometimes the Arabs and Carismians surprised the Crusaders who wandered from the army, and often took advantage of the darkness of night to get access to the camp; sentinels asleep on their posts, knights in bed in their tents, were struck by invisible hands, and when day appeared to lighten the scene of carnage, the barbarians fled along the banks of the Nile, to demand their wages of the sultan of Egypt.

These surprises and nocturnal attacks had a considerable effect in reanimating the courage of the Mussulmans. To raise the confidence of the multitude and the army, great care was taken to exhibit the heads of the Christians; all captives were paraded about in triumph, and the least advantage obtained over the Franks was celebrated throughout Egypt. Contemporary historians, led away by common exaggeration, talk of the most trifling combats as memorable victories; and we are astonished, at the present day, to read in the history of a period so abounding in great military events, that in the month of Ramadan thirty-seven Christians were brought in chains to Cairo, that they were followed, some days afterwards, by thirty-eight other captives, among whom were distinguished five knights. The activity of Negmeddin appeared to increase as his end approached. He employed the greatest exertions to get together all his troops; was indefatigably attentive in watching the movements of the Crusaders, and seldom failed to take advantage of their errors. Men were employed night and day in repairing the towers and fortifications of Mansourah; the Mussulman fleet, which had ascended the Nile, cast anchor immediately in front of the city. Whilst these preparations were going on, news arrived that the garrison of Damascus had taken possession of the city of Sidon, belonging to the Franks, and that the important place of Carac had just declared in favour of Negmeddin. This unexpected intelligence, the sight of the prisoners, but above all, the inactivity of the Christian army, which was attributed to fear, completed the dissipation of the terror of the Mussulmans. Whilst new reinforcements were every day arriving in the camp of the sultan, the people flocked in crowds to the mosques of Cairo and the other cities of Egypt, to invoke the protection of Heaven, and return thanks to the God of Mahomet, for having prevented the Christians from taking advantage of their victories.

BOOK XIV.

A.D. 1248-1255.

Whilst the Christian army was forgetting in its sojourn at Damietta both the laws of discipline and the object of the holy war, Alphonse, count of Poitiers, prepared to set out for the East. All the churches of France still resounded with pathetic exhortations addressed to the Christian warriors; the bishops, in the name of the sovereign pontiff, conjured the faithful to second, by means of charity, the enterprise against the Saracens; an apostolic brief, granted to the brother of the king not only the tribute imposed upon the Crusaders who repurchased their vow, but all the sums destined by testament to acts of piety, the object of which was not distinctly signified. These sums must have been considerable, but could scarcely suffice for the expenses of an expedition which bore the appearance of another crusade. The knights and barons who had not been affected by the example of Louis IX showed but very little enthusiasm, or else wanted money for so long a voyage. Piety and the love of glory were not powerful enough to seduce them to join the banners of the holy war. History has preserved an agreement, by which Hugh Lebrun, count of Angoulême, consented to set out for the crusade with twelve knights, but on the express condition that the count of Poitiers should feed them at his own table during the expedition; that he would advance the seigneur Hugh Lebrun the sum of four thousand livres; and should pay him, in perpetuity, a pension of six hundred livres tournois. This agreement and several other similar ones were innovations in the military usages of feudalism, and even in the usages consecrated by the holy wars.

The English nobles, however, were impatient to follow the example set them by Louis IX. We read in Matthew Paris, that the English lords and knights had already sold or empawned their lands, and placed themselves entirely at the mercy of the Jews; which appeared to be the preliminary of a departure for the Holy Land. It is not out of place to add here, that this impatience to set out for the East, arose less from a religious motive than from the spirit of opposition that animated the barons against their monarch, Henry III, who was accused of being desirous of taking advantage of the absence of Louis IX, and did all in his power to retain the barons and lords of his kingdom; and as the latter resisted his solicitations with contempt, he resolved to employ the influence of the Church; “so that,” says Matthew Paris, “like a young child who, having been ill-used, goes to its mother to complain, the king of England carried his complaints to the sovereign pontiff, adding that he proposed to go himself, and lead his barons shortly to the Holy Land.” The pope, in his replies, forbade Henry III to undertake anything against the kingdom of France; but, at the same time, he threatened with the thunders of the Church, all the knights and barons that should leave the kingdom against the will of the king. Henry, supported by the authority of the pope, ordered the commanders at Dover and the other ports to take measures that no Crusader should embark. Thus the court of Rome on one side preached the crusade, and on the

other prevented the departure of the soldiers of the cross; which must have tended to dissipate all the illusions and annihilate the spirit of the holy war.

Raymond, count of Toulouse, had likewise taken the oath to combat the infidels; but the inconstancy of his character, and the policy of the pope, soon led him into other enterprises. His age had seen him, by turns, full of zeal for the Church, ardent to persecute it; the apostle of heresy, and the terror of heretics: sometimes abandoned to the furies of revolt, sometimes submissive to servitude; braving the thunders of the court of Rome, afterwards seeking the favour of the pontiffs; pursued by unjust wars, and himself declaring war without a motive. At the epoch of which we are speaking, the count of Toulouse had given up all idea of fighting against the infidels, and was preparing to minister to the personal vengeance of Innocent IV, by turning his arms against Thomas of Savoy, who had recently married a daughter of the emperor Frederick, in opposition to the commands of the pope. He had already received the money necessary for his preparations from the pope, and had taken leave of his daughter, the countess of Poitiers, about to depart for the East, when he fell sick at Milan. From that time all the projects of his ambition faded away, and, to borrow the expression of a modern historian, he went into another world to learn the result of the incomprehensible varieties of his life.

With him the illustrious house of Toulouse became extinct, a house of which several of the princes had been heroes of the holy wars, others deplorable victims of crusades. The county of Toulouse thus became a property of the family of the king of France, and whilst Louis IX was dissipating his armies and his treasures in vain endeavours to make conquests in the East, conquests less brilliant, but also less expensive, more useful and more durable, were increasing the power of the monarchy and extending the limits of the kingdom.

Germany, Holland, and Italy, filled with troubles, at that time occupied all the attention of Frederick II., and did not allow him to turn his thoughts towards the East. He sent the count of Poitiers fifty horses and a quantity of provisions, delighted, as he said, to seize an opportunity of acquitting some of the obligations he had received from France; he put up prayers for the success of the crusade, and deeply regretted his inability to take a part in it. Frederick had lived as the count of Toulouse had done, and like him, he was soon, in another world, to behold the end of his ambition, of the inconstancy of his designs, and of the vicissitudes of fortune.

Although the count of Poitiers was little favoured by circumstances, he finished his preparations and got together an army. The new Crusaders embarked at Aigues-Mortes, at the moment the news of the taking of Damietta arrived in the West. The Christian army expected them in Egypt with greater anxiety, from the circumstance of the Sea of Damietta having been, for more than a month, agitated, unceasingly, by a furious tempest. Three weeks before their arrival, all the pilgrims had put up prayers on their account; on the Saturday of each week they went in procession to the seashore, to implore the protection of Heaven in favour of the warriors about to join the Christian army. At length, after a passage of two months, the count of Poitiers disembarked before Damietta, His arrival not only diffused joy and hope among the Crusaders, but permitted them to leave their long and fatal state of inactivity.

Louis IX assembled the council of the princes and barons, to consult them on the line of march most advisable to be taken, and upon measures for perfecting the conquest of Egypt. Several of the leaders proposed to lay siege to Alexandria: they represented that that city had a commodious port; that the Christian fleet would there find certain shelter; and that they could there procure munitions and provisions with great facility: this was the opinion of all that had experience in war. The headstrong youth of the

army, persuaded that they had sacrificed sufficiently to prudence, by remaining several months in idleness, maintained that they ought to proceed immediately against Cairo; they thought nothing of the dangers the Christian army must encounter in an unknown country, where they must expect to meet with enemies irritated by fanaticism and despair. The count d'Artois put himself particularly forward among those who wished them to attack the capital of Egypt. "When you wish to kill the serpent," cried he, "you ought always first to endeavour to crush his head." This opinion, expressed with warmth, prevailed in the council; Louis himself partook of the ardour and hopes of short-sighted youth, and the order was given for marching towards Cairo.

The army of the Crusaders consisted of sixty thousand fighting men, more than twenty thousand of whom were horse. A numerous fleet ascended the Nile, laden with provisions, baggage, and machines of war. Queen Marguerite, with the countesses of Artois, Anjou, and Poitiers, remained at Damietta, where the king had left a garrison under the command of Olivier de Thermes.

The Crusaders encamped at Pharescour the 7th of December; terror had preceded their triumphant march, and every thing seemed to favour their enterprise. One circumstance, of which they were ignorant, would have increased the security and joy of the Christian knights if they had known of it; Negmeddin, after having struggled for a long time against a cruel malady, was at length dead. This death might have produced serious trouble in both the Egyptian nation and army, if it had not been carefully concealed for several days. After the sultan had breathed his last, the Mamelukes guarded the gates of his palace as if he had been still living; prayers were put up, and orders were issued in his name: with the Mussulmans, nothing interrupted the preparations for defence or attention to the war against the Christians. All these precautions were the work of a woman—a woman who had been purchased as a slave, and had become the favourite wife of Negmeddin. The Arabian historians are eloquent in the praise of the courage and talents of Chegger-Eddour, and agree in saying, that no woman surpassed her in beauty, and no man excelled her in genius.

After the death of Negmeddin, the sultana assembled the principal emirs; in this council the command of Egypt was given to Fakreddin, and they acknowledged as sultan Almoadam Touranschah, whom his father had banished to Mesopotamia: some authors assert that in this council it was resolved to send ambassadors to the king of the Franks, to propose peace in the name of the prince of whose death he was still ignorant. The ambassadors, in order to obtain a truce, were to offer the Christians Damietta with its territories, and Jerusalem with several other cities of Palestine. It was not probable that this negotiation should succeed; the Christians had advanced too far, and had too much confidence in their arms, to listen to any proposition.

The Christian army pursued its march along the banks of the Nile, and entered the town of Scharmesah, without meeting any other enemy than five hundred Mussulman horsemen. These horsemen at first evinced nothing but pacific intentions, and, from the smallness of their numbers, they inspired no dread. Louis IX, whose protection they seemed to implore, forbade the Crusaders to attack them; but the Mamelukes, abusing the confidence that was placed in them, and taking advantage of a favourable opportunity, fell all at once upon the Templars, and killed a knight of that order. A cry to arms immediately rung through the French army, and the Mussulman battalion was assailed on all sides: such as did not fall beneath the swords of the Crusaders, were drowned in the Nile. In proportion with the approach of the Christians to Mansourah, the anxiety and terror of the Egyptians increased: the emir Fakreddin exposed the dangers of the country in a letter that was read at the hour of prayer in the great mosque of the capital. After the formula, "In the name of God and of Mahomet his prophet," the

letter of Fakreddin began by these words of the Koran: "Hasten, great and small, the cause of God has need of your arms and of your wealth." "The Franks," added the emir, "the Franks (Heaven curse them) are arrived in our country with their standards and their swords; they wish to obtain possession of our cities and ravage our provinces: what Mussulman can refuse to march against them, and avenge the glory of Islamism?"

Upon hearing this letter read, all the people were melted to tears; the greatest agitation prevailed throughout the city of Cairo; the death of the sultan, which began to be known, added greatly to the general consternation; orders were sent to raise troops in all the Egyptian provinces; war was preached in all the mosques, and the imams endeavoured by every means to awaken fanaticism, in order to combat the depression of despair.

The Christian army arrived before the canal Aschmoum Theriah on the 19th of December. The Mussulman army was encamped on the opposite shore, having the Nile on its left, and behind it the city of Mansourah; close to them, in the direction of Cairo, the Saracens had a numerous fleet upon the river. That of the Christians had advanced to the head of the canal. Everything seemed to announce that the fate of the war would be decided on this spot. The Crusaders marked out their camp in the place in which the army of John of Brienne had encamped thirty years before. The remembrance of a great disaster ought to have served them as a lesson, and, at least, have tempered the excessive confidence that the too easy conquest of Damietta had given them.

The canal of Aschmoum was of the width of the Seine, its bed was deep, and its banks steep. In order to cross it, it was necessary that a dike should be constructed: the work was begun, but as fast as they heaped up the sand and stones, the Saracens dug away the earth in front of the dike, and thus removed further back the opposite bank of the canal; in vain the causeway advanced, the Crusaders had always the same distance to fill up, and each of the trenches dug by the enemy tended to make their labours useless. In addition to which, they were night and day interrupted in their works, and were constantly exposed to the arrows and javelins of the Saracens.

Although the Mussulman general had fled without fighting at the first appearance of the Franks, the chronicles of the times speak very highly of his bravery and military talents. They add that he had been made a knight by Frederick II, and that he bore the arms of the emperor of Germany with those of the sultans of Cairo and Damascus upon his escutcheon. These distinctions might draw the attention of the multitude; but that which was for Fakreddin a true title of glory is, that he was able, by his speeches and his example, to reanimate the courage and confidence of a conquered army.

Scarcely had the Crusaders seated themselves down in their camp, and begun the works necessary for the passage of the Aschmoum, than Fakreddin sent a party of troops to Scharmesah, to attack the rear of the Christian army. The Saracens, by this unexpected assault, spread disorder and terror through the camp of their enemies. The first advantage redoubled their audacity, and soon after an assault was made upon the Christians, along the whole line of their camp, extending from the canal to the Nile. The Mussulmans several times passed the intrenchments of the Crusaders; the duke of Anjou, Guy count of Forest, the sieur de Joinville, and several other knights, were compelled to exert all their bravery to repulse from their camp an enemy whom every fresh combat taught that the French were not invincible, and that it was at least possible to stop them on their march.

Conflicts took place every day in the plain and upon the river. Several vessels belonging to the Christians fell into the hands of the Mussulmans; the Arabs, constantly prowling round the camp, bore away into captivity every man that ventured to stray from his colours. As the emir Fakreddin could only learn from the reports of prisoners

the state and disposition of the Christian army, he promised a recompense for every captive that should be brought into his tents: all the means that audacity and cunning could suggest were employed to surprise the Crusaders. It is related that a Mussulman soldier having buried his head in a melon that had been hollowed out, threw himself into the Nile, and swam down the stream. The melon, which appeared to float upon the water, attracted the eyes of a Christian warrior, who sprang into the river, and as he stretched out his hand to seize the floating melon, he himself was seized and dragged away to the camp of the Mussulmans. This anecdote, more whimsical than instructive, is related by several Arabian historians, who scarcely say anything of the preceding combats. Such are the spirit and character of the greater part of oriental histories, in which the most frivolous details often take the place of useful truths and important events.

Whilst the armies were thus in face of each other, the Crusaders pursued the work they had begun upon the Aschmoum. Towers of wood and machines were constructed, to protect the workmen employed in making the dike upon which the Christians were to cross the canal. On their side, the Mussulmans redoubled their efforts to prevent their enemies from completing their work. The dike advanced but very slowly, and the wooden towers that had been constructed in front of the causeway, could not defend either the workmen or the soldiers against the arrows, stones, and fiery darts that were being constantly launched from the camp of the Egyptians. Nothing could equal the surprise and terror that the sight alone of the Greek fire caused the Christian army. According to the relation of ocular witnesses, this redoubtable fire, cast sometimes through a brass tube, and sometimes by an instrument that was called the *perrière*, was of the size of a tun or large cask; the flaming tail, which it drew after it, was many feet in length; the Crusaders imagined they beheld a fiery dragon flying through the air; the noise of its explosion resembled that of thunder, which rolls in repeated peals. When it was launched during the night, it cast a lurid splendour over the whole camp. At the first sight of this terrible fire, the knights set to guard the towers, ran here and there, like men bewildered; some called their companions to their aid, whilst others threw themselves on the ground, or fell on their knees, invoking the celestial powers. Joinville could not conceal his fright, and thanked Heaven with all his heart when the Greek fire fell at a distance from him. Louis IX was not less terrified than his barons and knights, and when he heard the detonation of the fire, he burst into tears, exclaiming: "Great God! Jesus Christ, protect me and all my people!"

"The good prayers and orisons of the king," says his historian, "were of great service to us;" nevertheless, they were not able to save the towers and wooden works constructed by the Crusaders: all were consumed by the flames in sight of the Christian army, without their having any power to arrest their devastation. This misfortune was a lesson by which they ought to have profited; the Christians ought to have perceived that they had undertaken an impossible enterprise, and that they ought to seek for some means, more easy and more certain, of crossing the canal. But, unhappily, the leaders persisted in causing other erections to be made, which shared the fate of the first. They thus lost much time, and the futility of their attempts assisted in raising the pride and confidence of the Saracens.

The Mamelukes at this time learned that their new sovereign had arrived in Damascus, and that he was hourly expected in his capital. This arrival gave them fresh hopes, and rendered them more confident of victory. To redouble the ardour of his soldiers, Fakreddin often repeated, with a tone of assurance, that he should soon go and sleep in the tent of the king of the Franks.

The Christians had been a month before Aschmoum, exhausting themselves in useless efforts. Their leaders never took the trouble to examine if it were possible to ford the canal, or cross it by swimming, as the Egyptian cavalry had done. They were beginning to despair, when chance revealed to them a means of extricating themselves from their embarrassment, a means they might have known much sooner, if they had had less obstinacy and more foresight. A Bedouin Arab came to propose to Imbert de Beaujeu, constable of France, to show him, at a distance of half a league from the camp, a ford, by which the Crusaders might cross without danger or obstacles, to the opposite bank of the Aschmoum. After having ascertained that the Arab told the truth, they paid him the sum of five hundred golden byzants, which he had demanded, and the Christian army prepared to profit by this happy but late discovery.

The king and the princes his brothers, with all the cavalry, began their march in the middle of the night; the duke of Burgundy remained in the camp with the infantry, to observe the enemy, and guard the machines and the baggage. At daybreak, all the squadrons that were to cross the canal, awaited the signal on the bank. The count d'Artois was ambitious of crossing first; the king, who knew the impetuous character of his brother, at first wished to restrain him; but Robert insisted warmly, and swore upon the Gospel, that when he arrived on the opposite shore, he would wait till the Christian army had passed. Louis imprudently placed faith in the promise of a young, fiery, and haughty knight, to master his warlike transports, and resist all the temptations of glory on the field of battle. The count d'Artois placed himself at the head of the van, in which were the Hospitallers, the Templars, and the English. This van crossed the Aschmoum, and put to flight three hundred Saracen horsemen. At the sight of the flying Mussulmans, young Robert was on fire to pursue them. In vain the two grand masters represented to him that the flight of the enemy was perhaps nothing but a stratagem, and that he ought to wait for the army, and follow the orders of the king. Robert feared to lose an opportunity of triumphing over the infidels, and would listen to nothing but his ardour for conquest. He rushed on to the plain, sword in hand, drawing the whole van after him, and pursuing the Saracens to their camp, into which he entered with them.

Fakreddin, the leader of the Mussulman army, was at the moment in the bath, and, after the custom of the Orientals, was having his beard coloured. He sprang on horseback, almost naked, rallied his troops, and resisted for some time; but soon, left almost alone on the field of battle, he was surrounded, and died, covered with a thousand wounds.

The whole Mussulman army fled away towards Mansourah. How was it possible to resist the inclination to pursue them? What was to be feared from enemies that abandoned their camp? Might it not be believed that the Saracens fled as they had done at Damietta, and that terror would prevent their rallying? All these thoughts arose in the mind of the count d'Artois, and would not permit him to wait for the rest of the army to complete his victory. The grand-master of the Temple in vain renewed his representations; the young prince replied with great heat to the counsels of experience. In his passion he accused the Templars and Hospitallers of maintaining an intelligence with the infidels, and with wishing to perpetuate a war that was advantageous to their ambition. "Thus, then," replied the two grand masters, "it would appear that we and our knights have abandoned our families and our country, and would desire to pass our days in a foreign land, amidst the fatigues and perils of war, in order to betray the cause of the Christian church!" On finishing these words, the master of the Templars sternly bade the standard-bearer of his order to unfurl the banner of battle. The earl of Salisbury, who commanded the English, ventured to speak of the danger to which the army would be exposed, thus separated from its van; but the count d'Artois interrupted

him by saying, sharply, "Timid counsels do not suit us!" Then the quarrels that had so often disturbed the discipline of the army were renewed, and the heat of debate completely stifled the voice of prudence. Whilst they were thus inflaming each other, the ancient governor of the count d'Artois, who was deaf, and who believed they were preparing for battle, never ceased crying, "Ores à eux, ores à eux!" (Hurrah! on them! hurrah! on them!) These words became a fatal signal for warriors, urged on at once by anger and impatience for victory. The Templars, the English, the French, all set forward together, all flew towards Mansourah, and penetrated into the city abandoned by the enemy; some stopped to pillage, whilst the others pursued the Saracens along the road to Cairo.

If all the Christian troops had crossed the canal at the moment that the count d'Artois entered Mansourah, the defeat of the enemy could have been complete. But the passage was made with much difficulty and confusion; and when the French army had crossed the Aschmoum, a space of two leagues separated it from its van.

The Mussulmans, who had been driven from their camp, at first believed they had fought with all the forces of the Crusaders, commanded by the king of France; but they soon became aware of the small number of their enemies, and were astonished at having been put to flight. From the very bosom of peril and disorder, a skilful leader arose among them, whose presence of mind all at once revived their courage. Bibars Bondocdar, whom the Mamelukes had recently placed at their head, having perceived the imprudence of the Christians, rallied the Mussulmans, led a part of his army between the canal and Mansourah, got possession of the gates of the city, and, with a chosen part of his troops, poured down upon the Crusaders, who were pillaging the palace of the sultan. "The Mamelukes, lions of fights," says an Arabian historian, "rushed upon the Franks, like a furious tempest; their terrible maces dealing deaths and wounds in all directions." The Christians, dispersed about in the city, had scarcely time to rally; pressed together in narrow streets, they could neither fight on horseback nor make use of their swords. From the roofs of the houses and from the windows, the Mussulmans hurled stones and other missives, or poured down upon them heated sand and boiling water. The gates of the city were closed, a multitude of Mussulmans occupied all the roads, and there remained not a single hope of salvation for warriors who had so recently put to flight a whole army.

This first disaster brought on several others; and soon the Christian army, which had just crossed the canal, found itself in the greatest danger. As fast as the Crusaders arrived on the other bank of the Aschmoum, some learned that the count d'Artois was pursuing the enemy, others that he was shut up in Mansourah, and most of the barons and knights, who burned, according to what they heard, to share his glory or aid him in his danger, without waiting for those who followed them, flew first towards the camp of the Saracens, and then towards the city.

The count of Brittany was one of the first who moved forward, and he was quickly followed by Guy of Malvoisin, the sieur de Joinville, and the bravest knights of the Christian army. They advanced in great haste, and without the least precaution, through a country covered with enemies; they were not long in being separated from each other, when some retraced their steps, but the greater part were surrounded by the Mussulmans. A thousand combats were fought at once upon the plain; here the Christians were conquerors, further on they were conquered; in every direction they, by turns, attacked their enemies or defended themselves, at one moment putting the Saracens to flight, and the next flying before them.

All at once a cloud of dust arose from the bank of the Aschmoum, and the sound of trumpets and clarions arose, mingled with the neighing of horses and the shouts of

warriors; it was the main body of the Christian army advancing. Saint Louis, marching at the head of the cavalry, halted on the summit of an acclivity, where all eyes were turned towards him. The knights scattered about at the foot of the hill, no longer able to resist the Saracens, believed they saw the angel of battles come to their assistance; Joinville, in particular, who, though pressed hard by the enemy, was, nevertheless, struck by the majestic aspect of the monarch. Louis wore a golden helmet, and held in his hand a German sword; his armour was resplendent, and his noble bearing animated all his warriors; "in short," says the ingenuous seneschal, in whom, perhaps, the feeling of danger increased that of admiration, "I declare that a more noble armed man was never seen."

Many of the knights who accompanied the French king, seeing the Christian warriors engaged with the Saracens in all directions, broke from their ranks, and rushed down to the *mêlée*. Then the confusion proceeded fast to its climax; every one hastened forward without knowing where the enemy's army was, and they very soon became equally ignorant where that of the Christians was, or the king that commanded it; there was no one to issue an order, and no signal was given, except that of peril. In this horrible tumult, prudence and caution were useless, strength and skill in arms alone were triumphant; the mace and the battle-axe dash polished casques and proudly-devised shields to fragments; some knights sink covered with wounds, others are trampled to death beneath the feet of the horses; the cry of the French, "Montjoie, St. Denis!" and that of the Mussulmans, "Islam! Islam!" are confounded together, and mingle with the plaintive voices of the dying, and the menacing clamours of the triumphant, with the clash of cuirasses, lances, and swords. From the canal to Mansourah, and from the Nile to the shore whereon the Crusaders had just landed, the country presented but one vast field of battle, where fury and despair by turns animated the combatants, where torrents of blood were shed on both sides, without allowing either Christians or Mussulmans to claim the victory.

The Crusaders had the advantage in almost all the combats, or more properly duels, as the fights were generally man to man; but their army was in a great measure dispersed. At this moment, Bibars, having left in Mansourah a sufficient number of troops to triumph over the resistance of the count d'Artois and his knights, set forward with all his forces, directing his course towards the canal, for the purpose of sustaining the Mussulmans, who were beginning to fly, or to bring on a decisive battle. Louis and the leaders that surrounded him at once perceived the movement and the plans of the enemy. It was immediately decided that the Christian army should draw near to the canal, in order to prevent its being surrounded, and, at the same time, to preserve some communication with the duke of Burgundy, who remained on the opposite bank. The oriflamme, at the head of the battalions, already pointed out the direction the army was to take, when the counts of Poitiers and Flanders, who had advanced into the plain, sent word to the king that they must succumb unless speedily succoured: at the same moment, Imbert de Beaujeu came to announce that Robert of Artois was perishing in Mansourah. Struck by the conflicting demands, Louis hesitated for a moment, and in that moment a crowd of impetuous warriors, unable to wait for his orders, galloped off, some to the succour of the Poitevins and the Flemings, others to the aid of the count d'Artois; the Saracens completely covered the country, and the French warriors, who had thus separated themselves from the king, were totally unable to contend with such a multitude of enemies, and, falling back upon the Christian army, produced disorder and created terror.

Amidst the general confusion, a report was spread that the Mussulmans were everywhere victorious, and that the king had given orders for retreat. Several squadrons

disbanded, and rushed towards the canal. In an instant the waters appeared covered with drowning men and horses. In this extreme peril, Louis in vain endeavoured to rally his troops. His voice was scarcely heard, no one executed the orders he endeavoured to give. He then precipitated himself into the thickest of the fight, and so impetuously was he carried forward by his ardour, that his squires had great difficulty in keeping up with him; at last he remained alone, surrounded on all sides by Saracens. Thus situated, he had to defend himself against six Mussulman horsemen, who were determined to take him prisoner. Louis defeated all their endeavours, and succeeded in disengaging himself, and putting them to flight. This brilliant act of bravery reanimated the flying Crusaders that witnessed it; they crowded after their gallant king, recommenced the fight, and once more dispersed the Mussulman battalions.

Whilst the whole Christian army was thus fighting to repair the faults and save the life of the count d'Artois, this unfortunate prince was defending himself with heroic bravery; but all his efforts, without the walls and within the walls of Mansourah, could not free him from the host of Saracens his imprudence had drawn upon him. Robert, with his knights, the Templars, and the English, forgetting all their fatal quarrels, resolved to die together as knights and Christian soldiers. The combat had lasted from ten o'clock in the morning till three in the afternoon; the Crusaders, covered with wounds and stained with blood and dust, fought on bravely, though only sustained by the flickering strength of exhausted life. They fell almost all at the same time; Salisbury was killed at the head of the warriors he commanded; Robert de Vair, who bore the English banner, folded it round him before he died; Raoul de Coucy expired on a heap of dead; the count d'Artois, intrenched within a house, defended himself for a long time, but at length sank amidst carnage and ruins. The Christian warriors had entered Mansourah to the number of fifteen hundred, and almost all met with death there. The grand master of the Hospitallers, left alone upon the field of battle, was taken prisoner. The master of the Templars escaped by a miracle, and came back in the evening to the Christian camp, wounded in the face, his vestments torn to rags, and his cuirass pierced in several places. He had beheld two hundred and eighty of his knights fall around him.

Most of those who advanced towards Mansourah to succour the count d'Artois, fell victims to their intrepid zeal. The brave Guy de Malvoisin succeeded in reaching the walls, but not in gaining entrance to the city. The duke of Brittany made incredible efforts to gain the place of combat; he heard the threats, cries, and tumult with which the city resounded, without being able to force the gates or scale the ramparts. He returned towards night-fall; he vomited blood in streams; his horse, stuck all over with arrows, had lost its bridle and part of its furniture; and every warrior that followed him was wounded. Even in this state he proved himself terrible to the enemy, killing or driving away, with powerful thrusts of his lance, all who dared to pursue or oppose him, and jeering at their abortive attempts.

When night separated the combatants, the prior of the hospital of Rosnay came towards the king, and kissing his hand, asked him if he had received any tidings of the count d'Artois. "All that I know," replied the pious monarch, "is that he is now in Paradise." The good knight, to remove such sad thoughts, was about to expatiate upon the advantages they had gained; but then Louis, raising his eyes towards heaven, burst into tears. The prior of Rosnay became silent; the barons and lords assembled round the king were unable to offer a word of consolation, but were all oppressed with pain, compassion, and pity at seeing him weep.

The Christian army, although it had to reproach the count d'Artois for all the misfortunes of this day's conflict, sympathized with the sorrows of Louis. Such was the ascendancy of bravery among the French warriors, that the greatest faults appeared to

them to be expiated by a glorious death. It was likewise acknowledged in all the crusades, that they who died with arms in their hands were placed in the rank of martyrs. The Christian warriors only considered the count d'Artois as a soldier of Christ, whom God had recalled to his bosom: it was thus that piety accorded with glory, and that men honoured as saints the same persons they admired as heroes. Matthew Paris asserts in his History that the mother of Salisbury saw her son ascending into heaven on the day of the battle of Mansourah. The same opinion was established among the Saracens; all who fell in the field of battle, in the wars against the Christians, passed for martyrs of Islamism. "The Franks," says the continuator of Tabary, "sent Fakreddin to the banks of the celestial river, and his end was a glorious end."

History has not preserved the names of all the warriors who signalized their valour at the battle of Mansourah. The seneschal of Champagne was not one of those who were backward in seeking danger, or in evincing want of courage; one of six, he defended a bridge against a host of Saracens. He was twice unhorsed. In such great distress, the pious knight did not forget his patron saint, and exclaimed to him: "My lord, great sire, St. James, I supplicate thee, aid me and succour me in this my need." Joinville continued fighting during the whole day; his horse received fifteen wounds, and he himself was pierced by five arrows.

The seneschal informs us that during the battle of this memorable day, he saw several men of high distinction running disgracefully away, in the general confusion: he does not name them, because at the time he wrote they were dead, and it does not appear becoming to him to speak ill of the departed. The reserve with which the historian here expresses himself, shows plainly enough what was the general spirit of the French army, in which it was considered as an ineffaceable shame, and as the greatest of misfortunes, to have ever experienced a single moment of fear.

The greater part of the French warriors, when in the presence of danger, were never abandoned by that sentiment of honour that constituted the spirit and character of chivalry. Erard de Severy, whilst fighting bravely with a small number of knights, received a sabre-cut in the face; his blood flowed fast, and it appeared not at all likely that he would survive the wound; when, addressing the knights that fought near him, he said, "If you will assure me that I and my children shall be free from all blame, I will go and demand help for you, of the duke of Anjou, whom I see yonder on the plain." All praised this determination highly, and he immediately mounted on horseback, pierced through the enemy's squadrons, reached the duke of Anjou, and returned with him to rescue his companions, who were near perishing. Erard de Severy expired shortly after this heroic achievement: he died, bearing away with him, not the sentiments of a vain glory, but the consoling certainty that no blame, as he had desired, should stain his name, or that of his children.

That which at the same time astonishes and charms us in the relations of the old chroniclers who have spoken of this battle of Mansourah is, to find, amidst scenes of carnage, traces of French gaiety, of that gaiety which despises death and laughs at peril. We have spoken of six knights who defended the passage of a bridge against a great number of Saracens; whilst these preux chevaliers, surrounded by enemies, maintained such a perilous post, the count de Soissons, addressing Joinville, exclaimed: "Seneschal, let us leave this rascally canaille to cry and bray as they please, you and I will yet talk of this day, and in ladies' bowers too."

The Mussulmans having retired, the Christian army occupied their camp, which the van had taken possession of in the morning, and which the Arabs had plundered during the battle. The camp of the enemy, and the machines of war they had left in it, were the only fruit of the exploits of this day. The Crusaders had shown what valour

could effect, and their triumph would have been complete if they had been able to rally and fight together. Their leaders had not sufficient ability or ascendancy to repair the error of the count d'Artois; the Mussulman leaders, who proved themselves to be more skilful, were also better seconded by the discipline and obedience of the Mamelukes.

When they became fully aware of the losses they had experienced, the Christians gave up all idea of celebrating their victory. To appreciate the result of so many bloody conflicts, it was quite sufficient to contemplate the contrast between the sentiments that animated the two armies. A melancholy sadness prevailed among the conquerors; whilst the Saracens, on the contrary, although driven from their camp, and obliged to fall back upon Mansourah, considered it a triumph to have stopped the march of their enemies; and, reassured as to the issue of the war, they abandoned themselves to the greater joy, from having, before the battle, entertained the most depressing fears.

In fact, nothing can paint the consternation which the first attack of the count d'Artois had created among the infidels. At the beginning of the day, a pigeon that was sent to Cairo, conveyed a message expressed in these words: "At the moment this bird is dispatched, the enemy is attacking Mansourah; a terrible battle has been fought between the Christians and the Mussulmans." At this news the people of Cairo were seized with the greatest terror; and sinister reports soon added to the alarm. The gates of the city were left open all night, to receive such as might have fled; and all of these exaggerated the danger to excuse their desertion. It was believed that the days of Islamism were numbered, and many were already abandoning the capital, to seek an asylum in Upper Egypt, when, on the morrow, another pigeon arrived, bearing news calculated to raise the spirits of the Mussulmans. The fresh message announced that the God of Mahomet had declared himself to be against the Christians; then all fears were dispersed, and the issue of the battle of Mansourah, says an Arabian author, was the note of joy for all true believers.

During the very night that followed the battle, the Mussulmans made several attempts to recover their camp and the machines of war that remained in the hands of the Franks. The Christian warriors, oppressed by fatigue, were repeatedly aroused by cries to arms; the continual attacks of the enemy would not allow them to repair their strength by sleep; many among them were so weakened by their wounds, they could scarcely put on their cuirasses; nevertheless, they defended themselves with their accustomed bravery.

The day after the battle was Ash-Wednesday, and the priests performed the ceremonies ordered by religion for the opening of Lent. The Christian army passed a part of the day in prayer, the rest of it in preparations for defence. Whilst the soldiers of the cross prostrated themselves at the foot of their altars, or prepared to repulse the infidels, images of mourning were mingled in their hearts with sentiments of piety and bravery. Whilst remembering their past victories, they could not forbear dreading the future; and the symbol of human fragilities, that the Church offers to each of her children on that solemn day, must have kept up their sad presentiments.

On the same day they employed themselves in throwing a bridge over the Aschmoum, in order to form a junction with the camp of the duke of Burgundy. The leaders and soldiers all lent a hand to the work, which was finished in the space of a few hours. The infantry, which had been left on the other side of the canal, came to reinforce the army, which was fated to be soon engaged in fresh contests.

Bibars, who had the command of the Mamelukes, hastened to take advantage of his first successes. When the body of the count d'Artois was found, the Mamelukes exhibited his cuirass, sown over with *fleurs des lis*, and declared it was the spoil of the king of France. They carried about the heads of several knights in triumph, and heralds-

at-arms repeated in a loud voice: "The Christian army is nothing but a trunk without life, like the heads you behold on the points of these lances."

This spectacle completely inflamed the ardour of the Mussulmans. The leaders and soldiers, with great cries, demanded to be led against the Christians. The Mussulman army had orders to hold themselves in readiness for battle on the morrow, the first Friday in Lent.

Louis IX was warned of the intention of the Saracens; he gave orders to the leaders to fortify the camp, and prepare their troops for the conflict. On the Friday, by daybreak, the Christians were all under arms; and at the same time the leader of the Mussulmans appeared in the plain, ranging his men in battle-array. He placed his cavalry in the front, behind them the infantry, and still further back, the reserve. He extended or strengthened his lines according to the positions he saw his enemies take. His army covered the plain from the canal to the river. At midday he unfurled the banners and sounded the charge.

The duke of Anjou was at the head of the camp on the side towards the Nile; he was the first attacked. The infantry of the Saracens commenced by launching the Greek fire. This fire seized the clothes of the soldiers and the caparisons of the horses. The soldiers, enveloped in flames they could not extinguish, ran about uttering the most frightful cries; the horses broke away, and created confusion in the ranks. By means of this disorder, the enemy's cavalry opened themselves a passage, dispersed such as were still fighting, and penetrated within the intrenchments. The duke of Anjou was unable to resist the multiplied attacks of the Saracens; his horse having been killed under him, he fought on foot, and, nearly overwhelmed by the number of his enemies, he at length sent to Louis IX for aid.

The king, himself engaged with the Mussulmans, redoubles his ardour and his efforts, drives the enemy back on to the plain, and then flies where other dangers call him. The knights who follow him precipitate themselves upon the Mussulman battalions which were attacking the quarter of the duke of Anjou. Louis is not stopped, either by the numberless arrows shot at him, or by the Greek fire, which covers his arms and the caparison of his horse. In the account of this battle, Joinville is astonished that the king of France escaped being killed, and can in no other way explain this species of miracle than by attributing it to the power of God: "Then it may well be believed" (we let the seneschal of Champagne speak) "that the holy king had his God in remembrance and wish: for, in truth, our Lord was then a great friend to him in his need, and aided him so effectually, that he delivered his brother, the duke of Anjou, and drove away the Turks."

On the left of the duke of Anjou, the Crusaders from the isle of Cyprus and Palestine were encamped, under the command of Guy d'Ibelin and his brother Baldwin. These Crusaders had not been engaged in the last battle, and had lost neither their horses nor their arms. Near them fought the brave Gauthier de Châtillon, at the head of a chosen troop. These intrepid warriors were proof against all attacks, and remaining firm at the post confided to them, contributed greatly to the saving of both the camp and the army.

The Templars, having lost the greater part of their knights in Mansourah, formed an intrenchment or barricade in front of them, of the wood of the machines taken from the Saracens; but this feeble defence was of little avail against the Greek fire. The enemy rushed into the camp through the flames; the Templars formed an impenetrable rampart of their bodies, and resisted the violent attacks of the assailants during several hours. The conflict was so severe at this point, that the earth could scarcely be seen behind the spot occupied by the Templars, so completely was it covered with arrows and javelins. The grand master of the Templars lost his life in the mêlée, and a great

number of knights died in defending or avenging him. The prodigies of their bravery at last succeeded in arresting the progress of the enemy, and the last who fell in this hardly-contested battle had the consolation, when dying, to see the Saracens fly.

Guy de Malvoisin was placed near to the post which the knights of the Temple defended so bravely; the battalion he commanded was composed almost entirely of his relations, and in battle presented the spectacle of a family of warriors, ever united and ever invincible. Guy incurred the greatest peril; he was wounded several times, but never dreamt of retiring from the contest. His example and the sight of his wounds redoubled the courage of his companions, who, at length, repulsed the Mussulmans. Not far from Guy de Malvoisin, descending towards the canal, the Flemish Crusaders were posted. William, their count, was at their head; they sustained the furious shock of the Mussulmans without giving way in the least: Joinville, with some other knights, fought on their left, and on this occasion owed his safety to the warriors of Flanders, to whom he accords the warmest praises. The Flemings, united with the Champenois, put the Mussulman cavalry and infantry to flight, pursued them out of the camp, and returned loaded with the bucklers and cuirasses they had taken from their enemies.

The count of Poitiers occupied the left wing of the army; but as this prince had only infantry under his command, he was unable to resist the cavalry of the Saracens. Such were the warriors of these remote times, that when they were not on horseback, they seemed to be disarmed, and could not fight even for the defence of intrenchments. The quarter confided to the Poitevins was attacked by the Mussulmans at an early period of the fight; the Mamelukes plundered the tents of the Christians, the brother of the king was dragged out of the camp by some Saracen horsemen, and was being carried away a prisoner. In this extreme peril the count of Poitiers could not look to Louis IX. for any assistance, as he had gone to the succour of the count of Anjou; nor to the other leaders of the Christian army, all so closely pressed by the enemy themselves. This prince was adored by the people for his goodness; and on this occasion received the reward of his virtues, by owing his deliverance to the love with which he inspired all the Crusaders. When the workmen, sutlers, and women that followed the army saw him made a prisoner, they assembled in the greatest fury, and arming themselves with axes, clubs, sticks, or anything that fell in their way, flew after the Mussulmans, delivered the count of Poitiers, and brought him back in triumph.

At the extremity of the camp, close to the quarters of the Poitevins, fought Josserant de Brançon, with his son and his knights. The companions in arms of Josserant had all left Europe well mounted and magnificently equipped: now they all fought on foot, and had nothing left but lance and sword. Their leader alone was on horseback, and rode from rank to rank, exciting the soldiers, and flying to every point where the danger seemed most pressing. This weak troop would entirely have perished, if Henry of Brienne, who remained in the camp of the duke of Burgundy, had not caused his cross-bowmen to shoot across the arm of the river, every time the Saracens renewed their attacks. Of twenty knights that accompanied Josserant, twelve were left upon the field of battle. This old warrior had been present in thirty-six battles, in all of which he had borne away the prize of valour. Joinville, when relating the exploits of this day, remembers that he had formerly seen Josserant de Brançon come out victorious from a combat against some Germans who were pillaging the church of Mâcon; he had seen him prostrate himself at the foot of the altar, and pray with ardour for the favour of dying in fight against the enemies of Christ. And Josserant obtained the blessing he had asked of God; for a few days after the battle he died of his wounds.

Such was the contest of which Louis IX, in the account which he sent to France, speaks with such admirable simplicity. "On the first Friday in Lent, the camp being attacked, God favoured the French, and the infidels were repulsed with much loss."

In this battle, as in the last, the Christians had had all the glory, the Saracens all the advantage. The Christian army lost a great number of its warriors, and almost all its horses: the enemy was reinforced every day; the Crusaders could not attempt to march upon Cairo, and prudence seemed to suggest that they should retrace their steps to Damietta. Retreat, still easy, offered a means of preserving the army for a more favourable season: but this plan could only be counselled by despair, and despair has great difficulty in mastering the hearts of the brave. Nothing could appear more disgraceful to the French than flying, or appearing to fly, before a conquered enemy: they resolved to remain.

Towards the end of February, Almoadam, whom Chigger-Eddour and the principal leaders of the Mamelukes had called to the throne of his father, arrived in Egypt, and was received with loud acclamations by the people, always desirous of change, and always delighted with a new reign. The emirs and magnates likewise displayed great joy, but their demonstrations were less sincere; they looked for the coming of the successor of Negmeddin with more anxiety than impatience; placing a very high value upon that which they had done for him, they, beforehand, expected his ingratitude. On the other side, the young prince was jealous of his authority; and the power of the emirs, the nature even of their services, gave him alarms that he had not the prudence to dissemble. It was not long before a mutual mistrust and a reciprocal estrangement arose between Almoadam and the leaders of the Mussulman army; the latter repented of having raised to empire a prince who showed a disposition to rule alone, and the former was determined to defend his power, even against those who had bestowed it upon him. This state of things and the disposition of men's minds, appeared ominous of new revolutions in Egypt; unhappily these revolutions broke out too late to allow the Christians to derive any advantage from them.

The Crusaders likewise had soon to contend with calamities more destructive to them than even the power or the arms of the Mussulmans; a contagious disease made its appearance in the Christian army. They had neglected to bury the dead after the last two battles; the bodies cast confusedly and heedlessly into the Aschmoum, and floating on its waters, stopped before the bridge of boats constructed by the Crusaders, and covered the surface of the canal from one shore to the other. Pestilential exhalations quickly arose from this heap of carcasses. Louis IX ordered the bodies of the Christians to be buried in the ditches dug by the Saracens on the bank; but these spoils of death, moved and transported without precaution, only assisted the progress of the epidemic. The spectacle which was then presented to the eyes of the Crusaders spread the deepest grief throughout the camp, and awakened a more perfect consciousness of their losses. Christian soldiers were seen searching among bodies which wounds, the hues of death, and the action of the sun and air had disfigured, for the deplorable remains of their friends or companions. Many of those upon whom friendship imposed this pious task, fell sick and died almost instantly. The devotedness and grief of one of the knights of Robert count d'Artois, were conspicuous among these affecting instances. This inconsolable knight passed whole nights and days on the banks of the canal, with his eyes intensely fixed upon the waters, braving contagion and death, in the hope of recovering and burying the young prince, whose loss was so deeply deplored by the French army.

The fatigues of war did not at all prevent the pious warriors from observing the abstinence of Lent; and the privations and austerities of penitence completed the

exhaustion of their strength. The contagion attacked the most robust as well as the most weak; their flesh withered away, their skin became livid, and was covered with black spots; their gums were inflamed and swollen so as to prevent the passage of food; the flowing of the blood from the nose was the sign of approaching death. Most of the diseased viewed the grim monarch without fear, and considered his dominions as the wished-for end of all their sufferings.

Dysentery and dangerous fevers were soon added to the above malady; nothing was heard in the Christian camp but prayers for the dying or the dead; nothing was seen but the pale and haggard countenances of unhappy beings who accompanied their companions to the tomb, and whom death must soon sweep away in their turn. The soldiers capable of bearing arms did not suffice for the guarding of the avenues of the camp. A thing unheard of in Christian armies, the grooms of knights were seen clothed in the armour of their masters, and taking their places in the post of danger. The clergy, who attended the sick and buried the dead, suffered greatly from the epidemic; very quickly there were not ecclesiastics enough to minister at the altars and perform the Christian ceremonies. One day, the sieur de Joinville, himself sick, and listening to the mass in his bed, was obliged to rise and support his almoner, ready to faint upon the steps of the altar. "Thus supported," adds the kindly historian, "he finished his sacrament, chanted the mass quite through—but never chanted more."

We have seen in former holy wars, multitudes of Crusaders a prey to the most cruel scourges; the bravest of the warriors often despaired of the cause of the pilgrims, and deserted the banners of the cross; and many times the excess of their misery drew from them imprecations and blasphemies. We must here remark that the soldiers and companions of Louis IX supported their evils with more patience and resignation. Not one knight thought of deserting the banners of the crusade, and not a seditious or sacrilegious complaint was heard in the army; the example of the pious monarch doubtless strengthened the courage of the Crusaders, and preserved them from the excesses of despair. Louis IX, deeply affected by the evils that desolated his army, employed every effort to mitigate and end them. If anything could have consoled the Crusaders in the miserable condition in which they were placed, it must have been seeing a king of France himself attending the sick, lavishing upon them every kind of assistance, and preparing them for death. In vain he was conjured not to expose himself to dangers still greater than those of the field of battle; nothing could shake his courage or check the ardour of his charity; he considered it his duty (it is thus he expressed himself) to expose his life for those who every day exposed theirs for him. One of his servants, a worthy man, being at the point of death, and exhorted by a priest to meet his fate like a Christian, replied, "I will not die till I have seen the king." The king complied with his desire, and the man died in peace, consoled by the presence and words of his kind master. But at length he who consoled all others fell sick himself. The king was not able to leave his tent; the desolation became more profound and more general; they who suffered began now to lose all hope; it seemed as if Providence had abandoned them, and that heaven no longer protected the soldiers of the cross.

The Saracens remained motionless in their camp, leaving their awful auxiliaries, diseases, to perform their mission undisturbed; only Almoadam, in order to add famine to the other evils his enemies experienced, resolved to interrupt all communication between the Christians and Damietta, whence they received provisions by way of the Nile. Having got together a great number of boats, the sultan caused them to be taken to pieces, and afterwards transported over-land to the mouth of the canal of Mehallah. A French flotilla came up the river without suspicion, bearing provisions for the camp, and fell directly into an ambuscade of galleys, placed behind a small island. All at once the

enemies appear, surprise the Christians, attack them with fury, kill a thousand soldiers, and obtain possession of fifty vessels laden with provisions. A few days afterwards, other vessels coming up the river towards Mansourah experienced the same fate. No one arrived at the camp; no news came from Damietta, and the Christians were abandoning themselves to the most melancholy presentiments, when a vessel belonging to the count of Flanders, which had escaped the enemy by a miracle, came to announce to them that all the vessels of the Crusaders had been taken, and that the Mussulman flag dominated along the whole course of the river.

Famine soon made frightful ravages in the army; and such as had been spared by disease, were threatened with death from misery and hunger. Both leaders and soldiers were seized with the deepest despondency; and the king at length judged it best to attempt to enter into a truce with the Mussulmans. Philip de Montfort was employed in the embassy to the sultan of Egypt; commissioners were named on both sides to conclude a treaty. Those of the king of France proposed to surrender Damietta to the sultan, on condition that Jerusalem and all the other places in Palestine, that had fallen into the hands of the Mussulmans in the late wars, should be given up to the Christians. The sultan, who dreaded the bravery and the despair of the Crusaders, who, besides, had reason to fear that his enemies might receive reinforcements, and that Damietta might hold out for a considerable time, accepted the proposed conditions. When the question of hostages came to be discussed, the king offered his two brothers; but whether the sultan placed no faith in the loyalty of his enemies, or whether he was wanting in it himself, he required that the king of France should remain in his hands, as a guarantee of the treaty. Sergines, one of the commissioners, could not listen to this proposal without anger. "You ought to know Frenchmen better," cried he, "than to suppose they would ever allow their king to remain a prisoner with Mussulmans." A council was held on this subject in the Christian army. The king consented to everything, but the lords and barons exclaimed with vehemence against the giving up of their sovereign. On one side, the monarch was willing to purchase the safety of his people by his own personal danger; on the other, a crowd of warriors all warmly declared they could not suffer such a disgrace, and that they would rather die than place their king in pledge. The more Louis was beloved by his warriors, the less he was master in this circumstance; and every one thinking it to his honour, and almost consistent with his duty, to disobey him, the negotiation was abandoned.

To paint the frightful scarcity that desolated the Christian camp, contemporary chronicles relate, as an extraordinary thing, that a sheep was sold for as much as ten crowns, an ox for eighty livres, and an egg for twelve deniers. Such high prices exceeded the means of most of the pilgrims; some were obliged to live upon the fish caught in the Nile, others upon herbs and roots.

Louis IX preserving his courage and tranquillity of mind amidst the general mourning and depression, as a means of endeavouring to save the miserable remains of his army, resolved to repass to the other side of the Aschmoum. Whilst the Christians were crossing the wooden bridge thrown over the canal, they were warmly attacked by the Mussulmans. Gaucher de Châtillon, who commanded the rear, at first repulsed them; but as the Saracens returned several times to the charge, and as they had greatly the advantage in numbers, victory was upon the point of being adverse to the Crusaders. The brilliant valour of the count of Anjou checked the impetuosity of the Mussulmans. Erard and John de Valeri performed prodigies of bravery. Jeffroi de Hassemburgh likewise distinguished himself by heroic actions, and merited the palm of valour in that day's fight. Thus glory was always mingled with the misfortunes of the French Crusaders: but victory procured them no advantages, and always left them still exposed

to the same perils, still a prey to the same calamities. They were not more fortunate on one side of the Aschmoum than on the other; and after remaining some days in their old camp, they were obliged at length to form the disheartening resolution of returning to Damietta.

As soon as Almoadam was informed of these last dispositions of the Christians, he himself harangued his troops, distributed provisions and money to them, and reinforced them with a great number of Arabs, attracted to his standards by the hopes of booty. By his orders, boats loaded with soldiers descended the Nile, and joined the Mussulman fleet that had intercepted the convoys of the Crusaders. Bodies of light cavalry were distributed along the whole course of the roads which the French army would take in its retreat.

On the fifth day of April, the Tuesday after the octave of Easter, Louis IX ordered everything to be prepared for the departure of his army: the women, the children, and the sick were embarked upon the Nile; they waited till night-fall, to conceal these sad preparations from the enemy. The bank of the Nile presented the most heart-breaking spectacle; nothing was to be seen but Crusaders overcome by their sufferings, parting, with tears in their eyes, from friends they were doomed never to see again. Amidst these painful scenes, the Arabs, taking advantage of the darkness of the night, penetrated into the camp, plundered the baggage, and slaughtered every living creature they met with. A terrified crowd fled on all sides, and cries of alarm resounded along the whole bank of the river. The mariners perceiving, by the light of the fires in the boats, this frightful disorder, and that the Christians were being massacred, became terrified on their own account, and prepared to depart. The king, who, in spite of his weakness, was present everywhere, and watched over everything, drove the infidels from the camp, reassured the Christian multitude, and commanded the vessels which had left the shore, to put back and take the rest of the sick on board.

The pope's legate and several French nobles got on board a large vessel. The king was pressed to follow this example, but he could not make up his mind to abandon his army. In vain his anxious and loving friends represented to him that his state of weakness would not permit him to fight, and exposed him to the risk of falling into the hands of the Saracens; in vain they added, that by thus hazarding his life he compromised the safety of the army. These and many other remonstrances, dictated by sincere attachment for his person, were not able to make him change his resolution. He replied, that no danger should separate him from his faithful warriors; that he had brought them with him; that he would return with them; or, if it proved necessary, die in the midst of them. This heroic determination, the inevitable consequences of which were foreseen, plunged all his knights into consternation and grief. The soldiers, partaking the feelings of the knights, ran along the bank of the Nile, crying with all their strength to those that were going down the river, "Wait for the king! wait for the king!" Arrows and javelins were falling thick upon the vessels which continued to go down the river. Many stopped; but Louis insisted upon their pursuing their course.

Most of the French warriors were borne down by disease and weakened by hunger. The fatigues and new perils they were about to undergo did not at all diminish their courage; but they could not endure the thoughts of abandoning places rendered dear to them by the remembrance of their victories. The duke of Burgundy set out on his march at night-fall; and, a short time after, the rest of the troops quitted the camp, taking away their tents and baggage. Louis, who was determined to go with the rear-guard, only kept with him the brave Sergines and a few other knights and barons who were still fortunate enough to have horses. The king, scarcely able to support himself in his saddle, appeared in the midst of them mounted on an Arabian horse; he wore neither

helmet nor cuirass, and had no other weapon but his sword. The warriors who had surrounded his person, followed him in silence; and in the deplorable state to which they were reduced, evinced still some joy at having been chosen to defend their king and die by his side.

The retreat of the Christian army was already known to the Saracens. The king had ordered the bridge of Aschmoum to be broken; but this order had not been executed, and it furnished the Mussulmans with an easy means of crossing the canal. In a moment the whole plain which extended on the Damietta side was covered with enemies. The rear-guard of the Christians was stopped at every step of its route, sometimes by the crossing of a rivulet, but more frequently by a charge of Mussulman cavalry. Amidst the darkness of the night, the Crusaders could not see which way to direct their blows, and when they did obtain some trifling advantage, they did not dare to pursue their enemy; they advanced fighting, and in disorder; fearing to lose themselves, such as were at any distance from their companions, called upon them by name; such as adhered closely to the standard, ran against and impeded each other in their march: over the whole plain nothing was heard but the neighing of horses, the clash of arms, and cries of rage and despair; but the most deplorable spectacle in this defeat was that of the wounded lying stretched along the roads, holding up their hands to their comrades, and conjuring them, with tears, not to leave them exposed to the fury of the Saracens. They looked for day with the most anxious impatience; but the daylight, by discovering the small number of the Christians, redoubled the confidence of the Mussulmans: it filled the former with proportionate dread, as it showed them the multitude of their enemies.

Menaced and pursued on all sides, the knights who had taken the route by land, envied those who had embarked upon the Nile; but these latter were in no less danger than their unfortunate companions. A short time after their departure, a high wind arose, and drove back the vessels towards Mansourah: some of them were run aground, others were dashed violently against accompanying boats, and were near being sunk. Towards dawn their flotilla arrived near Mehallah, a place fatal to the Christians. The Mussulman fleet awaited them there. The archers charged to proceed along the shore and protect them, had fled, and in their place appeared a multitude of Mussulman horsemen, launching such a number of arrows armed with the Greek fire, that it might have been believed, says Joinville, "that all the stars of heaven were falling."

The wind disconcerted all the manoeuvres of the mariners. The Crusaders, crowded closely in their vessels, could scarcely stand upright, and were most of them without arms. Turning their eyes, sometimes towards the shore, where they perceived clouds of dust at a distance, and sometimes towards heaven, whose mercy they implored, they still hoped that some unexpected event might deliver them, or else that the army advancing towards Damietta would come to their succour; thus placing their last hopes in the miracles of Providence and in those of bravery. Deceitful illusions! one division of the Christian troops had been dispersed; the rear-guard, encouraged by the presence of the king, made incredible but useless efforts to repulse the crowd of Saracens, which increased from moment to moment. The despair of the French warriors gave birth to a thousand glorious actions; but so much heroism was only able to procure them the palm of martyrdom. Guy du Châtel, bishop of Soissons, giving up all hopes of gaining Damietta or revisiting France, resolved to seek death, and rushed, followed by several knights, into the thickest of the ranks of the Saracens, who, according to the expression of Joinville, killed them, and sent them into the company of God. Gaucher de Châtillon and Sergines still fought on, in the hope of saving the life of the king of France. Sergines, adhering close to the side of the king, drove away the enemies with

mighty blows of the sword; danger seemed to have doubled his strength. Contemporary history, which describes him to us driving away the Saracens that surrounded Louis, compares him to the vigilant servant who carefully drives away the flies from his master's cup.

In the meantime the hope of victory inflamed the enthusiasm and the fanaticism of the Mussulmans; they were persuaded they were fighting for the cause of their prophet: their dervises and imauns, who had preached the war against the Christians, followed them on the field of battle, pervaded the ranks of the army, and excited the soldiers to carnage. An Arabian historian, mixing the marvellous with his account, relates that the scheikh Ezzedin, seeing that victory for a moment inclined towards the Christians, because a whirlwind of dust covered the Mussulmans and prevented them from fighting, addresses these words to the wind: "Oh wind, direct thy breath against our enemies!" The tempest, adds the same historian, obeyed the voice of this holy person, and victory was the reward of the soldiers of Islamism. We only report this circumstance here, to show the spirit that animated the Mussulmans in their wars against the Christians. The Saracens did not require a miracle to triumph over a dispersed army reduced to so small a number of combatants. The rear-guard of the Christians, always pursued and unceasingly attacked, arrived with much difficulty before the little town of Minieh. The king, escorted by a few knights, preceded the troops into the city, where he alighted as weak "as a child in its mother's lap," says Joinville. Fatigue, sickness, and the grief which such disasters caused him, had so overcome him, that all believed (we still quote the same author) he was about to die.

The intrepid Gaucher de Châtillon watched over his safety; alone, he for a length of time defended the entrance of a narrow street, which led to the house in which his faithful servants were endeavouring to recall the exhausted monarch to life. At one moment he rushed like lightning upon the infidels, dispersed them, cut them down; then, after turning to pull from his cuirass, and even his body, the arrows and darts with which he was stuck all over, he flew again upon the enemy, rising from time to time in his stirrups, and shouting with all his force, "Châtillon, knights! Châtillon, to the rescue! Where are ye, my gallant men?" The remainder of the rear-guard were still at some distance; nobody appeared, but the Saracens, on the contrary, came up in crowds; at length, overwhelmed by numbers, bristling with arrows, and covered with wounds, he fell; none of the Crusaders could succour him, not one could witness his heroic end! His horse, one sheet of blood and foam, became the prey of the infidels, and his last exploits were narrated by a Mussulman warrior, who exhibited his sword, and boasted of having killed the bravest of the Christians.

The rear-guard drew up upon a neighbouring hill, and still defended themselves with some advantage. Philip de Montfort, who commanded them, came to inform the king that he had just seen the emir with whom they had treated for a suspension of hostilities at the camp of Mansourah; and if it were his good pleasure, he would go and speak to him about it again. The monarch consented, promising to submit to the conditions the sultan had first required. However miserable the situation of the Crusaders, they still inspired considerable dread in their enemies. Five hundred knights remained under arms, and many of those who had gone past Minieh, retraced their steps to dispute the victory with the Saracens. The emir accepted the proposition for a truce. Montfort, as a pledge of his word, gave him a ring which he wore on his finger. Their hands already touched, when a traitor, a rascal doorkeeper, named Marcel, cried aloud: "Seigneurs, noble French knights, surrender yourselves all, the king commands you by me; do not cause him to be killed!" At these last words, the consternation became

general; they believed that the life of the monarch was in great danger, and the leaders, officers, and soldiers, all laid down their arms.

The emir, who had begun to treat for peace, perceived this sudden change, and he broke off the negotiation by saying: "It is not customary to treat with conquered enemies." Soon after, one of the principal emirs, Djemal-eddin, entered Minieh. Finding the king surrounded by his weeping servants, he took possession of his person, and without any regard for royal majesty, without any respect for the greatest misfortunes, ordered chains to be placed upon his hands and feet; from that moment there was no safety for the Crusaders. Both the brothers of the king fell into the hands of the infidels; all those that had reached Pharescour, were seized, and lost either their lives or their liberty. Many of them might have gained Damietta; but when they learnt the captivity of the king, they lost all strength or spirit to continue their route or to defend themselves. These knights, but lately so intrepid, remained motionless on the high roads, and allowed themselves to be slaughtered or manacled, without offering the least complaint or making the slightest resistance. The oriflamme, the other standards, and the baggage, all became the prey of the Saracens. Amidst scenes of carnage, the Mussulman warriors uttered the most horrible imprecations against Jesus Christ and his defenders: they trampled under-foot, they profaned by insults, crosses and sacred images—a crowning cause for scandal and despair for Christians, who, having seen their king loaded with chains, beheld their God given up to the outrages of the conqueror!

The Crusaders who had embarked upon the Nile had no better destiny; all the vessels of the Christians, except that of the legate, were sunk by the tempest, consumed by the Greek fire, or taken by the Mussulmans. The crowd of Saracens, assembled on the shore or on board the barks, immolated all that came within reach of their arms. They spared neither the women nor the sick. Avarice, rather than humanity, saved such as could expect to be ransomed. The sieur de Joinville, still suffering from his wounds and the disease that had prevailed in the camp of Mansourah, had embarked with the only two knights he had left and some of his serving-men. Four Mussulman galleys came up to his vessel, which had just cast anchor in the middle of the river, and the soldiers threatened them with instant death if they did not at once surrender. The seneschal deliberated with the persons of his suite upon what was best to be done in such an imminent danger: all agreed that it would be most prudent to surrender, except one of his ecclesiastics, who said it would be best to be killed, that they might go at once to Paradise; but this the others were not willing to comply with. Joinville then took a little coffer, and emptying it of the jewels and relics it contained, he threw them into the water, and surrendered at discretion. In spite of the laws of war, the seneschal would have been killed, if a renegade, who knew him, had not covered him with his body, crying: "It is the king's cousin!" Joinville, scarcely able to support himself, was dragged into a Mussulman galley, and from that transported to a house close to the shore. As they had deprived him of his coat of mail, and he remained almost without covering, the Saracens, whose prisoner he was, gave him a little cap, which he placed upon his head, and threw over his shoulders a scarlet cloak of his own, furred with minever, which his mother had given him: he was trembling all over, as well from his disease as the great fear that possessed him. Being unable to swallow a glass of water that was given to him, he believed himself to be dying, and called his servants around him, who all began to weep. Among those who wept the most bitterly, was a young boy, a natural son of the seigneur Montfaucon. This child, upon seeing the persons perish who had charge of him, had thrown himself into the arms and under the protection of Joinville. The sight of abandoned infancy and the despair of the worthy seneschal, excited the compassion of some of the emirs that were present, and one of them, whom Joinville at one time calls

the good Saracen, and at another the poor Saracen, took pity on the boy, and when he left the seneschal, he said to him, "Be sure to hold this little child constantly by the hand, or I am certain the Saracens will kill him."

The carnage was prolonged for a considerable time after the battle; it lasted during many days. All the captives that had escaped the first fury of the Mussulman soldiers, were landed; and woe to such as sickness had weakened or as exhibited marks of poverty! the more worthy the victims were of pity, the more they roused the barbarity of the conquerors. Soldiers armed with swords and maces, charged to execute the terrible sentence of victory, awaited the prisoners on the shore. John of Vaissy, the priest, and some other servants belonging to Joinville, crawled from the ships in a dying state: the Saracens completed the work before the eyes of their master, saying that these poor wretches were good for nothing, and could pay for neither their liberty nor their lives.

In these days of disasters and calamities, more than thirty thousand Christians lost their lives, killed on the field of battle, drowned in the Nile, or massacred after the fight. The news of this victory obtained by the Mussulmans was soon spread throughout Egypt. The sultan of Cairo wrote to the governor of Damascus, to inform him of the last triumphs of Islamism. "Let thanks be rendered," said he in his letter, "to the All Powerful, who has changed our sadness into joy; it is to him alone we owe the glory of our arms; the blessings with which he has deigned to favour us are numberless, and the last is the most precious of all. You will announce to the people of Damascus, or rather to all Mussulmans, that God has enabled us to gain a complete victory over the Christians, at the moment they were conspiring to effect our ruin."

The day after that on which the Christian army had laid down their arms, the king of France was taken to Mansourah on board a war-boat, escorted by a great number of Egyptian vessels. The trumpets and kettle-drums carried the notes of triumph to a vast distance. The Egyptian army, in order of battle, marched along the eastern bank of the Nile as the fleet advanced. All the prisoners whom the fury of the enemy had spared, followed the Mussulman troops, with their hands tied behind them. The Arabs were in arms on the western bank, and the multitude flocked from all parts to witness this strange spectacle. On his arrival at Mansourah, Louis IX. was confined in the house of Fakreddin ben Lokman, secretary of the sultan, and placed under the guard of the eunuch Sabyh. A vast inclosure, surrounded by walls of earth, and guarded by the fiercest of the Mussulman warriors, received the other prisoners of war.

The news of these disasters carried consternation and despair to the city of Damietta, over the walls of which the standard of the French still floated. Confused reports at first were circulated; but soon a few Crusaders, who had escaped from the carnage, announced that the whole Christian army had perished. Queen Marguerite was on the point of being confined: her terrified imagination, at one moment, represented to her her husband falling beneath the swords of the enemy, and at the next, the Saracens at the gates of the city. Her emotions became so violent, that her servants believed her to be expiring. A knight of more than eighty years of age served her as esquire, and never left her either night or day. This unhappy princess, after having, for a moment, sobbed herself to sleep, started up in the greatest terror, imagining that her chamber was filled with Saracens about to kill her. The old knight, who had held her hand while she slept, pressed it, and said: "Be not afraid, madam, I am with you." An instant after she had reclosed her eyes, she awoke again, and uttered loud and fearful cries, and the grave esquire reassured her again. At length, to free herself from these cruel alarms, the queen ordered every one to leave her chamber except her knight, and then, throwing herself upon her knees before him, with tearful eyes, she exclaimed: "Sir knight, promise that you will grant the favour I am about to ask of you." He promised upon his oath.

Marguerite then continued: "I require you, on the faith you have pledged to me, that if the Saracens should take this city, you will cut off my head rather than allow me to become their captive." "Certainly, I will do it," replied the old knight; "I meant to do so, if the thing should so happen!"

On the morrow the queen was brought to bed of a son, who was named Jean Tristan, on account of the melancholy circumstances amidst which he was born. The same day her attendants informed her that the Pisans, and many Crusaders from the maritime cities of Europe, were desirous of abandoning Damietta and returning to their homes. Marguerite caused the leaders of them to be brought before her bed, and said to them: "Seigneurs, for the love of God, do not quit this city; its loss would bring on that of the king and of the whole Christian army. Be moved by my tears, have pity on the poor child that you behold lying beside me!" The merchants of Genoa and Pisa were at first but very little affected by these words. Joinville reproaches them with bitterness for their want of feeling for the cause of Christ, or for that of humanity. As they answered the queen that they had no provisions left, this princess gave orders that all the provisions in Damietta should be immediately bought up, and caused it to be announced to the Genoese and Pisans, that from that time they should be supported at the expense of the king. By this means, the city of Damietta preserved a garrison and defenders, whose presence, more than their valour, produced an effect upon the Saracens. It is even asserted that the Mussulmans, after the victory of Minieh, being desirous of surprising Damietta, presented themselves before the walls, clothed in the arms and bearing the standards of the conquered Christians; but they were betrayed by their language, their long beards, and their bronzed countenances. As the Christians showed themselves in great numbers upon the ramparts, the enemy drew off in haste from a city which they believed was disposed to defend itself, but in which, really, nothing but despondency and fear prevailed.

During this time, Louis IX was more calm at Mansourah than they were at Damietta. That which misery and misfortune have of the most bitter for the exalted of this world, only served to develop in him the virtue of a Christian hero and the character of a great king. He had no covering at night but a coarse cassock, which he owed to the charity of another prisoner. In this state, he never addressed one petition to his enemies, nor did the tone of his language announce either fear or submission. One of his almoners afterwards attested upon oath, that Louis never suffered a word of despair or a movement of impatience to escape from him. The Mussulmans were astonished at this resignation, and said among themselves, that if ever their prophet should leave them a prey to such great adversities, they would abandon his faith and his worship. Of all his riches, Louis had only saved his book of psalms, too sterile a spoil to be worth the attention of the Saracens; and when all the world seemed to have abandoned him, this book alone consoled him in his misfortunes. He every day recited those hymns of the prophets in which God himself speaks of his justice and his mercy, reassures virtue which suffers in his name, and threatens with his anger those whom prosperity intoxicates, and who abuse their triumph.

Thus religious sentiments and remembrances sustained the courage of Louis even in fetters; and the pious monarch, surrounded every day by fresh perils, amidst a Mussulman army that he had irritated by his victories, might still cry out with the prophet-king: "Supported by the living God, who is my buckler and my glory, I will not fear the crowd of enemies encamped around me."

The sultan of Cairo, appearing inclined to soften his rigorous policy, sent Louis fifty magnificent dresses for himself and the lords of his train. Louis refused to clothe himself in them, saying that he was the sovereign of a greater kingdom than Egypt, and

that he would never wear the livery of a foreign prince. Almoadam ordered a great feast to be prepared, to which he invited the king. But Louis would not accept of this invitation, as he was persuaded it was only meant to exhibit him as a spectacle to the Mussulman army. At length the sultan sent his most skilful physicians to him, and did all he could to preserve a prince whom he destined to adorn his triumph, and by whose means he hoped to obtain the advantages attached to his last victory. Before long he proposed to the king to break his chains upon condition of his giving up Damietta and the cities of Palestine that were still under the power of the Franks. Louis replied, that the Christian cities of Palestine did not belong to him; that God had recently replaced Damietta in the hands of the Christians, and that no human power had the right to dispose of it. The sultan, irritated by this refusal, resolved to employ violence. At one time he threatened Louis to send him to the caliph of Bagdad, who would closely imprison him till death; at another, he announced the project of leading his illustrious captive throughout the East, and of exhibiting to all Asia a king of the Christians reduced to slavery. At length he went so far as to threaten to have him placed in the bernicles, a frightful punishment reserved for the greatest criminals. Louis still showed himself firm, and, as the only reply to all these menaces, said, "I am the sultan's prisoner, he can do with me what he pleases."

The king of France suffered, though he did not complain; he feared nothing on his own account, but when he thought of his faithful army, and of the fate of the other captives, his heart was a prey to the deepest sorrow. The Christian prisoners were crowded into one open court, some sick, others wounded, the greater part naked, and all exposed to hunger, the injuries of the elements, and the ill-treatment of their pitiless guards. A Mussulman was commanded to write the names of all these wretched captives, whose number amounted to more than ten thousand. They led all such as could purchase their liberty into a vast tent; the others remained in the place into which they had been driven like a flock of animals, destined to perish miserably. Every day an emir, by the sultan's orders, entered this abode of despair, and caused two or three hundred prisoners be dragged out of the enclosure. They were asked if they would abjure the religion of Christ, and those whom the fear of death induced to desert their faith, received their liberty; the others were put to the sword, and their bodies were cast into the Nile. They were slaughtered during the night; silence and darkness adding to the horrors of the execution. During several days the steel of the executioner thus decimated the unhappy prisoners. None were ever seen to return who went out of the enclosure. Their sad companions, on bidding them farewell, wept beforehand over their tragical end, and lived in certain expectation of a similar fate. At length the lassitude of slaughter caused those that remained to be spared. They were led away to Cairo; and the capital of Egypt, into which they had flattered themselves they should enter in triumph, beheld them arrive covered with rags and loaded with chains. They were thrown into dungeons, where many died of hunger and grief; the others, condemned to slavery in a foreign land, deprived of all assistance and of all communication with their leaders, without knowing what was become of their king, were hopeless of ever recovering their liberty, or of revisiting the West.

The Oriental historians relate the scenes we have just described with indifference; many even seem to consider the massacre of prisoners of war as a second victory; and, as if the misfortune and murder of a disarmed enemy could heighten the glory of a conqueror, they exaggerate in their accounts the misery of the vanquished, and particularly the number of the victims immolated to Islamism.

The barons and knights that were shut up in the pavilion, were not ignorant of the fate of their companions in arms; they passed their days and nights in continual terrors.

The sultan wished to obtain from them that which he had not been able to obtain from Louis IX. He sent an emir to inform them that he would set them at liberty if Damietta and the Christian cities of Palestine were restored to the Mussulmans. The count of Brittany replied in the name of all the prisoners, that that which was asked of them was not in their power, and that French warriors had no other will than that of their king. "It is plainly to be perceived," said the messenger of Almoadam, "that you care very little for liberty or life. You shall see some men accustomed to sword-playing." The emir retired, leaving the prisoners in the expectation of an early death. The apparatus of punishment was exhibited before them. The sword remained several days suspended over their heads; but Almoadam could make no impression upon their firmness. Thus, neither the captivity of an entire army, nor the death of so many warriors, had been able to deprive the Christians of a single one of their conquests, and one of the bulwarks of Egypt was still in their hands. The conquerors prayed and threatened by turns; the conquered resisted all their endeavours, and always appeared masters.

In the meantime several French nobles offered to pay their own ransom. Louis was informed of this; and as he feared that many, not having the means to redeem themselves, would remain in chains, he forbade any particular treaty. The barons and knights, but lately so intractable, did not persist in opposing the will of an unfortunate king, and instantly gave up all idea of a separate negotiation. The king said he would pay for everybody, and that he would never think about his own liberty till after he had assured that of all others.

Whilst the sultan of Cairo was thus making useless attempts to overcome the pride and lower the courage of Louis and his knights, the favourites he had brought with him from Mesopotamia pressed their master to conclude the peace quickly. "You have," said they to him, "enemies much more dangerous than the Christians; they are the emirs, who wish to reign in your place, and who never cease to boast of their victories, as if you had not yourself conquered the Franks, as if the God of Mahomet had not sent pestilence and famine to aid you in triumphing over the defenders of Christ: hasten, then, to terminate the war, in order that you may strengthen your power within, and begin to reign." These speeches, which flattered the pride of Almoadam, induced him to make rather more reasonable proposals to his enemies. The sultan limited his demand to a ransom of a million of golden byzants, and the restitution of Damietta. Louis, aware that the city of Damietta could not resist, consented to the proposals that were made to him, if the queen approved of them. As the Mussulmans expressed some surprise at this, the king added, "The queen is my lady, I can do nothing without her consent." The ministers of the sultan returned a second time, and told the French monarch, that if the queen would pay the sum agreed upon, he should be free. "A king of France," answered he, "is not to be redeemed by money; the city of Damietta shall be given up for my deliverance, and a million of golden byzants paid for that of my army." The sultan agreed to all; and, whether he was pleased at having terminated the negotiations, or whether he was touched by the noble character the captive monarch had displayed, he reduced the sum fixed upon as the ransom of the Christian army a fifth.

The knights and barons were still ignorant of the conclusion of the treaty, and were revolving in their minds their customary melancholy reflections, when they saw an old Saracen enter their pavilion. His venerable figure and the gravity of his carriage inspired respect. His train, composed of men-at-arms, inspired fear. The old man, without any preliminary discourse, asked the prisoners, by means of an interpreter, if it was true that they believed in a God, born of a woman, crucified for the salvation of the human race, and resuscitated the third day? All having answered at once that that was their belief: "In that case," added he, "congratulate yourselves at suffering for your God;

you are yet far from having suffered as much for him as he suffered for you. Place your hopes in him, and if he has been able to recall himself to life, he will not want power to put an end to the evils that afflict you now.”

On finishing these words, the old Mussulman retired, leaving the Crusaders divided between surprise, fear, and hope. On the next day it was announced to them that the king had concluded a truce, and wished to take counsel of his barons. John of Vallery, Philip de Montfort, and Guy and Baldwin d’Ibelin were deputed to wait upon the king. It was not long before the Crusaders learnt that their captivity was about to end, and that the king had paid the ransom of the poor as well as the rich. When these brave knights turned their thoughts towards their victories, they never could conceive how it was possible for them to have fallen into the hands of the infidels; and when they reflected on their late misfortunes, their deliverance appeared equally miraculous to them. All raised their voices in praises to God and benedictions to the king of France.

All the cities of Palestine that had belonged to the Christians at the arrival of the Crusaders in the East, were comprised in the treaty. On both sides, the prisoners of war made since the truce concluded between the emperor Frederick and Melik-Kamel, were to be given up. It was agreed, also, that the munitions and machines of war belonging to the Christian army should remain provisionally at Damietta, under the safeguard of the sultan of Egypt.

It next became the object to perform the conditions of the treaty of peace. Four large galleys were prepared to transport the principal prisoners to the mouth of the Nile. The sultan left Mansourah, and repaired to Pharescour by land.

After the battle of Minieh, a vast palace, built of fir timber, of which the chronicles of the times have left pompous descriptions, had been erected in that city. It was in this palace Almoadam received the felicitations of the Mussulmans, upon the happy issue of a war against the enemies of Islamism. All the cities, all the principalities of Syria, sent ambassadors to salute the conqueror of the Christians. The governor of Damascus, to whom he had sent a helmet, found on the field of battle, that had belonged to the king of France, replied to him thus: “There is no doubt that God destines for you the conquest of the universe, or that you will proceed from victory to victory; who can doubt of this when we already see your slaves clothed in the spoils of conquered kings?” Thus the young sultan imbibed intoxicating draughts of praise, and passed his time in the festivities and pleasures of peace, forgetting the cares of his empire, and foreseeing none of the dangers which threatened him amidst his triumphs.

Almoadam had disgraced, and deprived of their places, many of the ministers of his father; most of the emirs were in fear of a similar fall, and this fear even led them to brave everything for the preservation of their fortunes and their lives. Among these malcontents, the Mamelukes and their leader were most conspicuous. This military body owed their origin to Saladin, and they had enjoyed the greatest privileges under the preceding reign. They reproached the sultan with preferring young favourites to old warriors, the support of the throne and the saviours of Egypt. They reproached him with having concluded a peace, without consulting those who had supported the burden of the war; and with having bestowed the spoils of the vanquished upon courtiers, who had only deserved them by coming from the banks of the Euphrates to the shores of the Nile. In order to justify beforehand all they might attempt against the prince, they attributed to him projects of the most sinister nature; and nascent rebellion inflamed itself by the recital of future persecutions. The emirs who were to die were designated; the instruments of death were named, the day was fixed, everything was appointed, everything was ready. It was asserted that the sultan, in the course of one of his nocturnal orgies, had cut off the tops of the flambeaux in his apartment, crying, “Thus

shall fly the heads of all the Mamelukes.” A woman animated the minds of the warriors by her discourse: this was Chegger-Eddour, who, having disposed of the empire, could not endure the neglect of the new sultan. From complaints they soon passed to open revolt; for it was less perilous to attack the prince sword in hand, than to declaim for any length of time against him. A conspiracy was formed, in which the Mamelukes and all the emirs who had outrages to avenge or to fear were concerned. The conspirators were impatient to execute their project, and fearing that the sultan, if once arrived at Damietta, might escape them, they resolved to proceed to the consummation at Pharescour.

The galleys which transported the Christian prisoners arrived before that city. The king landed, with the princes, his brothers, and was received in a pavilion, where he had an interview with the sultan. History says nothing of this conference between two princes, who equally commanded attention, and whose position was so different; the one, intoxicated by his victories, blinded by his prosperities; the other, the conqueror of ill-fortune, coming out much greater from the ordeal of adversity.

The two sovereigns had appointed Saturday, the eve of the Ascension, for the giving up of Damietta. According to this convention, the Crusaders, who had been detained more than a month in chains, had only to endure the pains of captivity three days longer; but new misfortunes awaited them, and their courage and resignation were doomed to further trials. The day after their arrival before Pharescour, the sultan of Cairo, in celebration of the peace, determined to give a banquet to the principal officers of the Mussulman army. The conspirators took advantage of this opportunity, and, towards the end of the repast, all rushed upon him, sword in hand. Bendocdar struck the first blow. Almoadam, being only wounded in the hand, arises in a state of terrified amazement, escapes through his motionless guards, takes refuge in a tower, shuts the door of it, and appears at a window, sometimes imploring succour, and sometimes demanding of the conspirators what they required of him. The envoy of the caliph of Bagdad was at Pharescour. He mounted on horseback, but the Mamelukes threatened him with instant death if he did not return to his tent. At the same moment some drums were heard, giving the signal for assembling the troops; but the leaders of the conspiracy told the soldiers that Damietta was taken, and immediately the whole army precipitated themselves upon the road to that city, leaving the sultan at the mercy of men who thirsted for his blood. The Mamelukes accuse and threaten him. He endeavours to justify himself; but his words are drowned in the tumult. A thousand voices cry out to him to descend; he hesitates; he groans; he weeps; arrows fly against the tower in showers; the Greek fire, hurled from every direction, gives birth to a conflagration. Almoadam, nearly surrounded by the flames, precipitates himself from the window; a nail catches his mantle, and he remains for a moment suspended. At length he falls to the earth; sabres and naked swords wave over him on all sides; he casts himself on his knees, at the feet of Octai, one of the principal officers of his guard, who repulses him with contempt. The unhappy prince arises, holding forth his imploring hands to all the assembly, saying, that he was willing to abandon the throne of Egypt, and would return into Mesopotamia. These supplications, unworthy of a prince, inspire more contempt than pity; nevertheless, the crowd of conspirators hesitate; but the leaders know too well there can be no safety for them but in completing the crime they have begun. Bendocdar, who had inflicted the first blow, strikes him a second time with his sabre; Almoadam, streaming with blood, throws himself into the Nile, and endeavours to gain some vessels that appear to be drawing near to the shore to receive him; nine Mamelukes follow him into the water, and pour upon him a thousand blows, within sight of the galley which Joinville was on board of!

Such was the end of Almoadam, who neither knew how to reign nor how to die. Arabian authors point it out as a remarkable circumstance, that he perished at once by the sword, fire, and water. The same authors agree in saying, that he himself provoked his ruin by his imprudence and his injustice. But oriental history, accustomed to laud success and blame all who succumb, repeats the complaints of the Mamelukes without examining them; and, passing lightly over this revolution, contents itself with saying, "When God wills an event, he prepares the causes beforehand."

The Nile and its shore presented, at that moment, two very different spectacles: on one side was a prince, whilst revelling in all the pomps of grandeur, in all the triumphs of victory, massacred by his own guards; on the other, an unfortunate king, surrounded by his knights, as unfortunate as himself, inspiring them with more respect in his adversity than when he was encompassed with all the splendour of prosperity and power. The French knights and barons, although they had been victims of the barbarity of the sultan, felt more astonishment than joy at the sight of his tragical death; they could not comprehend the murderous attack of the Mamelukes; and these revolutions of military despotism, at war with itself, filled them with dread.

After this sanguinary scene, thirty Saracen officers, sword in hand and battle-axes on their shoulders, entered the galley in which were the counts of Brittany and de Montfort, Baldwin and Guy d'Ibelin, and the sieur de Joinville. These furious men vomited imprecations, and threatening the prisoners with both voice and gesture, made them believe that their last hour was come. The Christian warriors prepared themselves for death, and throwing themselves on their knees before a monk of the Trinity, asked him for absolution of their sins; but as the priest could not hear them all at once, they confessed to each other. Guy d'Ibelin, constable of Cyprus, confessed to Joinville, who gave him "such absolution as God had given him the power to give." It was thus, in after-times, history represents the Chevalier Bayard, wounded to death, and ready to expire, confessing himself at the foot of an oak to one of his faithful companions in arms.

But these menaces and violences of the emirs might have a politic aim. At the conclusion of a conspiracy that had divided men's minds, in order to awaken fresh passions, it was necessary for the leaders to excite the fanaticism of the multitude, and direct the general fury against the Christians. It was important for them to make others believe, and they might have believed it themselves, that Almoadam had endeavoured to find an asylum amongst the enemies of Islamism.

The lords and barons did not meet with the fate they expected; but as if their understanding with Almoadam had been really dreaded, they were thrust into the hold of the vessel, where they passed the night with the terrible images of death constantly before their eyes.

Louis, shut up in his tent with his brothers, had heard the tumult. In ignorance of what was passing, he concluded that either they were massacring the French prisoners, or else that Damietta was taken. He was a prey to a thousand terrors, when he saw Octaï, the chief of the Mamelukes, enter his tent. This emir ordered the guards to retire, and pointing to his bloody sword, exclaimed: "Almoadam is no more; what will you give me for having delivered you from an enemy who meditated your destruction as well as ours?" Louis made no reply. Then the furious emir, presenting the point of his sword, cried, "Dost thou not know that I am master of thy person? Make me a knight, or thou art a dead man." "Make thyself a Christian," replied the monarch, "and I will make thee a knight." Without insisting further, Octaï retired, and in a very short time the tent of the king was filled with Saracen warriors, armed with sabres and swords. Their demeanour, their cries, the fury painted on their countenances, announced sufficiently

that they had just committed a great crime, and that they were ready to commit others; but by a species of miracle, changing, all at once, both countenance and language at the sight of the king, they approached him with respect; then, as if they felt in the presence of Louis the necessity for justifying themselves, they told him that they had been forced to kill a tyrant, who aimed at their destruction as well as that of the Christians; now, they added, they had only to forget the past; all they required for the future was the faithful execution of the treaty concluded with Almoadam. Then lifting their hands to their turbans, and bending their brows to the ground, they retired in silence, and left the monarch in a state of astonishment at seeing them thus pass, all at once, from transports of rage to sentiments apparently the most respectful.

This singular scene has made some historians say that the Mamelukes offered the throne of Egypt to St. Louis. This opinion has rather gained ground in our days, so easy is it for us to give faith to everything that appears favourable to the glory of the French name. The sieur de Joinville, who is quoted in support of this assertion, only relates a conversation he had held with Louis. The king asked him what he thought he ought to have done, in case the emirs had offered him the supreme authority. The good seneschal conceived it was not possible to accept a crown from the hands of those seditious emirs, who had killed their sovereign. Louis was not of this opinion, and said that, truly, if they had proposed to him to become the successor of the sultan, he would not in the least have refused to be so (*il ne l'eût mie refusé*). These words alone prove sufficiently that they had proposed nothing to the captive monarch. Joinville, it is true, adds to this recital, that according to reports that were circulated in the Christian army, the emirs had caused the trumpets to be sounded and the drums to be beaten before the tent of the king of France, and that at the same time they deliberated among themselves, whether it would not be best to break the chains of their prisoner, and make him their sovereign. The sieur de Joinville relates this fact, without affirming it; and as oriental history preserves the most profound silence upon it, an historian of the present day cannot adopt it without compromising his veracity. It is, without doubt, possible that the emirs might have expressed the desire of having a prince amongst them possessed of the firmness, bravery, and virtues of Louis IX; but how can it be believed that Mussulmans, animated by the double fanaticism of religion and war, could have, for a moment, entertained a thought of choosing an absolute master among the Christians, whom they had just treated with unexampled barbarity; and thus place their property, their liberty, their lives in the hands of the most implacable enemies of their country, their laws, and their faith?

The supreme power, of which the emirs had shown themselves to be so jealous, and which they had wrested with so much violence from the hands of Almoadam, appeared at first to terrify their ambition, when they had it in their power to dispose of it. In a council called to nominate a sultan, the wisest declined to rule over a country filled with troubles, or command an army given up to the spirit of sedition. Upon their refusal, the crown was given to Chegger-Eddour, who had had so great a share, first in the elevation, and then in the fall of Almoadam. As governor with her, in the quality of Atabec, they chose Ezz-Eddin Aybek, who had been brought a slave into Egypt, and whose barbarous origin procured him the surname of the Turcoman.

The new sultana soon arrived at Pharescour, and was proclaimed under the name of Mostassemieh Salehieh, queen of the Mussulmans, mother of Malek-Almansor Khalil. Almansor Khalil, a young prince, the son of Negmeddin, had preceded his father to the tomb. Thus finished the powerful dynasty of the Ayoubites, a dynasty founded by victory, and overturned by an army which the pride of victory had rendered seditious. Whilst they were thus forming a new government, the body of Almoadam was abandoned on the banks of the Nile, where it remained two days without sepulture. The

ambassador from the caliph of Bagdad at length obtained permission to bury it, and deposited in an obscure place the sad remains of the last successor of Saladin.

The elevation of Chegger-Eddour astonished the Mussulmans; the name of a woman or of a slave had never till that time been seen engraved upon the coins, or pronounced in public prayers. The caliph of Bagdad protested against the scandal of this innovation; and when he afterwards wrote to the emirs, he asked them if they had not been able to find a single man in all Egypt to govern them. The supreme authority, placed in the hands of a woman, could neither restrain the passions which troubled the empire, nor cause treaties to be respected; which became very fatal to the Christians, condemned to suffer by turns from the revolt and the submission, from the union and the discord of their enemies.

Among the emirs, some wished that the treaty concluded with the sultan should be executed; whilst others were desirous that a fresh one should be made: many were indignant that the Christians should be treated with at all. After long debates, they returned to that which had been done at first, adding to it the condition that the king of France should give up Damietta before he was set at liberty, and that he should pay half of the sum agreed upon for the ransom of himself and his army, before he left the banks of the Nile. These last conditions announced the mistrust of the emirs, and might give the Christian prisoners reason to fear that the day of their deliverance was not yet arrived.

When the observance of the treaty was to be sworn to, the forms of the oaths caused some discussion. The emirs swore that if they failed in their promises, "they consented to be jeered at like the pilgrim who makes the journey to Mecca bareheaded; or else to be as much despised as he who takes back his women after having left them." The Mussulmans, according to their manners and customs, had no more solemn expression with which to guarantee their sworn faith. They proposed to Louis IX the following formula: "If I keep not my oath, I shall be like to him who denies his God, who spits upon the cross, and tramples it under-foot." This formula of the oath which they wished the king to take, appeared to him to be an insult to God and himself. He refused to pronounce it. In vain the emirs showed their anger and their passion; he braved all their menaces. This resistance of St. Louis, celebrated by his contemporaries, will not perhaps obtain the same eulogies in the age we now live in; nevertheless it must be considered that the king was not only restrained on this occasion by the scruples of an exaggerated devotion, but by a feeling of royal dignity. It may be remembered, that in the third crusade, Richard and Saladin had judged it unworthy of the majesty of kings to degrade their word to the formula of an oath; and had been satisfied with a touch of the hand, to cement the peace. Seditious emirs, still stained with the blood of their master, might undervalue the dignity of the supreme rank; but, on important occasions, Louis never forgot he was a great king; and the supposition of a perjury, the thought even of a blasphemy, could not ally itself in his mind with the character of a Christian prince and of a king of France.

The Mussulmans, irritated at seeing a king in fetters dictate laws to them, and resist all their demands, began to talk of putting him to death accompanied by tortures. "You are masters of my body," he replied, "but you have no power over my will." The princes, his brothers, implored him to pronounce the required formula; but he was as firm against the entreaties of friendship and affection, as he had been against the threats of his enemies. Even the exhortations of the prelates had no more effect. At length the Mamelukes, attributing such an obstinate resistance to the patriarch of Jerusalem, seized this prelate, who was more than eighty years of age, fastened him to a post, and tied his hands behind him so tightly, that the blood sprang from beneath the nails. The patriarch,

overcome by the pain, cried, "Sire! Sire! swear; I will take the sin upon myself." But Louis, who was throughout persuaded that they insulted his good faith, and that they demanded of him a thing unjust and dishonourable, remained immovable. The emirs, at length subdued by so much firmness, consented to accept the simple word of the king, and retired, saying that "this Frank prince was the most haughty Christian that had ever been seen in the East."

All now gave their attention to the execution of the treaty. The galleys, on board of which were the prisoners, heaved their anchors, and descended towards the mouth of the Nile; the Mussulman army accompanying them by land. The Christians were to deliver up Damietta the next morning at daybreak. It is impossible to describe the trouble, consternation, and despair that reigned in the city throughout the night. The unfortunate inhabitants ran about the streets, asking each other questions, and communicating their fears with breathless anxiety. The most sinister reports prevailed; it was said that the whole of the Christian army had been massacred by the Mussulmans, and that the king of France was poisoned. When they received orders to evacuate the place, most of the warriors declared aloud that they would not obey, and that they preferred dying on the ramparts to being slaughtered as prisoners of war.

At the same time excitement began to prevail in the Mussulman army. It was whispered that the king of France refused to execute the treaty, and that he had ordered the garrison of Damietta to defend themselves. The soldiers and their leaders repented of having made a truce with the Franks, and appeared determined to take advantage of the least pretext for breaking it.

The commissioners of Louis IX, however, at length persuaded the Christians of Damietta to evacuate the city. Queen Marguerite, scarcely recovered from her confinement, went on board a Genoese vessel. She was accompanied by the duchess of Anjou, the countess of Poitiers, and the unhappy widow of the count d'Artois, who, amidst present calamities, still wept over the first misfortune of the war. Towards the end of the night, Olivier de Thermes, who commanded the garrison, the duke of Burgundy, the pope's legate, and all the Franks, except the sick that remained in the city, embarked on the Nile.

Geoffrey de Sergines having entered Damietta, brought the keys to the emirs; and when day broke, the Mussulman standards were seen floating over the towers and ramparts. At sight of this, the whole Egyptian army rushed tumultuously into the city. The reports that had been circulated during the night, had excited the fury of the soldiers, and they entered Damietta as if the opening of the gates had been the result of a sanguinary contest; they massacred the sick wherever they found them, they pillaged the houses, and gave to the flames the machines of war, the arms, and all the munitions that belonged to the Christians.

This early violation of the treaty, the intoxication of carnage, and the impunity of license, only served to inflame still further the minds of the Mussulmans, and to lead them to greater excesses. The emirs, partaking of the fury of the soldiers, formed the idea of putting all the Christian prisoners to death. The galleys in which the French barons and knights were crowded, immediately received orders to reascend the river towards Pharescour, "which caused great grief amongst us," says Joinville, "and many tears issued from our eyes; for we all believed they were about to kill us."

Whilst the galleys re-ascended the Nile, the Mussulman leaders deliberated in council upon the fate of the king of France and the French warriors. "Now we are masters of Damietta," said one of the emirs, "and a powerful monarch of the Franks, with the bravest of his warriors, may receive from our hands death or liberty. Fortune offers us an opportunity of securing peace to Egypt for ever, and with it the triumph of

Islamism. We have shed the blood of Mussulman princes without scruple; why should we then respect that of Christian princes, who have come into the East to set fire to our cities and reduce our provinces to slavery?" This opinion was that of the people and the army; and most of the emirs, actuated by the general spirit, held similar language. An emir of Mauritania, whose name Joinville has not preserved, opposed, almost alone, this violation of the laws of war and peace. "You have," said he, "put to death your prince, whom the Koran commands you to cherish as the apple of your eye. This death might, doubtless, be necessary for your own safety; but what can you expect from the action that is proposed to you, except the anger of God and the maledictions of men?" This speech was interrupted by murmurs; the language of reason only added heat to hatred and fanaticism. As violent passions are never at a loss for motives of self-justification, or for excuses for their excesses, the Crusaders were accused of perfidy, treachery, and all the crimes that they themselves contemplated against them. There was no imputation that did not appear probable, consequently no violence that did not appear just. "If the Koran ordered Mussulmans to watch over the lives of their princes, it likewise commanded them to watch over the preservation of the Mussulman faith: death ought to be the reward of those who came to bring death, and their bones ought to whiten upon the same plains that they had laid waste. The safety of Egypt and the laws of the prophet required that it should be so."

After a very stormy deliberation, the terrible sentence of the captives was about to be pronounced; but cupidity came to the aid of justice and humanity; the emir who had spoken in favour of the Christian prisoners, had, in his speech, more than once repeated the words, Dead men pay no ransom; and they at length acknowledged that the sword, by immolating the Crusaders, would only rob victory of its dues, and deprive the conquerors of the fruit of their labours. This observation at length calmed the minds of the assembly, and brought about a change of opinions. The fear of losing eight hundred thousand golden byzants caused the treaty to be respected, and saved the lives of the king of France and his companions in misfortune.

The emirs issued orders for the galleys to be brought back towards Damietta. The Mamelukes appeared, all at once, to be governed by the most pacific sentiments; and, as it is natural for the multitude to pass from one extreme to another, they treated with all the attentions of hospitality the very men whom, a few hours before, they had wished to put to death. On their arrival before the city, the prisoners were treated with fritters cooked in the sun, and with hard eggs, "which," says Joinville, "in honour of our persons, were painted of various colours."

The knights and barons at length had permission to leave the ships that had been their prisons, to go and join the king, whom many of them had not seen since the disaster of Minieh. As they left their vessels, Louis was marching towards the mouth of the Nile, escorted by Mussulman warriors; an innumerable multitude followed him, and contemplated, in silence, the features, the bearing, and the arms of the Christian monarch. A Genoese galley awaited him; as soon as he was on board, eighty archers, with their crossbows strung, appeared suddenly upon the deck of the vessel; the crowd of Egyptians immediately dispersed, and the ship glided away from the shore. Louis had with him the count of Anjou, the count de Soissons, Geoffrey de Sergines, Philip de Nemours, and the seneschal de Joinville. The count of Poitiers remained as a hostage in Damietta, until the payment of the four hundred thousand golden byzants, which the king ought to have paid to the emirs before he put to sea, should be completed. Louis had not enough by thirty thousand livres; this sum was requested of the Templars, who, to the great scandal of the lords and barons, at first refused it. They were threatened with being forced to furnish it; and then complied. The amount stipulated in the treaty was

paid to the Saracens. The count of Poitiers had left Damietta, and everything was ready for the departure of the Crusaders, when Philip de Montfort, who had been directed to make the payment, returned to give an account of his mission, and told the king that he had contrived to cheat the emirs out of ten thousand livres. Louis expressed himself much dissatisfied with such a proceeding, and sent Philip de Montfort back to Damietta, to make restitution of the money he had kept back—a lesson of justice which he wished to give to both his enemies and his servants. This last mission is spoken of by an Arabian author, who attributes it to a very whimsical and singular motive. He says that Philip de Montfort was sent to the emirs to tell them that they were deficient in religion and good sense; in religion, because they had murdered their sovereign; in good sense, because, for a moderate sum, they had released a powerful prince, who would have given half of his kingdom to recover his liberty. This explanation, however improbable it may be, at least serves to inform us of the opinion then common in the East, that the Egyptian emirs were reproached with having destroyed their sultan, and allowed their enemy to escape.

Louis IX, with the miserable wreck of his army, soon passed out at the mouth of the Nile, and in a few days arrived at Ptolemais, where the people and the clergy were still putting up prayers for his deliverance.

The Egyptians celebrated the restitution of Damietta with public rejoicings; the Mussulman army broke up their camp, and returned towards the capital. The sultana, Chegger-Eddour, caused vests of gold and silver to be distributed to the leaders, and her liberality even extended to the soldiers. An Arabian poet composed some verses upon this occasion, which history has preserved, and which contain the remarkable passage that follows:—

“When thou shalt see this Frenchman (the king of France), tell him these words from the mouth of a sincere friend:

Thou camest into Egypt, thou covetedest its riches; thou believedst that its powers would fade away as smoke.

Behold now thine army! see how thy imprudent conduct has precipitated it into the bosom of the tomb!

Fifty thousand men! and not one that is not either killed, a prisoner, or covered with wounds!

And if he should be ever tempted to come to avenge his defeat; if any motive should bring him back to these places;

Tell him, that the house of the son of Lokman is reserved for him; that he will still find there both his chains and the eunuch Sabyh.”

Whilst Louis IX was landing at Ptolemais, general consternation prevailed in the West; as it always happens in distant wars, fame had spread the most extraordinary reports relative to the expedition of the Crusaders. At first it was believed that the Christian standards were floating from the walls of Cairo and Alexandria; but to these news other rumours soon succeeded, announcing great disasters. The most marvellous accounts had found plenty of credulous minds in France to receive them; they refused to believe in reverses, and the first who spoke of them were given up to the hands of justice, as enemies of religion and of the kingdom. The sinister reports, however, were not long in being confirmed; the people passed from the excess of joy to the excess of grief; there was not a family in the kingdom that had not to deplore a loss in the disasters of which they acquired the painful certainty. But for the French, that which rendered so many misfortunes irreparable, and for which no one could find consolation,

was the captivity of the king! Dances, festivals, spectacles, everything that bore the air of joy or pleasure, was forbidden: the kingdom, plunged in sorrow and abasement, appeared, all at once, to be like one of those cities of which the Scripture speaks,—threatened with the wrath of God, they gave themselves up to grief, and covered themselves with the mourning garb of penitence.

The whole Church deplored so great a misfortune with torrents of tears; the father of the faithful was nearly in despair for the safety of Christendom. He addressed letters filled with affliction to all the prelates of the West. He ordered the clergy to put up public prayers; he exhorted the faithful to take up arms. Innocent wrote to Blanche to console her, and to Louis to sustain him in his adversity. When addressing the king of France, he is astonished at finding one man oppressed by so many calamities, and endowed with so many virtues; and demands of God what justice had been able to find in the most Christian of kings, which deserved to be expiated by misfortunes so great.

England was likewise much afflicted by the captivity of the French monarch; the barons and knights were indignant towards their king for having prevented them from going into the East to share the perils of the Crusaders. The King of Castile, then at war with the Moors, was sensible only of the evils of the Christians beyond the seas, and swore to go and fight with the victorious infidels on the banks of the Nile or the Jordan. No monarch of the West expressed more grief than Frederick II, emperor of Germany; in his letters he spoke of the king of France as his best friend, and deplored the disasters of the crusade with bitterness. Frederick, still at variance with the pope, did not neglect this opportunity of accusing Innocent, whom he reproached with the ruin of the Christians. Frederick repaired to Sicily, for the purpose of arming a fleet that might convey prompt assistance to the Crusaders; and whilst the vessels were getting ready, he sent an embassy into the East, to solicit of the sultan of Egypt the deliverance of the king of France and his army.

Amidst the universal desolation, a single Christian city gave demonstrations of joy: Florence, according to Villani, celebrated the reverses of the French Crusaders with festivities. Some pirates from Genoa, Pisa, and Venice took advantage of the disasters of Louis IX to put to sea, and pillage the Crusaders that were returning into Europe. The joy of the Florentines, and the brigandages of the Italian pirates, were subjects of great scandal for all Christendom.

Louis IX, on his arrival at Ptolemais, had only been able to retain a small number of faithful knights; many of the French nobles, the companions of his captivity, instead of following him to Palestine, returned into the West. Among those who had quitted the banner of the crusade, were the duke of Burgundy and the brave count of Brittany: the latter, worn out with sickness and covered with wounds, died on his passage: his mortal remains, preserved by his knights, were transported to the abbey of Villeneuve, near Nantes, where, many ages afterwards, his tomb was still to be seen.

The appearance of the sad remains of the Christian army must have excited the compassion of the inhabitants of Ptolemais. Both knights and soldiers were almost naked; the seneschal of Champagne, in order to appear at the king's table, was forced to make himself a vestment of the shreds of a bed-quilt. An epidemic disease, the fruit of lengthened misery and all sorts of privations, broke out among the Crusaders, and soon extended its ravages to the city. Joinville, who was lodged in the house of the curé of Ptolemais, informs us that he saw daily twenty convoys pass beneath his windows; and that every time he heard the funeral words, "Libera me, Domine" he burst into tears, and addressed himself to God crying, Mercy!

In the meantime the king of France was engaged in endeavouring to deliver the captives that still remained in Egypt. These captives amounted to twelve thousand, and

most of them might be able to resume their arms and serve under the banner of the crusade. Louis sent his ambassadors to pay the four hundred thousand francs that he still owed to the Saracens, and to press the execution of the last treaties. These ambassadors found Egypt filled with troubles; the emirs were divided into several factions, all disputing for power: fanaticism animated these divisions; they reciprocally accused each other of having favoured or spared the Christians. Amidst these debates, many captives had been massacred, and some forced to abjure the faith of Christ. The messengers of Louis IX could scarcely obtain a hearing; in answer to their demands, they were told that the king of France might esteem himself fortunate in having regained his liberty, and that the Mamelukes would soon go and besiege him in Ptolemais. At length the Christian ambassadors were obliged to quit Egypt without having obtained anything; and only brought back to Palestine four hundred prisoners, the greater part of whom had paid their own ransom.

On their return, Louis IX was plunged in the deepest distress; he had just received a letter from Queen Blanche, who exhorted him to leave the East. He, thereupon, was desirous of returning to France; but how could he make up his mind to abandon twelve thousand Christians in slavery, or to quit the Holy Land when it was threatened with invasion? The three military orders, the barons, and the nobles of Palestine, conjured Louis not to abandon them; repeating with accents of despair, that if they were deprived of his support, the Christians of Syria would have no other resource than to follow him into the West.

Louis was touched by their prayers, but before he would form a resolution, he was desirous of consulting his two brothers and the principal nobles that had remained with him. He exhibited to them the reasons he had for returning to France, and those that would lead him to remain in Palestine: on the one side, his kingdom threatened by the king of England, and the impossibility of his undertaking anything against the infidels, ought to induce him to quit the East; on the other side, the want of good faith in the emirs, who had failed in executing the first conditions of the treaty; the perils to which the Holy Land would be exposed by his departure; the hope, in short, of receiving succours, and profiting by them, to break the chains of the Christian prisoners and deliver Jerusalem, in some sort, imposed upon him the obligation to defer his return.

After having thus described the state of things, without saying a word that might reveal his own opinion, he requested his knights and barons to reflect seriously upon the line of action it would be best for them to pursue. On the following Sunday he again convoked them, and demanded their opinion. The first that spoke was Guy de Malvoisin, whose bravery in fight and wisdom in council were admired and respected by all the Crusaders. "Sire," said he, addressing Louis, "when I consider the honour of your person and the glory of your reign, I do not think you ought to remain in this country. Remember that flourishing army with which you left the ports of Cyprus, and then turn your eyes upon the warriors you have with you; on that day we reckoned two thousand eight hundred knights with banners in the Christian army; now, one hundred knights constitute your whole force; most of them are sick; they have neither arms nor horses, nor the means of procuring any; they have not the power of serving you with either honour or advantage. You do not possess a single city of war in the East; that in which you now are belongs to several different nations; by remaining here, you inspire no fear in the infidels, and you allow the audacity of your enemies in Europe to increase; you expose yourself to the risk of losing both the kingdom of France, where your absence may embolden ambitious neighbours, and the kingdom of Jesus Christ, upon which your presence will draw the attacks of the Mussulmans. We are all persuaded that the pride of the Saracens should be punished; but it is not in a country far

distant from home that the preparations for a decisive and glorious war can be carried on. Thus, then, we advise you to return into the West, where you will watch in safety over the welfare of your states; where you will obtain, amidst a peace which is your own work, the necessary means for avenging our defeats, and, some day, repairing the reverses we have undergone.

The duke of Anjou, the duke of Poitiers, and most of the French nobles, who spoke after Guy de Malvoisin, expressed the same opinion. When they came to the count of Jaffa, he refused to speak, saying, "that he possessed several castles in Palestine, and might be accused of defending his own personal interests." Upon being pressed by the king to give his opinion as the others had done, he contented himself with saying, "that the glory of the Christian arms, that the safety of the land of Jesus Christ, required that the Crusaders should not at that time return to Europe." When it came to Joinville's turn, the good seneschal remembered the advice that his cousin, the seigneur de Bollaincourt, had given him on the eve of his departure for the crusade. "You are going beyond the seas,"—it was thus the good seigneur Bollaincourt expressed himself,—“but take care how you return; no knight, either poor or rich, can come back without shame, if he leaves any of the common people in whose company he quits France in the hands of the Saracens.” Joinville, full of the remembrance of these words, declared that they could not abandon the great numbers of Christian prisoners without shame. "These unhappy captives," added he, "were in the service of the king as well as in the service of God; and never will they escape from their captivity if the king should go away." There was not one of the lords and knights who had not either relations or friends among the prisoners; therefore, many of them could not restrain their tears whilst listening to Joinville; but this kindly feeling was not sufficiently strong to stifle in their hearts their desire to revisit their own country. In vain the seneschal added that the king had still a portion of his treasure left; that he could raise troops in the Morea and other countries; and that with the succours which would come from Europe, they should soon be in a condition to renew the war. These reasons, with many others, made no impression upon the greater part of the assembly: they could only view the crusade as a long and painful exile. The sieur de Chastelai, and Beaumont marshal of France, were all that agreed with the opinion of Joinville. "What shall we reply," said they, "to those who shall ask us on our return what we have done with the heritage and the soldiers of Jesus Christ? Listen to the unfortunate inhabitants of Palestine: they accuse us of having brought war to them, and reproach us with preparing their entire ruin by our departure. If we do not receive succours, it will be then time enough to go; but why anticipate days of despair? The Crusaders, it is true, are not in great numbers; but can we forget that their leader, even when in chains, made himself respected by the Saracens? Report, likewise, tells us, that discord prevails among our enemies, and that the sultan of Damascus has declared war against the Mamelukes of Egypt." These two knights spoke amidst the murmurs of their companions; and the more reasonable the opinions they advanced appeared, the greater was the impatience with which they were listened to. The seigneur de Beaumont was about to continue; but he was interrupted with great warmth by his uncle, John de Beaumont, who loaded him with the most bitter reproaches. In vain the king urged the right that everyone had to express his opinion; authority of blood prevailed over the authority of the king; the stern old man continued to raise his voice, and reduced his nephew to silence. When he had received the opinions of the assembly, the king dismissed them, and convoked them again for the following Sunday. Upon leaving the council, Joinville found himself exposed to the railleries and insults of the knights, for having expressed an opinion contrary to that of the general meeting. To complete his chagrin, he thought he had incurred the

displeasure of the king; and in his despair, he formed the resolution of joining the prince of Antioch, his relation. As he was revolving these gloomy thoughts in his mind, the king took him aside, and opening his heart to him, declared that it was his intention to remain some time longer in Palestine. Then Joinville forgot all the scoffs of the barons and knights; he was so joyous with what the king had told him, that all his griefs were at an end. On the following Sunday the barons assembled for the third time. The king of France invoked the inspiration of the Holy Ghost by a sign of the cross, and pronounced the following words:—"Seigneurs, I thank equally those who have advised me to remain in Asia, and those who have advised me to return to the West. Both, I am convinced, had no other view but the interest of my kingdom and the glory of Jesus Christ. After the most serious and lengthened reflection, I think I may, without injury or peril to my states, prolong my sojourn in this country. The queen, my mother, has defended the honour of my crown in troublesome times; she will now exhibit the same firmness, and will meet with fewer obstacles. No, my kingdom will not suffer by my absence; but if I quit this land, for which Europe has made so many sacrifices, who will protect it against its enemies? Is it to be wished, that, having come here to defend the kingdom of Jerusalem, I shall be hereafter reproached with its ruin? I remain then to save that which is left, to deliver our prisoners, and if possible, to take advantage of the discords of the Saracens. I am not willing, however, to impose restraint upon anybody; such as are desirous of quitting the East are free to depart; as to those who shall determine to remain beneath the banners of the cross, I promise that they shall want for nothing, and that I will ever share with them both good and ill fortune."

After these words, says Joinville, most were astonished, and many began to shed hot tears. From that time, the dukes of Anjou and Poitiers, with a great number of the leaders, made preparations for their departure. Louis charged them with a letter addressed to the clergy, the nobility, and people of his kingdom. In this letter, Louis described, with a noble simplicity, the victories, defeats, and captivity of the Christian knights, and conjured his subjects of all classes to take up arms for the assistance of the Holy Land.

As soon as the two brothers of the king were gone, a levy of soldiers was commenced, and Palestine was placed in a state of defence. But that which most materially favoured the Crusaders, and gave a chance of security to the Christian colonies, was the discord that then prevailed among the Saracens. After the murder of Almoadam, the Mussulmans of Syria refused to recognise the authority of the Mamelukes. The principality and city of Damascus had recently been given up to Nasser, who was preparing to march against Cairo, at the head of a formidable army; the greatest agitation reigned amongst the Mamelukes of Egypt, in whom remorse seemed to be accompanied by fear. The sultana, Chegger-Eddour, was forced to descend from the throne, and to yield the supreme authority to the Turcoman Ezz-Eddin, whose wife she had become. This change allayed agitation for a time; but in such a state of things, one revolution seemed immediately to bring on another. The turbulent, restless soldiery, that had overthrown the empire of the Ayoubites, could neither endure that which was ancient, nor that which was new. To suppress sedition, the leaders at one time exhibited to the multitude a child of that family which they had proscribed, and decorated him with the vain title of sultan. They afterwards declared that Egypt belonged to the caliph of Bagdad, and that they governed it in his name.

It was at this period that the sultan of Aleppo and Damascus sent ambassadors to Louis IX. to invite the French monarch to unite with him to chastise the pride and the revolt of the soldiery of Cairo. He promised the Christians to share with them the spoils of the conquered, and to restore to them the kingdom of Jerusalem. These brilliant

promises were likely to produce an effect upon the king of France, and at least merited all his attention. The emirs of Egypt equally solicited the alliance of the Christians, and proposed very advantageous conditions. In the choice before him, there were powerful motives to incline the king to the party of the sultan of Damascus. He had, on one side, to treat with emirs whose good-will was very uncertain, whose fortune might be transitory, and whose authority was menaced and tottering. On the other, he had to deal with a powerful prince, whose authority being much better established, offered a more sure guarantee to his allies. Another motive, which could not be indifferent in the eyes of the virtuous monarch, was, that the only aim of the policy of the Mamelukes was to secure impunity for a great crime, and that the sovereign of Damascus was aiming to avenge the cause of princes. All these considerations were, no doubt, presented in the council of Louis, and must have left the monarch great difficulty in deciding which side it would be best for him to take. But he could not forget that he had signed a treaty with the emirs, and that nothing could liberate him from his oath; but above all, he could not forget that the Mamelukes still held in their hands the destiny of twelve thousand Christian prisoners, and that by breaking with them, he should renounce the hope of delivering the unhappy companions of his captivity. Louis answered the Syrian ambassadors, that he would willingly join his arms to those of the sultan of Damascus, if the Mamelukes did not perform their treaties. At the same time, he sent John de Valence to Cairo, with directions to offer the emirs peace or war. The latter promised at length to fulfil all the conditions of the treaty, if Louis should consent to become their ally and auxiliary: more than two hundred knights were immediately set at liberty.

These unfortunate victims of the crusade arrived at Ptolemais about the month of October (1251): the people flocked in crowds to see them land; they exhibited too evident signs of their late captivity, and the remembrance of what they had undergone, together with their present wretchedness, drew tears of compassion from all the spectators. These prisoners, whose chains Louis had succeeded in breaking, brought with them, in a kind of triumph, a coffin, containing the bones of Gauthier de Brienne, who fell into the hands of the infidels at the battle of Gaza, and had been massacred by a furious mob at Cairo. The clergy accompanied the remains of the Christian hero to the church of the Hospitallers; and the companions in arms of Gauthier described his exploits and the glorious death he had undergone for the cause of Christ. Religion displayed all its pomps, and in its holy songs celebrated the glory of a martyr, and the devotion that it alone had inspired. The charity of the faithful relieved and consoled the misery of the captives, and Louis took into his service all whom age or infirmities rendered incapable of bearing arms.

The king learnt with much pain that many Christian prisoners still remained in Egypt. As the Egyptian ambassadors arrived at that time at Ptolemais, Louis IX declared that they must not at all depend upon the alliance they came to solicit, if the emirs did not hasten to liberate all the captives and all the children of Christians brought up in the Mussulman faith, and even send to him the heads of the Crusaders that had been exposed upon the walls of Cairo.

Thus the position of the Christians was ameliorated daily by the divisions among their enemies. The king of France dictated the conditions to the emirs, and if he had had troops, he might have repaired some of the reverses he had experienced in Egypt; but the East furnished him with but a very small number of soldiers, and the West did not seem at all disposed to send him any supplies.

The king of Castile, who had taken the cross, died at the moment he was preparing to set out. In England, Henry III, who had likewise assumed the cross, obtained from the pope and the parliament the power to levy a tenth upon his people

and clergy; he at the same time imposed enormous taxes upon the Jews of his kingdom. The preachers of the crusade were directed to announce his approaching departure for the East, and he himself swore upon the Gospel, in the presence of the assembled barons and people, that he would go to the Holy Land, at the head of his army; but after having obtained what he wanted, he forgot all his promises.

Frederick II, at the moment he was about to assist Louis IX, died at Naples; and his death proved to be a fresh source of trouble and agitation for Christendom. Although he had, when dying, bequeathed a hundred thousand ounces of gold for the succour of the Holy Land, and by his testament had restored to the Church all that had belonged to it, Innocent received the news of his death with a joy that he did not seek to conceal. "Let the Heavens rejoice!" wrote he to the clergy and people of Sicily; "let the earth be in gladness!" and he pursued with anathemas the memory of a prince who had borne the title of king of Jerusalem during thirty-eight years. He excommunicated Conrad, whom Frederick had named as his successor to the empire; he sent emissaries into the kingdom of Naples, to corrupt the fidelity of the people; and ecclesiastics in Germany received the mission to preach a crusade against the princes of the house of Swabia.

France was not less agitated than other countries on the return of the dukes of Anjou and Poitiers, the letter of Louis addressed to his subjects was read in all the churches. This letter revived all the sorrow that had been felt when the account was received of the captivity of the king and his army. The exhortations which Louis addressed to the French to obtain assistance, together with the news that arrived daily from the East, affected all hearts; and as the people have no idea of moderation in either grief or joy, a spirit of sedition, mixed with enthusiasm for the crusade, agitated the cities, pervaded the provinces, and, for a time, placed the kingdom in peril.

Princes and magnates having failed in their enterprise, the multitude was led to believe that Christ rejected the great ones of the earth from his service, and was only willing to have for defenders humble men, shepherds, and labourers. A man appeared, who undertook, with the help of this popular opinion, to inflame the public mind, and to create a general movement. This man, named Jacob, born in Hungary, and far advanced in age, was said to have preached the crusade of children, of which we have spoken in the twelfth book of this work. A long beard, which descended to his girdle, with a pale face and mysterious language, gave him the air of a prophet. He passed from hamlet to hamlet, saying that he was sent by Heaven to deliver the city of God, and avenge the king of France. Shepherds left their flocks, labourers laid down the plough to follow his footsteps. Jacob, who was called the master of Hungary, caused a standard to be borne before him, upon which was painted a lamb, the symbol of the Saviour of the world; provisions were brought to him from all parts, and his disciples asserted that, like Christ, he had the gift of multiplying loaves.

The name of Pastors was given to these village Crusaders. Their first meetings, to which little attention was paid, were held in the provinces of Flanders and Picardy; they then directed their course towards Amiens, and afterwards towards the capital; increasing as they went, with a crowd of vagabonds, thieves, and prostitutes. Although they had committed some disorders, Queen Blanche tolerated them, in the hope they might be the means of procuring some assistance for the king. The implied protection of the queen regent inflamed their pride, and impunity increased their license and redoubled their audacity. The impostor Jacob and the other heads of his gang, with whom chance or corruption had associated him, declaimed with vehemence against the wealth and the supremacy of the clergy, which pleased the multitude they drew at their heels; to the great scandal of all pious men, they themselves performed sacerdotal functions, and took the place, in the pulpits, of the sacred orators, employing violence

against the ministers of the altars, and seeking to awaken the passions of the people. At length, assembled to the number of more than a hundred thousand, these redoubtable pilgrims left Paris, and divided themselves into several troops, to repair to the coast, whence they were to embark for the East. The city of Orleans, which happened to be in their passage, became the theatre of frightful disorders. The progress of their enormities at length created serious alarm in the government and the magistracy; orders were sent to the provinces to pursue and disperse these turbulent and seditious bands. The most numerous assemblage of the pastors was fixed to take place at Bourges, where the master of Hungary was to perform miracles and communicate the will of Heaven. Their arrival in that city was the signal for murder, fire, and pillage. The irritated people took up arms and marched against these disturbers of the public peace; they overtook them between Mortemer and Villeneuve-sur-le-Cher, where, in spite of their numbers, they were routed, and received the punishment due to their brigandages. Jacob had his head cut off by the blow of an axe; many of his companions and disciples met with death on the field of battle, or were consigned to punishment; the remainder took to flight.

Thus this storm, formed so suddenly, was dispersed in the same manner; another band, which had directed its course towards Bordeaux, was likewise subdued; some of the pastors who succeeded in getting to England, were served in the same way. A report was spread that correspondences with the Saracens had been found upon the persons of their leaders, and they were accused of having formed the project of delivering up Christian people to the swords of the infidels; which accusation, however improbable, completed the hatred the people began to entertain for them. The government, which had not at first strength enough to oppose them, armed the passions of the multitude against them, and tranquillity was soon re-established in the kingdom.

In the meantime the crusade to the East was preached in most of the countries of Europe; new indulgences were added to those which had been accorded to the soldiers of Christ; the bishop of Avignon received power to absolve those who had struck clerks, or burnt churches; the same bishop had the faculty of converting all vows, except that of religion, into a vow for the crusade: similar powers were given to the prior of the Jacobins at Paris. These new encouragements might have aroused a momentary ardour in the faithful, if the court of Rome had not been constantly diverted from the cares of a crusade in the East, by the war it had declared against the house of Swabia. The Holy See willingly granted dispensations to Crusaders who took a part in its cause, or who paid it a tribute; which made the good bishop of Lincoln accuse Innocent of exchanging the treasures of heaven for those of earth, and of selling the Crusaders as the heifers and rains of sacrifice were formerly sold in the Temple. At length, no longer concealing either his hatred or his ambition, the sovereign pontiff ordered the Cordeliers to preach a crusade against the heir and successor of Frederick; the indulgence for those who took the cross extended to the father and mother of the Crusaders, a thing that had never taken place in any other crusade. At the moment when Louis IX. was so earnestly requesting succour, the preaching of this impious crusade excited great scandal among the French nobility; the new Crusaders were treated as rebels; Queen Blanche caused their lands to be seized; and the princes and lords followed the example of the queen in their domains. The Cordeliers were severely reprimanded, and their preaching proved ineffectual.

Whilst the crusade against Conrad was being suppressed, no increased zeal was exhibited for the war in the East. Those who entertained the warmest attachment for Louis IX might with justice believe, that by sending him assistance they should prolong his absence. Thus, in spite of the reiterated prayers of the king, France, which had shed

so many tears over his captivity, could not resolve to take up arms to succour him, and was satisfied with putting up vows for his return.

All that Blanche was able to do for her son was to send him a vessel laden with money, which was lost on the coast of Syria. A small number of those who had taken the cross in the West, determined to cross the sea; the young count of Eu, and Raymond count of Turenne, whom the queen commanded to set out for Palestine, were almost the only nobles of this party. Most of the knights and barons that had remained in Palestine with the king, having spent everything, and being entirely ruined, fixed so high a price upon their services, and, according to the expression of the commissaries of Louis, made themselves so dear, that the treasury of the monarch would not suffice to support them. Levies were made in Greece, in Cyprus, and in the Christian cities of Syria; but these levies only brought to the banners of the crusade a few adventurers, very ill calculated to share the labours and dangers of a great enterprise.

Among the warriors whom the love of danger and distant adventures led at this time to the Holy Land, history speaks of Alemar of Selingan. This knight had come from a country of the West, in which the summer, he said, had almost no nights. Selingan and his companions sought every opportunity for signalizing their skill in arms and their romantic bravery. Whilst waiting for the happy moment, at which they might fight with the Saracens, they made war upon the lions, which they pursued on horseback into the deserts, and killed with their arrows; which was a subject of great surprise and admiration for the French warriors.

Another very noble knight also arrived, says Joinville, who was called De Toucy. The chevalier de Toucy had been regent of the Latin empire of Constantinople, in the absence of Baldwin, and prided himself upon belonging to the family of the kings of France. In company with nine other knights, he abandoned an empire which was falling rapidly to ruin, in order to endeavour to support the miserable remains of the kingdom of Jerusalem. Toucy related the misfortunes of Baldwin, and the deplorable circumstances that had forced a Christian emperor to ally himself with a chief of the Comans. According to the custom of the barbarians, the prince of the Comans and the emperor of Constantinople had punctured themselves, and mixing the blood in a cup, had both drunk of it, as a sign of alliance and brotherhood. The knights who accompanied the seigneur de Toucy had borrowed this practice of the barbarians: the French warriors at first were disgusted with it; but soon, led away by the strange novelty of the thing, they themselves mingled their blood with that of their companions, and diluting it with floods of wine, they got intoxicated together over the mystical draught, which, as they said, made them brothers.

The manners and customs of the Eastern nations strongly raised the curiosity and fixed the attention of the Crusaders. When the missionaries whom Louis IX had sent into Tartary returned to Ptolemais, the French warriors were never tired of interrogating and listening to them. Andrew de Lonjumeau, who was at the head of the mission, had set out from Antioch, and travelling ten leagues every day, had prosecuted his journey for a year before he arrived at the place at which the great khan of the Tartars resided. The missionaries traversed deserts where they met with enormous heaps of human bones—sad monuments of the victories of a barbarous people: they related marvellous things of the court of the monarch of the Moguls, of the manners and customs of the countries they had travelled through, of the conquests and legislation of Gengiskhan, and of the prodigies which had prepared the power and greatness of the conqueror of Asia. Among the extraordinary and somewhat fabulous circumstances they related, the Christians learned with much joy that the religion of Christ was extending its empire among the most distant nations; the missionaries declared they had seen, in a single

horde of Tartars, more than eight hundred chapels, in which the praises of the true God were celebrated. Louis IX hoped that the Moguls might someday become auxiliaries of the Christians in the great struggle against the infidels; and this hope made him resolve to send fresh missionaries into Tartary.

But if the Crusaders were thus astonished at all they heard concerning the most distant regions of Asia, they had close to them a barbarous colony which must have excited their surprise to a still greater degree. Some months after his arrival, Louis received an embassy from the Old Man of the Mountains, who, as we have already said, reigned over about thirty villages or towns, built on the southern declivity of Mount Libanus. The envoys of the prince of the Assassins, when admitted into the presence of the king of France, asked him if he was acquainted with their master. "I have heard of him," replied the monarch. "Why, then," added one of the ambassadors, "have you not sought after his friendship by sending him presents, as the emperor of Germany, the king of Hungary, the sultan of Cairo, and so many other great princes have done?" The king listened to this strange language without anger, and appointed the ambassadors another audience, at which the grand masters of the Templars and the Hospitallers were present. The name alone of the two military orders, which the poniard of the Assassins did not venture to attack, inspired some degree of terror in the Old Man of the Mountain, who had been constrained to pay them a tribute. In the second audience, the two grand masters sternly reprov'd the ambassadors, and told them that if the lord of the Mountain did not send presents to the king of France, his insolence would draw upon him a prompt and just chastisement. The envoys repeated these threatening words to their master, who himself experienced some of the fear he wished to inspire, and sent them back to Louis to express much more pacific sentiments. Among the presents which they were charged to offer to the king of the Franks, there were several vases, a chess-board, and an elephant in rock crystal; to these the lord of the Mountain added a shirt and a ring, as symbols of alliance, according to which, said the envoys to the French monarch, "you and our master will remain united as the fingers of the hand are, and as the shirt is to the body."

Louis IX received this new embassy with distinction, and by their hands sent to the prince of the Assassins vases of gold and silver, and stuffs of scarlet and silk; he commanded brother Yves, a man learned in Arabic, to accompany them. Yves, who remained for some time at the court of the Old Man of the Mountain, on his return related many curious particulars, which history has not despised. The prince of the Assassins belonged to the sect of Ali, and professed some admiration for the Gospel. He had, in particular, a veneration for Monseigneur St. Peter, who, according to his belief, was still living, and whose soul, he said, had been successively that of Abel, Noah, and Abraham. Brother Yves spoke strongly of the terror with which the Old Man of the Mountain inspired his subjects. A fearful silence reigned around his palace, and when he appeared in public, he was preceded by a herald-at-arms, who cried with a loud voice, "Whoever you may be, dread to appear before him who holds the life and death of kings in his hands."

Whilst these marvellous recitals were amusing the leisure of the Crusaders, war was declared between the sultans of Damascus and Cairo. The Christian warriors, impatient for fight, sighed at being thus condemned to waste their time in listless idleness. But they mustered scarcely seven hundred knights beneath the banners of the cross; and their small number would not permit Louis to think of attempting any important enterprise.

Whilst anxiously looking forward to the perils and hazards of war, the holy monarch never relaxed in his endeavours to ameliorate the destiny and break the chains

of the captives who still remained in the hands of the Mussulmans. But the captivity of the Christian warriors was not the only grief with which his heart was afflicted: it added greatly to his sorrow to learn that many of his companions in arms had embraced Islamism. It is a singular circumstance to remark, that the Crusaders, whose aim always was to bring about the triumph of Christianity, present us with frequent examples of apostasy, and history does not hesitate to affirm, that during the course of the holy wars more Christians became Mussulmans than Mussulmans became Christians. Joinville informs us in his Memoirs, that most of the mariners who manned the Christian fleet in the retreat from Mansourah, renounced their faith to save their lives: in these disastrous days, many warriors were unable to resist the menaces of the Saracens, and the fear of death made them forget a religion for which they had taken up arms. We have seen what evils the Crusaders had endured in the expeditions to the East; among the crowd of pilgrims there were always some who had not sufficient virtue to pass through the ordeal of great misfortunes: on the arrival of Louis IX in Egypt, that country already contained many of these perjured and unfaithful Christians, who, in the perils and calamities of preceding wars, had forsaken the God of their fathers. All these renegadoes were despised by the Saracens. Oriental authors quote a saying of Saladin's on this subject, which expresses an opinion generally established, and which was maintained to the very last days of the crusades; he said that a good Christian was never made of a bad Mussulman, nor a good Mussulman of a bad Christian. History affords a few details upon the lives of these degenerate Franks, who had renounced their religion and their country; many employed themselves in agriculture and the mechanical arts; a great number were enrolled in the Mussulman armies; some obtained employments, and succeeded in amassing great wealth. We may well, however, believe, that remorse poisoned every moment of their lives, and would not permit them to enjoy the advantages they had acquired among the infidels: the religion they had quitted still inspired them with respect, and the presence and language of the Franks, who had been their brothers, recalled to them the most saddening remembrances; but, withheld by I know not what false shame, and as if God had struck them with an eternal reprobation, they remained chained to their error by an invincible link, and although sensible of the misery of living in a foreign land, they did not dare to entertain the idea of returning to their own country.

One of these renegadoes, born at Provins, who had fought under the banners of John of Brienne, came to salute Louis IX, and bring him presents, at the moment the monarch was embarking on the Nile, to repair to Palestine. As Joinville told him, that if he persisted in practising the religion of Mahomet, he would go straight to hell after his death; he replied, that he believed the religion of Christ to be better than that of the prophet of Mecca; but, he added, that if he returned to the faith of the Christians, he should sink into poverty, and that during the rest of his life he should be loaded with infamous reproaches, and be everywhere hooted as a renegado! a renegado! Thus, the fear of poverty, together with a dread of the judgments of the world, held fast the deserters from the Christian faith, and prevented their return to the belief they had abandoned. Louis IX neglected no means to bring them back to the right path; his liberality always met half-way such as were disposed to revert to Christianity; and to shield them, from the contempt of men, he issued an ordinance that none should reproach them with their apostasy.

The king of France expended considerable sums in placing several of the Christian cities in a state of defence; the towers and walls of Caesarea, as well as those of Ptolemais, were heightened and enlarged; the walls and fortifications of Jaffa and Caiphaz, which were almost in ruins, were repaired. Amidst these useful labours,

carried on in peace, the warriors remained idle, and not a few of them began to be forgetful of both military discipline and Gospel morality. The precaution that the sieur de Joinville took to place his bed in such a manner as to remove all evil thoughts respecting his familiarity with women, proves that the morals of the Christian knights were not entirely free from suspicion at least. Louis was much more severe against licentiousness of manners than he had been during his abode at Damietta. History mentions several instances of his severity; and such was the strangeness of the penal laws charged with the protection of public decency and morality, that excess of libertinism would at the present day appear less scandalous than the punishments then inflicted on the guilty

The clergy, however, never relaxed in their endeavours to recall the Crusaders to the principles of the Christian religion; and their efforts were not fruitless. There was no city, no place in Palestine, that did not remind the warriors of the holy traditions of the Scriptures, or of the mercy and justice of God. Many of the French nobles, who had been models of courage, showed an equally bright example of devotion and piety; it was common to see the bravest knights lay down their arms, and assuming the scrip and staff of the pilgrim, repair to the spots consecrated by the miracles and the presence of Christ and the holy personages whose memory is preserved by religion. Louis himself visited Mount Thabor and the village of Cana several times, and went on a pilgrimage to Nazareth. The sultan of Damascus, who sought every opportunity of forming an alliance with him, invited him to come as far as Jerusalem; and this pilgrimage would have crowned the wishes of the pious monarch; but his barons, and more particularly the bishops, represented to him that it was not befitting for him to enter Jerusalem as a simple pilgrim, and that he had come into the East not only to visit, but to deliver the holy tomb. They added, that the Western princes who should take the cross after him, would believe, from his example, that they had fulfilled their duty, and performed their vow, by merely visiting the holy city; and thus the devotion of the Crusaders would no longer have the deliverance of the sepulchre of Christ for its object. Louis IX yielded to the representations of the prelates, and consented not to visit Jerusalem at that time, as he still cherished the hope of one day entering it sword in hand. But this hope was doomed soon to fade away—God never afterwards permitted the holy city to be wrested from the yoke of the infidels.

The sultans of Cairo and Damascus continued to negotiate with the monarch of the Franks. Each of these two Mussulman princes hoped to have the Christians for allies, and was particularly anxious not to have them for enemies. Every time they entertained a fear of being vanquished, the emirs of Egypt renewed their proposals, and they at length accepted all the conditions that the Christians required. A treaty was concluded, by which the Mamelukes engaged to liberate all the captives that remained in Egypt, the children of Christians brought up in the Mussulman faith, and, which had often been demanded by Louis, the heads of the martyrs of the cross that had been exposed upon the walls of Cairo. Jerusalem and all the cities of Palestine, with the exception of Gaza, Daroum, and two other fortresses, were to be placed in the hands of the Franks. The treaty likewise stipulated that, during fifteen years, the kingdom of Jerusalem should have no war with Egypt; that the two states should combine their forces; and that all conquests should be shared between the Christians and the Mamelukes. Some ecclesiastics expressed their doubts and scruples upon an alliance with the enemies of Christ; but the pious monarch disdained to notice their representations; no treaty had ever offered so many advantages for the Christian cause, if good faith had presided over its execution: but the generous loyalty of Louis rendered him incapable of suspecting fraud or perfidy in his allies, or even in his enemies.

The leaders of the Mussulmans were to repair to Gaza, and from thence to Jaffa, to confirm the alliance they had just contracted, and to arrange with the French king the plan for carrying on the war. When the sultan of Damascus heard of the treaty thus entered into, he sent an army of twenty thousand men to take a position between Gaza and Daroum, so as to prevent the junction of the Egyptians and Franks. Whether the Mamelukes were prevented by their internal divisions, or whether they did not dare to face the troops of Damascus, they did not appear at Jaffa at the time agreed upon. They, however, fulfilled all the other conditions of the treaty, and added to the convoy of captives and funereal relics, the present of an elephant, which Louis sent to Henry III of England. As they often repeated their promise of coming to Jaffa, Louis was constantly in expectation of them, and waited for them an entire year. The French monarch being thus deceived in his hopes, might, without injustice, have renounced a treaty that the other contracting party did not execute; he might again have opened a communication with the sultan of Damascus, who offered the same advantages, with much more probability of his promises being fulfilled. The emirs of Egypt had sought the alliance of the Christians when their own situation appeared desperate, and when they had reason to believe that the king of France would receive succours from the West; seeing, however, that Louis had no army, and that all the forces he could muster did not amount to more than seven hundred knights, they were fearful of entering too deeply into engagements that would expose them to the hatred of the Mussulmans, without offering them any substantial support against their enemies. All these emirs besides, only fought to secure for themselves impunity for their crime, and to be left in quiet possession of the fruits of their revolt. They were at all times ready to lay down their arms, if they procured pardon for the past, and had Egypt abandoned to them. The caliph of Bagdad was always anxious to establish peace among the Mussulman powers; he prevailed upon the sultan of Damascus and Aleppo to forget his causes of resentment, and upon the emirs of Egypt to express repentance, with a desire for peace. Several battles were fought without any decisive results; in one of these battles a party of Syrian troops were defeated by the Mamelukes, and fled away towards Damascus; whilst other bodies of Mamelukes were beaten by the Syrians, and pursued up to the gates of Cairo. A war in which victory was always uncertain, necessarily weakened the courage and exhausted the patience of both parties; and they appealed to the spiritual father of the Mussulmans to arbitrate between them. The sultans of Syria and Egypt at length concluded a peace, and agreed to unite their arms against the Christians. From that time the hopes of the Crusaders all vanished; the king of France, from having procrastinated so long, and at the same time neglected a favourable opportunity, had, all at once, two united enemies to dread. It is necessary to be perfectly acquainted with the situation and policy of the Mussulman powers, to ascertain how far history has reason to blame the indecision and tardiness of Louis IX. Le père Maimbourg does not scruple to blame him with much severity, and declares plainly, that to be a saint, it appears not necessary to be infallible, particularly in political affairs, and even still less in those of war.

The treaty concluded between the Mamelukes and Syrians was the signal for war; the sultan of Damascus, at the head of an army, came under the very walls of Ptolemais, and threatened to ravage the gardens and fields which supplied the city with provisions, if the inhabitants did not pay him a tribute of fifty thousand golden byzants. The Christians were not in a condition to resist their enemies, if the latter had then had any intention of attacking them in earnest; but the Syrians, exhausted by fatigue, were in want of provisions, and returned to Damascus, whilst the Mamelukes, at the same time, retook the route to Cairo; both of them departing with an intention of returning on the first favourable occasion to invade and desolate Palestine.

The threats of the Mussulmans redoubled the zeal and the efforts of Louis to place the Christian cities in a state of defence; he determined to restore the fortifications of Sidon, which had been demolished by the Saracens of Damascus, at the time that the Crusaders landed in Egypt. He sent a great number of workmen into this city, and the works were rapidly advancing, when they were all at once interrupted by the most deplorable occurrence. The place having a weak garrison, was surprised, and every Christian it contained put to the sword by the Turcomans, a wandering, ferocious race, accustomed to live by murder and plunder. Louis was at Tyre when he learned this disastrous news, and was about to go to Sidon. Some of the few Syrian inhabitants that had escaped the carnage, described to him the unheard-of cruelties of the barbarians; the fury of the Turcomans had spared neither age nor sex, and in their retreat they had slaughtered two thousand prisoners. Louis, deeply afflicted by what he heard, formed at once the determination to go and attack the Turcomans in Belinas, to which place they had retired. At the first signal all the warriors that accompanied him eagerly assumed their armour. The king wished to place himself at their head, but the barons strongly opposed his intention, saying, "that he must not expose a life of so much consequence to the Holy Land, in such an expedition." The Christian warriors set forward on their march. Belinas, or Caesarea Philippi, was built upon a declivity of Mount Libanus, near the sources of the Jordan: the place was only to be approached by narrow roads and steep ascents; but nothing could stop the Crusaders, impatient to avenge their murdered brethren. Upon their arrival at Belinas, the enemy fled in all directions; the city was taken, and this victory would have been complete, if the Christian warriors had observed the laws of discipline, and followed the orders of their leaders. Whilst the French were taking possession of Belinas, the Teutonic knights went to attack a Mussulman castle, built upon the neighbouring heights, whose towers appeared mingled with the peaks of Libanus. The Saracens, who had rallied at this place, and began to recover their courage, repulsed the assailants, and pursued them across the rocks and precipices. The precipitate retreat of the Teutonic knights threw the other Christian warriors into confusion; these latter being huddled together upon a mountainous piece of ground, where they could neither fight on horseback nor form a line of battle. The sieur de Joinville, who led the king's guards, was more than once upon the point of losing his life, or of falling into the hands of the Turcomans. At length the French, by hard fighting, repaired the error of the Germans; Olivier de Thermes, and the warriors he commanded, succeeded in repulsing the Mussulmans. The Crusaders, after having pillaged Belinas, abandoned it, and returned to Sidon.

Louis IX arrived there before them: on his approach to the city, what was his sorrow at seeing on his route the ground covered with plundered and bloody carcasses! These were the miserable remains of the Christians that had been slain by the Turcomans. They were putrefying fast, and there had been no one to undertake the charge of burying them. Louis stopped at beholding the melancholy spectacle, and turning to the legate, requested him to consecrate a cemetery, and then gave orders for the burial of the dead that covered the roads; but instead of obeying him, every one turned away his eyes and recoiled with disgust. Louis then sprang from his horse, and taking in his hands one of the bodies from which exhaled an infectious odour, exclaimed, "Come, my friends, come, let us bestow a little earth upon the martyrs of Jesus Christ." The example of the king reanimated the courage and the charity of the persons of his suite; all were eager to imitate him, and the Christians, whom the barbarians had slaughtered, thus received the honours of sepulture. This act of pious devotedness of Louis IX to the memory of his companions in arms, has been celebrated by all historians; it presents a strange contrast to the insensibility of a hero of modern

times, who, in a circumstance almost similar, and in the same country, caused all the wounded who were left upon a field of battle to be poisoned.

The king remained several months at Sidon, employed in fortifying the city. In the meantime Queen Blanche was constantly writing to him and entreating him to return to France, as she greatly feared she should never see her son again.

Her presentiments were but too quickly realized. Louis was still at Sidon, when a message arrived in Palestine, announcing that the queen regent was no more. It was the legate of the pope who first received this melancholy news. He went to seek the king, accompanied by the archbishop of Tyre and Geoffrey de Beaulieu, Louis's confessor. As the prelate announced that he had something important to communicate, and at the same time exhibited marks of great grief upon his countenance, the monarch led him into his chapel, which, according to an old author, "was his arsenal against all the crosses of the world." The prelate began by reminding the king that all that man loves upon the earth was perishable; "be thankful to God," added he, "for having given you a mother who has watched over your family and your kingdom with such anxious care, and so much ability." The legate paused for a moment, and then, breathing a profound sigh, continued, "This tender mother, this virtuous princess, is now in heaven." At these words, Louis uttered a piercing cry, and then burst into a torrent of tears. As soon as he had a little recovered himself, he fell on his knees before the altar, and joining and raising his hands, exclaimed, "I thank you O my God! for having given me so good a mother; it was a gift of your mercy; you take her back to-day as your own; you know that I loved her above all creatures; but since, before all things, your decrees must be accomplished, O Lord! be your name blessed for ever, and for ever!" Louis sent away the two prelates, and, remaining alone with his confessor, he recited the service for the dead. Two days passed away before he would see anybody. He then desired Joinville to be called, and upon seeing him, said, "Ah! seneschal, I have lost my mother." "Sire," replied Joinville, "I am not surprised at that; you knew that she must die at some time; but I marvel at the great and extravagant grief that you feel for it, you who have always been so wise a prince." When Joinville left the king, Madame Marie de bonnes Vertus came to beg that he would come to the queen and endeavour to console her. The good seneschal found Marguerite bathed in tears, and could not refrain from expressing his surprise by saying to her, "It is a difficult matter to believe you are a woman by your weeping, for the grief you show is for the loss of a woman that you hated more than any other in the world." Marguerite replied that it was not, in fact, for the death of Blanche she was weeping, "but for the great uneasiness in which I see the king, and also for our daughter, left under the guardianship of men."

Louis IX was present every day at a funeral service celebrated in memory of his mother. He sent into the West a great number of jewels and precious stones to be distributed among the principal churches of France; at the same time exhorting the clergy to put up prayers for him and for the repose of the queen Blanche. In proportion with his endeavours to procure prayers for his mother, his grief yielded to the hope of seeing her again in heaven; and his mind, when calmed by resignation, found its most effectual consolations in that mysterious tie which still unites us with those we have lost, in that religious sentiment which mixes itself with our affections to purify them, and with our regrets to mitigate them.

The death of Queen Blanche seemed to impose an obligation upon Louis IX to return to his dominions; and the news he received from the West convinced him that his presence was becoming more necessary every day. A war for the succession of Flanders had broken out again; the truce with England had just expired; the people were murmuring: on the other hand, Louis had now nothing he could undertake in Palestine.

He therefore gave his serious attention to the subject of his return; but as if, on this occasion, he mistrusted his own understanding, he determined, before he formed a definitive resolution, to consult the will of God. Processions were made, and prayers were put up in all the Christian cities of Palestine, that Heaven might deign to enlighten those who had been charged with the directing of a war undertaken in its name. The clergy and barons of the kingdom of Jerusalem, persuaded that the presence of Louis was no longer necessary, and that his return to the West might rouse the enthusiasm of the French warriors for a new crusade, advised him to embark for Europe; at the same time expressing their fervent gratitude for all the services he had rendered to the cause of Jesus Christ during five years. On preparing for his departure, Louis left a hundred knights in the Holy Land, under the command of Geoffrey de Sergines, who fought against the Saracens for thirty years, and became, in his old age, viceroy of Jerusalem. Louis quitted Sidon, and, with the queen and three children that he had had in the East, repaired to Ptolemaïs, in the spring of 1254. A fleet of fourteen vessels was ready to receive him and all that remained of the warriors of the crusade. The day being arrived (April 24th), the king, walking on foot, followed by the legate, the patriarch of Jerusalem, and all the nobles and knights of Palestine, took the road to the port, amidst an immense crowd collected on his passage. All classes, as they saw him depart, recollected the virtues of which he had given so bright an example, particularly his kindness to the inhabitants of Palestine, whom he had treated as his own subjects. Some expressed their gratitude by warm acclamations, others by a melancholy silence; but all proclaimed him the father of the Christians, and implored Heaven to shower its blessings upon the virtuous monarch, and upon the kingdom of France. The countenance of Louis plainly indicated that he fully partook of the regrets of the Christians of the Holy Land; he addressed a few consoling words to them, gave them useful counsels, reproached himself with not having done enough for their cause, and expressed an earnest desire that God would someday judge him worthy of finishing the work of their deliverance.

At length the fleet set sail. Louis had obtained permission from the legate to take with him, in his vessel, the Holy Sacrament, for the assistance of the dying and the sick; so, when beholding altars raised on board a ship, priests clothed in their sacerdotal habits, celebrating divine service, and invoking the protection of Heaven at every hour in the day, it was easy to recognise the pious wreck of a crusade, and the last trophies of the war of Jesus Christ. As the fleet approached the isle of Cyprus, the vessel in which the king was struck violently against a sand-bank; all the crew were seized with terror; the queen and her children uttered piercing cries; but Louis prostrated himself at the foot of the altar, and addressed himself to Him who commands the sea. When the vessel was examined, it was found that it had received considerable damage, and the pilots pressed the king to leave it; but seeing that they themselves did not purpose to abandon the ship, he determined to remain in it. "There is no one here," said he, "who does not love his body as dearly as I do mine; if I leave, they will leave also, and, perhaps, will not see their country for a length of time; I prefer placing myself, my queen, and my children in the hands of God, to doing such an injury to so great a number of people as there are here." These words, inspired by an heroic charity, revived the courage of the sailors and the pilgrims, and they resumed their course. When leaving the coasts of Sicily, the fleet very carefully kept clear of the coast of Tunis, as if a secret presentiment warned the French Crusaders of the misfortunes that awaited them upon that shore in a still more disastrous expedition. A tempest placed the fleet in great peril; it was upon this occasion Queen Marguerite made a vow to offer a ship of silver to St. Nicholas of Lorraine, and requested Joinville to become her security with the patron saint of such as are

shipwrecked. Whilst everybody else was in despair, Louis found calmness in a philosophy derived from religion; and when the danger was past, he said to his companions: "See if God has not proved to us how vast is his power, when by means of a single one of the four winds, the king of France, the queen, their children, and so many other persons have escaped drowning." The navigation lasted more than two months, during which many marvellous adventures and accidents were encountered by the pilgrims, which history has preserved an account of, and which would not figure unworthily in a Christian Odyssey.

The fleet at length cast anchor at the isles of Hières. Louis crossed Provence, and passing by Auvergne, arrived at Vincennes on the 5th of September, 1254. The people flocked from all parts to greet him on his passage; the more they appeared to forget his reverses, the more strongly was Louis affected by the remembrance of his lost companions; and the melancholy that clouded his countenance formed a painful contrast with the public joy. His first care was to go to St. Denis, to prostrate himself at the feet of the apostle of France; on the following day he made his public entrance into his capital, preceded by the clergy, the nobility, and the people. He continued to wear the cross upon his shoulder, the sight of which, whilst recalling the cause of his long absence, gave his subjects reason to fear that he had not yet abandoned his enterprise of the crusade. The greater number of the barons and knights that had gone with Louis, had found a grave in either Syria or Egypt. Such as had survived so many disasters, re-entered their castles, which they found deserted and falling to ruins. The good seneschal, after having revisited his home, repaired, barefooted, to the church of St. Nicholas of Lorraine, to discharge the vow of Queen Marguerite. He then set earnestly about repairing the evils his absence had caused, and swore never again to quit the castle of Joinville to seek adventures in Asia.

Thus terminated this holy war, the commencement of which had filled the Christian nations with so much delight, and which had, in the end, plunged the whole West into mourning. Throughout the events I have just described, the seneschal de Joinville has been my guide, and I cannot terminate my recital without paying him the just tribute of my gratitude. The unpretending tone of his narration, the simplicity of his style, the gaiety of his character, have afforded me a happy relief amidst a labour always dry and sometimes revolting. I take delight in beholding him intrepid in the field of battle, preserving his cheerfulness amidst the misfortunes of war, resigned in his captivity, and in all his actions recalling to our minds the true spirit of chivalry. Like his compatriot Villehardouin, he often makes his heroes weep, and as often weeps himself. He braves danger, when danger is present; but he thanks God with all his heart when he has no longer anything to fear.

When I read his memoirs, I am transported back to the thirteenth century, and I think I am listening to a knight who is returned from the crusade, and who tells to me all he has seen and all he has done. He has neither method nor rule; he drops the line of his discourse, and takes it up again; and he extends or abridges his narration, as his imagination is more or less struck by that which he relates. When we read the narratives of Joinville, we are not surprised that Louis should have taken so much delight in his conversation; there is not one of his readers who does not feel the same confidence and friendship for him that the virtuous monarch accorded him, and history adopts without hesitation all that he affirms upon his honour, persuaded that he who was bold enough to speak the truth in the courts of kings will not deceive posterity.

The crusade of St. Louis was like that which immediately preceded it. The enthusiasm for these distant expeditions was daily losing its vivacity and its energy: the crusade no longer appeared anything to the knights beyond a common war, in which the

spirit of chivalry was a more powerful principle than religion. It was only a religious affair to Louis IX.

The manner in which this crusade was preached in Europe, the troubles amidst which the voices of the preachers were raised, and particularly the means that were employed to levy the tributes in the West, were calculated to turn away all minds from the object that would be supposed to be the governing one in a holy expedition.

And yet Louis took precautions that had been neglected in preceding wars. Three years were employed in preparing this great enterprise; the knights who arrived in the isle of Cyprus could not express their astonishment at seeing the casks of wine piled one upon another, so high that they appeared like houses; and heaps of wheat, barley, and other grains, so immense, that they might be believed to be mountains. There is no doubt that the princes and nobles who accompanied Louis imitated his example: happy had it been for the Crusaders, if their leaders had shown in war the same prudence and sagacity they displayed in preparing for their expedition!

The French warriors upon all occasions evinced their accustomed bravery; but throughout the crusade there was never exhibited one instance of the genius of a great captain; Louis himself, when in danger, afforded no example to his troops beyond courage and firmness. We have related the prodigies of French valour, and we have described the prodigies of pious resignation in reverses; the Crusaders and their leaders merited, even in their disasters and in the depth of their misery, the esteem and admiration of their enemies; and it is here that history presents the most beautiful spectacle she can offer to man: "Glory, the faithful companion of misfortune."

We have had occasion, in the course of our narrative, to remark that French gaiety never abandoned the cross-knights in their distant expeditions. This gaiety often mixed itself with the saddest images, and sometimes even did not respect severe propriety. We beg to be permitted to repeat on this head a singular anecdote related by Joinville. On the eve of the battle of Mansourah, one of the knights of the seneschal of Champagne, named Landricourt, died; and whilst the funeral honours were being paid to him, six of his companions in arms talked so loud that they interrupted the priest who was chanting mass. Joinville reproved them warmly, and they then laughed aloud, saying they were talking about remarrying the wife of Messire Hugh de Landricourt, who was on the bier there. The good Joinville was very much scandalized at such discourse, and ordered them to keep silent. When speaking of this indiscreet gaiety of his knights, the seneschal takes care to add that God punished them on the day of battle; for of all the six, he says, there was not one that was not killed and buried, and whose wife did not afterwards find it convenient to marry again.

The manners of the European knights formed a very striking contrast with those of the Mussulmans, who were always grave and serious, even amidst the festivities in which they celebrated the deliverance of their country and the defeat of the Christians.

We have spoken many times of the want of discipline of the Crusaders; the Saracens were very little better in this respect; but in addition to having the advantage of fighting in their own country, with every foot of which they were acquainted, fortune gave them, in their greatest dangers, skilful and experienced leaders, who knew how to take advantage of all the errors of the Christians, and bring back to their banners that victory that appeared to have been driven away by the valour of their enemies.

History describes the whole Egyptian nation as struck with terror at the first appearance of the Crusaders; but the Mussulmans, reassured by their leaders, soon felt as much security and confidence as they had experienced alarm; and as if there was nothing that men forgot so easily as danger, a year after the taking of Damietta, they could not conceive what species of madness had led a king of France to the banks of the

Nile. The continuator of Tabary relates a circumstance on this subject, which paints at once the opinion and the character of the Mussulmans. The emir Hossam-Eddin, in the course of a conference with the captive monarch, said to him: "How did it come into the mind of the king, whom I perceive endowed with wisdom and good qualities,—how did it ever enter his thoughts to trust himself to a fragile wooden bark, to brave the rocks of the sea, to venture into a country filled with warriors impatient to fight for the Mussulman faith; how could he possibly believe that he should take possession of Egypt, or that he should land upon these coasts, without exposing both himself and his people to the greatest dangers?" The king of France smiled, but made no reply; and the emir thus continued: "Some of the doctors of our law have decided that he who embarks upon the sea twice consecutively, by thus exposing his life and his fortune, renders himself unfit to have his evidence taken in a court of justice, because such gross imprudence sufficiently proves the weakness of his reason and the unsoundness of his judgment." Louis IX again smiled, and answered the emir: "He who said so was not deceived; that is a wise decision."

We have transcribed the account of the Arabian historian, without according him more credit than he merits. Christian authors have not been less severe towards St. Louis, and can find no excuse for his expedition beyond the seas. Without seeking to justify this crusade, we will content ourselves with saying here, that the aim of Louis IX was not only to defend the Christian states of Syria and to fight with the enemies of the faith, but to found a colony which might unite the East and the West by the happy interchange of productions and knowledge. We have produced, in the thirteenth book of this history, a letter from the sultan of Cairo, by which it may be plainly perceived, that the king of France had other views than those of a mere conqueror. The historian Mezerai formally says that the project of the king of France was to establish a colony in Egypt, a project of which the execution has been attempted in modern times. "For this purpose," says Mezerai, "he took with him a great number of labourers and artisans, capable, nevertheless, of bearing arms and fighting in case of need." To support our opinion, we might add to the authority of Mezerai that of Leibnitz, who, in a memoir addressed to Louis XIV, does not hesitate to affirm that the motives which determined Louis IX to undertake the conquest of Egypt, were inspired by profound wisdom, and merited the attention of the most skilful statesmen, and of the most enlightened political writers.

We must however believe that Louis IX did not contemplate in their full extent the advantages that might be derived from his expedition, or that have been discovered in our age. All the policy of those distant ages consisted in religious ideas, which insinuated themselves into human affairs, and often directed them towards an end that human intelligence was incapable of perceiving. What we do now for the interests of commerce or civilization, was then done for the interests of Christianity; and the results were often the same. Religion, in those times of barbarism and ignorance, was like a mysterious reason, like a sublime instinct, given to man to assist him in his search for all that was doomed to become good and useful to him. We must not forget that the Christian religion always directed the conduct of Louis IX., and that it was to the religious inspirations of this monarch, that France owed those treaties, at which frankness and good faith presided; those institutions that consecrated the principles of justice; and all those monuments of a wise policy, to which modern philosophers have not been able to refuse their admiration.

The expedition of Louis IX produced two results for Egypt that were not at all expected. Two years after the deliverance of the king, and whilst he was still in Palestine, the Mamelukes, fearing a fresh invasion of the Franks, in order to prevent

their enemies from taking Damietta and fortifying themselves in that city, entirely destroyed it. Some years after, as their fears were not yet removed, and the second crusade of Louis IX spread fresh alarms throughout the East, the Egyptians caused immense heaps of stones to be cast into the mouth of the Nile, in order that the Christian fleets might not be able to sail up the river. Since that period a new Damietta has been built at a small distance from the site of the former city; but the entrance to the Nile is still, in our days, closed against all vessels, a sad and deplorable testimony of the terror which the arms of the Franks formerly inspired.

History has a deeper lament to make over the second consequence of this crusade. It is certain that it contributed greatly to change the form of the Egyptian government, and to fill that unhappy country with all the scourges that military despotism brings in its train. It was a spectacle worthy of our attention and our pity, to see, after a bloody revolution, a rich and vast country abandoned all at once to slaves purchased in the most barbarous regions of Asia. Despotism, which always suspects everything that approaches it, dreaded the natural defenders of Egypt, and was willing to confide its safety to men without country and without family; to those men who, according to the expression of Tacitus, when speaking of the guards of Artabanus, have not the least idea of virtue, are incapable of remorse, are instruments always ready for crime, and only know the hand that pays them. Most of the dynasties of Syria had already perished victims of their imprudent confidence in foreign soldiers. That of Saladin shared the same fate, and was, like all the others, overthrown by the barbarians whom it had intrusted with its defence. The dynasty of the Baharite Mamelukes, which succeeded that of Ayoub, was not destined to have a long duration; and a body of slaves, purchased in Circassia, in their turn got possession of the power that had armed them. Two centuries after, the Ottoman Empire overcame the second dynasty of the Mamelukes; but their military government, amidst the crimes of tyranny and excesses of disorder, for a long time braved the power of the conqueror, and subsisted to the end of the eighteenth century, when the presence of a French army completed its annihilation. Thus, two French expeditions into Egypt were marked, one by the revolt and elevation of the Mamelukes, the other by their destruction.

Philosophy and humanity, however, derived some advantages from the expedition of St. Louis, which history does not dispute. The French monarch heard in Syria that a powerful emir was collecting a great number of books, and forming a library which was to be open to all the learned, and to all desirous of gaining knowledge. He became anxious to imitate this noble example, and gave orders for having all the manuscripts preserved in the monasteries transcribed. This literary treasure, confided to the care of Vincent de Beauvais, was placed in an apartment near the holy chapel, and became the first model of those bibliographical establishments, of those precious depositories of letters and sciences, of which the capital of France is now so justly proud.

It has often been said, that the hospital of the *Quinze-Vingts* was established by Louis IX as an asylum for three hundred gentlemen who had returned blind from the holy war. The ordinance by which Louis founded this hospital says nothing to confirm the opinion at first spread by several writers, and which has since become sanctioned as a popular tradition. Joinville speaks of the institution of the *Quinze-Vingts*; but he says nothing of the motives that induced the pious monarch to found this establishment. Besides, we should add that the origin of the *Quinze-Vingts* is posterior by several years to his return from the crusade. Mezerai relates in his history, that an hospital for the blind was established at Rouen in the middle of the twelfth century; and this ancient monument of charity might give Louis the idea of founding a similar institution in his capital.

Before this crusade, Tartary was only known by the formidable emigrations of the Moguls. This vast region was in some sort revealed to the West by the missionaries sent thither by the king of France. William de Longjumeau, who set out from the isle of Cyprus, collected a great number of fabulous traditions in the course of his voyage; but he likewise brought back some curious notices and some exact observations. Rubruquis, who started during the king's abode in Palestine, and returned after the departure of the Crusaders, did not succeed in his embassy to the powerful emperor of the Moguls; but, as a traveller, he observed with sagacity the country, the manners, and the laws of the Tartars; and his relation is still a valuable monument, that more recent voyages have not thrown into oblivion.

The chroniclers of the time, even Joinville himself, who never turned their attention to anything but the events of the war, and gave no heed to the progress of civilization, have said nothing of the knowledge Louis might have acquired concerning the legislation of the East. What interest would not the old chronicles possess in our eyes, if they had reported the conversations of the royal legislator with the Oriental Christians versed in the study of the laws and customs that prevailed in the colonies of the Franks! It was during the sojourn of the king in Syria, that the chancellor of the kingdom of Cyprus collected all the laws that formed the Assizes of Jerusalem. Should we not be warranted, then, in saying that we owe this precious collection to the counsels, and still more to the encouragement, of Louis IX? It is certain that the pious monarch neglected nothing that would enable him to acquire a knowledge of the usages and customs of the countries he visited; and that the Assizes of Jerusalem served as a model for the monument of legislation which afterwards constituted the greatest glory of his reign.

One advantage of this crusade, and that, doubtless, the greatest of all, was, that Louis returned much better than he was when he went, and that adversity developed and perfected in him all the qualities to which his subjects looked for their future prosperity. A Protestant historian, when speaking of this subject, makes use of these remarkable words: "The fruit of his voyage and of his affliction was, that he returned a much better man, having increased in zeal, modesty, prudence, and diligence; and that he was more honoured and beloved by his people than he had ever been before his departure; and by the universal earth was held in singular admiration for his good life and constancy amidst dangers, as a miracle among kings."

Far from seeking to forget his misfortunes, Louis was constantly referring to them, as a great example that God had been willing to present to the world. He attributed them principally to his own faults; and the austerities to which he condemned himself during the remainder of his life, were, says Father Daniel, a kind of mourning, which he always wore for the brave men who had perished in the crusade. On his return, he reformed the coinage, and by his order, silver Parisis and Gros Tournois were struck, upon which chains were figured, in order to preserve the memory of his captivity. These remembrances rendered him more dear to his people, and greater in the eyes of all Christians. Happy are princes upon whom the lessons of misfortune are not lost! happy also is the age in which men are not judged according to the favours of fortune, and in which the adversity of the great ones of the earth has in it something respectable and sacred!

The misfortunes of the time, as we have already said, had ruined a great number of the most illustrious families of the kingdom. We know that many nobles had sold their lands to provide means for undertaking the crusade; and history has preserved acts passed in the camp, even of Mansourah, by which several gentlemen sold their domains to the crown. Louis was not at all willing that his companions in arms should be

condemned to poverty for having followed him into the East, and for having shared with him the labours and perils of the holy war; he therefore ordered a list to be made of the indigent nobility, and found means to assist them out of his own revenue; he relieved, with affecting kindness, the widows and orphans of the brave knights he had seen fall by his side; and his solicitude extended even to the poor labourers who had suffered, either in the war of the Pastors, by his absence, or by the inefficiency of the laws. "Serfs," said he, "belong to Jesus Christ as well as to us, and in a Christian kingdom we ought never to forget that they are our brethren." Since his war with the Mussulmans, he could not endure the idea of the blood of Christians being shed in battle. His ordinances forbade war between individuals in all the domains of the crown; and the authority of his example contributed to maintain order and peace throughout the provinces.

Before his departure, Louis had sent commissaries to repair the iniquities committed in the government of his kingdom. On his return, he was determined to see everything himself, and pervaded his provinces; being convinced that God will not pardon kings who have neglected any opportunity or means of becoming acquainted with the truth. What a touching spectacle it must have been to see a king as anxious to discover all the ills that had been effected in his name, as other men are to trace out any injustice done to themselves! In short, his paternal vigilance succeeded in destroying all abuses, and repairing all faults; "and finally," says the noble confidant of his thoughts, "in lapse of time, the kingdom of France multiplied so greatly by the justice and rectitude that reigned in it that the domains, feudal fines, rents, and revenues, increased in one year by a half, and vastly improved the kingdom of France."

We cannot finish the account of this crusade without speaking of the emperor Frederick II and Innocent IV, who had so much influence over the events we have described. It may be said of Frederick, that his glory underwent as many vicissitudes as his fortune. Contemporary chronicles sometimes praise him with exaggeration, and at others blame him without measure. Such is ever the fate of princes who have lived amidst the conflict of parties. The spirit of party, which has judged them in their lifetime, leaves to history nothing but uncertainties, and appears still to exist for them in posterity. No historian has denied the talent or the genius of Frederick; he was one of the most illustrious captains of his times; he is placed among the princes who, by their example and their munificence, encouraged the revival of letters in the middle ages. He displayed great qualities upon the throne, but he did not know how to put himself in harmony with the spirit of his contemporaries; he had neither the defects nor the virtues of his age, and that is the reason that he succumbed in the obstinate struggle with the popes. If this struggle had not troubled and divided Europe, and if Frederick had been animated by the same sentiments as St. Louis, there is no doubt that Christianity would have triumphed over Islamism, and that the Crusaders would have subdued a great portion of the East.

The memory of Innocent IV has been judged as variously as that of his redoubtable adversary. When looking at his manifestoes, his warlike enterprises, his spiritual and temporal triumphs, we might believe that the most able and ambitious of conquerors was seated in the chair of St. Peter. The events to which he has attached his name, and which he directed by his policy, leave us nothing to say regarding his genius or his character. After the death of Frederick, this pontiff returned to Italy, which country he traversed in triumph; but by a singular contrast, he who had shaken the power of emperors, only entered Rome tremblingly. The Romans had sent envoys to him to express their surprise at seeing him lead a wandering life far from his capital, and from the flock of which he would have to render an account to the sovereign judge.

Although obedient in this respect to the will of the people of Rome, Innocent pursued his projects against the remains of the imperial family, and death surprised him in the kingdom of Naples, of which he was taking possession in the name of the Church; having lost all care for the fate of the Christian colonies of the East. The pontiff who succeeded him, although he had neither his ambition, nor his authority, nor his genius, followed not the less the career that had been marked out for him. He endeavoured to accomplish all the threats of the Holy See, and the thunders of Rome reposed no more in the hands of Alexander VI than they had done in those of his predecessors.

That which might justify the persevering, obstinate ardour with which the popes pursued the posterity of Frederick, is that by it they liberated Italy from the yoke of the emperors of Germany; and that this rich country remained sixty years without seeing the armies of the Germanic empire. But, on the other side, this advantage was purchased by so much violence, and by so many calamities, that the nations were never able to enjoy or know the value of it. The popes, who were not always sufficiently strong to maintain the work of their policy, were sometimes obliged to call in foreign princes to their aid, who introduced fresh subjects of discord into Italy. War constantly brought on war; conquerors were expelled by other conquerors. This revolution lasted during several centuries, and became fatal, not only to Italy, but to Germany, France, and Spain, to all who wished to partake of the spoils of the house of Swabia.

It is not our task to describe these afflicting scenes: to return to that which more particularly belongs to our subject, we will glance, whilst terminating these general considerations, at the crusade which was then being preached in all the Italian cities against Eccelino de Romano, whom the voice of the people, as well as the voice of the Church, had declared to be the enemy of God and men.

This Italian noble had taken advantage of the disorder of the civil wars, to usurp a tyrannical domination over several cities of Lombardy and Trevisano. All that we are told of the tyrants of fabulous antiquity falls short of the cruelties of Eccelino. Contemporary history compares his barbarous reign to pestilence, inundations, conflagrations, and the most terrible convulsions of nature. The pope at first excommunicated Eccelino, in whom he could see nothing but a wild beast in a human form; a short time afterwards he published a crusade against this scourge of God and humanity. John of Vicenza, who had preached public peace twenty years before, was the first preacher of this holy war. The faithful who took up arms against Eccelino, were to receive the same indulgences as those who went to Palestine. This crusade, which was undertaken in the cause of humanity and liberty, was preached in all the republics of Italy: the eloquence of the holy orators easily prevailed over the multitude; but that which most inflamed the zeal and ardour of the people, was the sight of the wretches whom Eccelino had caused to be mutilated amidst tortures, and the groans and lamentations of the families from which the tyrant had chosen his victims. In most of the provinces of Italy, the inhabitants of the cities and country took up arms to defend the cause of religion and their native land; eager to obtain the civic crown, if they triumphed over tyranny, and the crown of martyrdom, if they chanced to fall.

The standard of the cross was displayed at the head of the army; the crowd of Crusaders marched against Eccelino, singing this hymn of the Church,—

“Vexilla regis prodeunt,
Fulget crucis mysterium.”

The army of the faithful at first obtained rapid successes; but as the archbishop of Ravenna, who commanded it, wanted skill, and as the Crusaders of each town had no

leaders but monks and ecclesiastics, they did not profit by their early advantages. The intrigues of policy and the spirit of rivalry relaxed the ardour of the combatants; victory was sometimes balanced by reverses: four years of labours and perils scarcely sufficed for the suppression of an impious domination, or to avenge humanity by the defeat and death of Eccelino.

I regret that the plan of this work does not permit me to speak in greater detail of this war, in which religion so happily assisted the cause of liberty, and which forms so great a contrast with most contemporary events. At this period such a number of crusades were preached, that history can scarcely follow them, and we feel astonished that the population of the West was not exhausted by so many unfortunate wars. Whilst Louis IX was returning from the East, where he had left his army, and a holy league was being formed in Italy against the tyrant Eccelino, sixty thousand Crusaders, commanded by a king of Bohemia, marched against the people of Lithuania, still addicted to the worship of idols; and another army of Crusaders was leaving the banks of the Oder and the Vistula to combat the pagans of Prussia, so many times attacked and conquered by the Teutonic knights. History is gratified at being able to remark that in this last expedition the cities of Brunsbad and Konigsberg were founded; but the founding of two flourishing cities cannot obliterate the remembrance of the desolation of many provinces. If any advantages could arise from these sanguinary expeditions, they were certainly the progressive steps of Christianity, which brought together people till that time separated by difference in manners and religious belief; they were the lessons of misfortune and the fruits of experience, which in the end enlightened Europe, and gave to the human mind a new direction more conformable with the laws of justice and reason, more favourable to the interests of humanity. It is thus that Providence, always mixing good with evil, renews human societies, and sows the prolific seeds of civilization in the very heart of disorder and barbarism.

BOOK XV

EIGHTH CRUSADE

A.D. 1255-1270

Louis IX, during his sojourn in Palestine, had not only employed himself in fortifying the Christian cities; he had neglected no means of establishing that union and harmony among the Christians themselves, which he felt would create their only security against the attacks of the Mussulmans: unhappily for this people, whom he would have preserved at the peril of his life, his counsels were not long in being forgotten, and the spirit of discord soon displaced the generous sentiments to which his example and discourses had given a momentary life.

It may have been observed in the course of this history, that several maritime nations had stores, counting-houses, and considerable commercial establishments at Ptolemais, which had become the capital of Palestine. Among these nations, Genoa and Venice occupied the first rank: each of these colonies inhabited a separate quarter, and had different laws, besides interests, which kept them at constant variance; the only thing they possessed in common, was the Church of St. Sabbas, in which the Venetians and the Genoese assembled together to celebrate the ceremonies of their religion.

This common possession had often been a subject of quarrel between them; a short time after the departure of St. Louis, discord broke out anew, and roused all the passions that the spirit of rivalry and jealousy could give birth to between two nations which had so long contended for the empire of the sea and pre-eminence in commerce. Amidst this struggle, in which the very object of the contest ought to have recalled sentiments of peace and charity to their hearts, the Genoese and Venetians often came to blows in the city of Ptolemais, and more than once, the sanctuary, which the two parties had fortified like a place of war, resounded with the din of their sacrilegious battles.

Discord very soon crossed the seas, and carried fresh troubles into the West. Genoa interested the Pisans in her cause, and sought allies and auxiliaries even among the Greeks, at that time impatient to repossess Constantinople. Venice, in order to avenge her injuries, courted the alliance of Manfredi, who had been excommunicated by the head of the Church. Troops were raised, fleets were armed, and the parties attacked each other both by land and sea; and this war, which the sovereign pontiff was unable to quell, lasted more than twenty years, sometimes to the advantage of the Venetians, as frequently to that of the Genoese; but always fatal to the Christian colonies of the East.

This spirit of discord likewise extended its baneful influence to the rival orders of St. John and the Temple; and the blood of these courageous defenders of the Holy Land flowed in torrents in cities of which they had undertaken the defence; the Hospitallers

and Templars pursued and attacked each other with a fury that nothing could appease or turn aside, both orders invoking the aid of the knights that remained in the West. Thus the noblest families of Christendom were dragged into these sanguinary quarrels, and it was no longer asked in Europe whether the Franks had conquered the Saracens, but if victory had been favourable to the knights of the Temple or to those of the Hospital.

The brave Sergines, whom Louis IX had at his departure left at Ptolemais, and the wisest of the other defenders of the Holy Land, had neither authority enough to re-establish tranquillity, nor troops enough to resist the attacks of the Mussulmans. The only hope of safety which appeared to be left to the Christians of Palestine, arose from the divisions which also troubled the empire of the Saracens; every day new revolutions broke out among the Mamelukes; but, by a singular contrast, feuds, that weakened the power of the Franks, often seemed only to increase that of their enemies. If, from the feeble kingdom of Jerusalem, we pass into Egypt, we there behold the strange spectacle of a government founded by revolt, and strengthening itself amidst political tempests. The Christian colonies, since the taking of Jerusalem, by Saladin, had no longer a common centre or a common tie; the kings of Jerusalem, in losing their capital, lost an authority which served at least as a war-cry, by which to rally ardent spirits around them. Nothing was preserved of royalty but the name, nothing was gained from republicanism but its license. As to the Mamelukes, they were less a nation than an army, in which they at first quarrelled for a leader, and in which they afterwards obeyed him blindly. From the bosom of each of their revolutions sprang a military despotism, armed with all the passions that had given birth to it, and, what must have redoubled the alarm of the Christians, this despotism breathed nothing but war and conquest.

We have said, in the preceding book, that Aibek, after having espoused the sultana Chegger-Eddour, had mounted the throne of Saladin; but it was not long before his reign was disturbed by the rivalries of the emirs. The death of Phares-Eddin Octhai, one of the leaders opposed to the new sultan, disconcerted the projects of the faction, but the jealousy of a woman did that which neither faction nor license had been able to effect. Chegger-Eddour could not pardon Aibek for having asked the hand of a daughter of the prince of Mosul, and the faithless husband was assassinated in the bath by slaves. The sultana, after having gratified her woman's vengeance, called in the ambition of the emirs and the crimes of policy to her aid. She sent for the emir Saif-Eddin, to ask his advice, and to offer him her hand and empire. Upon being introduced into the palace, Saif-Eddin found the Sultana seated, with the bleeding body of her husband at her feet: at this spectacle, the emir was seized with horror, and the calmness which the sultana displayed, together with the sight of the bloody throne, upon which she proposed to him to take his seat with her, added to his fright; Chegger-Eddour summoned two other emirs, who could not endure her presence, but fled away, terrified at what they saw and heard. This scene passed during the night. At break of day, the news of it was spread throughout Cairo, and the indignation of the people and the army was general and active: the mother of Aibek amply revenged the death of her son. Chegger-Eddour, in her turn, perished by the hands of slaves, and her body, which was cast into the castle ditch, might teach all the ambitious who were contending for the empire, that revolutions, likewise, sometimes have their justice.

Amidst the tumult, a son of Aibek, fifteen years of age, was raised to the throne; but the approach of a war soon caused a new revolution to break out, and precipitated the youth from his giddy eminence: great events were ripening in Asia, and a storm was brewing in Persia, which was soon to burst over both Syria and Egypt.

The Moguls, under the command of Oulagon, had laid siege to Bagdad, at a moment when the city was divided into several sects, all more earnest in their conflicts

with each other than in their preparations to repulse a formidable enemy. The caliph, as well as his people, was sunk deep in voluptuous effeminacy, and the pride created by the vain adulation of the Mussulmans, made him neglect true and available means of defence. The Tartars took the city by storm, and gave it up to all the horrors of war. The last and thirty-seventh of the successors of Abbas, dragged away like the vilest captive, lost his life in the midst of such tumult and disorder, that history is unable to say whether he died of despair, or whether he fell beneath the sword of his enemies.

This violence, committed upon the head of the Mussulman religion, with the march of the Moguls towards Syria, threw the Mamelukes into the greatest consternation. They then deemed it necessary to displace the son of Aibek, and elect a leader able to guide them amidst the perils that threatened them, and their choice fell upon Koutouz, the bravest and most able of the emirs.

Whilst Egypt was earnestly engaged in preparations to resist the Moguls, the Christians appeared to expect their deliverance from this war against the Mussulmans; the khan of Tartary had promised the king of Armenia to carry his conquests as far as the banks of the Nile; and oriental chronicles relate that the Armenian troops were united with those of the Moguls. The latter, after having crossed the Euphrates, took possession of Aleppo, Damascus, and the principal cities of Syria. On all sides, the Mussulmans fled before the Tartars, and the disciples of Christ were protected by the victorious hordes; from that time the Christians only beheld liberators in these redoubtable conquerors. In the churches, and even upon the tomb of Christ, prayers were put up for the triumph of the Moguls, and in the excess of their joy, the Christians of Palestine abandoned their general practice of imploring aid from the powers of Europe.

In the mean time Europe itself entertained a very different idea of this war; the progress of the Moguls created the greatest terror in all the nations of the West; they not only dreaded the Mogul arms on account of the Christian colonies of the East; they trembled for themselves; for whilst the hordes of Oulagon were ravaging Syria, other armies of the same nation were desolating the banks of the Dniester and the Danube. Pope Alexander, addressing the princes, prelates, and all the faithful, exhorted them to unite against the barbarians. Councils were assembled in France, England, Italy, and Germany, to deliberate upon the dangers of Christendom; the head of the Church ordered prayers to be offered up and processions to be made, blasphemies to be punished, and luxury to be suppressed at the table and in dress,—measures which might be conceived proper to mitigate the anger of Heaven, but very insufficient to stop the invasion of the Moguls.

The hordes, however, which ravaged Hungary and Poland were dispersed, and terror again took possession of the Christians of the East, whose hopes had been so sanguine. Oulagon, recalled into Persia by civil wars, left his lieutenant, Ketboga, in Syria, with directions to follow up his conquests. The Christians were still applauding the victories of the Moguls, when a quarrel, provoked by some German Crusaders, all at once changed the state of things, and made enemies of those who had been considered as auxiliaries. Some Mussulman villages which paid tribute to the Tartars, having been pillaged, Ketboga sent to demand a reparation of the Christians, which they refused. In the course of the dispute raised on this subject, the nephew of the Mogul commander was killed. From that time the Tartar leader declared open war against the Christians, ravaged the territory of Sidon, and menaced that of Ptolemais. At the aspect of their desolated plains, all the hopes of the Christians vanished; they had had no bounds to their hopes and their joy, they had now none to their grief or their fears. The alarm created in them by a barbarous people, made them forget that most of their misfortunes

came from Egypt, and as they had given over all idea of succours from the West, many of them now placed all their confidence in the arms of the Mamelukes.

A great portion of Palestine had already been invaded by the Moguls, when the sultan of Cairo set out on his march to meet them at the head of his army; he remained three days in the neighbourhood of Ptolemais, where he renewed a truce with the Christians. Soon after, a battle was fought in the plain of Tiberias; Ketboga lost his life in the middle of the conflict, and the army of the Tartars, beaten and scattered, abandoned Syria.

To whichever side victory might have inclined, the Christians had nothing to hope from the conqueror; the Mussulmans could not pardon them for having sought the support of the victorious Moguls, and having taken advantage of the desolation of Syria, to insult the disciples of Mahomet. The churches were demolished at Damascus; the Christians were persecuted in all the Mussulman cities, and these persecutions were the presage of a war in which fanaticism exercised all its furies. On all sides complaints and menaces arose against the Franks of Palestine; the cry of war with the Christians resounded through all the provinces in the power of the Mamelukes; the animosity was so great, that the sultan of Cairo, who had just triumphed over the Tartars, was the victim to his fidelity in observing the last truce concluded with the Franks. Bibars, who had killed the last sultan of the family of Saladin, took advantage of this effervescence of the public mind to endeavour to raise a party against Koutouz, by affecting great hatred for the Christians, and by reproaching the sultan with a criminal moderation towards the enemies of Islamism.

When the fermentation had been worked up to the highest point, Bibars, having assembled his accomplices, surprised the sultan whilst hunting, struck him several mortal blows, then, all stained as he was with the blood of his master, he hastened to the Mameluke army, at that time collected at Sallhie; he presented himself to the atabek or lieutenant of the prince, announcing the death of Koutouz. Upon being asked who killed the sultan. "It was I," answered he. "In that case," said the atabek, "reign in his place." Strange words, which characterize at a single stroke the spirit of the Mamelukes, as well as of the government they had founded! The army proclaimed Bibars sultan of Egypt, and the ceremonies prepared at Cairo for the reception of the conqueror of the Tartars, served to celebrate the coronation of his murderer.

This revolution gave the Mussulmans the sovereign most to be dreaded by the Christians. Bibars was named the pillar of the Mussulman religion and the father of victories; and he was destined to merit these titles by completing the ruin of the Franks. He had scarcely mounted the throne before he gave the signal for war.

The Christians of Palestine being totally without means of resisting the Mameluke forces, sent deputies to the West to solicit prompt and efficient succour. The sovereign pontiff appeared affected by the account of the perils of the Holy Land, and exhorted the faithful to take the cross; but the tone of his exhortations, and the motives that he named in his circulars, only too plainly evinced his desire to see Europe take up arms against other enemies than the Mussulmans. "The Saracens," said he, "know that it will be impossible for any Christian prince to make a long abode in the East, and that the Holy Land will never have any but transient succour from distant countries."

Alexander IV was much more sincere and far more eloquent in his manifestoes against the house of Swabia; the interest he took in the contest he was carrying on in the kingdom of Naples could not be diverted by the undertaking of a holy war. Clement IV, who succeeded him, made some few demonstrations of zeal to engage the European nations to take arms against the Mussulmans; but the policy of his predecessors had left too many germs of discord and trouble in Italy, to allow him to give much attention to

the East. On one side, Germany, still without an emperor, though with three pretenders to the empire, could spare no warriors for the Holy Land. England was a prey to a civil war, in which the barons wore a white cross as their badge of union against the king, and in which priests exhorted them to the fight, pointing to heaven as the reward of their bravery and their rebellion. This strange crusade precluded all thoughts of one beyond the seas. France was the only kingdom from which the prayers of the Christians of Palestine were not repulsed; some French knights took the cross, and chose Eudes, count of Nevers, son of the duke of Burgundy, as their leader; and these were all the succours Europe could afford to send to the East.

At the same time that the afflicting news arrived from the Holy Land, an event was announced which would have plunged the whole West in mourning, if the conquests of the Crusaders had then excited anything like the interest to which they had given birth in former ages. We have frequently had occasion to deplore the rapid decline of the Latin empire of Constantinople; for a length of time, Baldwin had had no means for supporting the imperial dignity, or paying his scanty troop of soldiers, but the alms of Christendom, and some loans obtained from Venice, for which he was obliged to give his own son as a hostage, or, more properly, a pledge. In pressing moments of want, he sold the relics, he tore the lead from the roofs of the churches, and the timber of public edifices was used for heating the fires of the imperial kitchens. Towers half-demolished, ramparts without defences, palaces smoky and deserted, houses and whole streets abandoned, such was the spectacle presented by the queen of eastern cities.

Baldwin had concluded a truce with Michael Palaeologus. The facility with which this truce was made ought to have inspired the Latins with some suspicion; but the deplorable state of the Franks did not prevent them from despising their enemies or dreaming of fresh conquests. In hopes of pillage, and forgetful of the perfidious character of the Greeks, a Venetian fleet bore such as remained of the defenders of Byzantium in an expedition against Daphnusia, situated at the embouchure of the Black Sea. The Greeks of Nice, informed by some peasants from the shores of the Bosphorus, did not hesitate to take advantage of the opportunity fortune thus presented. These peasants pointed out to the general of Michael Palaeologus, who was about to make war in Epirus, an opening that had been made under the ramparts of Constantinople, close to the Golden Gate, by which more troops might be introduced than would be necessary for the conquest of the city. Baldwin had none with him but children, old men, women, and traders; among the latter of whom were the Genoese newly allied to the Greeks. When the soldiers of Michael had penetrated into the city, they were surprised to find no enemy to contend with; whilst they preserved their ranks, and advanced with precaution, a troop of Comans, whom the Greek emperor had in his pay, traversed the city, sword and fire in hand. The small, terrified crowd of the Latins fled towards the port; whilst the Greek inhabitants hastened to meet the conqueror, shouting, "Long life to Michael Palaeologus, emperor of the Romans!" Baldwin, awakened by these cries and the tumult that drew near to his palace, hastened to quit a city that no longer was his. The Venetian fleet, returning from the expedition to Daphnusia, arrived in time to receive the fugitive emperor and all that remained of the empire of the Franks upon the Bosphorus. Thus the Latins were deprived of that city that it had cost them such prodigies of valour to obtain; the Greeks re-entered it without striking a blow, seconded only by the treachery of a few peasants and the darkness of night. Baldwin II, after having reigned in Byzantium during thirty-seven years, resumed the mendicant course he had practised in his youth, and wandered from one court to another, imploring the assistance of Christians. Pope Urban received him with a mixture of compassion and contempt. In a letter addressed to Louis IX, the pontiff deplored the loss of

Constantinople, and groaned bitterly over the obscured glory of the Latin Church. Urban expressed a desire that a crusade should be undertaken for the recovery of Byzantium; but he found men's minds but very little disposed to undertake such an enterprise: the clergy of both England and France refused subsidies for an expedition which they pronounced useless. The pope was obliged to content himself with the submission and presents of Michael Palaeologus, who, still in dread in the bosom of his new conquest, promised, in order to appease the Holy See, to recognise the Church of Rome, and to succour the holy places.

In the meantime the situation of the Christians of Palestine became every day more alarming, and more worthy of the compassion of the nations and princes of the West. The new sultan of Cairo, after having ravaged the country of the Franks, returned a second time, with a more formidable army than the former. The Franks, alarmed at his progress, sent to him to sue for peace; his only reply was to give up the church of Nazareth to the flames; the Mussulmans ravaged all the country situated between Nain and Mount Tabor, and then encamped within sight of Ptolemais.

The most distinguished of the Christian warriors had attempted an expedition towards Tiberias; but this gallant troop, the last resource of the Franks, had just been defeated and dispersed by the infidels; fifty knights had arrived in Palestine with the duke of Nevers; but what could such a feeble reinforcement do to arrest the progress of a victorious army.

The country was laid waste, and the inhabitants of the cities kept themselves closely shut up behind their ramparts, in the constant apprehension of beholding the enemy under their walls. After threatening Ptolemais, Bibars threw himself upon the city of Caesarea; the Christians, after a spirited resistance, abandoned the place, and retired into the castle, which was surrounded by the waters of the sea. This fortress, which appeared inaccessible, was only able to resist the attacks of the Mussulmans a few days. The city of Arsouf was the next object of the Mussulman leader. The inhabitants defended themselves with almost unexampled bravery; several times the machines of the besiegers and the heaps of wood which they raised to the level of the walls, were consigned to the flames. After having fought at the foot of the ramparts, the besieged and the besiegers dug out the earth beneath the walls of the city, and sought each other, to fight in the mines and subterranean passages; nothing could relax the ardour of the Christians or the impatient activity of Bibars. Religious fanaticism animated the courage of the Mamelukes; the imauns and doctors of the law flocked to the siege of Arsouf, to be present at the triumph of Islamism: at length the sultan planted the standard of the prophet upon the towers of the city, and the Mussulmans were called to prayers in the churches at once converted into mosques. The Mamelukes massacred a great part of the inhabitants; the remainder were condemned to slavery. Bibars distributed the captives among the leaders of his army; he then ordered the destruction of the city, and the Christian prisoners were compelled to demolish their own dwellings. The conquered territory was divided and shared among the principal emirs, according to an order of the sultan, which the Arabian chronicles have preserved as an historical monument. This liberality towards the conquerors of the Christians, appeared to the Mussulmans worthy of the greatest praise, and one of the historians of Bibars exclaims, in his enthusiasm, "That so noble an action was written in the book of God, before being inscribed upon the book of the life of the sultan."

Such encouragements bestowed upon the emirs, announced that Bibars still stood in need of their valour to accomplish other designs. The sultan returned into Egypt, to make fresh preparations and recruit his army. During his sojourn at Cairo, he received ambassadors from several kings of the Franks, from Alphonso, king of Arragon, the

king of Armenia, and some other princes of Palestine. All these ambassadors demanded peace for the Christians; but their pressing solicitations only strengthened the sultan in his project of continuing the war; the more earnest their entreaties, the greater reason he had to believe they had nothing else to oppose to him. He answered the envoys of the count of Jaffa: "The time is come in which we will endure no more injuries; when a cottage shall be taken from us, we will take a castle; when you shall seize one of our labourers, we will consign a thousand of your warriors to chains."

Bibars did not delay putting his threats into execution; he returned to Palestine, and made a pilgrimage to Jerusalem, to implore the protection of Mahomet for his arms. His army immediately received the signal for war, and ravaged the territory of Tripoli. If some Oriental chronicles may be believed, the project of Bibars then was to attack Ptolemais; and in so great an enterprise, he did not disdain the assistance of treachery. The prince of Tyre, says Ibn-Ferat, united with the Genoese, was to attack Ptolemais with a numerous fleet on the sea side, whilst the Mamelukes attacked it by land. Bibars in fact presented himself before Ptolemais, but his new auxiliaries no doubt repented of the promises they had made him; and did not second his designs. The sultan retired filled with fury, and threatened to avenge himself upon all the Christians whom war should place in his power.

He first went to discharge his anger upon the fortress of Sefed, which was situated in lower Galilee, fifteen leagues from Ptolemais. This fortress had to defend itself against all the forces that the sultan had gathered together for his great enterprise. When the siege had begun, Bibars neglected no means of forcing the garrison to surrender; he was constantly at the head of his troops, and in one conflict, his whole army burst into a loud cry to warn him of a danger that threatened him. To inflame the ardour of the Mamelukes, he caused robes of honour and purses of money to be distributed on the field of battle; the great cadi of Damascus had come to the siege to animate the combatants by his presence; and the promises he addressed, in the name of the prophet, to all the Mussulman soldiers, added greatly to their warlike enthusiasm.

The Christians, however, defended themselves valiantly. This resistance at first astonished their enemies, and soon produced discouragement; in vain the sultan endeavoured to reanimate his soldiers, in vain he ordered that all who fled should be beaten back with clubs, and placed several emirs in chains for deserting their posts; neither the dread of chastisements, nor the hopes of reward, could revive the courage of the Mussulmans. Bibars would have been obliged to raise the siege, if discord had not come to his assistance. He himself took great pains to give birth to it among the Christians; in the frequent messages sent to the garrison, perfidious promises and well-directed threats sowed the seeds of suspicion and mistrust. At length the divisions burst forth; some were anxious that they should surrender, others that they should hold out to death: from that moment the Mussulmans met with a less obstinate resistance, and renewed their own attacks with greater ardour; whilst the Christians accused each other of treacherous proceedings or intentions, the war-machines made the walls totter, and the Mamelukes, after several assaults, were upon the point of opening themselves a road into the place. At length, one Friday (we quote an Arabian chronicle), the cadi of Damascus was praying for the combatants, when the Franks were heard to cry from the top of their half-dismantled towers, "O Mussulmans, spare us, spare us!" The besieged had laid down their arms, and fought no longer—the gates were immediately opened, and the standard of the Mussulmans floated over the walls of Sefed.

A capitulation granted the Christians permission to retire wherever they wished, upon condition that they should take away with them nothing but their clothes. Bibars, when seeing them defile before him, sought for a pretext to detain them in his power.

Some were, by his orders, arrested and accused of carrying away treasures and arms; and the command was instantly issued to stop all. They were reproached with having violated the treaty, and were threatened with death if they did not embrace Islamism. They were loaded with chains and crowded together in a mass upon a hill, where they expected nothing but death. A commander of the Temple and two Cordeliers exhorted their companions in misfortune to die like Christian heroes. All those warriors, whom discord had divided, now reunited in one common evil, had only one feeling and one thought; they wept as they embraced each other, they encouraged each other to die becomingly; they passed the night in confessing their sins towards God, and in deploring their errors and their differences. On the morrow, two only of these captives were set at liberty; one was a brother Hospitaller, whom Bibars sent to Ptolemaïs, to announce to the Christians the taking of Sefed; the other was a Templar, who abandoned the faith of Christ, and attached himself to the fortunes of the sultan; all the others, to the number of six hundred, fell beneath the sword of the Mamelukes. This barbarity, committed in the name of the Mussulman religion, appears the more revolting, from the Franks never having given an example for it, and that amidst the furies of war, they were never known to require the conversion of infidels, sword in hand.

It is impossible to describe the despair and consternation of the Christians of Palestine, when they learnt the tragical end of the defenders of Sefed. Their superstitious grief invented or blindly received the most marvellous accounts, which the Western chroniclers have not disdained to repeat; it was said that a celestial light shone every night over the bodies of the Christian warriors that remained unburied. It was added that the sultan, annoyed by this prodigy, which was every day renewed before his eyes, gave orders that the martyrs of the Christian faith should be buried, and that around their place of sepulture high walls should be built, in order that nobody might witness the miracles operated in favour of the victims he had immolated to his vengeance.

After the taking of Sefed, Bibars returned into Egypt, and the Franks hoped for a few days of repose and safety; but the indefatigable sultan never gave his enemies much time to rejoice at his absence. He only remained in Egypt till he had recruited his army with fresh troops, and soon brought back additional desolation to the states of the Christians. In this campaign, Armenia was the point to which his anger and the power of his arms were directed; he reproached the Armenian monarch with forbidding Egyptian merchants to enter his dominions, and could not pardon him for preventing his own subjects from obtaining merchandise from Egypt. These differences were quickly settled on the field of battle; one of the sons of the king of Armenia lost his liberty, and the other his life: the army of Bibars returned loaded with booty, and followed by an innumerable multitude of captives.

As, after each of his victories, the sultan presented himself before Ptolemaïs, the capital of the Christian states, he did not fail on his return from this last expedition, to exhibit before the walls of this city the spoils of the people of Armenia, together with his own machines of war; but the moment was not yet arrived in which such a great undertaking as the capture of Ptolemaïs could be attempted. After terrifying the inhabitants by his appearance, he suddenly departed, for the purpose of surprising Jaffa. This city, the fortifications of which had cost Louis IX a considerable sum, after a very slight resistance, fell into the hands of Bibars, who caused all the walls to be levelled with the ground. During this excursion, the sultan of Cairo obtained possession of the castle of Carac and several other forts, and then marched towards Tripoli. Bohemond having sent to demand of him what the purpose of his coming was: "I am come,"

replied he, "to gather in your harvests; in my next campaign I will besiege your capital." Nevertheless, he concluded a truce with Tripoli, in the midst of these hostilities; foreseeing that a treaty of peace would serve as a veil for the project of another war, and that he should soon find an opportunity of violating the truce with advantage.

The author of the life of Bibars, who was sent to Bohemond, count of Tripoli and prince of Antioch, says that the sultan was in the train of the ambassador, in the character of a herald-at-arms. His project was to examine the fortifications and the means of defence of the city of Tripoli. In drawing up the treaty, the Mussulman deputies only gave Bohemond the title of count, whilst he claimed that of prince; the discussion becoming warm, the envoys of Bibars naturally turned their eyes towards their master, who made them a sign to yield. On his return to his army, the sultan laughed heartily with his emirs at this adventure, saying, "The time is come in which God will curse the prince and the count."

By this, Bibars alluded to his project of conquering and ruining the principality of Antioch. The Egyptian army received orders to march towards the banks of the Orontes; and but very few days had passed away before this same army was encamped under the walls of Antioch, badly defended by its patriarch, and abandoned by most of its inhabitants. Historians say very little of this siege, in which the Christians made but a feeble resistance, and appeared more frequently as suppliants than as warriors: their submission, their tears, their prayers, however, made no impression upon a conqueror whose sole policy was the destruction of the Christian cities.

As the Mussulmans entered Antioch without a capitulation, they gave themselves up to all the excesses of license and victory. In a letter which Bibars addressed to the count of Tripoli, the barbarous conqueror takes a pleasure in describing the desolation of the subdued city, and all the evils which his fury had caused the Christians to undergo. "Death," says he, "came among the besieged from all sides and by all roads: we killed all that thou hadst appointed to guard the city or defend its approaches. If thou hadst seen thy knights trampled under the feet of the horses, thy provinces given up to pillage, thy riches distributed by measures-full, the wives of thy subjects put to public sale; if thou hadst seen the pulpits and crosses overturned, the leaves of the Gospel torn and cast to the winds, and the sepulchres of thy patriarchs profaned; if thou hadst seen thy enemies, the Mussulmans, trampling upon the tabernacle, and immolating in the sanctuary, monk, priest, and deacon; in short, if thou hadst seen thy palaces given up to the flames, the dead devoured by the fire of this world, the Church of St. Paul and that of St. Peter completely and entirely destroyed, certes, thou wouldst have cried out: Would to Heaven that I were become dust!"

Bibars distributed the booty among his soldiers, the Mamelukes reserving as their portion, the women, girls, and children. At that time, says an Arabian chronicle, "there was not the slave of a slave that was not the master of a slave." A little boy was worth twelve dirhems, a little girl, five dirhems. In a single day the city of Antioch lost all its inhabitants, and a conflagration, lighted by order of Bibars, completed the work of the barbarians. Most historians agree in saying that seventeen thousand Christians were slaughtered, and a hundred thousand dragged away into slavery.

When we recall to our minds the first siege of this city by the Crusaders, and the labours and the exploits of Bohemond, Godfrey, and Tancred, who founded the principality of Antioch, we are afflicted at beholding the end of all that which the glory of conquerors had produced. When, on the other side, we see a numerous population, inclosed within ramparts, making but a feeble defence against an enemy, and allowing themselves to be slaughtered without resistance, we cannot help asking what can have

become of the posterity of so many brave warriors as had defended Antioch, during almost two centuries, against all the Mussulman powers.

Complaints were made among the Christians against William, the patriarch, whom they accused of having at least favoured the invasion and conquest of the Mussulmans, by a weak pusillanimity. Without offering an opinion upon the accusation, we content ourselves with saying, that the timid prelate did not long enjoy the fruit of his base conduct; for the Mamelukes, after having permitted him to retire to Cosseir, with all his treasures, dragged him from his retreat by violence; and the faithless pastor, despoiled of his wealth, and plunged in ignominy, underwent at last a much more cruel death than he might have expected amidst his flock, and upon the ramparts of a Christian city.

After the taking of Antioch, the Christians had nothing left to arrest the progress of the Mussulmans, but the cities of Tripoli and Ptolemais. Bibars was impatient to attack these last bulwarks of the Franks; but he did not dare to put trust in his fortune, and aim the last fatal blow at that power before which the Mussulman nations so lately trembled. The sultan of Cairo could not forget that the dangers of the Christians had often roused the whole West, and this thought alone was sufficient to keep him in inaction and dread. Thus the sad remains of the Christian colonies of the East, were still protected by the warlike reputation of the nations of Europe, and by the remembrance of the wonders of the early crusades.

Fame had not failed to carry the news of so many disasters across the seas. The archbishop of Tyre, the grand masters of the Temple and the Hospital, passed over into the West, to repeat the groans of the Christian cities of Syria; but on their arrival, Europe seemed but little disposed to give ear to their complaints. In vain a crusade was preached in Germany, Poland, and the more remote countries of the North; the inhabitants of northern Europe evinced nothing but indifference for events that were passing at such a distance from them. The king of Bohemia, the marquis of Brandenburg, and some other lords that had taken the cross, seemed in no hurry to perform their oath. No army set forward on its march; everything was reduced to preachings and vain preparations.

The misfortunes of the Holy Land were deeply deplored in the kingdom of France; in a sirvente, composed on this subject, a contemporary troubadour appears to reproach Providence with the defeats of the Christians of Palestine, and in his poetical delirium, abandons himself to an impious despair:—"Sadness and grief," cried he, "have taken possession of my soul to such a degree, that little is wanting to bring me to instant death; for the cross is disgraced,—that cross which we have taken in honour of him who died upon the cross. Neither cross nor faith protects us longer, or guides us against the cruel Turks,—whom God curse! But it appears, as far as man can judge, that it is God's will to support them for our destruction. And never believe that the enemy will stop in his career after such success; on the contrary, he has sworn and publicly announced that not a single man who believes in Jesus Christ shall be left alive in Syria; that the temple even of the holy Mary will be converted into a mosque. Since the son of Mary, whom this affront ought to afflict, wills it to be so, since this pleases him, does it follow that it should please us likewise?"

"He is then mad who seeks a quarrel with the Saracens, when Jesus Christ opposes them in nothing, as they have obtained victories, and are gaining them still (which grieves me) over the Franks, the Armenians, and the Persians. Every day we are conquered; for he sleeps,—that God that was accustomed to be so watchful: Mahomet acts with all his power, and the fierce Bibars seconds him."

We cannot believe that these exceedingly remarkable words expressed the feelings of the faithful; but at a time when poets ventured to speak in this manner, we may well suppose that men's minds were not favourable to a crusade. The troubadour we have quoted does not advise the making of any war against the Saracens, and inveighs bitterly against the pope, who sold God and indulgences to arm the French against the house of Swabia. In fact, the dissensions raised by the disputed succession of the kingdom of Naples and Sicily, then occupied the entire attention of the Holy See, and France was not quite free from party spirit on the occasion.

Not satisfied with launching excommunications and ecclesiastical thunders against Frederick and his family, the sovereign pontiffs wished to add the force of arms to the authority conferred upon them by the Church, and the right of conquest to that which they thought they possessed over a kingdom so near to their own capital. As they had no experience in war, and their lieutenants were equally deficient in capacity and courage, their armies were defeated. The court of Rome, thus conquered in the field of battle, was compelled to acknowledge the ascendancy of victory, and in this profane struggle lost some of that spiritual power which alone rendered it formidable.

With the exception of Mainfroy, a natural son of Frederick, and Conradin, his grandson, the family of Swabia was extinct. Mainfroy, who possessed both the abilities and courage of his father, had recently elevated the German cause in Italy, and braved both the arms and the power of the pontiffs. The court of Rome, upon finding it could not retain the kingdom of Sicily for itself, offered it to anyone who would undertake the conquest of it. The crown to which Mainfroy pretended was first offered to Richard of Cornwall, and upon his prudent refusal, to Edmund, younger son of the king of England; but the English parliament would not grant the subsidies necessary for so great an undertaking. It was then offered to Louis IX for his brother, the count of Anjou; and although the scruples of the pious monarch for a moment checked the projects of Pope Urban, Clement IV, on his accession, used fresh persuasions, and Louis at length suffered himself to be overcome by the prayers of Charles; at the same time entertaining a secret hope that the conquest of Sicily would someday prove instrumental to the defence of the Holy Land.

Charles, after being crowned by the pope in the church of St. John of the Lateran, entered the kingdom of Naples at the head of a considerable force, preceded by the fulminations of the court of Rome. The soldiers of Charles wore a cross, and fought in the name of the Church; priests exhorted the combatants, and promised them the protection of Heaven. Mainfroy succumbed in this, miscalled, holy war, and lost both his life and his crown at the battle of Cosenza.

The pope being delivered from the cares of this political crusade, turned his attention to the holy one beyond the seas; his legates solicited various princes, some to take the cross, others to accomplish their vows. Clement did not neglect to press Michael Palaeologus to prove the sincerity of his promises. Charles, who was the acknowledged vassal of the pope, and who owed his kingdom to him, received many messages, representing the dangers of the Holy Land, and reminding him of what he owed to Jesus Christ, who was outraged by the victories of the Mussulmans. The new king of Sicily contented himself with sending an embassy to the sultan of Cairo, and with commending the unfortunate inhabitants of Palestine to the mercy of Bibars. The sultan replied to Charles, that he did not reject his intercessions; but the Christians were destroying themselves with their own hands; that no one among them had the power to enforce the observance of treaties, and that the most contemptible of them were constantly undoing that which the greatest had done. Bibars, in his turn, sent

ambassadors to Charles, less for the purpose of following up any negotiations, than to obtain information upon the state and views of Christendom.

Young Conradin, who was preparing to dispute the crown of Sicily with Charles of Anjou, in order to avail himself of every means of supporting his claim, sent deputies to the sultan of Cairo, in the character of king of Jerusalem, conjuring him to protect his rights against his rival. Bibars, in his reply, pretended to endeavour to console Conradin, but, doubtless, received with joy these proofs of the divisions that existed among the princes of Europe.

In the state in which Europe then was, one monarch alone took serious interest in the fate of the Christian colonies of Asia. The remembrance of a land in which he had so long dwelt, and the hope of avenging the honour of the French arms in Egypt, once more directed the thoughts of Louis IX to a new crusade. He however concealed his purpose, and this great project, says one of his historians, was formed, so to say, between God and himself. Louis consulted the pope, who hesitated to answer him, reflecting upon the dangers that his absence might bring upon France, and even upon Europe. The first letter of Clement aimed at diverting the French monarch from so perilous an enterprise; but, upon being consulted again, the sovereign pontiff showed none of the same scruples, and declared it to be his duty to encourage Louis in his design, as he was persuaded, he said, that this design came from God.

The purpose, however, of this negotiation remained still buried in profound mystery. Louis, no doubt, was fearful of prematurely announcing his designs, lest reflection might weaken the enthusiasm of which he must stand in so much need, or that a powerful opposition to the undertaking of a crusade might be formed in both his court and his kingdom; he thought that, by announcing his project unexpectedly, at the moment of its being ripe for execution, he should affect men's minds more forcibly, and induce them more easily to follow his example. An assembly of the barons, nobles, and prelates of the kingdom was solemnly convoked at Paris towards the middle of Lent. The faithful Joinville was not forgotten in this convocation; the seneschal foresaw, he says in his Memoirs, that Louis was about to take the cross, and the cause of his having this presentiment was, that in a dream he had seen the king of France clothed in a chasuble of a bright red colour, made of Rheims serge, which signified the cross. His almoner, when explaining this dream to him, added, that the chasuble being of Rheims serge, denoted that the crusade would be but a trifling or small exploit.

On the twenty-third day of March, the great parliament of the kingdom being assembled in a hall of the Louvre, the king entered, bearing in his hand the crown of thorns of Christ. At sight of this, the whole assembly became aware of the monarch's intentions. Louis, in a speech delivered with great animation, described the misfortunes of the Holy Land, and proclaimed that he was resolved to go and succour it; he then exhorted all who heard him to take the cross. When he ceased to speak, a sad but a profound silence expressed at once the surprise and grief of the barons and prelates, with the respect that all entertained for the will of the holy monarch.

Cardinal de St. Cecilia, the pope's legate, spoke after him, and in a pathetic exhortation, called upon the French warriors to take arms. Louis received the cross from the hands of the cardinal, and his example was followed by three of his sons. Among these princes, the assembly was affected at beholding John, count of Nevers, who was born at Damietta amidst the calamities of the preceding crusade. At the same time the legate received the oath of John, count of Brittany, of Alphonso de Brienne, count of Eu, of Marguerite, the ancient countess of Flanders, and of a great number of prelates, nobles, and knights.

The determination of St. Louis, of which a sad presentiment had been entertained, spread deep regret throughout his kingdom; his people could not behold without sorrow the departure of a prince whose presence alone preserved peace, and maintained order and justice everywhere. The health of the king was very much weakened, and there was great reason to fear that he would not be able to support the dangers and fatigues of a crusade; he took his sons with him; which circumstance added greatly to the public grief. The disasters of the first crusade were still fresh in the memory of his subjects, and whilst they thought of the captivity of the whole of the royal family, they dreaded greater misfortunes in the future. Joinville does not fear to say, “that they who had advised the king to undertake this voyage beyond the seas, had sinned mortally.”

Notwithstanding the general regret, there were neither complaints nor murmurs against the king; the spirit of resignation, which was one of the virtues of the monarch, appeared to have passed into the minds of all his subjects, and, to employ the very expressions of the pope’s bull, “the French people saw in the devotion of their king nothing but a noble and painful sacrifice to the cause of the Christians, to that cause for which God had not spared his only Son.”

The greater that was the affection for the king, the greater was the general grief; but the zeal to partake his perils more than kept pace with these. Louis alone thought of delivering the tomb of Christ and the Christian colonies; the warlike nobility of the kingdom only thought of following their king in an expedition which was already looked upon as unfortunate.

Among those who took the cross after the assembly of the Louvre, history names Thibault, king of Navarre; Henry, count of Champagne, and his brother, the count d’Artois, son of Robert, killed at Mansourah; the counts of Flanders, de la Marche, St. Pol, and Soissons; the seigneurs de Montmorency, de Nemours, de Pienne, &c. The sieur de Joinville was warmly pressed to take the cross, but he resisted all the persuasions that could be made to him, alleging the vast injuries sustained by his vassals during the last expedition. The good seneschal also was not forgetful of the predictions of his almoner; he earnestly wished to accompany the king, whom he loved sincerely; but he was not yet recovered from the terrors he had experienced in Egypt, and no earthly motive could induce him to revisit the land of the Saracens.

The determination of the king of France created a lively sensation throughout Europe, and revived in men’s minds the little that remained of the old enthusiasm for the crusades. As he was the chief of the enterprise, most of the warriors were ambitious of fighting under his immediate banners; the confidence entertained for his wisdom and virtues, in some sort fortified minds that dreaded distant expeditions, and restored hopes to the Christian nations, that they appeared to have forgotten. The remembrance, even, of the misfortunes of the first voyage added to the security of the future, and created a belief in many that the triumph of the Christian armies would at length be the reward of past labours and calamities, and the fruit of a salutary experience.

Clement IV wrote to the king of Armenia to console him for the evils he had suffered by the invasion of the Mamelukes, and to announce to him that the Christians of the East were about to receive powerful succours. Abaga, khan of the Tartars, who was then prosecuting a war against the Turks of Asia Minor, sent ambassadors to the court of Rome, and to several princes of the West, proposing to attack the Mamelukes in concert with the Franks, and drive them from Syria and Egypt. The pope received the Mogul ambassadors with great solemnity; he told them that an army, led by a powerful monarch, was about to embark for the East, that the hour fatal to the Mussulmans was come, and that God would bless his nation, and all the allies of his nation.

Louis, constantly occupied by his expedition, fixed the period of his departure for 1270; so that three long years must pass away before the assistance promised by the sovereign pontiff could arrive in the East. Vessels to transport the Crusaders were demanded of the republics of Genoa and Venice: the Venetians at first refused; but upon learning that applications were being made to the Genoese, they sent ambassadors to offer a fleet. After protracted negotiations, in which Venice evinced more jealousy of the Genoese than zeal for the crusade, she again refused to concur in the embarkation of the Christian army, being in less dread of the anger of Louis IX than of that of the sultan of Cairo, who had it in his power to ruin her mercantile establishments in the East. At length the Genoese engaged to furnish vessels for the expedition.

But the greatest difficulty was to find the money necessary for the preparations of the war. Up to this period, the tenths levied upon the clergy had supplied the expenses of the crusades; and an opinion generally prevailed, that a holy war ought to be paid for by men attached to the Church and devoted to the altars of Jesus Christ. Urban IV, the predecessor of Clement, had already ordered throughout the West, that a levy of a hundredth should be made upon the revenues of the clergy; and, what might be considered a traffic in holy things, the court of Rome permitted the distributing of indulgences, which faculty was granted in proportion with what was given beyond the tribute required. The French clergy had addressed several petitions to the pope upon this subject; but these petitions always remained unnoticed.

When the late determination of Louis IX became known, the Holy See had recourse to the customary means, and, without the least attention to complaints, which were not without foundation, the order was issued to levy again a tenth during three years. Upon this the clergy redoubled their opposition, and were much more earnest in the defence of their own revenues than in the defence of the Holy Land. They complained to the king, and they sent deputies to Rome, to show the depth of the misery into which the Church of France was plunged by the burdens imposed upon it; these deputies represented to the sovereign pontiff that the exactions of latter times became every day more intolerable, and that the property of the clergy was no longer sufficient to support the altars and feed the poor of Jesus Christ. They added, that injustice and violence had formerly separated the Greek Church from that of Rome; giving his holiness to understand, that new rigours would not fail to produce new schisms. They further said, that if most crusades, particularly the expedition of Louis IX. into Egypt, had been unfortunate, it no doubt arose from the sanctuary having been plundered, and the churches ruined for the sake of them; as a last reason, they prognosticated much greater calamities for the future than any that had been experienced.

Such an address necessarily inflamed the anger of the sovereign pontiff. Clement, in his reply, warmly reproached the deputies, and they who had sent them, with their indifference for the cause of all Christians, and for their avarice, which made them deny their superfluous wealth for the prosecution of a war in which so many princes and illustrious warriors perilled their lives. He pointed to the excommunication ready to fall upon their heads, and, what must have much more terrified them, he threatened to deprive them of their property and their benefices. Such was then the power of Rome, that nothing could be possessed without its pleasure: the clergy were obliged to submit, and pay the tenth during four years. The pope further empowered the king to dispose of all the sums bequeathed by will for the assistance of the Holy Land; he equally abandoned to him the money that might be drawn from those who, having taken the cross, were desirous of redeeming their vows; which latter means must have produced a considerable sum, as the clergy gave the cross to everybody, and refused dispensation to nobody.

Louis IX neglected none of the resources that his position as king of France placed in his hands; at this period no regular impost was known, and, to support the splendour of their thrones, kings had nothing to depend upon but the revenues of their domains. In order to provide for all the expenses he was obliged to incur on this occasion, the king had recourse to the impost called the capitation-tax, which suzerain lords, according to feudal customs, required of each of their vassals in any extraordinary circumstances. Usage authorized him to levy this contribution on account of the crusade, but he had also the right, on the occasion of a ceremony, at that time very important, in which his eldest son Philip was to be received as a knight. Thus, the impost was demanded in the name of chivalry and in the name of religion; it was paid without a murmur, because Louis confided the gathering of it to men of acknowledged integrity.

When Philip received the sword of knighthood, the French, and particularly the Parisians, expressed their love for Louis IX and his family by public rejoicings; all the nobility hastened from the provinces to be present at the festivities and spectacles that were celebrated in the capital on this occasion. Amidst the tournaments, the exercises of the tilt-yard, and the sports in which the skill and courage of the preux and the paladins were displayed, the crusade was not forgotten. The pope's legate pronounced a discourse, in the isle of St. Louis, upon the misfortunes of the Holy Land; all the people appeared to be deeply moved by the exhortations of the prelate; a crowd of knights, and warriors of all classes, took the cross; thus Louis IX found in this circumstance an opportunity of raising money for the support of his army, and of procuring recruits for the holy war.

Whilst all France was engaged in preparing for the expedition beyond the seas, the crusade was preached in the other countries of Europe. A council was held at Northampton, in England, in which Ottobon, the pope's legate, exhorted the faithful to arm themselves to save the little that remained of the kingdom of Jerusalem; and Prince Edward took the cross, to discharge the vow that his father Henry III had made when the news reached Europe of the captivity of Louis IX in Egypt. After the example of Edward, his brother Prince Edmund, with the earls of Pembroke and Warwick, and many knights and barons, agreed to take arms against the infidels. The same zeal for the deliverance of the holy places was manifested in Scotland, where John Baliol and several nobles enrolled themselves under the banners of the cross.

Catalonia and Castile furnished a great number of Crusaders: the king of Portugal, and James, king of Arragon, took the cross. Dona Sancha, one of the daughters of the Arragonese prince, had made a pilgrimage to Jerusalem, and had died in the hospital of St. John, after devoting many years to the service of pilgrims and the sick. James had several times conquered the Moors; but neither his exploits against the infidels, nor the remembrance of a daughter who had fallen a martyr to Christian charity, could sustain his piety against the attacks of his earthly passions, and his shameful connection with Berengaria scandalized Christendom.

The pope, to whom he communicated his design of going to the Holy Land, replied that Jesus Christ could not accept the services of a prince who crucified him every day by his sins. The king of Arragon, by a strange combination of opposite sentiments, would neither renounce Berengaria nor give up his project of going to fight against the infidels in the East. He renewed his oath in a great assembly at Toledo, at which the ambassadors of the khan of Tartary and of the king of Armenia were present. We read in a Spanish dissertation upon the crusades, that Alphonso the Wise, who was not able to go to the East himself, furnished the king of Arragon with a hundred men and a hundred thousand marvedis in gold; the order of St. James, and other orders of

knighthood, who had often accompanied the conqueror of the Moors in his battles, supplied him also with men and money. The city of Barcelona offered him eighty thousand Barcellonese sols, and Majorca fifty thousand silver sols, with two equipped vessels. The fleet, composed of thirty large ships and a great number of smaller craft, in which were embarked eight hundred men-at-arms and two thousand foot-soldiers, set out from Barcelona on the 4th of September, 1268. When they arrived off Majorca, the fleet was dispersed by a tempest; one part of the vessels gained the coasts of Asia, another took shelter in the ports of Sardinia; the vessel the king of Arragon was on board of was cast upon the coast of Languedoc.

The arrival at Ptolemais of the Arragonese Crusaders, commanded by a natural son of James, restored some hopes to the Franks of Palestine. An envoy from the king of Arragon, according to the Oriental chronicles, repaired to the khan of the Tartars, to announce to him that the Spanish monarch would soon arrive with his army. But whether he was detained by the charms of Berengaria, or whether the tempest that dispersed his fleet made him believe that Heaven was averse to his pilgrimage, James did not arrive. His departure, in which he appeared to despise the counsels of the Holy See, had been severely censured; and his return, which was attributed to his disgraceful passion, met with an equal share of blame. Murmurs likewise arose against the king of Portugal, who had levied the tenths, but did not leave his kingdom.

All those who in Europe took an interest in the crusade had, at this time, their eyes directed towards the kingdom of Naples, where Charles of Anjou was making great preparations to accompany his brother into the East; but this kingdom, recently conquered, was doomed again to be the theatre of a war kindled by vengeance and ambition. There fell out in the states of Naples and Sicily, which had so often changed masters, that which almost always takes place after a revolution: deceived hopes were changed into hatreds: the excesses inseparable from a conquest, the presence of an army proud of its victories, with the too violent government of Charles, animated the people against their new king. Clement IV thought it his duty to give a timely and salutary warning: "Your kingdom," he wrote to him, "at first exhausted by the agents of your authority, is now torn by your enemies; thus the caterpillar destroys what has escaped the grasshopper. The kingdom of Sicily and Naples has not been wanting in men to desolate it; where now are they that will defend it?" This letter of the pope announced storms ready to break forth. Many of those who had called Charles to the throne, regretted the house of Swabia, and directed their new hopes towards Conradin, heir of Frederick and of Conrad. This young prince quitted Germany with an army, and advanced towards Italy, strengthening himself in his march with the party of the Ghibellines, and with all those whom the domination of Charles had irritated. All Italy was in flames, and the pope, Charles's protector, retired to Viterbo, had no defence to afford him, except the thunders of the Church.

Charles of Anjou, however, assembled his troops, and marched out to meet his rival. The two armies met in the plain of St. Valentine, near Aquila; the army of Conradin was cut to pieces, and the young prince fell into the power of the conqueror. Posterity cannot pardon Charles for having abused his victory even so far as to condemn and decapitate his disarmed and vanquished enemy. After this execution, Sicily and the country of Naples were given up to all the furies of a jealous, suspicious tyranny; for violence produces violence, and great political crimes never come alone. It was thus that Charles got ready for the crusade; but, on the other hand, Providence was preparing terrible catastrophes for him: "So true it is," says an historian, "that God as often gives kingdoms to punish those he elevates, as to chastise those whom he brings low."

Whilst these bloody scenes were passing in Italy, Louis IX was following up the establishment of public peace and his darling object, the crusade, at the same time. The holy monarch did not forget that the surest manner of softening the evils of war, as well as of his absence, was to make good laws; he therefore issued several ordinances, and each of these ordinances was a monument of his justice. The most celebrated of all is the Pragmatic Sanction, which Bossuet called the firmest support of Gallican liberties. He also employed himself in elevating that monument of legislation which illustrated his reign, and which became a light for following ages.

The count of Poitiers, who was to accompany his brother, was in the meantime engaged in pacifying his provinces, and established many regulations for maintaining public order. He, above everything, endeavoured to abolish slavery; having for a maxim, "That men are born free, and it is always wise to bring back things to their origin." This good prince drew upon himself the benedictions of his people; and the love of his vassals assured the duration of the laws he made.

We have said that Prince Edward, son of Henry III, had taken the oath to combat the infidels. He had recently displayed a brilliant valour in the civil war that had so long desolated England; and the deliverance of his father and the pacification of the kingdom had been the reward of his exploits. It was his esteem for the character of Louis IX, more than the spirit of devotion, that induced him to set out for the East. The king of France, who himself exhorted him to take the cross, lent him seventy thousand livres tournois for the preparations for his voyage. Edward was to follow Louis as his vassal, and to conduct under his banners the English Crusaders, united with those of Guienne. Gaston de Béarn, to whom the French monarch advanced the sum of twenty-five thousand livres, prepared to follow Prince Edward to the Holy Land.

The period fixed upon for the departure of the expedition was drawing near. By order of the legate, the curés in every parish had taken the names of the Crusaders, in order to oblige them to wear the cross publicly, and all had notice to hold themselves in readiness to embark in the month of May, 1270. Louis confided the administration of his kingdom, during his absence, to Matthew, abbot of St. Denis, and to Simon, sieur de Nesle; he wrote to all the nobles who were to follow him into the Holy Land, to recommend them to assemble their knights and men-at-arms. As religious enthusiasm was not sufficiently strong to make men forget their worldly interests, many nobles who had taken the cross entertained great fears of being ruined by the holy war, and most of them hesitated to set out. Louis undertook to pay all the expenses of their voyage, and to maintain them at his own cost during the war,—a thing that had not been done in the crusades of Louis VII or Philip Augustus, in which the ardour of the Crusaders did not allow them to give a thought to their fortunes, or to exercise so much foresight. We have still a valuable monument of this epoch in a charter, by which the king of France stipulates how much he is to pay to a great number of barons and knights during the time the war beyond the seas should last.

Early in the month of March, Louis repaired to the church of St. Denis, where he received the symbols of pilgrimage, and placed his kingdom under the protection of the apostles of France. Upon the day following this solemn ceremony, a mass for the crusade was celebrated in the church of Notre Dame, at Paris. The monarch appeared there, accompanied by his children and the principal nobles of his court; he walked from the palace barefooted, carrying his scrip and staff. The same day he went to sleep at Vincennes, and beheld, for the last time, the spot on which he had enjoyed so much happiness in administering justice to his people. And it was here too that he took leave of Queen Marguerite, whom he had never before quitted,—a separation rendered so

much the more painful by the sorrowful reflection it recalled of past events, and by melancholy presentiments for the future.

Both the people and the court were affected by the deepest regret, and that which added to the public anxiety was the circumstance that everyone was ignorant of the point to which the expedition was to be directed: the coast of Africa was only vaguely conjectured. The king of Sicily had taken the cross without having the least inclination to embark for Asia; and when the question was discussed in council, he gave it as his opinion that Tunis should be the object of the first attack. The kingdom of Tunis covered the seas with pirates, who infested all the routes to Palestine; it was, besides, the ally of Egypt, and might, if subdued, be made the readiest road to that country. These were the ostensible reasons put forth; the true ones were, that it was of importance to the king of Sicily that the coasts of Africa should be brought under European subjection, and that he did not wish to go too far from Italy. The true reason with St. Louis, and that which, no doubt, determined him, was, that he believed it possible to convert the king of Tunis, and thus bring a vast kingdom under the Christian banners. The Mussulman prince, whose ambassadors had been several times in France, had himself given birth to this idea, by saying, that he asked nothing better than to embrace the religion of Jesus Christ: thus, that which he had said to turn aside an invasion, was precisely the cause of the war being directed against his territories. Louis IX. often repeated that he would consent to pass the whole of his life in a dungeon, without seeing the sun, if, by such a sacrifice, the conversion of the king of Tunis and his nation could be brought about; an expression of ardent proselytism that has been blamed with much bitterness, but which only showed an extreme desire to see Africa delivered from barbarism, and marching with Europe in the progress of intelligence and civilization, which are the great blessings of Christianity.

As Louis traversed his kingdom on his way to Aigues-Mortes, where the army of the Crusaders was to embark, he was everywhere hailed by the benedictions of his people, and gratified by hearing their ardent prayers for the success of his arms; the clergy and the faithful, assembled in the churches, prayed for the king and his children, and all that should follow him. They prayed also for foreign princes and nobles who had taken the cross, and promised to go into the East; as if they would, by that means, press them to hasten their departure.

Very few, however, responded to this religious appeal. The king of Castile, who had taken the cross, had pretensions to the imperial crown, nor could he forget the death of his brother Frederick, immolated by Charles of Anjou. It was not only that the affairs of the empire detained the German princes and nobles; the death of young Conradin had so shocked and disgusted men's minds in Germany, that no one from that country would have consented to fight under the same banners as the king of Sicily. So black a crime, committed amidst the preparations for a holy war, appeared to presage great calamities. In the height of their grief or indignation, people might fear that Heaven would be angry with the Christians, and that its curse would fall upon the arms of the Crusaders.

When Louis arrived at Aigues-Mortes, he found neither the Genoese fleet nor the principal nobles who were to embark with him; the ambassadors of Palæologus were the only persons who did not cause themselves to be waited for; for a great dread of the crusade was entertained at Constantinople, and this fear was more active than the enthusiasm of the Crusaders. Louis might have asked the Greek emperor why, after having promised to send soldiers, he had only sent ambassadors; but Louis, who attached great importance to the conversion of the Greeks, contented himself with

removing the apprehensions of the envoys, and, as Clement IV died at that period, he sent them to the conclave of the cardinals, to terminate the reunion of the two churches.

At length the unwilling Crusaders, stimulated by repeated exhortations, and by the example of Louis, set forward on their march from all the provinces, and directed their course towards the ports of Aigues-Mortes and Marseilles. Louis soon welcomed the arrival of the count of Poitiers, with a great number of his vassals; the principal nobles brought with them the most distinguished of their knights and their most brave and hardy soldiers; many cities likewise contributed their supply of warriors. Each troop had its banner, and formed a separate corps, bearing the name of a city or a province; the battalions of Beaucaire, Carcassonne, Châlons, Perigord, &c., attracted observation in the Christian army. These names, it is true, excited great emulation, but they also gave rise to quarrels, which the wisdom and firmness of Louis had great difficulty in appeasing. Crusaders arrived from Catalonia, Castile, and several other provinces of Spain; five hundred warriors from Friesland likewise ranged themselves with full confidence under the standard of such a leader as Louis, saying, that their nation had always been proud to obey the kings of France.

Before he embarked, the king wrote once more to the regents of the kingdom, to recommend them to watch carefully over public morals, to deliver France from corrupt judges, and to render to everybody, particularly to the poor, prompt and perfect justice, so that He who judges the judgments of men might have nothing to reproach him with.

Such were the last farewells that Louis took of France. The fleet set sail on the fourth of July, 1270, and in a few days arrived in the road of Cagliari. Here the council of the counts and barons was assembled in the king's vessel, to deliberate upon the plan of the crusade. Those who advocated the conquest of Tunis, said that by that means the passages of the Mediterranean would be opened, and the power of the Mamelukes would be weakened; and that after that conquest the army would go triumphantly into either Egypt or Palestine. Many of the barons were not of this opinion; they said, if the Holy Land stood in need of prompt assistance, they ought to afford it without delay; whilst they were engaged on the coast of Africa, in a country with which they were unacquainted, the Christian cities of Syria might all fall into the hands of the Saracens; the most redoubtable enemy of the Christians was Bibars, the terrible sultan of Cairo; it was him they ought first to attack; it was into his states, into the bosom of his capital, that the war should be carried, and not to a place two hundred leagues from Egypt. They added to this, remembrances of the defeats of the French army on the banks of the Nile,—defeats that ought to be avenged upon the very theatre of so many disasters.

Contemporary history does not say to what extent Louis was struck with the wisdom of these last opinions; but the expedition to Tunis flattered his most cherished hopes. It had been proposed by the king of Sicily, whose concurrence was necessary to the success of the crusade. It was, therefore, decided that the Genoese fleet should direct its course towards Africa; and two days after, on the twentieth of July, it arrived in sight of Tunis and Carthage.

On the western coast of Africa, opposite Sicily, is a peninsula, described by Strabo, whose circumference is three hundred and forty stadia, or forty-two miles. This peninsula advances into the sea between two gulfs, one of which, on the west, offers a commodious port; the other, on the south-east, communicates, by means of a canal, with a lake which extends three leagues into the land, and which modern geographers term the Gullet. It was upon this spot was built the great rival of Rome, whose site extended over the two shores of the sea. Neither the conquests of the Romans, nor the ravages of the Vandals, had been able to entirely destroy this once flourishing city; but in the seventh century, after being invaded and laid waste by the Saracens, it became nothing

but a mass of ruins; a moderate-sized village upon the port, called Marsa, a tower on the point of the cape, a pretty strong castle on the hill of Byrsa,—these were all the remains of that city whose power so long dominated over the Mediterranean and the coasts of Africa and Asia.

At five leagues' distance, towards the south-east, a little beyond the gulf and the lake of the Gullet, arose a city, called in ancient times Tynis or Tunissa, of which Scipio made himself master before he attacked Carthage. Tunis had thriven by the fall of other cities, and in the thirteenth century she vied in wealth and population with the most flourishing cities of Africa. It contained ten thousand houses, and had three extensive suburbs; the spoils of nations and the produce of an immense commerce had enriched it; and all that the art of fortification could invent had been employed to defend the access to it.

The coast on which Tunis stood was the theatre of many revolutions, of which ancient history has transmitted accounts to us; but modern history has not, in the same manner, consecrated the revolutions of the Saracens. We can scarcely follow the march of the barbarians who planted the standard of Islamism upon so many ruins. All that we positively know is, that Tunis, for a long time united to the kingdom of Morocco, was separated from it under a warlike prince, whose third successor was reigning in the time of St. Louis.

At the sight of the Christian fleet, the inhabitants of the coast of Africa were seized with terror, and all who were upon the Carthage shore took flight towards the mountains or towards Tunis. Some vessels that were in the port were abandoned by their crews; the king ordered Florent de Varennes, who performed the functions of admiral, to get into a boat and reconnoitre the coast. Varennes found nobody in the port or upon the shore; he sent word to the king that there was no time to be lost, he must take immediate advantage of the consternation of the enemy. But it was remembered that in the preceding expedition the descent upon the coast of Egypt had been too precipitate; in this it was determined to risk nothing. Inexperienced youth had presided over the former war; now it was directed by old age and ripe manhood: it was resolved to wait till the morrow.

The next day, at dawn, the coast appeared covered with Saracens, among whom were many men on horseback. The Crusaders, not the less, commenced their preparations for landing. At the approach of the Christians, the multitude of infidels disappeared; which, according to the account of an eye witness, was a blessing from Heaven, for the disorder was so great, that a hundred men would have been sufficient to stop the disembarkation of the whole army.

When the Christian army had landed, it was drawn up in order of battle upon the shore, and, in accordance with the laws of war, Pierre de Condé, almoner to the king, read, with a loud voice, a proclamation, by which the conquerors took possession of the territory. This proclamation, which Louis had drawn up himself, began by these words: "I proclaim, in the name of our Lord Jesus Christ, and of Louis, king of France, his sergent," &c.

The baggage, provisions, and munitions of war were landed; a vast space was marked out, and the Christian soldiers pitched their tents. Whilst they were digging ditches and raising intrenchments to protect the army from a surprise, they took possession of the tower built on the point of the cape; and on the following day, five hundred sailors planted the standard of the lilies upon the castle of Carthage. The village of Marsa, which was close to the castle, fell likewise into the hands of the Crusaders; the women and the sick were placed here, whilst the army remained beneath their tents.

Louis still hoped for the conversion of the king of Tunis, but this pious illusion was very quickly dissolved. The Mussulman prince sent messengers to the king, to inform, him that he would come and meet him at the head of a hundred thousand men, and would require baptism of him on the field of battle; the Moorish king added, that he had caused all the Christians in his dominions to be seized, and that every one of them should be massacred if the Christian army presumed to insult his capital.

The menaces and vain bravadoes of the prince of Tunis effected no change in the plans of the crusade; the Moors, besides, inspired no fear, and they themselves could not conceal the terror which the sight only of the Christians created in them. Not daring to face their enemy, their scattered bands sometimes hovered around the Christian army, seeking to surprise any stragglers from the camp; and at others, uniting together, they poured down towards the advanced posts, launched a few arrows, showed their naked swords, and then depended upon the swiftness of their horses to secure them from the pursuit of the Christians. They not unfrequently had recourse to treachery: three hundred of them came into the camp of the Crusaders, and said they wished to embrace the Christian faith, and a hundred more followed them, announcing the same intention. After being received with open arms, they waited for what they deemed a favourable opportunity, and fell upon a body of the Christians, sword in hand; but being overwhelmed by numbers, most of them were killed, and the rest were allowed to escape. Three of the principals fell on their knees, and implored the compassion of the leaders. The contempt the Franks had for such enemies obtained their pardon, and they were driven out of the camp.

At length the Mussulman army, emboldened by the inaction of the Christians, presented itself several times on the plain. Nothing would have been more easy than to attack and conquer it; but Louis had resolved to act upon the defensive, and to await the arrival of the king of Sicily for beginning the war,—a fatal resolution, which ruined everything: the Sicilian monarch, who had advised this ill-starred expedition, was destined to complete, by his delays, the evil he had begun by his counsels.

The Mussulmans flocked from all parts of Africa to defend the cause of Islamism against the Christians. Preparations were carried on in Egypt to meet the invasion of the Franks, and in the month of August, Bibars announced by messengers, that he was about to march to the assistance of Tunis. The troops which the sultan of Cairo maintained in the province of Barka received orders to set forward. Thus, the Moorish army was about to become formidable; but it was not this host of Saracens that the Crusaders had most to dread. Other dangers, other misfortunes threatened them: the Christian army wanted water; they had none but salted provisions; the soldiers could not endure the climate of Africa; winds constantly prevailed, which, coming from the torrid zone, appeared to the Europeans to be the breath of a devouring fire. The Saracens upon the neighbouring mountains raised the sand with certain instruments made for the purpose, and the dust was carried by the wind in burning clouds down upon the plain upon which the Christians were encamped. At last, dysentery, that fatal malady of warm climates, began to commit frightful ravages among the troops; and the plague, which appears to be born of itself upon this burning, arid sand, spread its dire contagion through the Christian army.

They were obliged to be under arms night and day; not to defend themselves from an enemy that always fled away from them, but to guard against surprise. A vast number of the Crusaders sunk under fatigue, famine, and disease. The French had soon to regret the loss of Bouchard, count de Vendome, the count de la Marche, Gauthier de Nemours, the lords de Montmorency, de Pienne, de Bressac, Guy d'Aspremont, and Raoul, brother of the count de Soissons. It became impossible to bury the dead; the

ditches of the camp were filled with carcasses, thrown in heaps, which added to the corruption of the air and to the spectacle of the general desolation.

At length Olivier de Termes, a Languedocian gentleman, coming from Sicily, announced that King Charles was quite ready to embark with his army. This news was received with joy, but had no power to alleviate the evils the Crusaders were then exposed to. The heats became excessive; the want of water, bad food, disease, which continued its ravages, and the grief at being shut up in a camp without the power to fight, completed the despondency that had taken possession of the minds of leaders and soldiers. Louis endeavoured to cheer them both by his words and his example; but he himself fell ill with dysentery. Prince Philip, the duke de Nevers, the king of Navarre, and the legate also felt the effects of the contagion. The duke de Nevers, surnamed Tristan, was born at Damietta during the captivity of the king, and was particularly the object of his father's love. The young prince remained in the royal tent; but as he appeared to be sinking under the effects of the disease, it was judged best to convey him on board one of the vessels. The monarch incessantly demanded news of his son; but all who surrounded him preserved a melancholy silence. At length they were obliged to inform him that the duke de Nevers was dead; the feelings of the father prevailed over the resignation of the Christian, and he wept bitterly. A short time afterwards, the pope's legate died, deeply regretted by the clergy and the soldiers of the cross, who regarded him as their spiritual father.

In spite of his sufferings, in spite of his griefs, Louis IX was constantly engaged in endeavours to alleviate the situation of his army. He gave orders as long as he had any strength left, dividing his time between the duties of a Christian and those of a monarch. The fever, however, increased; no longer able to attend either to his cares for the army or to exercises of piety, he ordered the cross to be placed before him, and stretching out his hands, he in silence implored Him who had suffered for all men.

The whole army was in a state of mourning; the soldiers walked about in tears, demanding of Heaven the preservation of so good a prince. Amidst the general grief, Louis turned his thoughts towards the accomplishment of the divine laws and the destinies of France. Philip, who was his successor to the throne, was in his tent; he desired him to approach his bed, and in a faltering voice gave him counsels in what manner he should govern the kingdom of his fathers. The instructions he gave him comprise the most noble maxims of religion and loyalty; and that which will render them for ever worthy of the respect of posterity is, that they had the authority of his example, and only recalled the virtues of his own life. After having recommended Philip to respect, and cause to be respected, religion and its ministers, and at all times, and above all things, to fear to offend God: "My dear son," added he, "be charitable and merciful towards the poor and all who suffer. If thou attainest the throne, show thyself worthy, by thy conduct, of receiving the holy unction with which the kings of France are consecrated. When thou shalt be king, show thyself just in all things, and let nothing turn thee aside from the path of truth and rectitude. If the widow and orphan contend before thee with the powerful man, declare thyself of the party of the feeble against the strong, until the truth shall be known to thee. In affairs in which thou thyself shalt be interested, support at first the cause of the other; for if thou dost not act in that sort, thy counsellors will hesitate to speak against thee, which thou oughtest not to desire. My dear son, above all things I recommend thee to avoid war with every Christian nation; if thou art reduced by necessity to make it, at least take care that the poor people, who are not in the wrong, be kept safe from all harm. Give all thy efforts to appease the divisions that may arise in thy kingdom, for nothing is so pleasing to God as the spectacle of concord and peace. Neglect nothing to provide good lieutenants (baillis)

and provosts in thy provinces. Give power freely to men who know how to use it, and punish all who abuse it; for if it is thy duty to hate evil in another, much greater reason hast thou to hate it in them who hold their authority of thee. Be just in the levying of thy public taxes, and be wise and moderate in the expenditure of them; beware of foolish expenses, which lead to unjust imposts; correct with prudence all that is defective in the laws of thy kingdom. Maintain with loyalty the rights and franchises that thy predecessors have left, for the happier that thy subjects shall be, the greater thou wilt be; the more irreproachable thy government shall be, the more thy enemies will fear to attack it.”

Louis gave Philip several more counsels upon the love he owed to God, his people, and his family; then pouring out his full heart, he uttered nothing but the language of a parent who is about to be separated from a son he loves tenderly. “I bestow upon thee,” said he, “all the benedictions that a father can bestow upon a dear son. Aid me by masses and prayers, and let me have a part in all the good actions thou shalt perform. I beseech our Lord Jesus Christ, by his great mercy, to guard thee from all evils, and to keep thee from doing anything contrary to his will; and that after this mortal life we may see Him, love Him, and praise Him together in a life everlasting.”

When we reflect that these words were pronounced on the coast of Africa by a dying king of France, we experience a mixture of surprise and emotion, which even the coldest and most indifferent hearts can scarcely fail to partake of. Judge, then, of the effect they must have produced upon the feelings of a desolate son! Philip listened to them with respectful sorrow, and commanded them to be faithfully transcribed, in order that he might have them before his eyes all the days of his life.

Louis then turned to his daughter, the queen of Navarre, who sat, drowned in tears, at the foot of his bed: in a precept which he had prepared for her, he laid before her all the duties of a queen and a wife. Above all, he recommended her to take the greatest care of her husband, who was then sick; and, never forgetful of even the smallest circumstances, he advised the king of Navarre, on his return to Champagne, to pay all his debts before he began to rebuild the convent of the Cordeliers of Provins.

These instructions were the last words that Louis addressed to his children; from that time they never saw him again. The ambassadors of Michael Palæologus arriving in the camp, the king consented to receive them. In the state in which Louis then was, it was impossible for him to see through the false promises of the Greeks, or the alarms and deceitful policy of their emperor; he no longer gave attention to the things of this world. He confined himself to the expression of his earnest wishes that the reunion of the two churches might at length be effected, and promised the ambassadors that his son Philip would do everything in his power to bring it about. These envoys were Meliteniote, archdeacon of the imperial chapel, and the celebrated Vechus, chancellor of the church of Constantinople. They were both so much affected by the words and the virtues of St. Louis, that they afterwards gave their most zealous endeavours to promote the reunion, and both ended by becoming victims to the policy of the Greeks.

After this interview Louis thought of nothing but his God, and remained alone with his confessor. His almoners recited before him the prayers of the Church, to which he responded. He then received the Viaticum and extreme unction. “From Sunday, at the hour of nones,” says an ocular witness, “till Monday, at the hour of tierce, his mouth never ceased, either day or night, to praise our Lord, and to pray for the people he had brought to that place.” He was heard to pronounce these words of the prophet-king: “Grant, Lord, that we may despise the prosperities of this world, and know how to brave its adversities.” He likewise repeated, as loudly as his feeble state would permit, this verse of another psalm: “Oh, God! deign to sanctify thy people, and to watch over

them.” Sometimes he invoked St. Denis, whom he was accustomed to invoke in battle, and implored him to grant his heavenly support to this army he was about to leave without a leader. In the night between Sunday and Monday he was heard to pronounce the word Jerusalem twice, and then he added: “We will go to Jerusalem.” His mind was constantly occupied with the idea of the holy war. Perhaps, likewise, he saw nothing then but the heavenly Jerusalem, the last country of the just man.

At nine o’clock in the morning of Monday, the twenty-fifth of August, he lost his speech; but he still looked upon all who were round him kindly (*débonnairement*). His countenance was calm, and it was evident that his mind was, at the same time, divided between the purest of earthly affections and the thoughts of eternity. Feeling that death was approaching fast, he made signs to his attendants to place him, covered by hair-cloth, upon a bed of ashes. Between the hours of tierce and mid-day he appeared to sleep, and lay with his eyes closed for more than half an hour at a time. He then seemed to revive, opened his eyes, and looking towards heaven, exclaimed: “O Lord! I shall enter into thy house, and shall worship thee in thy holy tabernacle!” He died at three o’clock in the afternoon.

We have spoken of the profound grief which prevailed among the Crusaders when Louis fell sick. There was not a leader or a soldier that did not forget his own ills in his anxiety for the king. At every hour of the day and night these faithful warriors crowded round the monarch’s tent, and when they beheld the sad and apprehensive air of all who came out of it, they turned away, with their eyes cast to the earth, and their souls filled with the most gloomy thoughts. In the camp, the soldiers scarcely durst ask each other a question, for they heard none but sorrowful tidings. At length, when the event that all had dreaded was announced to the army, the French warriors abandoned themselves to despair; they saw in the death of Louis a signal for all sorts of calamities, and anxiously inquired of each other what leader was to conduct them back to their homes. With the general groans and tears were mingled many bitter reproaches against those who had advised this fatal expedition, particularly the king of Sicily, whom all accused of being the cause of the disasters of the war.

On the very day of the king’s death Charles of Anjou and his army landed near Carthage; trumpets and other warlike music resounded along the shore, but a profound and melancholy silence was preserved in the camp of the Crusaders, and not a man went forth to meet the Sicilians, whom they had looked for with so much impatience. Sad forebodings rushed into the mind of Charles; he galloped forward, and flying to the tent of the king, found his royal brother dead, and stretched upon his bed of ashes. The features of Louis were scarcely altered, his death had been so calm. Charles prostrated himself at his feet, watering them with his tears, and calling him sometimes his brother, sometimes his lord. He remained a long time in this attitude, without seeing any of those who surrounded him, continuing to address Louis as if he had been still living, and reproaching himself, in accents of despair, with not having heard, with not having received, the last words of the most affectionate of brothers and best of kings.

The mortal remains of Louis were deposited in two funereal urns. The entrails of the holy monarch were granted to Charles of Anjou, who sent them to the abbey of Montréal, where these precious relics, for a length of time, attracted the devotion and respect of the faithful. The bones and the heart of Louis remained in the hands of Philip. This young prince was desirous of sending them to France, but the leaders and soldiers would not consent to be separated from all that was left to them of their beloved monarch. The presence of this sacred deposit amongst the Crusaders appeared to them a safeguard against new misfortunes, and the most sure means of drawing down the protection of Heaven upon the Christian army.

Philip was still sick, and his malady created great anxiety. The army considered him the worthy successor of Louis, and the affection that had been felt for the father descended to the son; he received, amidst the public grief, the homage and oaths of the leaders, barons, and nobles. His first care was to confirm the regency, and all that his father had established in France before his departure. Geoffrey de Beaulieu, William de Chartres, and John de Mons, confessors and almoners to the king, were directed to carry these orders of Philip's into the West. Among the letters which these ecclesiastics took with them into France, history has preserved that which was addressed to the clergy and to all people of worth in the kingdom. After having described their labours, the perils and the death of Louis IX, the young prince implored God to grant that he might follow the steps of so good a father, might accomplish his sacred commands, and put in practice all his counsels. Philip concluded his letter, which was read aloud in all churches, by supplicating the ecclesiastics and the faithful "to put up to the King of Kings their prayers and their offerings for that prince, with whose zeal for religion, and tender solicitude for the kingdom of France, which he loved as the apple of his eye, they were so well acquainted."

The death of Louis had greatly raised the confidence of the Saracens. The mourning and grief which they observed in the Christian army were, by them, mistaken for discouragement, and they flattered themselves they should obtain a triumph over their enemies; but these hopes were speedily dispelled. The king of Sicily took the command of the Christian army during the sickness of Philip, and resumed the war. The troops he had brought with him were eager for fight, and all the French seemed anxious to seek a distraction from their grief in the field of battle. The disease which had desolated their army appeared to have suspended its ravages, and the soldiers, a long time imprisoned in their camp, felt their strength revive at the sight of the perils of war. Several conflicts took place around the lake of the Gullet, of which the Christians wished to get possession, to facilitate their approach to Tunis. The Moors, who, but a few days before, threatened to exterminate or make slaves of all the Crusaders, were not able to sustain the shock of their enemies; the cross-bowmen alone were frequently sufficient to disperse their numberless multitude. Horrible howlings, with the noise of kettle-drums and other instruments, announced their approach; clouds of dust descending from the neighbouring heights announced their retreat, and screened their flight. In two encounters they were overtaken, and left a great many of their host stretched upon the plain. Another time their camp was carried, and given up to pillage. The sovereign of Tunis could not reckon upon his army for the defence of his states, and he himself set them no example of bravery, for he remained constantly shut up in his subterranean grottoes, to avoid at the same time the burning rays of the sun and the perils of fight. Pressed by his fears, he at length could see no hopes of safety but in peace, and he resolved to purchase it, even at the cost of all his treasures. His ambassadors came repeatedly to the Christian army with directions to make proposals, and, above all, to endeavour to seduce the king of Sicily by brilliant promises.

When the report of these negotiations was spread through the camp of the Crusaders, it gave birth to very different opinions. The soldiers, to whom the plunder of Tunis had been promised, wished to continue the war; some of the leaders, to whom other hopes had been given, did not evince the same ardour as the soldiers. By the death of Louis IX and the apostolic legate, the crusade had lost both its principal motive and that moral force which had animated everything. The spirit of the Crusaders, which nobody directed, worked upon by a thousand various passions, floated in uncertainty, and this uncertainty was likely, in the end, to keep the army in a state of inaction, and bring about the abandonment of the war. Philip was desirous of returning to France,

whither the affairs of his kingdom peremptorily called him. Most of the barons and French nobles began to sigh for their country. At length it was agreed that the pacific proposals of the king of Tunis should be deliberated upon.

In the council, those to whom no promise had been held out, and who were not so impatient as the others to quit the coast of Africa, were of opinion that they ought to prosecute the war. "It was for the conquest of Tunis that Louis IX. had embarked at Carthage, and that the Christian army had undergone so many evils. How could they pay higher honour to the memory of Louis and so many Frenchmen, like him, martyrs to their zeal and their faith, than by carrying on and completing their work? All Christendom knew that the Crusaders threatened Tunis, that the Moors fled at the sight of them, and that the city was ready to open its gates. What would Christendom say on learning that the Crusaders had fled before the vanquished, and robbed themselves of their own victory?"

Those who were of opinion that the peace should be concluded, answered, that the question was not only to enter Tunis, but to conquer the country, which could only be done by exterminating the population. "Besides, a prolonged siege would very much weaken the Christian army. Winter was approaching, in which they could procure no provisions, and in which continual rains would, perhaps, cause more diseases than excessive heat had done. The taking of Tunis was not the principal object of the crusade; it was necessary to make peace upon advantageous conditions, to obtain means to carry the war afterwards where circumstances might require." The leaders who spoke thus were themselves the same that had promoted the expedition against Tunis: the king of Sicily was at their head; they no longer urged the necessity for clearing the Mediterranean of pirates who infested the route of pilgrims; they said no more about depriving the sultan of Egypt of his most powerful ally. The reasons they gave for putting an end to the war were precisely the same as they had given for commencing it. Their opinion, however, prevailed; not because others were convinced by what they heard, but, as it often happens in the most important deliberations, the majority decide rather from motives they do not avow, than from those they appear to support.

On the thirty-first of October a truce of ten years was concluded between the king of Tunis and the leaders of the Christian army. All the prisoners were to be given up on both sides, and Christians who had been previously captives were to be set at liberty. The sovereign of Tunis engaged not to require of the Franks any of the dues imposed in his kingdom upon foreign commerce. The treaty granted all Christians liberty to reside in the states of Tunis, to build churches there, and even to preach their faith there. The Mussulman prince was bound to pay to the king of Sicily an annual tribute of forty thousand crowns, and two hundred and ten thousand ounces of gold to the leader of the Christian army for the expenses of the war.

It was, doubtless, the last condition that decided the question: the two hundred and ten thousand ounces of gold exceeded the sum that Louis IX had paid in Egypt for the ransom of his army; but a part of it only was received at first. Who could assure the payment of the rest when the Christian army had quitted the coast of Africa? The king of Sicily alone could derive any advantage from this treaty, so disgraceful to the French arms; he had not only found means of making a Mussulman prince pay the tribute of forty thousand gold crowns, which he owed the Pope as vassal of the Holy See; but the peace which they had concluded, in some sort, placed at his disposal an army capable of undertaking much greater conquests than that of Tunis. Thus, complaints immediately arose reproaching the king of Sicily with having, at his pleasure, changed the aim of the crusade, in order to make the Christian army subservient to his ambition.

A few days after the signing of the truce, Prince Edward arrived off the coast of Carthage, with the English and Scotch Crusaders. Having sailed from Aigues-Mortes, he directed his course towards Palestine, and came to take orders from the king of France. The French and Sicilians were prodigal in their expressions of sincere friendship for the English. Edward was received with great honours, but when he learned they had made peace, he retired into his tent, and refused to be present at any of the councils of the Christian army.

The Crusaders became impatient to quit an arid and murderous land, which recalled to them nothing but misfortunes, without the least mixture of glory. The Christian army embarked on the eighteenth of November for Sicily; and, as if Heaven had decreed that this expedition should be nothing but a series of misfortunes, a frightful tempest assailed the fleet just as it was about to enter the port of Trapani. Eighteen large ships and four thousand Crusaders were submerged, and perished in the waves. Most of the leaders and soldiers lost their arms, equipments, and horses. If one historian is to be believed, the money received from the king of Tunis was lost in this shipwreck.

After so great a misfortune, the king of Sicily neglected no means of succouring the Crusaders. We may believe in the generous sentiments which he expressed upon the occasion; but there is little doubt that, with his feelings a hope was mixed of deriving something favourable to his projects from this deplorable circumstance. When all the leaders were arrived, several councils were held to ascertain what remained to be done. As every one deplored his own losses, Charles proposed a sure means of repairing them, which was the conquest of Greece. This was the plan he had arranged; in the first place, all the Crusaders should pass the winter in Sicily; in the spring, the count of Poitiers should set out for Palestine with a part of the army, the rest was to follow Charles to Epirus, and from thence to Byzantium. This project had something adventurous and chivalric in it, very likely to seduce the French barons and nobles; but letters to the young king arrived from France, in which the regents represented in strong colours the grief and alarms of his people. Philip declared that he could not stay in Sicily, but should immediately return to his own dominions. This determination destroyed all Charles's hopes; the French lords would not abandon their young monarch, and the princes and all the leaders of the Christian army laid aside the cross. An Italian chronicle reports that Charles, in his vexation, confiscated to his own profit all the vessels and all the effects which, after the late shipwreck, were thrown upon the coasts of Sicily. He had profited by the misfortunes of the army before Tunis, and he now enriched himself with the spoils of his companions in arms. This act of injustice and violence completed the dislike that most of the Crusaders had conceived for him; this was particularly the case with the Genoese, to whom the fleet belonged in which the Christian army had embarked.

It was, however, decided that they should resume the crusade four years later. The two kings, the princes, and the most influential leaders, engaged themselves by oath to embark for Syria with their troops in the month of July of the fourth year;—a vain promise, that not one of them was destined to keep, and which they only made then to excuse in their own eyes the inconsistency of their conduct in this war. Edward, who had announced his resolution of passing the winter in Sicily, and setting out for Palestine in the spring, was the only one that did not break his promises.

The French warriors abandoned all thoughts of the crusade; but they were yet far from seeing the closing of that abyss of miseries which it had opened beneath their feet. The king of Navarre died shortly after landing at Trapani, and his wife Isabella was so deeply affected by his death, that she immediately followed him to the tomb. Philip set

out on his return to France in the month of January, and the young queen, who had accompanied him, became another victim of the crusade. In crossing Calabria, whilst fording a river near Cosenza, her horse fell, and she being pregnant, this fall caused her death. Thus Philip pursued his journey, bearing with him the bodies of his father, his brother, and his wife. He learnt on his march that the count and countess of Poitiers, returning to Languedoc, had both died in Tuscany from the effects of the contagious malady of the coast of Africa. Passing by Viterbo, Philip witnessed the tragical end of one of the most illustrious of his companions in arms; Henry d'Allemagne was attacked by the sons of the earl of Leicester, pursued into a church, and massacred at the foot of the altar. Thus, great crimes were joined with great calamities, to add to the cruel remembrances that this crusade was destined to leave behind it.

Philip, after crossing Mount Cenis, returned to Paris through Burgundy and Champagne. What days of mourning for France! At the departure of Louis IX for the East, the whole nation had been impressed by the most melancholy presentiments; and, alas! all these presentiments were but too fully realized!

It was not the flag of victory, but a funeral pall that preceded the French warriors in their march. Funereal urns, the wreck of an army but lately so flourishing, a young sick prince, who had only escaped by a miracle the death that had swept away his family—this was all that came back from the crusade! The people came from all parts to meet the melancholy train; they surrounded the young king, they strove to approach the remains of St. Louis, and it was made evident, by their pious propriety and their religious sadness, that the sentiments which led them there were not such as generally precipitate the multitude upon the steps of the masters of the earth.

On the arrival of Philip in his capital, the bones and the heart of St. Louis were conveyed to the church of Notre Dame, where ecclesiastics sang the hymns of the service of the dead during the whole night. On the following day the funeral of the royal martyr was celebrated in the church of St. Denis. In the midst of an immense assemblage of all classes of the people, deeply affected by what they saw, the young monarch advanced, bearing on his shoulders the mortal remains of his father. He stopped several times on his way, and crosses, which were placed at every station, recalled, up to the last century, this beautiful picture of filial piety.

Louis IX was deposited near his grandfather Philip Augustus, and his father Louis VIII. Although he had forbidden his tomb to be ornamented, it was covered with plates of silver, which were afterwards carried away by the English. At a later period a more terrible revolution broke into his tomb and scattered his ashes; but this revolution has not been able to destroy his memory.

No, posterity will never cease to praise that passion for justice which filled the whole life of Louis IX., that ardour in search of truth, so rare even among the greatest kings; that love of peace, to which he sacrificed even the glory he had acquired in arms; that solicitude for the good of all; that tender consideration for poverty; that profound respect for the rights of misfortune and for the lives of men:—virtues which astonished the middle ages, and which our own times still perceive in the descendants of so good a prince.

The ascendancy which his virtue and piety gave him he only employed in defending his people against everything that was unjust. This ascendancy, which he preserved over his age, gave to his laws an empire, which laws, whatever they may be, rarely obtain but with time. A few years after his reign, provinces demanded to be united to the crown, under the sole hope and the sole condition of enjoying the wise ordinances of the king, who loved justice. Such were the conquests of St. Louis. It is well known, that after his victories over the English he restored Guienne to them, in

spite of the advice of his barons, who considered this act of generosity to be contrary to the interests of the kingdom. Perhaps it only belongs to elevated minds like his to know how much wisdom there is in the counsels of moderation! An illustrious writer of the last age has said, when speaking of Louis IX, that great moderate men are rare, and it is doubtless on that account that the world does not understand them.

In the position in which France at that time was placed, a vulgar genius would have fomented divisions; whereas Louis only sought to appease them; and it was this spirit of conciliation which rendered him the arbitrator of kings and nations, and gave him more strength and power than could have been procured by the combinations of the wisest policy. Among the contemporaries of St. Louis persons were not wanting who blamed his moderation, and many who pride themselves upon being skilful politicians blame him even now. Strange skill, which tends to create a belief that morality is foreign to the happiness of nations, and which cannot afford to the leaders of empires the same virtues that God has bestowed upon man for the preservation of society!

The more we admire the reign of Louis IX the greater is our astonishment at his having twice interrupted the course of its blessings, and quitted a people he rendered happy by his presence. But, whilst beholding the passions which agitate the present generation, who will dare to raise his voice for the purpose of accusing past ages! If at the moment in which I write this history all Europe is moved by the rumour of a general rising against the Mussulmans, now masters of Byzantium;—if the most ardent disciples of the modern school of philosophy are putting up vows for the triumph of the Gospel over the Koran, for the deliverance of the Greeks, and the resurrection of Athens and Lacedaemon, how can we believe that in the middle ages princes and Christian nations would not be affected by the horrible state of slavery of Jerusalem, and all those holy regions from which the light first broke upon Christendom? Consistently with the character which Louis IX displayed in all the circumstances of his life, how could he remain indifferent to the calamities of the Christian colonies, which were principally peopled by Frenchmen, and which were considered as another France,—the France of the east? We must not forget, likewise, that the great aim of his policy was to unite the nations of the east and west by the ties of Christianity; and that this aim, if he had succeeded in it, would have been greatly to the advantage of humanity. Ambition itself has been sometimes pardoned for projects much more chimerical, and wars much more unfortunate.

However it may be, we can venture to say that the captivity and death of St. Louis in distant regions did not at all lessen the respect in which his name and his virtues were held in Europe. Perhaps even such extraordinary misfortunes, suffered in the name of religion and of all that was then revered, added something to the splendour of the monarchy; for the times we have seen were then far distant in which the misfortunes of kings have only served to despoil royalty of that which makes it respected among men. The death of Louis IX was a great subject of grief for the French; but with the regret which his loss created, there was mingled, for the whole people, the thoughts of the happy future which Louis had prepared, and for pious minds the hope of having a guardian and a support in heaven. Very shortly the death of a king of France was celebrated as a fresh triumph for religion,—as a fresh glory for his country; and the anniversary of the day on which he expired became thereafter one of the solemn festivals of the Christian Church and of the French monarchy.

A beautiful spectacle was that canonical inquiry in which the common father of the faithful interrogated the contemporaries of Louis IX upon the virtues of his life and the benefits of his reign! Frenchmen of all classes came forward to attest, upon the Gospel, that the monarch whose death they lamented was worthy of all the rewards of

heaven. Among them were many of his old companions in arms, who had shared his chains in Egypt, and beheld him dying on his bed of ashes before Tunis. The whole of Europe confirmed their religious testimony, and repeated these words of the head of the Church:—"House of France, rejoice at having given to the world so great a prince; rejoice, people of France, at having had so good a king!"

The death of Louis IX, as we have already said, had suddenly suspended all enterprises beyond the seas. Edward only, accompanied by the count of Brittany, his brother Edmund, and three hundred knights, had gone into Syria at the head of a small army of five hundred Crusaders from Friesland. All these Crusaders together only formed a body of a thousand or twelve hundred combatants; and this was all that reached Asia of those numberless armies that had been raised in the West for the deliverance of the Holy Land. So feeble a reinforcement was not calculated to inspire confidence or restore security to the Christians of Palestine, not yet recovered from their consternation at hearing of the retreat of the Crusaders from before Tunis, and their return into Europe.

Most of the princes and Christian states of Syria, in the fear of being invaded, had concluded treaties with the sultan of Cairo; many must have hesitated at engaging in a war from which the slender succours from Europe could allow them no hopes of great advantages, and in which likewise they had to dread being abandoned by the Crusaders, ever eager to return to the West. Nevertheless, the Templars and the Hospitallers, who never missed an opportunity of fighting with the Saracens, united themselves with Prince Edward, whose fame had preceded him into the East. Bibars, who was then ravaging the territories of Ptolemais, drew his forces off from a city which he had filled with alarm, and appeared for a moment to have abandoned the execution of his projects.

The little army of the Christians, composed of from six to seven thousand men, advanced upon the Mussulman territories, directing its course towards Phoenicia, in order to re-establish the communication that had been interrupted between the Christian cities. In this expedition the Crusaders had much to suffer from excessive heat; many died from indulging in fruits and honey, which the country produced in abundance. They marched afterwards towards the city of Nazareth, upon the walls of which they planted the standard of Christ. The soldiers of the cross could not remember without indignation that Bibars had completely destroyed the church of this city, consecrated to the Virgin. Nazareth was given up to pillage, and all the Mussulmans found in the city expiated by being put to the sword, the burning and destruction of one of the most beautiful monuments raised by the Christians in Syria.

After this victory, for which we cannot praise the Crusaders, the Christian army had to combat the Mussulman troops, who were impatient to avenge the excesses committed at Nazareth. Whether he had learnt to respect the superiority of his enemies, or whether he had cause to complain of the warriors of Palestine, Edward returned within the walls of Ptolemais, and sought for no more contests. The frequent excursions of the Saracens could not provoke him to take up arms; but whilst he remained thus safe from the perils of war, he was on the point of perishing by the hand of a Mussulman whom he had taken into his service. Some of the chronicles of the time tell us that the emir of Jaffa armed the hand of the assassin; others say that the blow was directed by the sect of the Ismaelians, who still subsisted, notwithstanding the war declared against them by both the Tartars and the Mamelukes.

After having thus run the danger of losing his life, Edward, cured of his wounds, only thought of concluding a truce with Bibars; and being recalled into England by the prayers of Henry III, whose successor he was, he quitted the East without having done anything important for the cause he had sworn to defend. Thus all the results of this

crusade, which had so much alarmed the Mussulmans, were reduced, on one side, to the massacre of the unarmed population of Nazareth, and on the other, to the vain conquest of the ruins of Carthage. Another result of this war, and the only one it had for Europe, was to entirely discourage the Christian warriors, and make them forget the East. After Edward, no prince from the West ever crossed the seas to combat with the infidels in Asia, and the crusade in which he took a part so little glorious, was the last of those which had for object the deliverance or recovery of the Holy Land.

Among the circumstances that produced the failure of this crusade, history must not forget the protracted vacancy of the papal throne, during which no voice was raised to animate the Crusaders, in which there was no authority powerful enough, particularly after the death of St. Louis, to direct their enterprise. After a lapse of two years, however, the conclave chose a successor of St. Peter; and, fortunately for the eastern Christians, the suffrages fell upon Thibault, archdeacon of Liege, who had followed the Frisons into Asia, and whom the intelligence of his elevation found still in Palestine. The Christians of Syria had reason to hope that the new pontiff, for so long a time a witness of their perils and their miseries, would not fail to employ all his power to succour them. Thibault gave them an assurance of it before he quitted Ptolemais, and in a discourse which he addressed to the assembled people, he took for his text this verse of the hundred and thirty-seventh Psalm: "If I forget thee, O Jerusalem, may I myself be forgotten among men!"

The patriarch of Jerusalem, and the grand masters of the Temple and the Hospital accompanied Gregory X into the West. On his return, the pontiff applied himself at once to the re-establishment of peace in Italy and Germany. He engaged the princes, particularly the king of France, to unite their efforts in assisting the Holy Land. Philip contented himself with sending a few troops into the East, and with advancing thirty-six thousand silver marks to the Pope, for which sum he held as security all the possessions of the Templars in his kingdom. Pisa, Genoa, and Marseilles furnished several galleys, and five hundred warriors were embarked for Ptolemais, at the expense of the sovereign pontiff.

This assistance was far from answering the hopes or the wants of the Christian colonies. Gregory resolved to interest all Christendom in his project, and for that purpose convoked a council at Lyons, in 1274. This council was much more numerous and more solemn than that which Innocent IV had assembled thirty years before in the same city. At this were present the patriarchs of Jerusalem and Constantinople, more than a thousand bishops and archbishops, the envoys of the emperors of the East and of the West, those of the kings of France and Cyprus, and of all the princes of Europe and beyond the seas. In this numerous assembly, no persons attracted so much attention as the Tartar princes and ambassadors, sent by the powerful head of the Moguls, to form an alliance with the Christians against the Mussulmans; several of these Tartar princes received baptism from the hands of the Pope, and Christians who were witnesses of this ceremony saw in it an assured pledge of the Divine promises.

All admired the power of God who had chosen the instruments of his designs from remote and little known regions; the crowd of the faithful looked upon the supreme head of the hordes of Tartary as another Cyrus, whom Providence had charged with the destruction of Babylon and the deliverance of Jerusalem. At the last sitting, the Council of Lyons decreed that a new crusade should be undertaken, and that during ten years a tenth should be levied upon all ecclesiastical property. Palaeologus, who at length submitted to the Latin church, promised to send troops for the deliverance of the heritage of Christ; the Pope recognized Rodolph of Hapsbourg as emperor of the West, upon condition that he would go into Palestine at the head of an army.

But notwithstanding the grand spectacle of such a council, the decisions and the exhortations of the Pope and the prelates could not arouse the enthusiasm of the faithful, which was no longer anything, to borrow an expression from Scripture, “but the smoking remains of a burnt cloth.” Gregory X had succeeded in re-establishing peace among the Italian republics, and in terminating all the discords of Germany relative to the succession to the empire: no war interfered with the crusade; but the minds of both princes and nations had taken a fresh direction. We still possess a written document of this period, which, doubtless, obtained the approbation if not the encouragement of the pope, and which appears to us well calculated to throw a light upon the spirit of the age, and show us what was then the general opinion of expeditions to the East. In this document, which will be considered whimsical, at least in its form, the author, Humbert de Romanis, endeavours to revive the zeal of Christians for the holy war, and, while deploring the indifference of his contemporaries, he points out eight obstacles to the effects of his preaching: 1st. A sinful habit; 2nd. The dread of fatigue; 3rd. Repugnance to quit their native country; 4th. An excessive love of family; 5th. The evil discourses of men; 6th. A weakness of mind that creates a belief that every thing is impossible; 7th. Bad examples; 8th. A faith without warmth. To all these motives for indifference the author might have added other reasons drawn from the policy and the new interests of Europe; but without allowing himself to be stopped by so many obstacles, the intrepid defender of the crusades, proceeding always by enumerations and categories, hastens to denote seven powerful passions, which, according to him, ought to cause the partisans of the holy to triumph; these reasons were: 1st. Zeal for the glory of God; 2nd. Zeal for the Christian faith; 3rd. Brotherly charity; 4th. Devotional respect for the Holy Land; 5th. The war commenced by the Mussulmans; 6th. The example of the first Crusaders; 7th. The blessings of the Church. After these enumerations, Humbert de Romanis repeats the objections that were made in his time against undertaking crusades. Some said that wars, of whatever kind they might be, only served to promote the shedding of blood, and that there were quite enough of those that could not be avoided, and of those that people were obliged to make in self-defence; others said that it was tempting God to quit a land in which his will had caused us to be born, and in which his goodness heaped blessings upon us, to go into a country which God had given to other nations, and in which we were constantly abandoned by him to all the miseries of exile. It was further said, that it was not permissible to invade the territories of the Saracens, that there was no more reason for pursuing the Mussulmans than the Jews, that the wars made against them would never effect their conversion, and in short, that this war did not appear to be agreeable to God, since he permitted so many misfortunes to overwhelm the Crusaders.

Humbert de Romanis, in his book, answers all these and many other objections; but these objections themselves were founded upon the spirit of the age, which could not be changed by reasoning. He in vain repeated that the Holy Land originally belonged to the Christians, and that they had the right to endeavour to reconquer it; that the vine of the Lord ought to be defended by the sword against those who wished to root it up; that if they extirpated the brambles from a barren soil, they were much more strongly bound to drive from a holy land a rude and barbarous nation. He in vain repeated what had been so often said before, that the misfortunes of the crusades did not happen because those crusades were displeasing to God, but because it was God’s will to punish the Crusaders, and try their constancy and faith. All this display of ecclesiastical erudition and argumentation persuaded nobody; not because people were more enlightened than they had been some years before, but because they entertained other thoughts: similar discourses would have succeeded admirably in the preceding

century, when addressed to dominant passions; but they produced no effect when addressed to indifference.

This European indifference was fatal to the Christian colonies of the East; it gave them up without defence to the mercy of an enemy who every day became more powerful, and whose fanaticism was inflamed by victory. On the other hand, fresh symptoms of decay, and new signs of approaching ruin, were observable in the confederation of the Franks of Syria. All those petty principalities, all those cities scattered along the Syrian coasts were shared among them; and all the passions which the spirit of rivalry gives birth to became the auxiliaries of the Saracens. Every one of these petty states, in a constant state of fear, eagerly purchased a few days of peace, or a few months of existence, by treaties with Bibars, treaties in which the common honour and interests of the Christians were almost always sacrificed. The sultan of Cairo did not disdain to conclude a treaty of alliance with a single city, or even with a town; and nothing is more curious than to see figuring in these acts of policy, on the one side the sovereign of Egypt, Syria, Mesopotamia, and twenty other provinces; and on the other a little city like Sidon or Tortosa, with its fields, its orchards, and its mills: a deplorable contrast, which must have made the Christians feel the extent of their humiliation, and proved to them all they had to fear. In all these treaties it was the Mussulman policy to promote division among the Franks, and to hold them in a state of dependence, never considering them as allies, but as vassals, farmers or tributaries.

Such was the peace enjoyed by the Christian states in Syria; and a further matter to be deplored was, that there were then three pretenders to the kingdom of Jerusalem:—the king of Cyprus, the king of Sicily, and Mary of Antioch, who was descended from the fourth daughter of Isabella, the wife of Amaury. Parties disputed, and even fought for a kingdom half destroyed; or rather they contended for the disgrace of ruining it entirely, and giving it up, rent by discord, to the domination of the Saracens.

Bibars, in the meanwhile, steadily pursued the course of his conquests; every day fame spread abroad an account of some fresh triumph; at one time he re-entered Cairo, dragging in his train a king of Nubia, whom he had just conquered; at another, he returned from Armenia, whence he brought thirty thousand horses and ten thousand children of both sexes. These accounts spread terror among the Christian cities, a terror that was very little mitigated by their treaties with the sultan of Egypt; no one could tell what might be the next conquest Bibars contemplated, and every city was trembling lest it should be the next object of his ambition or his fury, when the death of this fierce conqueror afforded the Christians a few moments of security and joy.

The end of Bibars is related after various manners; we will follow the account of the historian Ibn-Ferat, with whose expressions even we shall sometimes make free. Bibars was about to set out for Damascus, to fight the Tartars in the neighbourhood of the Euphrates; but before his departure he demanded an extraordinary impost. The imaan Mohyeddin Almoury addressed remonstrances to him on the subject; but the sultan replied: “Oh! my master, I will abolish this tax when I shall have conquered our enemies.” When Bibars had triumphed over the Tartars, he wrote in the following terms to the chief of the divan at Damascus: “We will not dismount from our horse until thou hast levied an impost of two hundred thousand dirhems upon Damascus, one of three hundred thousand upon its territories, one of three hundred thousand upon its towns, and one of ten hundred thousand dirhems upon the southern provinces.” Thus the joy created by the victory of Bibars was changed into sadness, and the people prayed for the death of the sultan. Complaints were carried to the cheick Mohyeddin, a pious and

respected man; and scarcely was the levy of the tribute begun when Bibars was razed from the roll of the living—he died poisoned.

The Arabian historians place Bibars among the great princes of the dynasty of the Baharite Mamelukes. He was originally sold as a slave, and although he only lived among soldiers, a penetrating sagacity of mind supplied the place of education. When afterwards, he had become familiar with war, and had been cast among the factions of the army, he had acquired all the knowledge that was necessary to enable him to reign over the Mamelukes. The quality which was of most service to him in the career of his ambition was his incredible activity; during the seventeen years of his reign, he did not allow himself one day of repose; he was present, almost at the same time, in Syria, in Egypt, and upon the banks of the Euphrates: the chronicles relate that he was frequently perambulating the streets of Damascus, whilst his courtiers were awaiting the moment of his waking at the gates of the palace of Cairo. As two sultans of Egypt had perished beneath his hands, and as he had arrived at empire by means of violent revolutions, that which he most dreaded was the influence of his own example; all those whose ambition he feared, or whose fidelity he doubted, were immediately sacrificed. The most simple communications between man and man were sufficient to alarm his fierce and suspicious temper; if oriental historians may be credited, during the reign of Bibars, friends shunned each other in the streets, and no man durst enter into the house of another. When it was important to him to conceal his designs, to cast a veil over his proceedings, or himself to avoid the public eye, woe to him who should divine his thought, pronounce his name, or salute him on his way. Severe with his soldiers, a flatterer with his emirs, entertaining no repugnance for artifice, preferring violence, sporting with treaties and oaths, practising a dissimulation that nobody could penetrate, possessed by an avarice that made him pitiless in the levying of tributes; having never retreated before an enemy, before an obstacle, or before a crime, his genius and character seemed made for the government, which he had in some sort founded, a monstrous government, which sustained itself by vices and excesses, and which could not possibly have subsisted in conjunction with moderation and virtue.

His enemies and his subjects trembled equally before him; they trembled still around that litter which transported his remains from Damascus to Cairo. But so many excesses, so many violences, so many triumphs, which only ministered to his personal ambition, were not able to fix the crown in his family; his two sons only ascended the throne to descend from it again. Kelaoun, the bravest of the emirs, soon usurped the sovereign power; a uniform line of succession to the throne was not at all likely to be preserved in an army constantly exposed to sedition. Every Mameluke believed himself born for empire, and in this republic of slaves it appeared permissible for every one to dream of tyranny. A thing almost incredible,—that which appeared most calculated to ruin this band of turbulent soldiery, was precisely that which saved it; weakness or incapacity could never support itself long upon the throne, and amidst the tumult of factions, it almost always happened that the most brave and the most able was chosen to direct the government, and lead in war.

Bibars had commenced the ruin of the Christians; Kelaoun was destined to complete it. In the West, Gregory in vain prosecuted the preparations, or rather the preachings of the crusade; he several times renewed his intreaties to Rodolph of Hapsburg, but Rodolph had an empire to preserve; it was useless for the pope to threaten to deprive him of his crown; the new emperor saw much less danger for him in the anger of the sovereign pontiff than in an expedition which would lead him so far from his states. At length Gregory died, without having been able to fulfil the promises he had made to the Christians of the East. Palestine received, from time to time, some

succours from Europe; but these succours, scarcely ever arriving seasonably, appeared less likely to increase than to compromise its safety. The king of Sicily, who had caused himself to be proclaimed king of Jerusalem, sent some soldiers and a governor to Ptolemais; he was preparing to make a formidable expedition into Syria, and his ambition, perhaps, might, in this circumstance, have been serviceable to the cause of the Christians, if a revolution had not suddenly put an end to his projects.

The discontent of the people in his states, particularly in Sicily, continually increased. The people had been burdened with a heavy tax for the last crusade, and the publication of a new one was received with many murmurs; the enemies of Charles saw nothing in the assumption of the cross but a signal for violence and brigandage; it is under this sacred banner, they said, that he is accustomed to shed innocent blood: they further remembered that the conquest of Naples had been made under the standard of the cross. At length the signal of revolt being given, eight thousand Frenchmen were immolated to the manes of Conradin, and the Sicilian vespers completed the destruction of all Charles's Eastern projects.

Kelaoun from that time had it in his power to attack the Christians; but busied in establishing his authority among the Mamelukes, and in repulsing the Tartars, who had advanced towards the Euphrates, he consented to conclude a truce with the Franks of Ptolemais. It may plainly be perceived by this treaty, which the Arabian authors have preserved, what were the designs of the sultans of Cairo, and the extent of the ascendancy they assumed over their feeble enemies. The Christians engaged, in the event of any prince of the Franks making an expedition into Asia, to warn the infidels of the coming of Christian armies from the West. This was at the same time signing a dishonourable condition, and renouncing all hopes of a crusade.

The armies of the West, besides, were fighting for other interests than those of the Holy Land, and there was no reason to believe they would be seen in Asia for a length of time. Most of the princes of Europe at that time never bestowed a thought upon the Mussulmans or their victories; such princes or states as had any interests to guard in the East, not only allied themselves without scruple with the sultan of Egypt, but promised by treaties, and swore upon the Gospel, to declare themselves the enemies of all the Christian powers that should attack the states of their Mussulman ally.

Thus all these treaties, dictated sometimes by ambition and avarice, and sometimes by fear, raised every day a new barrier between the Christians of the East and those of the West. Besides, these treaties were no checks upon the sultan of Cairo, who always found some pretext for breaking them, when war presented more advantages than peace. It was thus with the fortress of Margat, situated upon the river Eleuctera, in the neighbourhood of Tripoli. The Hospitallers who guarded this castle were accused of making incursions upon the lands of the Mussulmans; and this accusation, which was not perhaps without foundation, was soon followed by the siege of the place. The towers and ramparts for a long time resisted the shock of the machines of war; the garrison repulsed every attack; but whilst they were fighting upon the walls, and at the foot of the walls, miners were digging away the earth from beneath them. At length the fortress, undermined on all sides, was ready to fall to pieces at the first signal. The Hospitallers made an honourable capitulation, and Margat opened its gates to the Mussulman army.

Upon the seacoast, between Margat and Tortosa, stood another castle, to which a Frank nobleman had retired, whom some of the Arabian chroniclers call the sieur de Telima, and others, the sieur Barthélemi. This Frank lord never ceased ravaging the lands of his neighbourhood, and every day returned home to his fortress loaded with the spoils of the Saracens. Kelaoun was desirous of attacking the castle of the sieur

Barthélemi, but thinking it impregnable, he wrote to the count of Tripoli,—“It is thou who hast built, or hast allowed to be built, this castle; evil be to thee, evil be to thy capital, evil be to thy people, if it be not promptly demolished.” The count of Tripoli was the more alarmed at these menaces, from the Mussulman troops being, at the moment he received the letter, in his territories: he offered the seigneur Barthélemi considerable lands in exchange for his castle; he made him the most brilliant promises and offers, but all in vain. At length the son of Barthélemi interfered in the negotiation, and set out to implore the compassion of the sultan of Cairo. The enraged old man flew after his son, overtook him in the city of Ptolemais, and poniarded him before the assembled people. This parricide disgusted all the Christians; and Barthélemi was at last abandoned by his own soldiers, who held his crime in great horror. The castle, which was left unprotected, was shortly after demolished. From that time the sieur Barthélemi became the most inveterate enemy of the Christians; and, retired among the infidels, was constantly employed in associating them with his vengeance, and in urging the destruction of the Christian cities.

His pitiless hatred had but too many opportunities of being satisfied. The sultan of Cairo pursued the war against the Christians, and everything seemed to favour his enterprises. He had for a long time entertained the project of gaining possession of Laodicea, whose port rivalled that of Alexandria; but the citadel of that city, surrounded by the waters of the sea, was inaccessible; an earthquake, which shook the towers of the fortress, facilitated his conquest of it. The castle of Carac and some other forts, built on the coast of Phoenicia, fell into the hands of the Mussulmans. After having thus laid open all the avenues to Tripoli, the sultan turned the whole of his attention to the siege of that city. Neither the faith of treaties, nor the recent submissions of Bohemond, were able to retard for a moment the fall of a flourishing city: no Christian city, no prince of Palestine offered the least assistance to Tripoli. Such indeed was the spirit of division that always reigned among the Franks, that the Templars, in conjunction with the seigneur de Giblet, had entertained the project of introducing some Christian soldiers into Bohemond’s city, and taking it by surprise. They were not able, it is true, to execute their design; but what evils must not these odious jealousies, these black treacheries, have brought upon the feeble remains of the Christian colonies!

A formidable army appeared before the walls of Tripoli, and a great number of machines were erected against the ramparts: after a siege of thirty-five days, the Mussulmans penetrated into the city, fire and sword in hand. Seven thousand Christians fell under the arms of the conqueror; the women and children were dragged away into slavery, and the terrified crowd vainly sought an asylum from the blood-thirsty Mamelukes in the island of St. Nicholas. Aboulfeda relates, that having occasion to go to that island, a few days after the taking of Tripoli, he found it covered with dead bodies. Some of the inhabitants having succeeded in getting on board ships, fled away from their desolate country; but the sea drove them back again upon the shore, where they were massacred by the Mussulmans. Not only the population of Tripoli was almost exterminated, but the sultan gave orders that the city should be burnt and demolished. The port of Tripoli attracted a great part of the commerce of the Mediterranean; the city contained more than four thousand silk-looms; its palaces were admired, its towers and its fortifications appeared impregnable. So many sources of prosperity, all that could cause peace to nourish or serve for defence in war, all perished under the flame, the axe, and the hammer! The principal aim of the Mussulman policy in this war, was to destroy all that the Christians had done; to leave no traces of their power upon the coasts of Syria; nothing which could afterwards attract thither the princes and warriors of the

West, nothing that could yield them the means of maintaining themselves there if ever they should be tempted again to unfurl their standards in the East.

Ptolemais, which remained neuter in this cruel war, learnt the fall and destruction of a Christian city from some fugitives, who, having escaped the sword of the Mussulmans, came to intreat an asylum within its walls. From this sad intelligence, it might easily predict the misfortunes that awaited it. Ptolemais was then the capital of the Christian colonies, and the most considerable city of Syria. Most of the Franks, upon being driven from the other cities of Palestine, had taken refuge there, bringing with them all their portable wealth. In its port anchored all the warlike fleets that came from the West, with the richest trading vessels from most countries of the world. The city had not less increased in extent than population; it was constructed of square-cut stones; all the walls of the houses rose to an equal height, and a platform or terrace surmounted most of the buildings. The interior of the principal houses was ornamented with paintings, and they received light by the means of glass windows, which was at that time an extraordinary luxury. In the public places, coverings of silk or transparent stuffs screened the inhabitants from the arduous of the sun. Between the two ramparts which bounded the city on the east, were built castles and palaces, the residences of the great; the artisans and traders occupied the interior of the city. Among the princes and nobles who had mansions in Ptolemais, were the king of Jerusalem, his brothers and his family, the princes of Galilee and Antioch, the lieutenants of France and Sicily, the duke of Caesarea, the counts of Tripoli and Jaffa, the lords of Barouth, Tyre, Tiberias, Ibelin, Arsaph, &c. We read in an old chronicle that all these magnates were accustomed to walk in the public places, wearing crowns of gold like kings, whilst the vestments of their numerous trains glittered with gold and precious stones. Every day was passed in festivity, spectacles or tournaments; whilst the port was a mart of exchange for the treasures of the East and the West, exhibiting at all times an animated picture of commerce and industry.

Contemporary history deploras with severity the corruption of morals that prevailed in Ptolemais, the crowds of strangers bringing with them the vices of all countries. Effeminacy and luxury pervaded every class, the clergy themselves being unable to escape the general contagion: the inhabitants of Ptolemais were esteemed the most voluptuous and dissolute of all the nations of Syria. Ptolemais was not only the richest city of Syria, it was further supposed to be the best fortified. St. Louis, during his abode in Palestine, had neglected nothing to repair and increase its fortifications. On the land side, a double wall surrounded the city, commanded at distances by lofty battlemented towers; and a wide and deep ditch prevented access to the ramparts. Towards the sea, the city was defended by a fortress built at the entrance of the port, by the castle of the temple on the south, and by the tower called the King's Tower, on the east.

Ptolemais appears then to have possessed much better means of defence than at the period at which it stood out for three years against all the forces of Europe. No power could have subdued it if it had been inhabited by true citizens, and not by foreigners, pilgrims, and traders, at all times ready to transport themselves and their wealth from one place to another. The persons who represented the king of Naples, the lieutenants of the king of Cyprus, the French, the English, the pope's legate, the patriarch of Jerusalem, the prince of Antioch, the three military orders, the Venetians, the Genoese, the Pisans, the Armenians, the Tartars, had all and each their separate quarter, their jurisdiction, their tribunals, their magistrates—all independent of each other, and all enjoying the right of sovereignty. All these quarters were as so many different cities, opposed to each other by customs, by language, by manners, and above

all, by rivalries and jealousies. It was impossible to preserve order in a city in which so many sovereigns made laws, which had no uniform government, and in which the crime pursued in one part, was protected in another. Thus all the passions were without a check, and often gave birth to sanguinary and disgraceful scenes: in addition to the quarrels that took their rise in the country, there was not a feud in Europe, particularly in Italy, that was not felt in Ptolemais. The discords of the Guelphs and the Ghibelines were here carried on with warmth, and the rivalries of Venice and Genoa had caused torrents of blood to flow. Each nation had fortifications in the quarter it inhabited, against the others; and the churches even were fortified. At the entrance to each division was a fortress, with gates and iron chains; it was plainly to be perceived that all these means of defence had been employed less for the purpose of stopping the progress of an enemy, than as a barrier against neighbours and rivals.

The leaders of all the quarters and the principal inhabitants of the city sometimes assembled; but they seldom, agreed, and were at all times mistrustful of each other: these assemblies never laid down any settled plan of conduct, never established any wholesome fixed rule, and, above all, never showed the least foresight.

The city at the same time demanded succours from the West, and solicited a truce with the Saracens. When a treaty was concluded, no one had sufficient power to secure its observance; on the contrary, every one had it in his power to violate it, and thus bring upon the city all the ills that this violation would produce.

After the taking of Tripoli, the sultan of Cairo menaced the city of Ptolemais; nevertheless, whether he dreaded the despair of the inhabitants, or thought that the favourable moment was not yet arrived, he yielded to their solicitations, and renewed a truce with them for two years, two months, two weeks, two days, and two hours. According to a chronicle, the pope's legate disapproved of the treaty, and caused some Mussulman traders, who came to Ptolemais, to be insulted: the Templars and the other military orders were desirous of making reparation to the sultan of Egypt; but the legate opposed them, and threatened to excommunicate all who should have the least intercourse with the infidels.

An Arabian author assigns another motive for the violences committed against the Mussulmans. He relates that the wife of a rich inhabitant of Ptolemais, being deeply enamoured of a young Mussulman, had appointed a meeting with him in one of the gardens that surround the city; the husband, warned of this outrage against conjugal fidelity, gathers together some friends, goes out from Ptolemais with them, surprises his wife and her seducer, and immolates them both to his injured honour. Some Mussulmans are drawn to the spot; the Christians come up in still greater numbers; the quarrel becomes angry and general; and every Mussulman is massacred.

These violences, which fame did not fail to exaggerate whilst narrating them, might give the sultan of Egypt a pretext for renewing the war; and the Christians, who plainly perceived their new perils, implored the assistance of the sovereign pontiff. The pope engaged Venice to furnish twenty-five galleys, and this fleet transported to Ptolemais a troop of sixteen hundred men, levied in haste in Italy. This reinforcement, which was sent to the inhabitants of Palestine for their defence, provoked their ruin; the soldiers of the Holy See, levied among adventurers and vagabonds, gave themselves up to all sorts of excesses. Having no regular pay, they plundered Christians and Mussulmans indiscriminately; at last, this undisciplined troop marched out of the city in arms, and made an incursion upon the lands of the Saracens. Everything was laid waste on their passage; towns and villages were pillaged, the inhabitants insulted, and many of them massacred. The sultan of Cairo sent ambassadors to the Christians to complain of these outrages, committed in a time of peace. On the arrival of the Mussulman envoys

several councils were held in Ptolemais. Opinions were at first divided; some were willing to take the part of those who had broken the truce; others thought it more just and prudent to give satisfaction to the sultan, and solicit the continuation of the treaty. In the end, it was determined to send a deputation to Cairo, commissioned to make excuses and offer presents. Upon being admitted to an audience of Kelaoun, the deputation alleged that the offences had been committed by some soldiers who had come from the West, and in no case by the inhabitants of Ptolemais. The deputies, in the name of their city, offered to punish the authors of the disorders; but their submission and prayers produced no effect upon the sultan, who reproached them severely with making a jest of the faith of treaties, and with giving an asylum to disturbers of peace and foes to the laws of nations. He was the more inflexible, from thinking the opportunity a favourable one for carrying out his projects; he was aware that no crusade was in preparation in Europe, and he knew that all the succour from the West was reduced to this band of adventurers who had just broken the truce. Kelaoun sent back the ambassadors, threatening the city of Ptolemais with the whole weight of his anger: his orders were already given for preparations for war throughout all his provinces.

Immediately after the return of the ambassadors a grand council was called, at which were present the patriarch of Jerusalem, John de Gresli, who commanded for the king of France, Messire Oste de Granson for the king of England, the grand masters of the Temple and the Hospital, the principal persons of the city, and a great number of citizens and pilgrims. When the deputies had rendered an account of their mission, and repeated the threats of the sultan, the patriarch addressed the assembly; his virtues, his gray hairs, his zeal for the cause of the Christians, all inspired confidence and respect. This venerable prelate exhorted all who heard him to arm themselves for the defence of the city, to remember that they were Christians, and that it was their duty to die for the cause of Christ; he conjured them to forget their discords, to have no other enemies but the Mussulmans, and to show themselves worthy of the holy cause for which they were about to fight. His eloquence awakened the generous feelings of his audience, and all swore to obey the exhortations of the patriarch: happy would it have been for the city of Ptolemais if its inhabitants and its defenders had preserved the same dispositions and the same enthusiasm amidst the perils and mischances of war!

They asked for succour in all quarters; a few pilgrims arrived from the West, and a few warriors from the isles of the Mediterranean: the king of Cyprus landed with five hundred men. These new auxiliaries and all who were able to bear arms in the city, amounted to nine hundred horsemen and ten thousand foot soldiers. They were divided into four bodies, charged with the defence of the towers and the ramparts. The first of these divisions was under the command of Oste de Granson and John de Gresli, the one with the English and the Picards, the other with the French; the second division was commanded by the king of Cyprus, in conjunction with the grand master of the Teutonic order; the third by the grand master of St. John, and the grand master of the knights of Canterbury; the fourth by the grand masters of the Temple and of St. Lazarus: a council of eight leaders was to govern the city during the siege.

The Mussulmans were preparing for the war in all quarters; everything was in motion from the banks of the Nile to those of the Euphrates. The sultan Kelaoun having fallen sick on leaving Cairo, sent before him seven principal emirs, each having four thousand horse and twenty thousand foot under his command. On their arrival upon the territories of Ptolemais, gardens, country-houses, the vines which covered the hills—everything was destroyed. The sight of the conflagration which arose on all sides, the distracted crowd of the inhabitants of the neighbourhood, who fled from their homes, with their goods, their flocks, and their families, warned Ptolemais of the execution of

the threats and the sinister projects of the Saracens: there were several battles fought on the plain, but nothing remarkable or decisive; the Mussulmans waited the arrival of the sultan to commence the labours of the siege.

In the meanwhile, Kelaoun was still detained in Egypt by sickness, and feeling his end approach, the sultan sent for his son and his principal emirs; he recommended to the latter, to serve his son as they had served himself; and to the former, to follow up the war against the Christians without any intermission, conjuring him not to grant his remains the honour of sepulture before he had conquered the city of Ptolemais. Chalil swore to accomplish the last wishes of his father; and when Kelaoun had closed his eyes, the ulemas and the imauns assembled in the chapel in which his remains were deposited, and read during the whole night verses from the Koran, never ceasing to invoke their prophet against the disciples of Christ. Chalil did not delay setting forward on his march with his army. The Franks hoped that the death of Kelaoun would give birth to some disorders among the Mamelukes; but hatred for the Christians was a sufficient bond of union for the Mussulman soldiers; the siege even of Ptolemais, the hope of annihilating a Christian city, stifled all the germs of discord, and consolidated the power of Chalil, whom they proclaimed beforehand the conqueror of the Franks, and the pacificator of the Mussulman religion.

The sultan arrived before Ptolemais; his army covering a space of several leagues, from the sea to the mountains. More than three hundred machines of war were ready to batter the ramparts of the city. Aboulfeda, who was present at this siege, speaks of one of these machines which a hundred chariots were scarcely sufficient to transport.

This formidable preparation spread consternation among the inhabitants of Ptolemais. The grand master of the templars, despairing of the defence or of the salvation of the city, assembled the leaders to consult if there were any means of renewing the truce, and thus escaping inevitable ruin. Repairing to the tent of the sultan, he demanded peace of him; and seeking to produce an effect upon his mind, he exaggerated the strength of Ptolemais; the sultan, dreading doubtless the difficulties of the siege, and hoping to find another opportunity of making himself master of the city, consented to a truce upon condition that every inhabitant should pay him a Venetian denier. The grand master on his return convoked an assembly of the people in the church of the Holy Cross, and laid before them the conditions the sultan placed upon the conclusion of a fresh truce. His advice was, that they should comply with these conditions, provided there were no other means of saving Ptolemais. Scarcely had he expressed his opinion, when the multitude rushed in in fury, uttering loud cries of treachery! and very nearly did the grand master expiate on the spot his foresight and zeal for the salvation of the city. From that time the only thought of this generous warrior was to die arms in hand for an ungrateful and frivolous people, incapable of repelling war by war, and not enduring to be saved by peace.

The presence of the sultan had redoubled the ardour of the Mussulman troops. From the day of his arrival the siege was prosecuted with incredible vigour. The army of the besiegers amounted to sixty thousand horse and a hundred and forty thousand foot, who constantly relieved each other, and left the besieged not a moment of repose. The machines hurled stones and enormous pieces of wood, the fall of which shook the palaces and houses of the city to their foundation. A shower of arrows, darts, fire-pots, and leaden balls was poured night and day upon the ramparts and towers. In the first assaults, the Christians killed a great number of the infidels who approached the walls with arrows and stones; they made many sorties, in one of which they penetrated to the tents of the Saracens. Being at length repulsed, some of them fell into the hands of the Mussulmans, and the Syrian horsemen, who had fastened the heads of the vanquished to

the necks of their horses, went to display before the sultan of Cairo the barbarous trophies of a dearly-bought victory.

Danger at first united all the inhabitants of Ptolemais, and animated them with the same sentiments. In the early combats nothing could equal their ardour; they were sustained by the expectation of receiving succours from the West, and they hoped, also, that some advantages gained over the Saracens would force the besiegers to retreat; but in proportion as these hopes vanished, their zeal diminished; most of them were incapable of supporting lengthened fatigue; the sight of a peril which unceasingly returned exhausted their courage; the defenders of the ramparts perceived that their numbers were lessened daily; the port was covered with Christians departing from the city, and bearing their treasures with them. The example of those who thus fled completed the discouragement of those who remained; and in a city which numbered a hundred thousand inhabitants, and which, at the commencement of the siege, had furnished nearly twenty thousand warriors, only twelve thousand could at length be mustered under arms.

To desertion, another evil was soon added, which was dissension among the leaders; several of them disapproved of the measures that were adopted for the defence of the city, and because their opinions did not prevail in the council, they remained inactive, forgetful of the perils and evils which threatened both the city and themselves.

On the fourth day of May, after the siege had lasted nearly a month, the sultan of Cairo gave the signal for an assault. From daybreak, all the drums of the army, placed upon three hundred camels, spread a fearful and stunning noise. The most formidable of the machines of war were employed in battering the ramparts towards the gate and tower of St. Antony, on the east side of the city. This post was guarded by the soldiers of the king of Cyprus; the Mussulmans planted their ladders at the foot of the walls; the defence was not less spirited than the attack; the conflict lasted during the whole day, and night alone forced the Saracens to retreat. After this severe struggle, the king of Cyprus became more anxious for safety than glory, and determined to abandon a city which he had now no hopes of saving. He retired with his troop in the evening, under the pretence of taking some necessary repose, and, confiding the post of peril to the Teutonic knights, promised to return with daylight; but when the sun arose, the king of Cyprus had embarked with all his knights and three thousand soldiers. What were the surprise and indignation of the Christian warriors at the news of this dastardly desertion! "Would to heaven," says the author of an account that lies before us,—“would to heaven that a whirlwind had arisen, had submerged these base fugitives, and that they had sunk like lead to the bottom of the sea!”

On the morrow, the Mussulmans gave a fresh assault; covered by their long bucklers, they advanced in good order towards their machines, carrying a vast number of ladders. The Christians defended the approach to the walls for some time; but when the besiegers perceived that the towers, occupied on the preceding day by the Cypriots, were abandoned, their audacity increased, and they made incredible efforts to fill up the ditch, by casting into it stones, earth, and the carcasses of their dead horses. Contemporary historians relate a circumstance of this part of the siege to which it is very difficult to give credit: a troop of sectaries, who were called Chages, followed the army of the Mamelukes; the devotion of these sectaries consisted in suffering all sorts of privations, and even in immolating themselves for the sake of Islamism: the sultan ordered them to fill up the ditch; they filled it up with their living bodies, and the Mussulman cavalry marched over them, to gain the foot of the walls!

The besiegers fought with fury; some planted their ladders and mounted in crowds to the ramparts; whilst others continued to batter the walls with the rams, and brought

every available instrument into play to demolish them. At length a large breach opened a passage into the city, and this breach soon became the scene of a bloody and obstinate contest. Stones and arrows were abandoned, they now fought man to man, with lance, sword, and mace. The multitude of Saracens increased every instant, whilst no fresh succours were received by the Christians. After a long and brave resistance, the defenders of the rampart, worn out with fatigue and overwhelmed by numbers, were obliged to retreat into the city; the Saracens rushed forward in pursuit of them, and, what is scarcely to be believed, most of the inhabitants remained idle spectators, not because their courage was subdued by the sight of danger, but because the spirit of rivalry and jealousy was not stifled even by the feelings of a public and general calamity. "When the news of the entrance of the Saracens [we borrow the expressions of a contemporary historian] was spread through the city, many of the citizens, from malice towards each other, entertained not near so much pity for the common calamity as they ought to have done, and took no account of what might happen to them, thinking in their hearts that the sultan would do them no harm, because they had not consented to the violation of the truce." In their infatuation they preferred owing their safety to the clemency of the conqueror, rather than to the bravery of the Christian warriors; far from lending assistance to their neighbours, every one rejoiced in secret at their losses; the principal leaders of each quarter, or of each nation, were sparing of their soldiers, not in order to preserve their means of contending with the Saracens, but for the sake of having more empire in the city, and of husbanding their strength, so as to be on a future day the most powerful and formidable in the public dissensions.

True bravery, however, did not allow itself to be misled by such base passions; the troops of the Temple and the Hospital were found wherever danger called them. William de Clermont, marshal of the Hospitallers, hastened with his knights to the spot where peril was most imminent and the carnage the greatest. He met a crowd of Christians flying before their enemies; this brave warrior checked their flight and reanimated their courage, rushing among the Saracens, and cutting down all that came in his way; the Mussulmans, says an old chronicle, "fled away at his approach, like sheep before a wolf." Then most of those who had turned their backs on the enemy returned to the fight; the shock was terrible, the slaughter frightful: towards evening the trumpets of the Saracens sounded a retreat, and all who had escaped from the swords of the Christians retired in disorder through the breach they had made. This unexpected advantage had a wonderful effect upon the spirits of the besieged. Such as had taken no part in the contest, but remained quietly in their dwellings, began to fear that they should be accused of betraying the Christian cause. They set forward, with banners displayed, and directed their course towards the gate of St. Antony. The sight of the field of battle, still covered with traces of carnage, must have awakened in them some generous feelings, and if they had not exhibited their bravery, their brother warriors, stretched upon the earth, who implored them to help them and dress their wounds, at least offered them an opportunity of exercising their humanity. The wounded were attended to, the dead were buried, and they then set about repairing the walls and placing the machines: the whole of the night was employed in preparing means of defence for the day which was to follow.

Before sunrise the next morning, a general assembly was convoked in the house of the Hospitallers. Sadness was depicted on every countenance; they had lost two thousand Christian warriors in the battle of the preceding day; there now were only seven thousand combatants left in the city; these were not enough to defend the towers and the ramparts; they were no longer sustained by the hope of conquering their enemies; the future presented nothing but one terrible prospect of perils and calamities.

When all were met, the patriarch of Jerusalem addressed the melancholy assembly. The venerable prelate directed no reproaches against them who had not assisted in the fight of the preceding day; the past must be forgotten; he did not praise them who had signalized their bravery, for fear of awakening jealousy; in his discourse he did not venture to speak of country, for Ptolemais was not the country of most of those who listened to him. The picture of the misfortunes which threatened the city and every one of its inhabitants, was presented in the darkest colours; there was no hope, no asylum for the vanquished; nothing was to be expected from the clemency of the Saracens, who always accomplished their threats, and never fulfilled their promises. It was but too certain that Europe would send them no succour; they had not vessels enough to enable them to think of flying by sea:—thus the patriarch took less pains to dissipate the alarms of his auditors than to animate them by despair. He terminated his speech by exhorting them to place all their confidence in God and their swords, to prepare for fight by penitence, to love each other, to help each other, and to endeavour to render their lives or their death glorious for themselves and serviceable to Christianity.

The speech of the patriarch made the deepest impression upon the assembly; nothing was heard but sobs and sighs; every person present was in tears; the religious sentiments which are generally awakened by the aspect of a great peril, filled all their hearts with an ardour and an enthusiasm they had never before experienced; most of them embraced each other, and exchanged reciprocal exhortations to brave every danger; they mutually confessed their sins, and even expressed a hope for the crown of martyrdom; those who had meditated desertion the day before, swore that they would never abandon the city, but would die on the ramparts with their brethren and companions.

The leaders and soldiers then went to the posts entrusted to their bravery. Such as were not employed in the defence of the ramparts and towers, made themselves ready to contend with their enemies, if they should gain access to the city; barriers were erected in all the streets, and heaps of stones were collected on the roofs, and at the doors of houses, to crush the Mussulmans, or impede them on their march.

Scarcely were these preparations finished, than the air resounded with the notes of trumpets and the beating of drums; a horrible noise, proceeding from the plain, announced the approach of the Saracens. After having discharged a multitude of arrows, they advanced confidently towards the wall they had broken through the day before. But they met with a resistance they did not expect; many were slain at the foot of the ramparts; but as their number momentarily increased, their constantly renewed attacks necessarily exhausted the strength of the Christians, at first in small numbers, and receiving no reinforcements. Towards the end of the day, the Christians had scarcely the power to hurl a javelin or handle a lance. The wall began again to give way beneath the strokes of the rams; then the patriarch, ever present at the point of danger, exclaimed in a supplicating tone,—“Oh, God! surround us with a rampart that men cannot destroy, and cover us with the aegis of Thy power!” At hearing this, the soldiers appeared to rally and make a last effort; they precipitated themselves upon the enemy, calling upon the blessed Jesus, with a loud voice. The Saracens, adds our chronicler, called upon the name of their Mahomet, and uttered the most fearful threats against the defenders of the Christian faith.

Whilst this conflict was going on upon the ramparts, the city awaited in great dread the issue of the battle; the agitation of men’s minds gave birth to a thousand rumours, which were in turn adopted and rejected. It was reported in the most remote quarters, that the Christians were victorious, and the Mussulmans had fled; it was likewise added, that a fleet with an army on board had arrived from the West. To these

news, which created a momentary joy, succeeded the most disheartening intelligence; and in all these reports there was nothing true but that which announced something inauspicious.

It was soon known that the Mussulmans had entered the city. The Christian warriors who defended the gate of St. Antony, had not been able to resist the shock of the enemy, and fled into the streets, imploring the assistance of the inhabitants. These latter then remembered the exhortations of the patriarch; reinforcements hasten from all quarters; the knights of the Hospital, with the valiant William at their head, reappear. A storm of stones falls from the tops of the houses; iron chains are stretched across the passage of the Mussulman cavalry; such as have been exhausted by fight recover their strength, and rush again into the mêlée; they who have come to their assistance follow their steps, break through the Mussulman battalions, disperse them and pursue them beyond the ramparts. In every one of these combats was exhibited all that valour can accomplish when united with despair. On contemplating, on one side the inevitable ruin of a great city, and on the other the efforts of a small number of defenders who put off, day after day, scenes of destruction and death, we cannot help feeling both compassion and surprise. The assaults were renewed without ceasing, and always with the same fury. At the end of every day's conflict, the unfortunate inhabitants of Ptolemais congratulated themselves upon having triumphed over their enemies; but on the morrow, when the sun appeared above the horizon, what were their thoughts when they beheld from the top of their ramparts the Mussulman army still the same, covering the plain from the sea to the foot of Karenba and Carmel!

The Saracens, on their part, became astonished at the resistance which all their attacks met with; so many combats, in which their innumerable multitude had not been able to obtain a decided advantage, began to give them discouragement. In the infidel army it was impossible to explain the invincible bravery of the Christian soldiers without assigning miraculous causes for it. A thousand extraordinary tales flew from mouth to mouth, and struck the imagination of the gross crowd of the Mussulmans. They believed they saw two men in every one of those with whom they fought; in the excess of their astonishment, they persuaded themselves that every warrior who fell beneath their stroke was reborn of himself, and returned stronger and more terrible than ever to the field of battle. The sultan of Cairo appeared to have lost all hope of taking the city by assault. It is asserted that the renegadoes, whose apostasy made them desirous of the ruin of the Christian name, sought every means to revive his courage; the sieur Barthélemi, who had sworn an eternal hatred to the Franks, followed the Mussulman army; this implacable deserter neglected nothing to encourage the leaders, to reanimate them for battle, and awaken in their hearts the furious passions that constantly devoured his own. In addition to these, the imauns and sheiks, who were numerous in the Mameluke camps, pervaded the ranks of the army to inflame the fanaticism of the soldiers: the sultan threatened all who fled before the enemy with punishment, and offered immense rewards for those who should plant the standard of the Prophet, not upon the walls of Ptolemais, but in the centre of the city.

On the 4th of May, a day fatal to the Christians, the signal for a fresh assault was given. At dawn the Mussulman army was under arms, the sultan animating the soldiers by his presence. Both the attack and the defence were much more animated and obstinate than they had been for some days before. Among those who fell on the field of battle, there were seven Mussulmans for one Christian; but the Mussulmans could repair their losses; those of the Christians were irreparable. The Saracens still directed all their efforts against the tower and the gate of St. Antony.

They were already upon the breach, when the knights of the Temple formed the rash resolution of making a sortie, and attacking the camp of the Mussulmans. They found the enemy's army drawn up in order of battle; after a bloody conflict, the Saracens repulsed the Christians, and pursued them to the foot of the ramparts. The grand master of the Temple was struck by an arrow and fell in the midst of his knights. The grand-master of the Hospital, at the same time received a wound which disabled him. The rout then became general, and all hope of saving the city was lost. There were scarcely a thousand Christian warriors left to defend the gate of St. Antony against the whole Mussulman army.

The Christians were obliged to yield to the multitude of their enemies; they directed their course towards the house of the Templars, situated on the seacoast. It was then that a death-pall seemed stretched over the whole city of Ptolemais: the Saracens advanced full of fury; there was not a street that did not become the theatre of carnage; a battle was fought for every tower, for every palace, and at the entrance of every public building; and in all these combats, so many men were killed, that, according to the report of an historian, they walked upon the dead as upon a bridge.

As if angry heaven gave the signal for destruction, a violent storm, accompanied by hail and rain, burst over the city; the horizon was all at once covered with such impenetrable darkness, that the combatants could scarcely distinguish the colours they fought under, or see what standard floated over the towers; all the scourges contributed to the desolation of Ptolemais; the flames appeared in several quarters, without any one making an effort to extinguish them; the conquerors only thought of destroying the city, the only object of the conquered was to escape. A multitude of people fled away at hazard, without knowing where they could hope to find an asylum. Whole families took refuge in the churches, where they were stifled by the flames, or cut to pieces at the foot of the altars; nuns and timid virgins mixed with the multitude which wandered through the city, or disfigured with wounds their faces and their bosoms,[58] to escape the brutality of the conquerors: what was most deplorable in the spectacle then presented in Ptolemais, was the desertion of the leaders, who abandoned a people in the height of its despair. John de Gresly and Oste de Granson, who had scarcely shown themselves upon the ramparts during the siege, fled away at the very commencement of the battle. Many others, who had taken the oath to die, at the aspect of this general destruction, only thought of saving their lives, and threw away their arms to facilitate their flight. History however is able to contrast some acts of true heroism with these base desertions. Our readers cannot have forgotten the brilliant actions of William de Clement. Amidst the ruins of Ptolemais, amidst the universal destruction, he still defied the enemy; attempting to rally some Christian warriors, he rode to the gate of St. Antony, which the Templars had just abandoned; though alone, he wished to renew the fight; he pierced through the ranks of the Saracens several times, and returned, still fighting; when he came back to the middle of the city, his war-horse (we copy a relation of the time) was much fatigued, as was he himself also; the war-horse no longer answered to the spur, and stopped in the street, as unable to do any more. The Saracens shot Brother William to the earth with arrows; and thus this loyal champion of Jesus Christ rendered up his soul to his creator.

We cannot refuse our highest praise to the patriarch of Jerusalem, who, during the whole siege, shared all the dangers of the combatants; when he was dragged away towards the port by his friends, to evade the pursuit of the Mussulmans, the generous old man complained bitterly at being separated from his flock in the hour of peril. He was induced at last to embark, but as he insisted upon receiving on board his vessel all

that presented themselves, the boat was sunk, and the faithful pastor died the victim of his charity.

The sea was tempestuous, the vessels could not approach close to land; the shore presented a heart-rending spectacle: here a mother called upon her son, there a son implored the assistance of his father; many precipitated themselves into the waves, in despair; the mass of people endeavoured to gain the vessels by swimming; some were drowned in the attempt, others were beaten off with oars. Several women of the noblest families flew in terror to the port, bringing with them their diamonds and their most valuable effects; they promised the mariners to become their wives, to give themselves and all their wealth up to them, if they would bear them away from this horrid scene; most of them were conveyed to the Isle of Cyprus: no pity was shown but to such as had treasures to bestow in return; thus, when tears had no effect upon hearts, avarice assumed the place of humanity, and saved some few victims. At length the Mussulman horsemen came down upon the port, and furiously pursued the Christians even into the waves: from that moment no one was able to escape the carnage.

Still, amidst the city given over to pillage, and a prey to the flames and the barbarity of the conquerors, several fortresses remained standing, and were defended by some Christian soldiers; these unfortunate warriors died sword in hand, without any other witnesses of their glorious end but their implacable enemies.

The castle of the Templars, in which all the knights who had escaped the steel of the Saracens had taken refuge, was soon the only place in the city that held out. The sultan having granted them a capitulation, sent three hundred Mussulmans to execute the treaty. Scarcely had these entered one of the principal towers, the tower of the grand-master, than they began to outrage the women who had taken refuge there. This violation of the rights of war irritated the Christian warriors to such a degree, that all the Saracens who had entered the tower were instantly immolated to their too just vengeance. The angry sultan ordered the siege to be prosecuted against the Christians in their last asylum, and that all should be put to the sword. The knights of the Temple and their companions defended themselves for several days: at length the tower of the grand-master was undermined, and fell at the very moment the Mussulmans were mounting to an assault: they who attacked it and they who defended it were equally crushed by its fall; women, children, Christian warriors, all who had come to seek refuge in the house of the Templars, perished, buried beneath the ruins. Every church of Ptolemais was plundered, profaned, and then given up to the flames. The sultan ordered all the principal edifices, with the towers and ramparts, to be demolished.

The Mussulman soldiers expressed their joy by ferocious clamours; which joy formed a horrible contrast with the desolation of the conquered. Amidst the tumultuous scenes of victory were mingled the screams of women, upon whom the barbarians were committing violence in their camp, and the cries of little children, borne away into slavery. A distracted multitude of fugitives, driven from ruin to ruin, and finding no place of refuge, directed their course to the tent of the sultan, to implore his mercy; Chalil distributed these Christian supplicants among his emirs, who caused them all to be massacred. Macrisi makes the number of these unhappy victims amount to ten thousand.

After the taking and the destruction of Ptolemais, the sultan sent one of his emirs with a body of troops to take possession of the city of Tyre; this city, seized with terror, opened its gates without resistance. The conquerors likewise possessed themselves of Berytus, Sidon, and all the Christian cities along the coast. These cities, which had not afforded the least succour to Ptolemais, in the last great struggle, and which believed themselves protected by a truce, beheld their population massacred, dispersed, and led

into slavery; the fury of the Mussulmans extended even to the stones, they seemed to wish to destroy the very earth which the Christians had trod upon; their houses, their temples, the monuments of their piety, their valour and their industry, everything was condemned to perish with them by the sword or by fire.

Most of the contemporary chronicles attribute such great disasters to the sins of the inhabitants of Palestine, and in the scenes of destruction only behold the effect of that divine anger which fell upon Nineveh and Babylon. History must not reject these easy explanations; but it is, doubtless, permitted to penetrate deeper into human affairs, and whilst recognising the intervention of Heaven in the political destinies of nations, it is bound at least to endeavour to discover the means which Providence has employed to raise, to maintain for a time, and at length, to destroy empires.

We have shown, in the course of our recital, to what point the ambition of the leaders, the want of discipline among the soldiers, the turbulent passions of the multitude, the corruption of morals, the spirit of discord and dissension, with egotism and selfishness, had urged on the kingdom of Jerusalem towards its decline and its destruction. We shall here offer but one general observation which belongs to our subject, and which ought not to be omitted in a history of the crusades.

This power of the Franks had been cast upon Asia, as by a tempest, and could not support itself there by its own strength. The true support of the kingdom of Jerusalem remained in the West, and the principle of its preservation, the source of its power was foreign to itself; its safety depended upon a crowd of circumstances which its leaders could not possibly foresee, upon a crowd of events which passed far from it; it depended above all upon feelings and opinions which prevailed among distant nations. Whilst the enthusiasm which had founded the Christian colonies was kept up in Europe, these colonies might hope to prolong their existence; the greatest of their calamities was the indifference of the nations which dwelt beyond the seas; the kingdom of Jerusalem began with the crusades, it was destined to terminate with them.

A Mussulman chronicler, after having described the desolation of the coasts of Syria, and the expulsion of the citizens, terminates his account by this singular reflection: "Things, if it please God, will remain thus till the last judgment." The wishes of the Arabian historian, have hitherto been but too completely fulfilled; the Mussulmans, for more than five centuries, have reigned over the countries occupied by the Christians, and with them has reigned the genius of destruction which presided over the wars we have described. The philosopher who contemplates these desolated regions, these fields uncultivated and deserted, these towns in ruins, these cities without industry, without laws, and almost without inhabitants, and who compares them with what they were in the times of the crusades, cannot avoid being deeply impressed by regret and compassion. Without dwelling upon the motives which governed the actions of the Crusaders, without approving all that a frequently blind enthusiasm inspired, he must at least acknowledge that these distant expeditions did some good, and that if they sometimes carried desolation to the coasts of Syria, they also carried thither the germs of prosperity and civilization.

BOOK XVI

ATTEMPTED CRUSADES AGAINST THE TURKS

A.D. 1291-1396

We are now arrived at the end of the brilliant epoch of the crusades, but our task is not yet completed; for, as the curiosity of readers attaches a high value to the knowledge of the causes of events, in the same degree must it be desirous of knowing the influence that these events have had upon the laws, manners, and destinies of nations. After having witnessed the kindling of so many passions, which inflamed Europe and Asia during two centuries, who but must be curious to see in what manner these passions were progressively extinguished; what were the political combinations that weakened this universal enthusiasm; and what were the interests, the opinions, and the institutions which took place of the spirit of the holy wars. Here the philosophy of history comes at our wish to enlighten us with its lamp, and make clear to us the eternal course of human things. The end of a great revolution may be compared, in some sort, to the decline of the life of man, it is then that the fruits of long experience may be gathered, it is then that the past, with its remembrances and its lessons, is reflected as in a faithful mirror.

We will pursue, then, with confidence the work we have begun; if, in the career we have still to go through, we may have little to say that will awaken the curiosity of common minds, enlightened spirits will, doubtless, find some interest, in following with us all these long reverberations of a revolution which deeply agitated the world, and whose consequences will be felt by remotest posterity.

When the news of the taking of Ptolemais arrived in the West, Pope Nicholas IV gave his whole attention to the preaching of a crusade. A bull addressed to all the faithful, deplored in pathetic terms the late disasters of the Christians; and the greater that these misfortunes were, the more fully did the pope offer the treasures of divine mercy and pontifical indulgences to new Crusaders. An indulgence of a hundred days was granted to those who would attend the sermons of the preachers of the crusade, or would come to the churches to listen to the groans of the city of God. The holy orators had permission to preach the war of the East in forbidden places; and, that great sinners might be induced to become soldiers of the cross, the preachers received the faculty of granting certain absolutions that had till that time been reserved for the supreme authority of the Holy See.

In many provinces, the clergy assembled in consequence of the directions of the pope, to deliberate upon the means of recovering Palestine. The prelates employed themselves in this pious mission with much zeal, and in order to secure the success of

the enterprise, all united in conjuring the sovereign pontiff to labour without intermission in bringing about the reestablishment of peace among Christian princes.

Several monarchs had already taken the cross; and Nicholas sent legates to press them to accomplish the vow they appeared to have forgotten. Edward, king of England, although he had levied the tenths upon the clergy for the expenses of the crusade, showed very little inclination to quit his states for the purpose of returning into Asia. The emperor Rodolph, who, in the conference of Lausanne, had promised the pope to make the voyage beyond the seas, died at this period, much more deeply engaged in the affairs of Germany, than in those of the Christians of the East. Nicholas IV gave Philip to understand that the whole West had its eyes fixed upon him, and that his example might influence all Christendom; the sovereign pontiff at the same time exhorted the prelates of the Church of France to join with him in persuading the king, the nobles, and the people, to take arms against the infidels.

The father of the Christian world did not confine his endeavours to awakening the zeal of the princes and nations of the West; he sent apostolic messages to the Greek emperor, Andronicus Palaeologus, the emperor of Trebizond, and the kings of Armenia, Georgia, and Cyprus, in which he announced to them the approaching deliverance of the holy places. As the Christians in their distress had sometimes turned their looks towards the Tartars, two missionaries were sent to the coast of Argun, with directions to offer the Mogul emperor the benedictions of the sovereign pontiff, and to solicit his powerful aid against the Mussulmans.

The exertions and exhortations of the pope did not succeed in arming Europe against the Saracens; contemporary chronicles say that Nicholas was not able to endure this indifference of the Christians, and that he died in despair. After his death, the conclave could not agree in the nomination of a head of the Church, and the Holy See remained vacant during twenty-seven months. In this long interval, the pulpits which had resounded with the complaints of the faithful of the East, remained mute, and Europe forgot the last calamities of the Holy Land.

In the East, the affairs of the Christians took a not more favourable turn. The discord that had arisen between the princes of the family of Hayton desolated Armenia, and gave it up to the invasion of the barbarians. The kingdom of Cyprus, the last asylum of the Franks established in Asia, only owed a transitory security to the sanguinary divisions of the Mamelukes of Egypt, and appeared to be fully engaged by its own dangers.

But whilst Christendom gave up all thoughts of the deliverance of Jerusalem, the Tartars of Persia, to whom the pope had sent missionaries, all at once revived the hopes of the Christians, by forming a project for wresting Syria and Palestine from the hands of the Mussulmans; an enterprise which only wanted to be a crusade, to have been proclaimed by the head of the Church.

The Tartars, for a long time, threatened the Mussulman powers, whom the Christians regarded as their most cruel enemies. Argun, when he died, was busied in preparations for a formidable war. These preparations had spread such serious alarm among his enemies, that the disciples of Mahomet considered his death as one of the number of miracles operated in favour of Islamism.

Among the successors of Argun, who were by turns the enemies and the friends of the Mussulmans, there was one able leader, who was warlike, and more animated by the thirst for conquests than the others. The Greek historian Pachymerus, and the Armenian Hayton, lavish the highest praises upon the bravery, the virtue, and even the piety of Cazan. This Mogul prince considered the Christians as his most faithful allies; and in his armies, in which the Georgians served, the standard of the cross floated by the side

of the imperial standard. The conquest of the banks of the Nile and the Jordan engaged all his thoughts. When new cities were built in his states, he took a delight in bestowing upon them the names of Aleppo, Damascus, Alexandria, and of several other places in Egypt and Syria.

Cazan quitted Persia at the head of an army; and the king of Cyprus with the orders of St. John and the Temple, being made aware of his projects, joined his standards. A great battle was fought near Emessa, which was decided against the sultan of Egypt, who lost the greater part of his army, and was pursued by the Armenian cavalry to the verge of the desert. Aleppo and Damascus opened their gates to the conquerors; and if we may believe the historian Hayton, Christians once more entered Jerusalem, and the emperor of the Tartars visited in their company the tomb of Christ.

It was from that place Cazan sent ambassadors to the pope and the sovereigns of Europe, to solicit their alliance, and to offer them possession of the Holy Land. Among the singularities of this period, our readers will no doubt be astonished to find a Mogul emperor endeavouring to revive the spirit of the crusades among the princes of Christendom; and to see barbarians from the banks of the Irtis and the Jaxartes waiting upon Calvary and Mount Sion for the warriors of France, Germany, and Italy, in order to combat the enemies of Christ. The sovereign pontiff received the ambassadors of Cazan with distinction; but could only answer their demands and propositions by promises doomed to remain unexecuted. The haughtiness with which Boniface VIII., the successor of Nicholas, spoke to the Christian princes, together with his exhortations, which resembled commands more than entreaties, disgusted the sovereigns, particularly the king of France. Genoa, which then lay under an interdict, was the only city of Europe in which a crusade was seriously spoken of; and by a whimsical circumstance, it was the ladies who gave the signal and set the example.

We are still in possession of a brief of the pope's, in which the holy father felicitates the ladies who had taken the cross, upon their following the steps of Cazan, the emperor of the Tartars, who, although a pagan, had conceived the generous resolution of delivering the Holy Land. History has preserved two other letters of the pope, one addressed to Porchetto, archbishop of Genoa, and the other to four Genoese nobles, who had undertaken to direct the expedition. "Oh, prodigy! oh, miracle!" says he to Porchetto; "a weak and timid sex takes the advance of warriors in this great enterprise, in this war against the enemies of Christ, in this fight against the workers of iniquity. The kings and princes of the earth, regardless of all the solicitations that have been made to them, refuse to send succours to the Christians banished from the Holy Land, and here are women who come forward without being called! Whence can this magnanimous resolution come, if not from God, the source of all strength and all virtue!!!" The pope terminated his letter by directing the archbishop to call together the clergy and the people, and proclaim the devotion of the noble Genoese ladies, in order that their example may cast seeds of good works into the hearts of the people.

This crusade, notwithstanding, never took place; it was doubtless only preached to rouse the emulation of the knights, and the pope only directed his attention to it to give a lesson to the princes of Christendom, by which they did not at all profit. The letters written upon this occasion by Boniface VIII were preserved in the archives of the republic of Genoa for a long time. Even in the last century, the helmets and cuirasses which were to have been worn by the Genoese ladies in this expedition were exhibited in the arsenal of that city.

The Tartars, in spite of their victories, were not able to triumph over the constancy and discipline of the Mamelukes, who, like themselves, had issued from the deserts of Scythia. That which had so often happened to the Franks in the height of the crusades,

now happened to the Moguls; they at first obtained great advantages, but events foreign to the Holy War recalled them into their own country, and forced them to abandon their conquests. Cazan was obliged to quit Syria and return into Persia; he attempted a second expedition, which he again abandoned; and he died in the third, amidst his triumphs, bearing with him to the tomb the last hopes of the Christians.

The Armenian and Cyprian warriors left the holy city, the ramparts of which they had begun to re-erect, and which was doomed never again to see the standard of the cross unfurled within its walls. This last reverse of the Christians of the East was scarcely known in Europe, where the name of Jerusalem was still pronounced in the congregations of the faithful, but had no longer the power to awaken the enthusiasm of knights and warriors. At the Council of Vienna, Pope Clement V proclaimed a crusade; but in this assembly, in which the abolition of the Templars was determined upon, Christians were exhorted very feebly to take up arms against the infidels.

The sovereign pontiff was then much more busy in levying tenths than in preparations for a holy war. One thing worthy of remark is, that Clement found himself obliged on this occasion to recommend moderation to the collectors of the tenths, and forbade them to seize the chalices, the books, or the ornaments of the churches. This prohibition of the pope's proves to us that violence had often been committed in collecting the tributes destined to the expenses of the holy wars; this violence must have assisted in relaxing the zeal and ardour of nations for distant enterprises, as the results of which, Christian cities were ruined, and the altars of Christ plundered.

Europe at that time awaited with great impatience the issue of an expedition undertaken by the knights of St. John of Jerusalem. A great number of warriors, excited by the relation of the adventures of chivalry, and by a passion for military glory, followed the Hospitallers in their enterprise; women even were desirous of taking a part in this expedition, and sold their diamonds and jewels to provide for the expenses of the war.

This army of new crusaders embarked at the port of Brendisi, and it soon became known in the West that the knights of the Hospital had taken possession of the isle of Rhodes.

Renown published everywhere the exploits of the Hospitallers and their companions in arms; and these exploits, and the admiration they inspired throughout Christendom, naturally turned the attention and remembrances of the faithful to the Templars, who were reproached with the disgraceful repose in which they forgot both the Holy Land and the tomb of Christ.

The knights of the Temple, after having been received in the Isle of Cyprus, had returned to Sicily, where they were employed by the king in an expedition against Greece. United with the Catalans and some warriors from Italy, this warlike body took possession of Thessalonica, made themselves masters of Athens, advanced towards the Hellespont, and ravaged a part of Thrace. After this expedition the Templars disdained the possession of the cities which had fallen into their power, and leaving the conquered provinces to their companions in arms, they kept for themselves the riches of the people they had subdued. It was then that, loaded with the spoils of Greece, they came to establish themselves in the West, particularly in France, where their opulence, their luxury, and their idleness, scandalized the piety of the faithful, awakened envy, and provoked the hatred of both the people and the great.

It does not enter into the plan of this work to dilate upon the process instituted against the Templars; but if we have followed these noble knights in all their wars against the Mussulmans,—if we have been so long witnesses of their exploits, and, as it were, companions of their labours, we shall perhaps have acquired the right of

expressing our opinion upon the accusations directed against them. We must at once declare that we have found nothing up to the period of the process, either in the chronicles of the East, or those of the West, which can give birth to or establish an idea, or even a suspicion, of the crimes imputed to them. How can it, in fact, be believed, that a warlike and religious order, which twenty years before had seen three hundred of its knights sacrifice themselves upon the ruins of Saphet, rather than embrace the Mussulman faith, that this order which had almost entirely buried itself under the ruins of Ptolemais could possibly have contracted an alliance with infidels, outraged the Christian religion with horrible blasphemies, and given up to the Saracens that Holy Land filled with its military glory.

And at what period were all these odious reproaches addressed to the Templars? at a time when Christendom seemed to have forgotten Jerusalem, and in which the name of Christ was not sufficient to awaken the bravery of a Christian warrior. No doubt the order of the Templars had degenerated from the austerity of early times, and that it was no longer animated by that spirit of humility and religion of which St. Bernard so much boasted; no doubt some of the knights had brought with them that corruption which was then the reproach of all the Christians of the East, and of which Europe itself could offer them numerous examples; no doubt, in short, some among them might have wounded morality by their conduct, and offended the religion of Christ by their irregularities; but we do not hesitate to say that it was not the province of men to judge them, and that upon this occasion the merciful God of the Christians had not deputed his vengeance to human laws.

The real error of the Templars was having quitted the East, and renounced the spirit of their institution, which was to receive and protect pilgrims, and to combat with the enemies of the Christian faith. This order, richer than the most powerful monarchs, and whose knights were as a regular army, always ready for fight, became, naturally, dreaded by the princes who granted them an asylum. The Templars had not been free from all reproach during their abode in Cyprus; accustomed to rule in Palestine, they must have contracted a habit of obedience with difficulty. The example of the Teutonic knights, who, after quitting the East, founded a power in the north of Europe which was dreaded by the neighbouring states, was not likely to reassure princes who mistrusted the warlike spirit, and the active and enterprising genius, of the knights of the Temple.

Such, probably, were the motives which armed the policy rather than the justice of sovereigns against them; nothing so clearly proves the fear they inspired as the rancour with which they were pursued, and the care that was taken to render them odious. As soon as their persecution began, they were only considered as enemies whom it was necessary to treat as criminals. As rigours without example preceded their abolition, it was necessary to justify that measure by fresh rigours. Vengeance and hatred finished that which the policy of princes had begun; a policy which had, perhaps, reasons for being suspicious, but which had none for proving itself barbarous. It is thus we must explain the tragical issue of this process, in which all the forms of justice were so violated, that even if the accusations be considered proved, we must still regard the Templars as victims and their judges as executioners.

Philip-le-Bel had promised the council of Vienna to go into the East to combat the infidels, without doubt to procure pardon for having pursued the knights of the Temple with so much inveteracy. Amidst the festivals that welcomed the arrival of Edward in Paris, the French monarch and the princes of his family took the cross. Most of the nobles of his court followed his example, and the ladies promised to accompany the knights to the holy war; but no one took any measures for setting out. Promises were then made to cross the seas by persons who had not any serious intention of leaving

their homes. The vow to combat the Saracens appeared to be a vain ceremony, which engaged the swearer to nothing. It was taken with perfect indifference, and violated in the same manner; considered as not more sacred than the vows the knights made to the ladies.

Philip-le-Bel died without ever having thought of accomplishing his vow. Philip-le-Long, who succeeded him, entertained for a moment the project of going into the East. Edward, who had already several times sworn to fight the Saracens, at the same time renewed his promise. But the sovereign pontiff, whether that he doubted their sincerity, or whether that he stood in need of the concurrence of these two monarchs to re-establish tranquillity in Europe, and to resist the emperor of Germany, against whom he had armed himself with the thunders of the Church, or whether, in short, he thought the moment an unfavourable one, did not approve of their expedition into Syria. "Before thinking of the voyage beyond the seas," wrote he to the king of England, "we would wish you to establish peace, first in your own conscience, then in your kingdom." The father of the faithful represented to the king of France that the peace, so necessary to be firm before a crusade should be undertaken, was almost banished from Christendom. England and Scotland were at war; the states of Germany were divided against each other; the king of Sicily and the king of Naples were only bound by a truce of short duration; reciprocal mistrust prevented the kings of Cyprus and Armenia from uniting their forces against the common enemy; the kings of Spain were quite sufficiently employed in defending their states against the Moors; the republics of Lombardy were all in arms against each other; all the cities of Italy were torn by factions, the provinces a prey to tyrants, the sea impracticable, the route by land thickly strewed with dangers. After having given this picture of the deplorable state of Christendom, the pope pressed Philip to inquire seriously how he could provide for the expenses of the war without ruining his people, or without attempting, he added, to do that which is impossible, as has been done before.

The paternal advice of the sovereign pontiff, and some troubles which arose in the bosom of his kingdom, determined Philip to postpone the execution of his project. A multitude of herdsmen and shepherds, of adventurers and vagabonds, setting up, as in the time of the captivity of St. Louis, the pilgrims' cross, assembled in many places, persecuted the Jews, and committed most culpable excesses. Force of arms and the full severity of the laws were obliged to be resorted to, in order to quell these disorders, of which the crusade was only a pretext. At the same time several provinces of France suffered greatly from an epidemic disease; the Jews were accused of having poisoned the wells, with the design of suspending the preparations for the holy war. They were accused of all sorts of plots against the Christians; and the general fermentation was the greater from the suspicions being vague, and from the impossibility of proving or contradicting the crimes alleged. Policy could discover no other means of dissipating the troubles than that of entering into the passions of the multitude, and driving all the Jews out of the kingdom. Amidst these unhappy circumstances, Philip fell ill, and died regretting his not having accomplished the vow he had made of warring against the Saracens.

In the state of abandonment to which the crusades had fallen, we are surprised at seeing the minds of the French still occasionally directed towards the delivery of the holy places. This last flickering of enthusiasm, which our ancestors kept alight amidst the general indifference, was not confined to religious sentiments, but extended to a feeling of patriotism and national glory. It was France which had given the first impulsion to the holy wars, as we have several times observed. The name of Palestine, the names of St. Jean d'Acre or Ptolemais, and that of Jerusalem appealed no less to

patriotism than to piety. Although the two expeditions of Louis IX had been unsuccessful, the example of the holy monarch was a great authority for the princes of his family, and often carried their thoughts to the places where he had suffered the glory of martyrdom. The memory of his exploits and even of his misfortunes, the memory of the heroes who had died on the banks of the Nile and the Jordan, interested all the families of the kingdom; and the city in which reposed the ashes of Godfrey and Baldwin of Bouillon, those distant regions in which so many glorious battles had been fought, could not be forgotten by French warriors.

After the death of Philip-le-Long, ambassadors arrived in Europe from the king of Armenia; this prince, abandoned by the Tartars, and threatened by the Mamelukes of Egypt, requested the assistance of the West. The pope wrote to Charles-le-Bel, the successor of Philip-le-Long, and conjured him to take up arms against the infidels. Charles received with respect the counsels and the exhortations of the sovereign pontiff, and was engaged in preparations for a crusade when the succession of the county of Flanders caused a war to break out in the Low Countries. From that time France became attentive only to the events that were passing before her eyes, and in which her own independence and safety were deeply interested. At the approach of death, and at a time when the kingdom had no longer anything to fear, Charles-le-Bel remembered his oath, and his last thoughts were directed towards the deliverance of Jerusalem. "I bequeath," says he in his will, "to the Holy Land fifty thousand livres, to be paid and delivered when the general passage shall be made; and it is my intention, if the passage be made in my lifetime, to go thither in person." It was thus that at this period the spirit of the crusades still occasionally showed itself; most of the testaments then made by princes and rich men (these words designated the nobility) contained some dispositions in favour of the Holy Land; but we must add, also, that the facility of purchasing the merit of pilgrimage for money must necessarily have greatly diminished the number of pilgrims and Crusaders.

Whilst dying people were thus prodigal of their treasure for the holy war, nobody took up arms. There still, however, remained some men endowed with a vivid imagination and an ardent temperament, who made incredible efforts to rekindle an enthusiasm on the point of being extinguished. The greater the indifference of nations, the greater were the ardour and zeal displayed by these men in their preachings. Among these latter apostles of the crusades, history cites the name of Raymond Lulli, one of the luminaries of the schools of the middle ages.

Lulli was possessed during his life but by one thought, and that was, to combat and convert the infidels. It was upon the proposition of this zealous missionary that the council of Vienna decided that chairs should be established in the universities of Rome, Bologna, Paris, and Salamanca, for instruction in the languages of the East. He presented to the pope several memorials upon the means of annihilating the worship of Mahomet and the domination of his disciples. Lulli, constantly occupied with his project, made a pilgrimage into Palestine, travelled through Syria, Armenia, and Egypt, and came back to Europe to describe the misfortunes, the captivity, and the disgraces of the Christians beyond the seas. On his return, he visited all the courts of the West, seeking to communicate to sovereigns the sentiments by which he was animated. Finding his efforts were vain, his zeal carried him to the coast of Africa, where he endeavoured to convert by his eloquence those same Saracens against whom he had invoked the arms of Christian warriors. He returned to Europe, passed through Italy, France, and Spain, preaching everywhere the necessity for another crusade. He embarked again for Jerusalem, and brought back, as the fruit of his pilgrimage, some useful notions upon the best manner of attacking the countries of the infidels. All his

labours, all his researches, all his prayers, produced no effect upon the indifference of kings and nations. Lulli, at length despairing of seeing his projects realised, and deploring the blindness of his contemporaries, retired to the island of Majorca, which was his native country. From the depth of his retreat he still issued memorials upon an expedition to the East; but solitude soon wearied his ardent and restless spirit, and he quitted Majorca, no more to waste his words upon the princes of Europe, who would not listen to him, but to return to the Mussulmans, whom he still hoped to lead to the Gospel by his eloquence. He repaired a second time to Africa, and at length suffered, as the reward of his preachings, the torments and the death of martyrs.

Whilst Lulli was striving to direct the efforts of the faithful to the deliverance of the holy places, a noble Venetian likewise consecrated his life and his talents to the revival of the spirit of the crusades. Sanuti thus describes the first audience he obtained of the sovereign pontiff: "I am not sent hither," said he, "by any king, any prince, or any republic; it is from the impulse of my own mind that I come to throw myself at the feet of your holiness, and to propose to you an easy means of crushing the enemies of the true faith, of extirpating the sect of Mahomet, and of recovering the Holy Land. My voyages in Cyprus, Armenia, and Egypt, together with a long sojourn in Romania, have furnished me with knowledge and information that may be turned to the profit of Christianity." On finishing these words, Sanuti presented two books to the pope, one covered with red and the other with yellow, and four geographical charts, the first of the Mediterranean Sea, the second of the earth and of the sea, the third of the Holy Land, the fourth, of Egypt. The two books of the noble Venetian contained the history of the Christian establishments in the East, and wise counsels respecting the undertaking of another crusade. His zeal, enlightened by experience, did not allow him to neglect the least detail upon the route that was to be followed, upon the point that it would be best to attack, upon the number of troops, and upon the fitting out and provisioning of the vessels. He advised that operations should commence by landing in Egypt, and weakening the power of the sultans of Cairo. The most certain means of effecting this latter purpose was to obtain directly from Bagdad the Indian merchandises which European commerce was accustomed to get by the cities of Alexandria and Damietta. Sanuti, at the same time, advised the sovereign pontiff to redouble the severity of his censures against those who carried into Egypt arms, metals, timber for building, or anything that could assist in equipping fleets or arming the Mameluke soldiery.

The pope bestowed great praises upon Sanuti, and furnished him with introductions to several sovereigns of Europe. The Christian princes, particularly the king of France, received him with kindness, lauded his piety, and admired his talents—but took care not to follow his advice. Sanuti addressed himself likewise to the emperor of Constantinople, to engage him in an expedition against the infidels; he sought everywhere, and by every means, to raise up enemies against the Mussulmans, and passed his life in preaching a crusade, without obtaining any more success than Raymond Lulli had done.

The zeal of the two men of whom we have just spoken can only be compared to that of Peter the Hermit; they were both much more enlightened than the cenobite Peter, but they could get no one to listen to them, and the fruitlessness of their efforts proves how much the times were changed. Peter preached in cities and in public places, and the multitude, inflamed by his discourses, led away and awakened the feelings of the great. In the times of Lulli and Sanuti, sovereigns alone could be addressed, and sovereigns, occupied by their own affairs, showed very little interest for projects which only concerned Christendom in general. In the early times of the crusades, the deliverance of the holy places was a matter of importance; simply to pronounce the name of Jerusalem

was sufficient to appease differences among princes; later, the least interest of jealousy, ambition, or self-love had the power to arrest the progress of, or completely put an end to, a holy enterprise. Frequently, in the twelfth century, popes and simple preachers, arming themselves with the authority of Christ, commanded princes to take up the cross and set out for the East; in the thirteenth, but more particularly in the fourteenth century, it was necessary to pray and solicit; and, generally, the most humble prayers produced no effect.

Thus, the groans of Sion no longer melted hearts, and Christian eloquence was powerless against infidels. In order to awaken attention, it was necessary to mingle something of profane grandeur with the pathetic exhortations of religion; thus, Europe, which scarcely listened to the missionaries of the cross, appeared, all at once, to be aroused by the arrival of the king of Cyprus, soliciting, in person, the assistance of Christian princes. The pope, who was then at Avignon, eagerly announced to the faithful that an Eastern king was come to his court, and conjured the warriors of the West to take up arms against the Saracens. The king of Cyprus and Jerusalem described the invasions of the Mamelukes, the progress of the Turks, the dangers which surrounded his kingdom, that of Armenia, and the isle of Rhodes, and omitted no instance of the numerous persecutions endured by the Christians who remained in Syria and Egypt. These sad recitals, coming from a royal mouth, awakened some generous sentiments in men's minds; a league was formed between the sovereign pontiff, the king of France, and the republic of Venice; and the pope published a bull by which he ordered the bishops to cause a crusade to be preached.

Philip of Valois convoked an assembly at Paris, in the Holy Chapel, at which were present John, king of Bohemia, the king of Navarre, the dukes of Burgundy, Brittany, Lorraine, Brabant, and Bourbon, with most of the prelates and barons of the kingdom. Peter de la Palue, named patriarch of Jerusalem, and who had recently passed through Egypt and Palestine, harangued the auditory upon the necessity for attacking the infidels, and stopping the progress of their domination in the East. Philip, who had already taken the cross, renewed the vow he had made, and as he was preparing to quit his kingdom, the barons took the oath of obedience to his son Prince John, by raising their hands towards the crown of thorns of Christ. John of Bohemia, the king of Navarre, and a great number of princes and nobles, received the cross from the hands of the archbishop of Rouen. The crusade was preached throughout the kingdom, "and gave to all noble lords," says Froissart, "great delight, particularly to those who wished to pass their time in arms, and knew no means then of employing it otherwise more reasonably."

The king of France sent to the pope the archbishop of Rouen, who afterwards ascended the chair of St. Peter under the name of Clement VI. The archbishop, in full consistory, pronounced a discourse upon the crusade, and declared, in the presence of divine majesty, to the holy father, to the church of Rome and all Christendom, that Philip of Valois would set out for the East in the month of August, in the year 1336. The pope felicitated the French monarch upon his resolution, and granted him the tenths during six years. These circumstances are related by Philip Villani, who was at Avignon at the time, and who, after having spoken in his history of the promise made in the Dame of the king of France, exclaims:—"And I, the historian, I heard the oath pronounced which I have just related."

Philip gave orders that a fleet, assembled in the port of Marseilles, should be made ready to receive forty thousand Crusaders. Edward III, to whom the crusade offered an easy means of imposing taxes, promised to accompany the king of France with an army in the pilgrimage beyond the seas. Most of the republics of Italy, with the kings of

Arragon, Majorca, and Hungary, engaged to supply money, troops, and vessels for the expedition. In the midst of their preparations, the Crusaders lost him who directed and was the soul of the enterprise. Everything was interrupted by the death of Pope John XXI, and in this place it becomes necessary to point out one of the causes which rendered abortive, in the thirteenth and fourteenth centuries, so many attempts to carry the war into the East. As the successors of St. Peter scarcely ever succeeded to the pontifical chair before they were of an advanced age, they were wanting in the energy and activity necessary for exciting the Christian world, directing distant wars, and kindling an enthusiasm, formerly so difficult to be restrained, now so difficult to be revived. Each crusade requiring long preparations, the life of one sovereign pontiff scarcely sufficed for the completion of such great enterprises. It most frequently happened, that he who had preached a holy war could not behold the departure of the Crusaders; and that he who saw the Christian armies set out, never lived long enough to follow them through their expeditions, conduct them in their triumphs, or succour them in their reverses. Thus we never find in the projects which circumstances had formed, that spirit of sequence and wholeness necessary to secure execution and success. Add to this, that since the popes had been established at Avignon, and their apostolic seat was no longer in the centre of Christendom, they did not exercise the same ascendancy over the distant provinces, and their authority every day lost something of that influence attached to the name only of Rome, considered, during so many centuries, the capital of the world.

The news of a fresh crusade having reached the East, the Christians who dwelt in Syria or Egypt, with pilgrims and European merchants, were exposed to all sorts of persecutions. The sultan of Cairo and several Mussulman princes assembled armies for the purpose of resisting the Crusaders, or to go and attack the Christians in the West. A descendant of the Abassides, who resided in Egypt, and assumed the title of caliph, sent letters and messages in every direction to engage all true believers to take up arms; promising the martyrs of the Mussulman faith that they should be present at delicious banquets, and that each of them should have seven virgins for wives.

The aim of this crusade, preached in the name of the prophet of Mecca, was to penetrate into Europe by the way of Gibraltar; the Mussulman warriors swore to annihilate Christianity, and to convert all the Christian temples into stables. In proportion as the Saracens were thus becoming inflamed for an expedition, which they also called a holy war, Europe beheld the zeal of the princes and warriors who had sworn to combat the enemies of Christ, grow fainter and fainter, and at length die away. When Benedict XI succeeded John XXI, he found the minds of all changed; hatreds, mistrusts and jealousies had taken place of a transitory and insincere enthusiasm; it was in vain that Christians from the East described the persecutions they had undergone and the preparations of the infidels against the nations of the West; it was in vain that the pope continued his exhortations and his prayers; the greater that the reason was for undertaking a crusade, the more indifferent people became, and the more all ranks seemed to shun the idea of contending with the Saracens. It was at this period that Brother Andrew of Antioch came to Avignon with the design of imploring the aid of the pope and the princes of Christendom. Philip of Valois had come to the court of the sovereign pontiff, to inform him that he should defer his voyage into the East, and had mounted his horse to return to Paris, when Brother Andrew presented himself before him, and said: "Art thou Philip king of France, who promised God and his Church to deliver the Holy Land?" The king answered, "Yes." Then the monk resumed: "If thy intention is to perform that which thou hast promised, I implore Jesus Christ to direct thy steps, and grant thee the victory; but if the enterprise thou hast commenced is only

to turn to the shame and misfortunes of Christians, if thou art not, with the help of God, determined to finish it, if thou hast deceived the holy Catholic Church, divine justice will fall heavily on thy family and on thy kingdom, and the blood which the news of thy expedition has caused to flow will rise up against thee." The king surprised at this strange appeal, answered: "Brother Andrew, come with us:" and Brother Andrew replied without being moved, and in an inspired tone: "If thou wast going into the East, I would go before thee, but as thou art going to the West, go on; I will return to perform penance for my sins in the land thou hast abandoned."

Such was even then the authority of the orators who spoke in the name of Jerusalem, that the last words of Brother Andrew left trouble and uneasiness in the mind of a powerful monarch; but fresh political storms had recently broken out. Edward III had laid claim to the throne of the Capets, and his ambition was the signal for a war which lasted more than a century, and brought the greatest calamities upon France. Philip, attacked by a formidable enemy, was obliged to renounce his expedition beyond the seas, and employ, for the defence of his own kingdom, the troops and fleets that he had collected for the deliverance of the heritage of Christ.

The pope did not, however, abandon the project of the holy war. The poet Petrarch, who was then at Avignon, proved one of the most ardent apostles of the crusade. This illustrious poet, whom we are now accustomed to consider only as the ingenious singer of the praises of the fair Laura, and who was then deemed the most worthy interpreter of the wisdom of the ancients, and one of the great spirits of his age, addressed an eloquent letter to the Doge of Venice, to induce him to enter into a war against the Mussulmans. Some of the states of Italy united their forces to make an expedition into the East. A chronicle of the counts of Ason relates that a great number of Crusaders, clothed in white, with a red cross, marched out of Milan; and that a fleet, equipped by the sovereign pontiff, passed through the Archipelago, and surprised the city of Smyrna, in which the Crusaders were themselves quickly besieged by the Turks. The pope's legate and several knights perished in a sortie, which circumstance determined the sovereign pontiff to employ new efforts to revive a zeal for the crusade. It was at this period that the dauphin of Viennois, Humbert II., resolved to take the cross, and came to Avignon, to supplicate the pope to allow him to be the captain of the holy voyage against the Turks, and against the faithless vassals of the church of Rome. Humbert easily obtained all he asked, and returned to his states to make preparations for his expedition. He alienated his domains, he sold privileges to the nobility, and immunities to his cities; he levied considerable sums upon the Jews, and upon the Italian merchants established in the Viennois; he exacted a tribute from all his subjects who would not accompany him to the crusade, and having embarked, with a hundred men-at-arms, he went to seek in Asia either the fortune of a conqueror or the glory of a martyr. He found neither the one nor the other, and returned to Europe without renown and burdened with debts. History represents Humbert as a weak, inconstant and irresolute prince. He ruined himself, in the first place, by his dissipation, then by the expenses of the crusade; weary of the world and its affairs, he finished by abandoning to the crown of France his principality, which he had pledged to Philip of Valois, and retired to a monastery of Dominican Friars. In order to console him for not having conquered Egypt or any other country, the pope bestowed upon him the title of patriarch of Alexandria; and the king of France, to make him forget Dauphiny, named him archbishop of Rheims.

Such were the events and the consequences of the crusade occasioned in Europe by the arrival of Hugh of Lusignan, king of Cyprus. Some years having glided away, this prince came again to solicit the aid of the sovereign pontiff; at this period most of

the sovereigns were in a state of war, and the pope not being able to do anything for the king of Cyprus, conceived the singular idea of naming him tribune of Rome. Hugh of Lusignan accepted this function, and died in Italy, without having been able to send any succour to the East.

War was not then the only scourge that ravaged the world; the horrors of the plague were added to the destruction of arms; this contagion which was called the black plague, and which took its rise upon the great level plain of Tartary, extended its devastations over all the countries of the East and West, and in a few years carried off more than thirteen millions of men. Historians have remarked that this scourge in its funeral march followed the footsteps of the merchants who brought into Europe the productions of India, and of the pilgrims who returned from Palestine.

As soon as pestilence had ceased its ravages, war resumed all its fury. The deplorable state in which discord had plunged Europe at that time, and particularly France, must have made people regret the periods when the preaching of a crusade imposed silence upon all passions and suspended all hostilities. The pope had several times undertaken to re-establish peace: he at first addressed supplications to the English monarch; he afterwards threatened him with the thunders of the Church, but the voice of the father of the faithful was lost in the din of arms.

Philip of Valois died amidst the terrible struggle he had to maintain against England. The loss of the battle of Poitiers and the captivity of King John became the signal for the greatest troubles that afflicted the kingdom of France in the middle ages. The plots of the king of Navarre, the intrigues of the great, the disorders of the people, the fury of factions, the sanguinary scenes of the Jacquerie, spread terror and desolation in the capital and through the provinces. When France had completed the exhaustion of her treasures by paying the ransom of King John, the presence of her monarch was not able to restore to her the repose she required to repair her misfortunes. The soldiers of both nations, who were disbanded without pay, and who found themselves without an asylum, formed themselves into armed bands, and under the name of white companies, pervaded the kingdom, braving the orders of the king and the excommunications of the pope, and carrying wherever they went license, murder and devastation. All that had escaped the sword of the English, and the avidity of the collectors of the imposts, became the prey of these brigands, whose numbers increased in proportion with their impunity and their excesses. The fields remained uncultivated; all commercial pursuits were interrupted; and terror and misery reigned in the cities. Thus the suspension of hostilities had brought no relief to the evils of nations, and the disorders which broke out during the peace were more insupportable than those which had been endured during the war.

It was in these unfortunate circumstances that Peter, the son of Hugh of Lusignan, came, after the example of his father, to solicit the assistance of the Christian princes against the infidels, and caused Urban V to adopt the project of a new crusade. Perhaps he hoped that the state of confusion in which France was plunged offered him a means of raising troops, and that he might turn against his enemies of the East, all the furies of war which desolated the kingdom.

Peter of Lusignan proposed to attack the power of the sultans of Cairo, whose dominions extended to Jerusalem. Christendom had at that time more redoubtable enemies among the Mussulman nations than the Mamelukes of Egypt. The Turks, who had become masters of Asia Minor, had recently passed the Hellespont, pushed their conquests as far as Mount Haemus, and placed the seat of their empire at Adrianople. That was the enemy that doubtless ought to have been attacked, but the Turks did not as yet inspire serious alarm, except in the countries they had invaded or menaced. At the

court of Avignon, at which were assembled the king of Cyprus, the king of France, and the king of Denmark, there was no mention made of the invasion of Romania, or of the dangers of Constantinople, but of the loss of the Christian colonies in Syria, and of the captivity in which the city of Christ was still held.

Peter of Lusignan spoke with enthusiasm of the war against the infidels, and of the deliverance of the holy places; King John did not listen to him without emotion, and finished by forgetting his own misfortunes, to interest himself about those of the Christians beyond the seas. Waldemar III, king of Denmark, was equally affected by the discourse and the accounts of the king of Cyprus. The pope preached the crusade before the three monarchs: it was holy week; the remembrance of the sufferings of Christ appeared to add authority to the words of the pontiff, and when he deplored the misfortunes of Jerusalem, the princes who listened to him could not refrain from shedding tears, and swore to go and fight the Saracens.

We may, doubtless, believe that the king of France was led to take the cross by a sentiment of piety, and by the eloquence of the pope; but we must likewise suppose that the counsels of policy were not entirely foreign to this determination. The spirit of the holy war, if once really awakened, would necessarily go far to appease, if not extinguish, the discords and passions kindled by revolution and civil war. King John might entertain the hope of uniting under the standard of the crusade, and seducing to follow him beyond the seas, the white companies, over whom he could exercise no authority; and the sovereign pontiff was no less anxious to get rid of these bands of brigands, who braved his spiritual power, and threatened to make him a prisoner in Avignon.

Several great nobles, John of Artois, the count of Eu, the count Dammartin, the count de Tancarville, and Marshal Boucicault, followed the example of King John. The Cardinal Talleyrand de Périgord was named legate of the pope in the crusade. The king of Denmark promised to unite his forces with those of the French. To encourage his zeal, the sovereign pontiff gave him a fragment of the true cross, and several other relics, the sight of which would constantly remind him of the holy cause he had sworn to defend. Waldemar III had come to the court of Avignon to place his kingdom under the protection of the Holy See; he took all the oaths required of him; but the bulls he obtained from Urban, as the price of his submission, had no efficacy in restoring peace to his dominions, and the troubles which followed his return soon made him forget his promises regarding the holy war.

The king of Cyprus, with most pressing recommendations from the pope, visited all the courts of Europe; the zeal and the chivalric eloquence of the hero of the cross were universally admired; but he derived nothing but vague promises from his enterprise, and received nothing but vain felicitations for a devotion which found no imitators.

The king of France was the only one of all the Christian princes who appeared to engage himself earnestly in the crusade. Urban V, however, showed but little confidence in the firmness of his resolution, as he felt it necessary to threaten with excommunication all who should seek to divert him from the holy enterprise. But all these precautions of the pope, with the example of the king and the indulgences of the crusade, were powerless in inducing the nation to take arms, or in persuading the white companies to leave the chamber, as they called the kingdom they desolated with their brigandages. The time fixed for the expedition was very near at hand, and nothing was ready; there was neither an army nor a fleet. It was at this period King John died in London, whither he had returned to offer himself as an hostage for the duke of Anjou,

who had escaped from prison; and perhaps also to get rid of the cares of an enterprise which he had no means of executing or directing with success.

The pope trembled in Avignon, and was compelled to use his utmost efforts to free himself from these formidable bands, whose leaders styled themselves the friends of God and the enemies of all the world. History says that he employed in his contests with them the small quantity of money which had been raised for the crusade, and that this excited violent murmurs. In this state of things, Charles IV, emperor of Germany, in concert with the king of Hungary, proposed to take the companies into their pay, and send them against the Turks. If this project had been executed, we should have been able to join the name of Bertrand Duguesclin to the glorious names that adorn the pages of this history; the Breton hero was to have been the leader of the troops destined to contend with the Mussulmans on the banks of the Danube. The sovereign pontiff himself wrote several letters to him to induce him to take part in this crusade; but the project of Charles IV was in the end abandoned, and Duguesclin led the white companies into Spain.

The king of Cyprus, however, had succeeded in enrolling under his banners a great number of adventurers of all sorts and conditions, men who were accustomed to live amidst perils, and who were attracted by the hope of pillaging the richest countries of the east. The republic of Venice did not disdain to take part in an expedition from which her commerce was likely to derive great advantages. Peter of Lusignan likewise received succours from the brave knights of Rhodes, and, on his return to the isle of Cyprus, he embarked at the head of ten thousand men to realize his projects of conquests over the infidels. The Crusaders, to whom the pope sent a legate, went to attack Alexandria, which they found almost without defence. When the place had fallen into their power, the king of Cyprus wished that they should fortify themselves in it, and there await the armies of Cairo; but his soldiers and allies could not resist their inclination to plunder a flourishing city, and fearing to be surprised by the Mamelukes, they set fire to Alexandria, and abandoned it on the fourth day after the conquest. Without subduing the Mussulmans, they irritated them. After the precipitate departure of the Crusaders, the Egyptian people, listening to nothing but hatred and vengeance, indulged in all sorts of violence against the unfortunate Christians who dwelt in Egypt. By the orders of the sultan of Cairo, everything was seized that belonged to the Venetians; and the Mamelukes, having prepared a fleet, threatened, in their turn, to make descents upon the isles of Rhodes and Cyprus. Again the nations of the West were applied to; the pope entreated all Christian princes to take arms against the infidels; but not one of them would assume the cross, and the king of Cyprus was left alone, to fight out the war he had provoked.

To the ardour for crusades, in the minds of European warriors, had succeeded a passion for distinguishing and enriching themselves by chivalric enterprises and adventurous expeditions, in which, however, some remembrances of the holy wars were always mingled. The Genoese having formed the project of making war upon the coasts of Barbary, whose piratical inhabitants infested the Mediterranean, demanded a leader and troops of the king of France. On the report alone of such an enterprise, a crowd of warriors, eager to signalize their bravery, issued from all the provinces; the count d'Auvergne, the sieur de Coucy, Guy de la Trémouille, and Messire Jean de Vienne, admiral of France, solicited the honour of combating the infidels in Africa; fourteen hundred knights and nobles, under the orders of the duke of Bourbon, repaired to Genoa, and embarked on board the fleet of that republic; the French and the Genoese, the first led by a desire for booty and the love of glory, the latter by the more positive interests of their commerce, went to this war beyond the sea as to a banquet. "Beautiful

and pleasant,” says Froissart, “was it to behold the order of their departure, and how those banners, pennons, and streamers, fairly and richly wrought with the arms of the noble knights, floated to the wind and glistened in the sun; and to hear those trumpets and clarions sound and resound, and other musicians performing their parts, with pipes, flutes, and macaires, as well as the sound and the voice which issued from them, reverberate over all the sea.” After a few days’ sailing, the Christian army arrived on the coast of Barbary, and laid siege to the city of Africa. The inhabitants offered some resistance, and not being able to conceive why they were thus attacked by an enemy they did not know, and of whom they had never heard, they sent deputies to the camp of the Christians to demand of them what motive had brought them beneath their walls. The Genoese, doubtless, reminded the deputies of the piracies carried on in the Mediterranean and upon the coasts of Italy; but the knights could not allege any grievance, and must have felt considerably embarrassed how to answer the questions of the besieged. Froissart, who gives an account of this expedition, informs us that the duke of Bourbon called a council of the principal leaders, and after they had deliberated upon the question proposed by the Saracens, he addressed this reply to them, which we shall report in the old language as near that of the times as we are able: “They who demand why war is made against them, must know that their lineage and race put to death and crucified the son of God named Jesus Christ, and that we wish to avenge upon them this fact and evil deed. Further, they do not believe in the holy baptism, nor in the Virgin Mary, the mother of Jesus Christ; and all these things being considered is why we hold the Saracens and all their sect as enemies.” The besieged were not likely to be convinced by this explanation, “so,” adds the good Froissart, “they only laughed at it, and said it was neither reasonable nor proved, for it was the Jews who put Christ to death, and not they.”

The French knights had more bravery than knowledge, and were much more expert in fighting than in reasoning. They prosecuted the siege and made several assaults, but in all their attacks met with a determined resistance. They were, however, persuaded that Heaven declared in their favour, and performed miracles to assure them the victory. It was said in the camp, that a battalion of ladies in white had appeared amidst the combatants, and created great terror among the Saracens. They likewise told of a miraculous dog which God had sent to the Christian soldiers as a vigilant sentinel, and which had several times prevented their being surprised by the Mussulmans. We repeat these marvellous stories, in order to exhibit the spirit of the knights, who saw nothing but ladies under circumstances in which the early Crusaders would have seen saints and angels. The story of the miraculous dog serves to prove that the French warriors kept but a bad watch around their camp, and that they carried on the siege with more bravery than prudence. Several battles were fought, in which the most rash lost their lives. The heat of the climate and the season gave birth to contagious diseases. In proportion as obstacles multiplied around them, the ardour of the besiegers inclined daily towards depression. Discord, likewise, broke out in the Christian army, in which the French and the Genoese mutually reproached each other with their miseries: winter was drawing near, and they despaired of reducing the place; the duke of Bourbon resolved to raise the siege, and to return to Europe with his knights and soldiers.

During several months no news of this expedition had arrived in France; processions were made and public prayers were put up in all the provinces to ask of Heaven the safe return of the Crusaders. Old chronicles inform us,—“that the lady of Coucy, the lady of Sully, the dauphiness of Auvergne, and all the ladies of France whose lords and husbands were engaged in this voyage, were in great dismay for them

whilst the voyage lasted; and when the news came to them that they had already passed the sea, they were all much rejoiced.”

This expedition, which the Genoese had promoted with the intention of defending their commerce against the brigandages of pirates, only served to increase the evil they wished to remedy; vengeance, indignation, and fear armed the infidels against the Christians in every direction. Vessels issued from all the coasts of Africa, covered the Mediterranean, and intercepted the communications with Europe; the merchandizes which had been accustomed to flow from Damascus, Cairo, and Alexandria, no longer appeared; and the historians of the times deplore, as a calamity, the impossibility of procuring spices in either France or Germany.

The war which had begun between Egypt and the kingdom of Cyprus was prosecuted with equal animosity on both sides. Whilst the sultan of Cairo threatened the poor remains of the Christian colonies of the East, the king of Cyprus and the knights of Rhodes spread terror along all the coasts of Syria; in one incursion they took possession of Tripoli, and gave the city up to the flames. Tortosa, Laodicea, and Belinas met with the same fate: this manner of making war in a country that they professed to wish to conquer for the sake of delivering it, excited everywhere the fury of the Mussulmans, without raising the hopes or the courage of the Christians who dwelt there. Pilgrimage to the Holy Land became impracticable, and, during several years, no European Christians were able to visit Jerusalem.

The sultan of Egypt, however, after many fruitless efforts to avenge the expedition against Alexandria, made peace with the king of Cyprus and the knights of Rhodes. It was agreed that the prisoners should be liberated on both sides, and that the king of Cyprus should receive half of the dues levied upon the merchandize which entered at Tyre, Berouth, Sidon, Alexandria, Jerusalem, and Damascus. The treaty regulated the tribute which pilgrims should pay in those places of the Holy Land to which their devotion called them. The sultan of Egypt restored to the knights of St. John the house they had formerly possessed in Jerusalem, and the knights had permission to cause the churches of the holy sepulchres of Bethlehem, of Nazareth, &c. to be repaired.

Europe at this period turned its eyes from countries which had so long excited its veneration and enthusiasm to direct them towards regions invaded or threatened by the Turks. We have seen, towards the end of the eleventh century, hordes from this nation spread themselves as conquerors over the whole of Asia. It may be remembered that it was their invasion of Palestine, and their violent domination over the holy city, which roused Christendom, and provoked the first crusade. Their power, which then extended as far as Nice, and which, even at that time, alarmed the Greeks, was checked by the victorious armies of the West. The Turks of whom we are now speaking, and of whom Christendom, towards the end of the fourteenth century, began to be very much in dread, like those who had preceded them, drew their origin from the Tartars. Their warlike tribes, formerly established in Carismia, had been driven thence by the successors of Gengiskhan; and the remains of this conquering nation, after ravaging Syria and Mesopotamia, came, a few years before the first crusade of St. Louis, to seek an asylum in Asia Minor.

The weakness of the Greeks and the division of the Mussulman princes enabled them to conquer several provinces, and to found a new state among the ruins of several empires. The terror inspired by their fierce and brutal valour facilitated their progress, and opened for them the road to Greece. Countries which had been the cradle of civilization, of the arts, and of knowledge, soon succumbed beneath the laws of Ottoman despotism.

There can be no doubt that despotism, such as it was known then in Asia, and as it is seen in our days, is the most fragile of human institutions. The violent measures which it took to preserve itself, showed plainly that it itself felt a consciousness of its own fragility. When we see it immolate all the laws of nature to its own laws, hold the sword constantly suspended over all that approach it, and itself experience more fear than it inspires, we are tempted to believe that it has no veritable support. Whilst reading the oriental history of the middle ages, we are astonished to see all those empires which the genius of despotism raised in Asia, fall almost without resistance, and disappear from the scene of the world. But we must admit, when this monstrous government supports itself upon religious ideas, and upon the prejudices and passions of a great nation, it has also its popular ascendancy; it is also, to employ a mode of speaking very common at present, the expression of all its wills, and nothing can resist its action, or arrest the development of its power.

Thus arose the Ottoman empire, which had for its springs of action a hatred of the Christians, and the conquest of the Greek empire, and which sustained itself by the double fanaticism of religion and victory. The Turks had but two ideas, or rather two ever-acting passions, which with them supplied the place of patriotism,—to extend their dominions and propagate the Mussulman faith. The ambition which led the sovereign to conquer Christian provinces, was found to be that of the whole nation, accustomed to enrich themselves by all the violences of war, and who believed they obeyed the most sacred precept of the Koran, by exterminating the race of infidels. If the prince was unceasingly obliged to animate the religious enthusiasm and the warlike ardour of his subjects, the subjects, in their turn, kept the prince as constantly in exercise. The absolute leader of the Ottomans might commit all sorts of crimes with impunity; but he could not live long in a state of peace with his neighbours, without risking his authority and his life. The Turks could not endure either a pacific prince, or a prince unfortunate in war; so thoroughly were they persuaded that they ought to be always fighting, and that they ought always to conquer. The Ottoman people, to whom nothing was good or right but conquest, would obey none but a conqueror; and if they consented to be slaves, and tremble beneath the frown of a master, it was upon the sole condition that this all-powerful master should carry abroad the terror of his arms, and should give chains to other nations.

The Ottoman dynasty which began with the Turkish nation and gave its name to it, that dynasty, always the object of veneration, and respected by revolt itself, has presented by its stability a new spectacle in the East. It has exhibited to the world a succession of great princes, who have in history almost all the same physiognomy, and resemble each other in their pride, their ambition and their military genius: which proves that all these barbarian heroes were formed by their national manners, and that among the Turks, there is but one single road to greatness. We may judge what advantages this harmony between subjects and sovereign must have given to the Ottoman nation, in its wars against the Christians, or even against other Mussulman people.

Whilst the only defence of Europe consisted in feudal troops which were assembled at certain periods, and could not be held beneath their banners for any length of time together, the Ottomans were the only people who had a regular army always under arms. Their warriors, always animated by one same spirit, had moreover the advantage of discipline over the insubordinate chivalry of the Franks, who were constantly agitated by discord, and were put in action by a thousand different passions.

As the population of the Turks was not always sufficient for their armies, they forced each family of the countries they conquered to give up a fifth part of its male

children for the military service. They thus levied a tribute upon the population of the Christians, and the sons of the effeminate Greeks became those invincible janissaries who were one day to besiege Byzantium, and destroy even the ruins of the empire of the Caesars. Such were the new people who were about to place themselves between the East and the West, and engross all the attention of Christian Europe, until that time occupied with the deliverance of the holy places.

When we are acquainted with the power and the character of the Ottomans, we are astonished at seeing what remained of the Greek empire subsist a long time in their vicinity. We must here resume from a past period, the history of the feeble successors of Constantine, sometimes forming alliances with the Turks ready to plunder them, at others, imploring the assistance of the Latins, whom they hated, and seeking to awaken the spirit of the crusades whose consequences they dreaded.

At the period of the first invasions of Greece by the Turks, the emperor Andronicus sent an embassy to the Pope, to promise him to obey the Romish Church, and to request of him apostolic legates, with an army capable of driving away the infidels and opening the route to the Holy Sepulchre. Cantacuzenes, who followed the example of Andronicus, said to the envoys from the sovereign pontiff: "I shall consider it my glory to serve Christendom; my states shall afford the Crusaders a free and safe passage; my troops, my vessels, my treasures shall be devoted to the common defence, and my fate will be worthy of envy if I obtain the crown of martyrdom." Clement VI., to whom Cantacuzenes addressed himself, died without having been able to interest the Christian warriors in the fate of Constantinople. A short time afterwards, the emperor buried himself in a cloister; and the brother Josaphat Christodulus, confounded among the monks of Mount Athos, troubled himself no longer with a crusade among the Latins.

Under the reign of John Palaeologus, the progress of the Turks became more alarming. The emperor himself went to solicit the aid of the sovereign pontiff. After having, in a public ceremony, kissed the hands and feet of the pope, he acknowledged the double procession of the Holy Ghost, and the supremacy of the Church of Rome. Touched by this humble submission, the pope protested he would come to the succour of the Greeks; but when he applied to the sovereigns of Europe, he could obtain nothing from them but vain promises. At the moment at which Palaeologus was about to embark on his return to the East, he was arrested by his creditors, and remained thus during several months, without the pope or the princes he had come to solicit, and who had promised to assist him in the deliverance of his empire, making the least attempt to deliver him himself. Palaeologus returned to Constantinople, to his divided family; and his subjects, who despised him, waited in vain for the performance of the promises of the pope and the European monarchs. In his despair, he at length formed the resolution of imploring the clemency of the sultan Amurath, and of purchasing by a tribute, permission to continue to reign over the wreck of his empire. He complained of this hard necessity to the pontiff of Rome, who caused a new crusade to be preached; but the Christian monarch beheld with indifference, a prince who had returned to the bosom of the Catholic Church, condemned to declare himself the vassal of infidels. The emperor of Byzantium and the head of the Church, by promising, the one, to arm the West in the cause of Greece, and the other, to subject the Greeks to the Roman Church, had formed engagements that they every day found it more difficult to fulfil. Whilst they were reciprocally upbraiding each other with not having kept their word, Amurath, who accomplished his threats better than the pope and the Christian princes did their promises, added new rigours to the fate of Palaeologus, and interdicted even the repairing of the ramparts of his capital. Again the supplications to the sovereign were renewed, and again these supplications were passed on to the monarchs of Christendom;

but they made no reply, or at most contented themselves with expressing pity for the emperor and people of Byzantium.

There is no doubt that the Greek emperors stood in great need of succour from the Latins, but this pusillanimous policy, which unceasingly invoked the assistance of other nations, only proclaimed the weakness of the empire, and necessarily deprived the Greeks, in the hour of peril, of all confidence in their own strength. On the other side, these cries of alarm, which constantly resounded throughout Europe, met with nothing but incredulous minds and indifferent hearts. It was in vain that the warriors of the West heard it for ever repeated that Constantinople was the barrier of Christendom; they could not consider a city which was unable to provide for its own defence, and was always in want of succour, as a barrier capable of arresting the course of a powerful enemy. When Gregory XI solicited the emperor of Germany to assist Constantinople, that prince replied sharply that the Greeks had opened the gates of Europe to the Turks, and let the wolf into the sheep-fold.

At this time the miserable remains of the empire of the Cæsars was comprised within the extent of less than twenty leagues, and in this narrow space there was an empire of Byzantium, and an empire of Rodes to or Selivrea; the princes, whom ties of blood ought to have united, quarrelled with inveterate fury for the rags of the imperial purple. Brother was armed against brother, and father and son declared open war; all the crimes that had formerly been inspired by the ambition of obtaining the sceptre of the Roman world, were still committed for the advantage of reigning over a few miserable cities. Such was the empire of the East, upon which the Ottoman dominions continued on all sides to encroach.

At the period of which we are speaking, all the princes of the family of Palaeologus having been commanded to repair to the court of Bajazet, obeyed his supreme order tremblingly; and if they came out safe and sound from the palace of the sultan, which was for them the den of the lion, it was because pity disarmed the executioner, and because the contempt they inspired among the Mussulmans was their safeguard. The Ottoman emperor contented himself with commanding Manuel, the son and successor of John Palaeologus, not to deliver Constantinople up to him, but to remain shut up in it as in a prison, under the penalty of losing both his crown and his life.

Whilst the Greeks were thus trembling in the presence of the Turks, the janissaries passed through the straits of Thermopylae without obstruction, and advanced into the Peloponnesus. On the other side, Bajazet, for whom the rapidity of his conquests procured the surname of Iberim, or Lightning, invaded the country of the Servians, afterwards that of the Bulgarians, and was preparing to carry the war into Hungary.

A deplorable schism then divided Christendom. Two popes shared the empire of the Church, and the European republic had no longer a head that could warn it of its dangers, an organ that could express its wishes and its fears, or a tie that could bind together its forces; religious opinions had no longer sufficient influence to bring about a crusade, and Christendom had nothing left to defend it but the spirit of chivalry, and the warlike character of some of the nations of Europe.

The ambassadors whom Manuel sent into the West, repeating the eternal lamentations of the Greeks over the barbarities of the Turks, solicited in vain the piety of the faithful. The envoys of Sigismund, king of Hungary, were more fortunate in their appeal to the bravery of the knights and barons of France. Charles VI. had not renounced, if the historians of the time may be believed, the idea of undertaking some great enterprise against the enemies of the true faith: "in order," says Froissart, "to free the souls of his predecessors, King Philip, of excellent memory, and King John, his

grandfather.” The Hungarian envoys took care to insinuate in their speeches, that the sultan of the Turks held Christian chivalry in contempt; nothing more was wanting to inflame the ardour of the French warriors; and when their monarch declared his intention of entering into the league against the infidels, every gallant knight in the kingdom flew to arms. This brave band was commanded by the duke de Nevers, son of the duke of Burgundy, a young prince whose rash courage afterwards procured for him the surname of Jean-sans-Peur (John the Fearless). Among other leaders were the count de la Marche, Henry and Philip de Bar, relations of the king of France, Philip of Artois, constable of the kingdom; John of Vienne, admiral; the sieur de Coucy, Guy de la Tremouille, and the marshal de Boucicault, whose name is mixed with the history of every war of his time.

All ideas of glory, all sentiments of religion and chivalry were bound up with this expedition. The leaders ruined themselves to make preparations for their voyage, and to astonish the East by their magnificence; the people implored the protection of Heaven for the success of their arms. The enterprise of the new Crusaders was already compared to that of Godfrey of Bouillon, and the poets of the times celebrated the near deliverance of the Holy Land.

The French army, in which were fourteen hundred knights and as many squires, traversed Germany, and was increased on its way by a crowd of warriors from Austria and Bavaria. When they arrived on the banks of the Danube, they found the entire nobility of Hungary and Bohemia under arms. Whilst reviewing the numerous soldiers thus assembled to oppose the Turks, Sigismund exclaimed with delight: “If heaven were to fall, the lances of the Christian army would stop it in its descent.”

Never was a war begun under more happy auspices; not only had the spirit of chivalry drawn together a great number of warriors beneath the banners of the cross, but several maritime nations of Italy had taken up arms for the defence of their eastern commerce. A Venetian fleet, commanded by the noble Mocenigo, joined the vessels of the Greek emperor and of the knights of Rhodes near the mouth of the Danube, to procure the triumph of the standard of the Franks in the Hellespont, whilst the Christian army should march against Constantinople.

As soon as the signal for war was given, nothing could resist the impetuous valour of the Crusaders; they beat the Turks everywhere; they took several towns of Bulgaria and Servia, and laid siege to Nicopolis: happy had it been if these first advantages had not given them a blind confidence in victory!

The French knights, who were always found at the head of the Christian army, could not believe that Bajazet would dare to attack them; and when it was announced to them that the sultan, with his army, was drawing near, they chastised the bold scout who gave them the first intelligence of it. The Mussulman army, however, had crossed Mount Haemus, and was advancing towards Nicopolis. When the two armies were in presence of each other, Sigismund conjured his allies to moderate their warlike ardour, and to wait for a favourable opportunity of attacking an enemy with whom they were totally unacquainted. The duke de Nevers and the young nobles who accompanied him, listened with impatience to the advice of the Hungarians, and believed that they were desirous of disputing with them the honour of beginning the fight. Scarcely had the standard of the crescent met their eyes, than they rushed out of the camp and fell upon the enemy; the Turks retreated, and appeared to fly; the French pursued them in a disorderly manner, and soon became separated from the Hungarian army. All at once, clouds of spahis and janissaries poured down from the neighbouring forests, in which they had been placed in ambush. All about the country, pikes had been planted to impede the march of cavalry. The French warriors being unable either to advance or

retreat, and surrounded by an innumerable army, no longer fought to conquer, but to die with glory, and sell their lives dearly. After having, during several hours, carried slaughter into the enemy's ranks, all the French engaged in the conflict either perished by the swords of the Mussulmans, or were made prisoners.

Bajazet, after this first victory, directed all his forces against the Hungarian army, which terror had already seized, and which was dispersed at the first shock. Sigismund, who, on the morning of that day, had counted a hundred thousand men beneath his banners, threw himself into a fishing-boat, and coasting along the shores of the Euxine, found refuge in Constantinople, where his mere presence announced his defeat, and spread consternation.

Such were the fruits of the presumption and want of discipline of the French warriors. History has lamented their reverses more than it has blamed their conduct; it has satisfied itself with saying, that in order to conquer the Turks, the Hungarians should have shown the valour of the French, or the French should have imitated the prudence of the Hungarians.

Bajazet, who was wounded in the battle, proved barbarous after victory. Some historians have said that the sultan had to avenge the death of many Mussulman captives, who had been massacred by the Christian army. He commanded all the prisoners, many of whom were wounded and plundered of their clothes, to be brought before him, and then gave order to his janissaries to slaughter them before his eyes. Three thousand French warriors were immolated to his vengeance; but he spared the duke de Nevers, the count de la Marche, the sieur de Coucy, Philip of Artois, the count de Bar, Marshal Boucicault, and some other leaders, on account of the ransom he hoped to procure for them.

When fame carried the news of so great a disaster into France, the first who spoke of it were threatened with being thrown into the Seine: many were imprisoned in the châtelet of Paris by the king's orders. At length the most sinister reports were confirmed by the account of messire de Hély, whom Bajazet sent into France to announce the defeat of the Christians and the captivity of their leaders. This intelligence spread desolation through both the court of Charles VI and the kingdom of France. Froissart adds, in his natural style, "that the high dames of France were much enraged, and had good cause, for this affected their hearts too closely."

In order to mitigate the wrath of the Turkish emperor, Charles VI. sent him magnificent presents. Messengers passing through Hungary and the territory of Constantinople, bore to the sultan white falcons from Norway, fine scarlet cloths, white and red linens from Rheims, draps de hautes-lices, or tapestries, worked at Arras, in Picardy, representing the history of Alexander, "which thing," add contemporary chronicles, "was very agreeable to all persons of worth and honour to look upon." At the court of France means could not be devised for sending into Turkey the money required for the liberation of the princes and nobles detained in the prisons of Bajazet. A banker of Paris performed that which no sovereign of Europe could then have done; in concert with some merchants of Genoa, he negotiated for the ransom of the prisoners, and undertook to pay for this ransom the sum agreed upon, of two hundred thousand ducats.

The noble captives, whom the sultan had dragged in his train as far as Brusa, at length were allowed to return to Europe. Of the number, all regained their native country, with the exception of two: Guy of Tremouille died in the isle of Rhodes. The lady de Coucy, who was incapable of consolation, sent a faithful knight among the Turks, to learn the fate of her husband, and the knight returned with the fatal intelligence that the sieur de Coucy had died in his prison.

When the duke de Nevers, with his companions in misfortune, quitted the camp of Bajazet, the sultan addressed the following words to him, as reported by Froissart:—“Count de Nevers, I know right well and am informed that thou art in thine own country a great lord, and the son of a great lord. Thou art young; thou mayest, perchance, take as an injury that requires vengeance that which has befallen thee in thy first chivalry, and wouldst willingly, to recover thy honour, assemble forces to come and give me battle; if I suspected this, and if it were my will, I would make thee swear upon thy faith and upon the law that thou shouldst never arm thyself against me, nor any of those that are in thy company; but no, I will neither require thee nor them to take this oath; but I wish to tell thee that if, when thou shalt have returned, it may please thee to assemble a power to come against me, thou wilt find me always ready and prepared for both thee and thy people.”

This speech, which exhibited all the Ottoman pride, must, without doubt, have been a lesson for young warriors, whose mad presumption had brought on all the evils of the war. They despised Bajazet before their defeat; and his haughty disdain after victory could not appear in their eyes a vain bravado. “So,” says Froissart, “they remembered it well as long as they lived.”

On their return to France, the noble knights were received with the interest that unfortunate bravery inspires. The court of Charles VI and that of Burgundy were never tired of hearing them recount their exploits, their tragical adventures, and the miseries of their captivity; they told wonders of the magnificence of Bajazet; and when they repeated the speeches of the sultan, who was accustomed to say that he would be lord over all the world, that he would yet come to Rome, and make his horse eat his oats on the altar of St. Peter; when they spoke of the armies which the emperor raised daily to accomplish his menaces, what fear must, doubtless, have been mixed in the minds of his auditors with feelings of curiosity and surprise.

The accounts of the duke de Nevers and his companions awakened, however, the emulation of the warriors, and their misfortunes in Asia inspired less compassion than a desire to avenge their defeat. A new expedition against the Turks was soon announced in France, and a crowd of young nobles and knights eagerly took up arms. The duke of Orleans, the brother of the king, was inconsolable at not being able to obtain permission to place himself at their head, and go with them to combat the infidels. It was the Marshal Boucicault, scarcely returned from captivity, who led these new Crusaders into the East. Their arrival on the shores of the Bosphorus delivered Byzantium, which was then besieged by Bajazet. Their exploits raised the courage of the Greeks, and redeemed the honour of the soldiers of the West among the Turks. When, after a year of labours and glorious combats, they returned to their own country, the Greek emperor Manuel believed he saw fresh evils ready to overwhelm him, and he resolved to follow Marshal Boucicault and solicit more assistance from Charles VI; thus placing all the hopes of his empire in the French warriors. He was received with great honours on his passage through Italy; when he had crossed the Alps, brilliant festivities awaited him in all the great cities. At two leagues from Paris he found Charles VI, who, with all his nobles, had come out to meet him. He made his public entry into the capital, clothed in a robe of white silk, and mounted on a white horse, marks of supreme rank among the Franks. It was gratifying to see a successor of the Cæsars imploring the arms of chivalry; and the confidence which he placed in the bravery of the French, flattered the pride of the nation; but in the condition of France at that period, it was much more easy to offer Manuel the spectacle of tournaments, and the brilliant ceremonies of courts, than to furnish him with the treasures and armies of which he stood in need. Charles VI began to feel the approach of that fatal malady which left the field open to factions, and threw

the kingdom into the greatest misfortunes. England, whose assistance the emperor of Constantinople likewise solicited, was disturbed by the usurpation of Henry of Lancaster; and if the English monarch then took the cross, it was less with the intention of succouring the Greeks than to divert attention from his own injustice, and to have a pretext for levying imposts upon his people. At the same time, the deposition of Wincellaus set the whole German empire in motion; and the nascent heresy of John Huss already gave the signal for the disorders that were destined to trouble Bohemia during the fifteenth century. Amidst all these agitations in Christendom, the only power that could have re-established harmony was itself divided, and the Catholic Church, still a prey to the rival pretensions of two pontiffs, could neither give its attention to promote peace among the Christians, nor war against the Turks.

This state of France and Europe completely destroyed all the hopes of the Greek emperor. After passing two years in Paris, without obtaining anything, he determined to leave the West, and having embarked at Venice, he stopped in the Peloponnesus, where he waited patiently till Fortune should herself take charge of the entire ruin or the deliverance of his empire.

This deliverance, which could no longer be expected from the Christian powers, arrived all at once by means of a people still more barbarous than the Turks, whose conquests made the entire East tremble. Tamerlane, or Timour, from the bosom of civil wars, had been elevated to the throne of the Moguls, and revived in the north of Asia the formidable empire of Gengishan. History is scarcely able to follow this new conqueror in his gigantic expeditions. The imagination is terrified at the rapidity with which, to make use of an expression of Timour himself, he carried “the destroying wind of desolation” from Zagathaï to the Indus, and from the Indus to the icy deserts of Siberia. Such was the scourge that Heaven sent to destroy the menacing pride of Bajazet. The historians of the times are not agreed as to the motives which armed the leader of the Moguls against the Ottoman emperor; some attribute Tamerlane’s determination to the complaints of the Mussulman princes of Asia Minor, whom the sultan of the Turks had driven from their states; others, faithful to the spirit of their age, and seeking the causes of great events in celestial phenomena, explain the invasion of the Tartars by the appearance of a comet, which was visible during two months to affrighted Asia. Disdaining marvellous explanations, we will confine ourselves to saying that peace could not last between two men urged on by the same ambition, and who were not likely to pardon each other for having at the same time entertained the thought of conquering the world. Their character, as well as their policy, is plainly enough indicated in the violent threats they reciprocally addressed to each other before hostilities, and which became the signal for the most sanguinary catastrophes.

Tamerlane, having set out from Samarcand, first reduced Seporto, and as if he wished to give Bajazet, before he attacked him, the spectacle of the ravages which accompanied his arms everywhere, he all at once directed the course of his Tartar hordes towards Syria and the provinces governed by the Mamelukes of Egypt. The valour of his soldiers, the discords of his enemies, the treachery and perfidy which he never disdained to call in to the assistance of his power, opened for him the gates of Aleppo, Damascus, and Tripoli. Torrents of blood and pyramids of human heads marked the passage of the Mogul conqueror. His approach spread terror everywhere, as well among the Christians as among the Mussulmans; and although he boasted in his discourses of avenging the cause of the oppressed, Jerusalem might, on this occasion, be grateful that he did not think of delivering her.

At length the Tartars advanced towards Asia Minor. Timour traversed Anatolia with an army of eight hundred thousand men. Bajazet, who raised the siege of

Constantinople to come to meet his redoubtable adversary, encountered him in the plains of Ancyra. At the end of a battle which lasted three days, the Ottoman emperor lost at once his empire and his liberty. The Greeks, to whom fame soon brought the news of this victory, tremblingly returned thanks to their fierce liberator; but the indifference with which he received their embassy, proved that he had had no intention of meriting their gratitude. Arrived on the shores of the Bosphorus, the conqueror of Bajazet directed his looks and his projects towards the West; but the master of the vast kingdoms of Asia had not a single barque in which to transport himself to the other side of the canal. Thus Constantinople, after having escaped the yoke of the Ottomans, had the good fortune to escape also the presence of the Tartars, and Europe saw this violent tempest dissipate itself at a distance from her.

The conqueror vented his anger upon the city of Smyrna, which was defended by the Knights of Rhodes. This city was carried by assault, delivered up to pillage, and reduced to ashes; the Mogul emperor returned to Samarcand in triumph, dragging the sultan Bajazet in his train, and meditating by turns the conquest of Africa, the invasion of the West, and a war against China.

After the battle of Ancyra, several princes of the family of Bajazet disputed the ravaged provinces of the Ottoman empire. If the Franks had then appeared in the Strait of Gallipoli and in Thrace, they might have profited by the defeat and discords of the Turks, and have driven them back beyond the Taurus; but the indifference of the Christian states, with the perfidy and cupidity of some of the maritime nations of Europe, allowed the Ottoman dynasty time and means to renovate its depressed power.

The Greeks derived no more advantage from the victory of Tamerlane than the Latins. Twenty years after the battle of Ancyra, the Ottomans had retaken all their provinces; their armies again environed Constantinople, and it is at this point we may apply to the power of the Turks the oriental comparison of that serpent of the desert which an elephant had crushed in its passage, which joins its dispersed rings together again, raises its head by degrees, reseizes the prey it had abandoned, and clasps it within its monstrous folds.

As long as the Greek emperors were in no fear for the safety of their capital, they kept up very little intercourse with the Christian princes of Europe; but upon the appearance of danger, the court of Byzantium renewed its supplications and its promises of obedience to the Church of Rome. A conversation of Manuel, reported by Phrantza, throws a light upon the situation of the Greeks, and upon the policy of the timid successors of Constantine. "The only resource we have left against the Turks," said this prince to his son, "is their fear of our union with the Latins, and the terror with which the warlike nations of the West inspire them. Whenever you are pressed by the infidels, send to the court of Rome, and prolong the negotiations, without ever taking a decisive part." Manuel added, that the vanity of the Latins and the obstinacy of the Greeks would always prevent any real or durable harmony; and that a union of any kind with the pope, by arousing the passions of both parties, would only give Byzantium up to the mercy of the barbarians.

Such counsels, which announce but little frankness in the policy of the Greeks, could not be long followed up with success. The dangers became more pressing, the circumstances more imperative; as Christendom only replied to vain negotiations by vain promises, the successor of Manuel found himself obliged to give pledges of his faith and sincerity. The idea of a council was at length adopted, in which the two churches should come to an understanding, and should approximate. The emperor John Palaeologus and the doctors of the Greek Church repaired to Ferrara, and afterwards to Florence. After long debates, the union was sworn to on both sides, and solemnly

proclaimed. In the West this event was celebrated as a victory; at Constantinople it raised cries of blasphemy, apostasy, and impiety. Thus was the prediction of Manuel accomplished; all the efforts employed to unite opinions, only served to raise a new barrier between the Greeks and the Latins.

At the councils of Ferrara and Florence, the deputies of the Armenians, the Maronites, the Jacobites of Syria and Egypt, the Nestorians, and the Ethiopians submitted, as well as the Greeks, to the pontifical authority, and without doubt also, in the same hope of being succoured by the Latins, and delivered from the tyranny of the Mussulmans. This solemn proceeding was less a submission to the Holy See than a homage rendered to the bravery of the Franks, in whom all the Christians of Asia and Africa beheld liberators.

Pope Eugenius, however, on receiving the submission of the Greeks, had promised to send succours to Constantinople and to the Christians of the East. The pontiff hoped that the union of the two churches and the preaching of a crusade would fix upon him the eyes of the Christian world, and restore to the pontifical authority the confidence and power of which the schisms of the West and the seditious decrees of the council of Bâle had deprived it. He wrote to all the princes of Christendom, exhorting them to unite to put a stop to the invasions of the Mussulmans. Eugenius, in his letter, described all the evils which the faithful suffered in the countries under the domination of the barbarians. "The Turks tied troops of men and women together, and dragged them along in their train. All the Christians whom they condemned to slavery, were confounded with the vilest booty, and sold like beasts of burden. In their barbarity, they separated the son from the father, the brother from the sister, and the husband from the wife. Those whom age or infirmities prevented from walking were killed upon the high roads or in the middle of cities. Even infancy could not excite their pity; they put to death innocent victims that had scarcely begun to exist, and who, being yet ignorant of fear, smiled upon their executioners whilst receiving the mortal blow. Every Christian family was compelled to give up its own sons to the Ottoman empire, in the same manner as the people of Athens had been formerly forced to send as a tribute the flower of their youth to the monster of Crete. Wherever the Turks had penetrated, the fields were cursed with barrenness, and the cities were without laws or industry; the Christian religion had no longer either priests or altars; humanity no longer either support or asylum." In fact, the father of the faithful forgot none of the cruelties committed by the enemies of Christ; he could not restrain the sadness which so many painful images caused him, and conjured princes and nations to send assistance to the kingdom of Cyprus, the isle of Rhodes, and particularly to Constantinople, as these were the last bulwarks of the West.

The exhortations of the sovereign pontiff were addressed to none but indifferent hearts in the nations of England, France, and Spain. Neither the sentiment of humanity, nor that of patriotism, had power to revive the enthusiasm to which the spirit of religion and chivalry had in past times given birth. Distant crusades, whatever was their object, began to be considered as only the work of a jealous policy, the springs of which were set in motion, to banish the princes and nobles whose power and wealth were coveted. In the state in which Europe then was, such as loved war, had but too many opportunities for exercising their bravery, without quitting their homes. The Germans, who had set on foot forty thousand men to combat the heretics of Bohemia, remained motionless, when the Turks were represented to them as ready to carry the standard of Islamism to the extremities of the West.

The pope, however, was not satisfied with exhorting the faithful to take up arms, he was desirous of setting them the example; the pontiff levied soldiers and equipped

vessels to make war against the Turks. The maritime cities of Flanders, and the republics of Genoa and Venice, which had great interests in the East, made some preparations; their fleets united under the standard of St. Peter, and directed their course towards the Hellespont. The fear of an approaching invasion awakened the zeal of the nations inhabiting the shores of the Dneister and the Danube. The crusade was preached in the diets of Poland and Hungary. Upon the frontiers threatened by the barbarians, the people, the clergy, and the nobility obeyed the voice of religion and patriotism.

The sovereign pontiff named, as legate with the Crusaders, Cardinal Julian, a prelate of an intrepid character of an ardent genius, arming himself by turns with the sword of fight and with that of speech; as redoubtable in the field of battle as in the learned contests of the schools. After having obtained the confidence of the council of Bâle, Cardinal Julian distinguished himself in the council of Florence, by defending the dogmas of the Latin church. His eloquence had roused up all Germany against the Hussites; now he burned to rouse up all Christendom against the Turks. The army collected under the banners of the cross had for leaders Hunniades and Ladislaus; the first, the waywode of Transylvania, was celebrated among Christian warriors, and the epithet of the brigand, which the Turks attached to his name, denoted the hatred and terror he inspired among the infidels. Upon the head of Ladislaus were united the two crowns of Poland and Hungary, and he merited, by the brilliant qualities of his youth, the love of both Poles and Hungarians. The Crusaders assembled on the Danube, and quickly received the signal for war. The fleets of the sovereign pontiff, of Venice, and Genoa cruised in the Hellespont. The inhabitants of Moldavia, Servia, and Greece promised to join the Christian army; the sultan of Caramania, the implacable enemy of the Ottomans, was to attack them in Asia. The Greek emperor, John Palaeologus, announced great preparations, and got ready to march at the head of an army to meet his liberators.

Hunniades and Ladislaus advanced as far as Sophia, the capital of the Bulgarians. Two battles opened for them the passages of Mount Haemus and the road to Byzantium. The rigours of winter alone arrested the victorious march of the Christian warriors; and the army of the Crusaders returned into Hungary, to await the favourable season for renewing the war. They returned to Buda in triumph, amidst the acclamations of an immense population. The clergy celebrated, by hymns and thanksgivings, the first victories of the Christians, and Ladislaus repaired, barefooted, to the church of Notre Dame, in which he hung up the standards taken from the infidels.

Before the beginning of the war, the Mussulmans had been persuaded that the destruction of the Christians was written in the book of destiny. "When all the enemies of the prophet," said they among themselves, "shall be destroyed, each of us will have nothing to do but to guide his plough, and look at his war-horse in his stable." This opinion, the offspring of pride and victory, had proved sufficient to relax the zeal of the Ottoman warriors; and most of them remained in their homes, whilst the Christians marched towards Adrianopolis.

When fame informed them of the victories of the Franks upon the Danube, this blind security all at once gave place to fear. The sultan Amurath immediately sent ambassadors to sue for peace. History is silent as to the means of seduction employed by the Ottoman envoys to win the victorious Crusaders; but it is well known that they succeeded in obtaining a favourable hearing for their proposals. Peace was determined upon in the council of the leaders of the Christian army. The parties swore, the one upon the Koran, and the other upon the Gospel, to a truce of ten years. This unexpected resolution irritated the pride and zeal of Cardinal Julian, whose mission was to stimulate the Christians to war. When he saw the leaders of the crusade unite in a desire for peace,

he preserved a haughty silence, and refused to sign a treaty he disapproved of. The inflexible legate waited for an opportunity in which he might give vent to his discontent, and force the Crusaders to resume their arms. This opportunity was not long in presenting itself.

Amurath, satisfied with having restored peace to his states, and fatigued with earthly grandeur, renounced the cares of empire, and buried himself in a retreat at Magnesia. The sultan of Caramania informed the Christians that their most redoubtable enemy had lost his senses, and had just exchanged the imperial crown for the cap of a cenobite. He added that Amurath had left the supreme authority in the hands of a child, and in his message compared this child to a young plant which the slightest wind might tear up by the roots.

The same sultan was so thoroughly persuaded that the Ottoman empire was in its decline, that he entered Anatolia at the head of an army. About the same time reports were spread that the emperor of Constantinople was advancing towards Thrace; that the Greeks of the Peloponnesus had taken up arms, and that the confederate fleets still awaited a fresh signal for war in the Hellespont. Another circumstance, not less important, seemed calculated to awaken the warlike ardour of the Crusaders; the victory gained near Sophia had given them a powerful ally in Greece. In this battle, the son of John Castuct, who commanded the van of the Ottoman army, suddenly abandoned the banners and the religion of the Turks, to defend the worship and the heritage of his ancestors in Albania. The messengers of Scanderberg announced to the leaders of the Christian army, that he was ready to join them at the head of twenty thousand Albanians, assembled under the standard of the cross.

All these news, arriving at once, had an immediate effect in changing men's minds as well as the face of affairs. A fresh council was called; Cardinal Julian arose among the leaders, and reproached them with having betrayed both their fortune and their glory; he reproached them in severe terms, with having signed a disgraceful peace, which was sacrilegious, fatal to Europe, and fatal to the Church. "You had sworn," said he, "to combat the eternal enemies of Christendom, and now you have sworn upon the Gospel, to lay down your arms. To which of these two oaths will you be faithful? You have just thought proper to conclude a treaty with the Mussulmans; but have you not also treaties with your allies? Will you abandon these generous allies at the moment that they are flying from all parts to your assistance, and are coming to share the perils of a war in which God has so visibly protected your first labours?"

"But, what do I say? You not only abandon your allies, you leave, without support and without hope, that crowd of Christians whom you have promised to deliver from an insupportable yoke, and who must now remain a prey to all the outrages of the Mussulmans whom your victories have irritated. The groans of so many victims will pursue you into your retreat, and will accuse you before God and before men.

"You close for ever the gates of Asia against the Christian phalanxes, and you restore to the Mussulmans the hopes they had lost of invading the countries of Christendom. To what interests, answer me, have you sacrificed your own glory and the safety of the Christian world? Had not war already given you all that the sultan Amurath promises? Would he not have already given you still more; and do not the pledges obtained by victory inspire more confidence than the promises of infidels?"

"What shall I say to the sovereign pontiff who has sent me to you, not to treat with Mussulmans, but to drive them beyond the seas? What shall I say to all the pastors of the Christian Churches, and to all the faithful of the West, who are now offering up prayers to Heaven for the success of your arms?"

“There is no doubt that the barbarians, whom we have twice conquered, would never have consented to a peace, if they had had the means of carrying on the war. Do you believe they will observe the truce, when fortune shall become more favourable to them? No; Christian warriors cannot remain bound by an impious compact which gives up the Church and Europe to the disciples of Mahomet. Learn that there is no peace between God and his enemies, between truth and falsehood, between Heaven and Hell. There is no necessity for me to absolve you from an oath evidently contrary to religion and morality, to all that which constitutes, among men, the sanctity and faith of promises. I exhort you then, in the name of God, in the name of the Gospel, to resume your arms and follow me in the road of salvation and glory.”

The safety of Christendom may, no doubt, be pleaded in extenuation of the violence of this discourse; but impartial history, whatever may be the reasons alleged, cannot approve of this open violation of the faith of oaths. The leaders of the crusade might merit the reproaches of the apostolic legate, who accused them of having made a peace disgraceful in itself and dangerous to Christian Europe; but they certainly also deserve the contempt of posterity for violating treaties they had so recently concluded. When Cardinal Julian began to speak, the minds of his auditors were already wavering; when he had finished his discourse, the warlike ardour which animated him seized upon the whole assembly, and manifested itself by the loud acclamations of a general approbation. With one unanimous voice they all swore to recommence the war, on the same spot where they had just sworn to maintain peace.

The enthusiasm of most of the leaders was at its height it scarcely allowed them to observe that they had lost half their army. A great number of the Crusaders had quitted their colours, some impatient to return to their homes, but by far the greater part dissatisfied with a treaty, which rendered their bravery and their exploits useless. The prince of Servia, a near neighbour of the Turks, and in dread of their vengeance, did not dare to run the risk of a new war, and sent no troops to the army of Hunniades and Ladislaus. They waited in vain for the reinforcements promised by Skanderberg, who was obliged to defend Albania. There remained not more than twenty thousand men under the banners of the cross. A chief of the Wallachians, on joining the Crusaders with his cavalry, could not refrain from expressing his surprise to the king of Hungary, at the smallness of his numbers; and told him that the sultan they were going to contend with, was frequently followed to the chase by more slaves than the Christian warriors amounted to.

The principal leaders were advised to defer the commencement of the war till the arrival of fresh Crusaders, or the return of those that had left them; but Ladislaus, Hunniades, and particularly Julian, were persuaded that God protected the defenders of the cross, and that nothing could resist them. They set forward on their march, and crossing the deserts of Bulgaria, encamped at Warna, on the shores of the Black Sea.

It was there the Crusaders, instead of finding the fleet which was to second them, learned that Amurath had left his retreat at Magnesia, and was hastening to meet them at the head of sixty thousand combatants. At this intelligence all the extravagant confidence infused by the Cardinal Julian faded away, and in their despair they accused the Greeks of having betrayed or abandoned them; and the Genoese, with the nephew of the Pope, who commanded the Christian fleet, of having yielded the passage of Gallipoli to the Turks. This accusation is repeated in all the chronicles of the West; but the Turkish historians make no mention of it; they, on the contrary, say that Amurath crossed the Hellespont at a considerable distance from the places occupied by the Christian fleet; and that the grand vizier, who was upon the European shore, protected the passage of the Ottoman army by a battery of cannon. “As soon as the troops of

Amurath," adds the Turkish historian Coggia Effendi, "gained the shore, they offered up prayers and thanks to the God of Mahomet, and the zephyr of victory breathed upon the Mussulman banners." The sultan pursued his march, swearing by the prophets of Islamism, to punish its enemies for the violation of treaties. If some authors may be believed, the emperor of the Turks supplicated Jesus Christ himself to avenge the outrage committed upon his name by the perjured warriors. At the approach of the Ottomans, Hunniades and the legate advised retreat; but retreat became impossible, and Ladislaus determined to conquer or die. The battle began: and it was then, says the Ottoman historian, "that an infinite number of valiant men were borne to the valley of shadows by torrents of blood." At the commencement of the battle both the right and left wings of the Mussulman army were broken. Some authors say that Amurath thought of flying, and that he was stopped by a janissary, who retained him by the bridle of his horse; others celebrate the firm courage of the sultan, and compare him to a rock which resists all the blasts of the tempest. Coggia Effendi, whom we have already quoted, adds that the Ottoman emperor addressed, upon the field of battle, a prayer to the God of Mahomet, and conjured him with tears to remove from the Mussulmans the bitter cup of contempt and affliction.

Fortune appeared to favour the arms of the Crusaders. A great part of the Ottoman army fled before twenty-four thousand Christian soldiers, and nothing could resist the impetuous courage of the king of Hungary. A crowd of prelates and bishops, armed with cuirasses and swords, accompanied Ladislaus, and intreated him to direct his attacks towards the point at which Amurath still fought, defended by the bravest of his janissaries. He listened but too willingly to their imprudent advice, and having rushed among the enemy's battalions, he was instantly pierced by a thousand lances, and fell with all who had been able to follow him. His head, fixed upon the point of a lance, and shown to the Hungarians, spread consternation through their ranks. It was in vain Hunniades and the bishops endeavoured to revive the courage of the Crusaders, by telling them they were not fighting for an earthly king, but for Jesus Christ; the whole Christian army disbanded, and fled in the greatest disorder. Hunniades himself was carried away with the rest: ten thousand soldiers of the cross lost their lives, and the Turks made a great number of prisoners. Cardinal Julian perished either in the battle or the flight.

After his victory, Amurath traversed the field of battle; and as he observed he did not see among the Christian bodies one with a gray beard, his vizier replied that men arrived at the age of reason would never have attempted such a rash enterprize. These words were nothing more than a piece of flattery addressed to the sultan; but they might, nevertheless, serve to characterize a war in which the leaders of the Christian armies obeyed rather the impulses of the imprudent passions of youth, than the cooler dictates of experience and matured age.

The expeditions of the Christians against the Turks began almost all, like this, by brilliant successes, and finished by great disasters. Most frequently a crusade was terminated at the first or the second battle, because the Crusaders had only valour, and were totally deficient in qualities which could improve a victory or repair reverses. When conquerors, they quarrelled for the glory of the fight or the spoils of the enemy; when conquered, they were at once depressed and discouraged, and returned to their homes, accusing each other reciprocally of their defeats.

The battle of Warna secured to the Turks the European provinces they had invaded, and permitted them to make fresh conquests. Amurath, after having triumphed over his enemies, again renounced the imperial crown, and the solitude of Magnesia once more beheld the conqueror of the Hungarians clothed in the humble mantle of a

hermit; but the janissaries, whom he had so often led to victory, would not permit him to renounce the world or enjoy the repose he was so anxious for. Forced to resume the command of armies and the reins of empire, he directed his views against Albania; and he afterwards returned to fight with Hunniades on the shores of the Danube. He passed the remainder of his days in making war against the Christians, and with his last breath recommended his successor to direct his arms against Constantinople.

Mahomet II, to whom Amurath bequeathed the conquest of Byzantium, did not succeed his father till six years after the battle of Warna. It was then that began the days of mourning and calamity for the Greeks; and it is at this period that history offers us, as a spectacle, a last and terrible conflict; on the one side, an old empire whose glory had filled the universe, and which had no defence or limits left but the ramparts of its capital; and on the other, a new empire, the name of which was scarcely known, and which already threatened the whole world with invasion.

Constantine and Mahomet, elevated almost at the same time,—the one to the throne of Otman, the other to that of the Caesars, presented no less difference in their characters than in their destinies. The moderation and piety of Constantine were admired, and historians have celebrated his calm and prudent valour in the field of battle, with his heroic patience in reverses. Mahomet brought to the throne an active and enterprising spirit, an ardent and passionate policy, and an indomitable pride. It is asserted that he loved letters and the arts; but these peaceful pursuits were not able to soften his savage ferocity. In war, he neither spared the lives of his enemies nor of his soldiers; and the violences of his character often ensanguined even peace. Whilst in Constantine a monarch could be recognized brought up in the school of Christianity, in Mahomet was as easily known a prince formed by the warlike and intolerant maxims of the Koran. The last of the Caesars had all the virtues that can honour and teach the endurance of a great misfortune. The son of Amurath exhibited the dark qualities of a conqueror, with all the passions which, in the day of victory, must leave nothing but despair to the vanquished.

When Mahomet succeeded to the empire, his first thought was the conquest of Byzantium. In the negotiations which preceded the rupture of the peace, Constantine did not conceal the weakness of the Greek empire, and displayed all the resignation of a Christian. “My confidence is in God,” said he to the Ottoman prince; “if it should please him to soften your heart, I shall rejoice at that happy change; if it should please him to deliver up Constantinople to you, I shall submit to his will without a murmur.”

The siege of Byzantium was fixed to begin in the spring of the year 1453; and the Greeks and the Turks passed the winter in preparation for the defence and the attack. Mahomet entered with ardour upon an enterprise to which, for a length of time, all the wishes of the Turkish nation and all the Ottoman policy has been directed. In the middle of a night, having sent for his vizier: “Thou seest,” said Mahomet, “the disorder of my couch. I have carried to it the trouble which agitates and devours me; henceforth there will be neither repose nor sleep for me but in the capital of the Greeks.”

Whilst Mahomet was getting together all his forces to commence the war, Constantine Palaeologus implored assistance from the nations of Europe. Cries of alarm had so often been heard from Constantinople, that some regarded the dangers of the Greek empire as imaginary, and others, its ruin as inevitable. In vain Constantine promised, as all his predecessors had done, to unite the Greek Church with the Roman Church; the remembrance of so many promises, made in the hour of peril and forgotten in times of safety, added to the antipathy of the Latins for the people of Greece. The Pope exhorted feebly the warriors of the West to take arms, and satisfied himself with sending to the Greek emperor a legate and some ecclesiastics versed in the art of

argumentation and in the study of theology. Although the Cardinal Isidore brought with him a considerable treasure, and had in his suite some Italian soldiers, his arrival at Constantinople must have spread discouragement among the Greeks, who expected other succours, and appeared to have attached a very high value to their submission to the Church of Rome.

The princes of the Morea and the Archipelago, with those of Hungary and Bulgaria, some, in dread of being themselves attacked, the others, restrained by indifference or the spirit of jealousy, refused to take any part in a war in which victory would decide their own fate. As Genoa and Venice had counting-houses and commercial establishments at Constantinople, two thousand Genoese soldiers and five or six hundred Venetians presented themselves to assist in defending the city. A troop of Catalans also arrived, an intrepid soldiery, by turns the scourge and hope of Greece, whom a love of war and peril brought to the imperial city. And this was all that was to represent warlike Europe at the siege of Byzantium.

At this period, several Christian powers were at war with each other: the continuator of Baronius remarks on this subject, that the soldiers who then perished in battles fought in the bosom of Christendom, would have been sufficient to disperse the Turks, and drive them back to the outward verge of Asia. But if history, on this occasion, accuses the nations of the West of indifference, what ought it to say of that of the Greeks for their own defence? The efforts of Constantine to unite the two Churches had weakened the confidence and zeal of his subjects, who prided themselves upon being orthodox. Among the Greeks, some, in order to owe nothing to the Latins, declared that God himself had undertaken to save his people, and upon the faith of some prophecies they had made, they awaited in inaction a miraculous deliverance. Others, more dark in their scholastic reveries, were not willing that Constantinople should be saved, because they had predicted that the empire must perish to expiate the crime of the union. Every hope of victory had in their eyes something impious and contrary to the will of Heaven. When the emperor spoke of the means of safety that still remained, and of the necessity for taking arms, these atrabilious doctors drew back with a kind of horror, and the multitude they had misled ran after the monk Genadius, who, from the depth of his cell, cried out constantly to the people, that there was nothing to be done, and that all was lost.

When we study the whimsicalities of the human mind, that which most affects the enlightened observer is, to see there are men whose passion is words, whom self-love attaches to vain subtleties, and for whom the ruin of the world would be a less painful spectacle than the triumph of an opinion they have opposed. On the eve of the greatest perils, Constantinople was filled with people whom hatred for the Latins made forgetful of even the approach and menaces of the Turks. The grand duke Notares went so far as to say that he would like better to see in Byzantium the turban of Mahomet than the tiara of the pontiff of Rome.

It is not useless to remind our readers here, that in all these debates there was no question that affected the truths of Christianity,—nothing but some points of ecclesiastical discipline: celebrating the mass in the Latin tongue, consecrating unleavened bread, mixing some cold water in the chalice, communicating with Azymites—these were things that were to be hated, things that were to be feared much more than Islamism. Such were the motives for which the Greeks repulsed the Franks, their natural allies, loaded them with anathemas, and invoked the maledictions of Heaven upon their own city.

Amidst these deplorable disputes the voice of patriotism was never listened to, and indifference, selfishness, and cowardice were able to conceal themselves under the

respectable appearance of religion and orthodoxy. A great part of the population of Constantinople had abandoned the city; among those that remained, the richest had buried their treasures, which they might have employed in the general defence, and which they soon lost, with their liberty and their lives. The imperial city only contained within its bosom four thousand nine hundred and seventy defenders, and the emperor was obliged to plunder the churches to support them. Thus, from eight to nine thousand combatants formed the entire garrison of Byzantium, and the last hope of the empire of the East.

Mahomet had completed his immense preparations. As the conquest of Byzantium and the pillage of Constantinople were the richest recompense that could be offered to the valour of the Ottomans, all the soldiers were, in some sort, associated with the ambition of their leader. The warlike ardour and fanaticism which had distinguished the companions of Omar and the first champions of Islamism were now revived. From all the regions which extend from the chain of Taurus to the banks of the Ebro and the Danube came crowds of warriors, attracted to the army by the hopes of booty or the desire of distinguishing themselves in a religious and national war. In order at once to give a clear idea of the decay and weakness of the Greeks, and of the strength and power of the Ottomans, it will suffice to say, that Constantinople and all that remained of the territory of the empire contained a smaller number of inhabitants of all kinds than Mahomet mustered soldiers beneath his banners.

The Ottoman army set out from Adrianople at the beginning of March; and on the sixth of April Mahomet pitched his tent before the gate of St. Romanus. The signal for battle was speedily given on both sides. In the early days of the siege, the Greeks and the Turks displayed all that the art of war had invented or perfected among the ancients and moderns. Among his formidable preparations, Mahomet had not neglected artillery, the use of which was then spread through the West. One of his cannons, founded under his own eyes at Adrianople, was of such gigantic proportions, that three hundred oxen dragged it along with difficulty, and it launched a ball of seven hundred quintals (seven hundred pounds weight) to a distance of more than six hundred toises (six hundred fathoms). Almost all the historians of the time speak of this terrible instrument of war, but say very little of the effect it produced in the field of battle. On examining with care the accounts of contemporaries, and particularly the descriptions they have left us of these enormous machines of bronze, which they had so much trouble to move, we feel persuaded that at the siege of Byzantium the Ottoman artillery inspired more fright and surprise than it did execution. The Turks showed very little skill or zeal in seconding the Frank engineers and artillerymen whom Mahomet had taken into his service; and it was a great blessing for Christendom that so powerful a discovery was not perfected at once in the hands of barbarians, whom Europe could not have resisted if they had joined this new force to the advantages they already possessed in war.

The Turks employed other arms and other means of attack with much more success; such as mines dug under the ramparts, rolling towers, which were brought close up to the walls, rams which battered the walls, balistæ, which launched beams and stones, arrows, javelins, and even the Greek fire, which still rivalled gunpowder, although the latter was destined soon to make it neglected and forgotten. All these means of destruction were employed at the same time, and assaults were renewed unceasingly. The besieged could not avail themselves of all their machines, from the want of hands to work them; and when we reflect on the smallness of the number of the defenders of Constantinople, we are astonished that they were able to resist, for more than fifty days, the innumerable host of the Ottomans. This generous soldiery occupied a line of more than a league in length, repelling, night and day, the assaults of the

enemy, repairing the breaches in the walls, and making sorties; they appeared to be everywhere at the same time, and to be equal to everything, animated by the presence of their leaders, and particularly by the example of Constantine. Several times fortune favoured the efforts of this heroic troop, and tingled a few gleams of hope with the sentiment of sadness and terror which prevailed in Constantinople. The besieged preserved one advantage, the city was inaccessible towards the Propontis and on the side of the port. Mahomet had assembled a numerous fleet in the canal of the Black Sea; but it only served for the transmission of provisions and warlike stores. The Ottoman marine could not contend with the marine of the Greeks, particularly with that of the Franks; and the Turks themselves acknowledged that they must yield the empire of the seas to the Christian nations.

About the middle of the siege, five vessels from the coasts of Italy and Greece arrived in the canal. The whole Ottoman fleet was immediately in motion, and advanced to meet them; from their numbers they surrounded them, and attacked them several times, with the view of getting possession of them, or of turning them from their course. Mahomet encouraged the combatants with voice and gesture from the shore. When the Ottomans appeared to be failing in their attempt, he could not restrain his anger; urging his horse into the sea, he seemed to threaten the elements, and, like a barbarian king of antiquity, to accuse the waves of being obstacles to his conquests. On the other side, the Greeks, collected on the ramparts of the city, awaited the issue of the combat in great anxiety. At length, after an obstinate and bloody conflict, all the Turkish ships were dispersed or cast upon the shore; and the Christian fleet, laden with provisions and soldiers, sailed in triumph into the port of Constantinople.

The sultan burned to avenge this disgrace to his arms, and resolved to make a last effort to render himself master of the port of Constantinople. As the entrance of it was guarded by several large vessels, and closed by a chain of iron that could neither be broken nor passed, the Ottoman monarch employed an extraordinary method, which the besieged had not foreseen, and the success of which displayed the force of his will and the extent of his power. In a single night, between seventy and eighty vessels, which were at anchor in the canal of the Black Sea, were transported by land to the gulf of Ceras. The road was covered with planks, plastered with grease, along which a multitude of soldiers and workmen made the vessels slide. The Turkish fleet, commanded by pilots, with sails unfurled, as if upon a maritime expedition, advanced over a hilly country, and traversed a space of two miles by the light of torches and flambeaux, to the sound of clarions and trumpets, without the Genoese, who inhabited Galata, daring to offer any opposition to its passage. The Greeks, fully occupied in guarding their ramparts, had no suspicion of the designs of the enemy. They could not comprehend what could be the cause or the object of all the tumult that was heard during the whole night from the seashore, until the dawn of day showed them the Mussulman standards floating in their port.

We naturally here inquire what resistance was made by the vessels which guarded the iron chain, and by those which had entered the port, after having dispersed the Ottoman fleet. We may suppose that every warrior who had fought in the Christian ships was then employed in defending the ramparts of the city; or, it is probable, that the part of the gulf in which the Turkish ships descended, was not deep enough to be accessible to large vessels. However this may have been, the Mussulmans lost no time in taking advantage of their success. Scarcely were the Turkish boats launched, when a multitude of workmen were busily engaged in constructing floating batteries on the same spot where the Venetians made their last assault in the fifth crusade.

This bold enterprise, carried out with such audacity and success, spread trouble and consternation among the besieged. They made several attempts to burn the fleet and destroy the works the enemy had begun; but they in vain had recourse to the Greek fire, which had so often saved Constantinople from the attacks of the barbarians. Forty of their most intrepid warriors, betrayed by their imprudent valour, and perhaps also by the Genoese, fell into the hands of the Turks, and a death amidst tortures was the reward of their generous devotion.

Constantine used reprisals, and exposed the heads of seventy of his captives upon the ramparts. This mode of making war announced that the combatants no longer listened to anything but the inspirations of despair or the furies of vengeance. The Mussulmans, who daily received supplies of all kinds, prosecuted the siege without intermission. The certainty of victory redoubled their ardour; Constantinople was assaulted on several sides at once, and the garrison, already weakened by the conflicts and labours of a long siege, were obliged to divide their forces to defend all the points attacked.

The repairs of the fortifications on the side of the port had been neglected. Towards the west, several of the towers, particularly that of St. Romanus, were falling into ruins. In this almost desperate situation, what was, if possible, still more deplorable, the garrison of Byzantium was possessed by the spirit of discord. Violent debates arose between the grand duke Notares and Justiniani, who commanded the Genoese troops. The Venetians and the Genoese were several times on the point of coming to blows; and yet history can scarcely point out the subjects of these unfortunate quarrels. Such was the blindness produced by the spirit of jealousy, or rather by despair, that in this chosen band of warriors, who were every day sacrificing their lives in the noble cause they had embraced, it was not uncommon to hear mutual accusations of cowardice and treachery.

Constantine endeavoured to appease them; and himself, always calm in the midst of discord, appeared to be actuated by no other feeling than a love of country and a thirst for glory. The character he exhibited when surrounded by dangers, ought to have procured him the confidence and the affection of the people; but the turbulent and seditious spirit of the Greeks, and the vanity of their disputes would not permit them to appreciate true greatness. They reproached Palaeologus with misfortunes which were not his work, and which his virtue alone could have repaired. They accused him of completing the ruin of an empire which all the world abandoned, and which he alone was willing to defend. They not only no longer respected the authority or the intentions of the prince; but every one who was exalted either by rank or character, became an object of reprobation or mistrust. By a consequence of that restless spirit which, in public disorders, urges the multitude to seek obscure supports, certain predictions, fully credited by the people, announced that the city of the Caesars could only be saved by a miserable mendicant, in whose hand God would place the sword of his wrath.

As the day of their great calamities approached, the congregations of the churches proportionately increased. The image of the holy Virgin, the patroness of Constantinople, was solemnly exhibited, and carried in procession through the streets. These pious ceremonies, doubtless, presented something edifying, but they did not inspire the bravery necessary for the defence of a country and a religion in extreme danger; and Heaven, amidst the perils of war, did not listen to the prayers of an unarmed trembling people.

During the siege, capitulation had been several times spoken of. Mahomet required that the capital of an empire, of which he already possessed all the provinces, should be given up to him, and he would permit the Greeks to retire with their treasures. Palaeologus was willing to consent to pay a tribute, but he would not give up

Constantinople. At length, in a last message, the sultan threatened to immolate the Greek emperor with his family, and scatter his captive people throughout the earth, if he persisted in defending the city. Mahomet offered his enemy a principality in the Peloponnesus; Constantine rejected this proposition, and preferred a glorious death. From that moment peace was no more mentioned, and Byzantium was left to the chances of an implacable war.

The sultan announced to the army an approaching general assault: the wealth of Constantinople, the captives, the Greek women, were to be the rewards of the valour of the soldiers; he for himself, only reserved the city and the edifices. To add religious enthusiasm to that of war, dervises pervaded the ranks of the Ottoman army, exhorting the soldiers to purify their bodies by ablutions, and their souls by prayer; and promising the delights of paradise to the defenders of the Mussulman faith. At the end of the day, great fires, lighted by the orders of the sultan, spread a lurid splendour over all the shores of the sea, from the point of Galata to the Golden Gate. The Ottoman emperor then appeared in the midst of his army, promising again the plunder of Byzantium to his soldiers; and, to render his promise more solemn, he swore to it by the soul of Amurath, by four thousand prophets, by his children, and lastly by his cimeter. The whole army burst forth in exclamations of joy, and repeated several times: God is God, and Mahomet is the messenger of God. When this warlike ceremony was finished, the sultan ordered, under pain of death, that profound silence should be observed throughout the camp; and from that moment nothing was to be heard around Constantinople but the confused tumult of an army in which everything was in motion, preparing for a terrible and decisive combat.

In the city, the garrison kept watch upon the ramparts, and observed with anxiety the movements of the Ottoman army. They had heard with affright the noisy exclamations of the Turks; but the sudden silence which followed them redoubled their alarm. The light from the enemy's fires was reflected from the summits of the towers and from the domes of the churches, and rendered the darkness which covered the city more awful. Constantinople, in which the labours of industry and all the ordinary cares of life were suspended, was plunged in a profound calm, which, however, afforded neither sleep nor repose to any one; it was the dismal aspect of a city which some great scourge has rendered desolate. Only around the temples some few plaintive sounds were heard, imploring with the voice of prayer the mercy of heaven. Already might the words of the Persian poet be applied to that unfortunate city, which the conqueror repeated on the morrow in the pride of his triumph: The spider silently spins his web beneath the roofs of the palaces, and the bird of darkness utters his mournful cries upon the towers of Efrasiab.

Constantine called together the principal leaders of the garrison to deliberate upon the dangers which threatened the empire. In a pathetic discourse, he endeavoured to revive the courage and the hopes of his companions in arms; speaking to the Greeks of patriotism, and to the Latin auxiliaries of religion and humanity, he exhorted them all to have patience, but above all to preserve concord. The warriors who were present at this last council, listened to the emperor in melancholy silence; they did not dare to interrogate each other upon the means of defence, which all knew to be useless. They embraced each other with tears, and returned to the ramparts, filled with the most sinister forebodings.

The emperor entered the church of St. Sophia, where he received the sacrament of the communion; the sadness which was observable on his countenance, the pious humility with which he solicited forgetfulness of injuries, pardon for his faults, the touching words which he addressed to the people, which resembled eternal adieus,

redoubled the general consternation. The sun of the last day of the Roman Empire arose: it was the 29th of May; the signal for assault was given to the Turkish army before dawn: the multitude of Mussulman soldiers rushed towards the walls of the city. The attack was made at the same time on the side of the port, and near the gate of St. Romanus. In the first charge, the assailants everywhere met with a firm resistance; the Catalans and the Genoese did all that the courage of Franks could effect. Palaeologus fought at the head of the Greeks, and the sight alone of the imperial banner filled the Ottoman soldiers with terror. Three hundred archers from the isle of Crete, sustained gloriously the ancient renown of the Cretans for their skill with the bow. Among this brave band it is but just to point out Cardinal Isidorus, who had caused the fortifications he was charged to protect to be repaired at his own expense, and who fought till the end of the siege, at the head of the soldiers he had brought from Italy. History likewise owes great praise to the monks of St. Basil, who had no doubt adopted the party of the union, and whose valour and glorious death expiated the blind and fatal obstinacy of the Byzantine clergy.

The historian Phrantza compares the close ranks of the Mussulmans to an extended tightened cord, which might have been placed round the city. The towers which defended the gate St. Romanus crumbled away beneath the blows of the rams and the discharges of the Ottoman artillery. The exterior walls were carried; the dead and the founded, confounded with the ruins, filled up the ditches. And yet upon this horrible field of battle the defenders of Byzantium fought still; nothing could weary their constancy nothing could shake their courage.

After two hours of frightful conflict, Mahomet advanced with his chosen troops and ten thousand janissaries. He appeared in the midst of them, with his mace in his hand, like the angel of destruction; his threatening looks animated the ardour of his soldiers, and he pointed out to them by his gestures the points that were to be attacked. Behind the battalions he led, a troop of those men whom despotism charges with the execution of its vengeance, punished or constrained all who wished to fly, and forced them forward to the carnage. The dust which arose from the steps of the combatants, with the smoke of the artillery, covered both the army and the city. The clang of the trumpets, the crash of the ruins, the explosion of the cannons, and the shock of arms completely drowned the voices of the leaders. The janissaries fought in disorder; and Constantine, who had remarked it, was exhorting his soldiers to make one last effort, when the aspect of the fight became all at once changed. Justinian having been struck by an arrow, the pain of the wound was so intense as to force him to quit the field of battle. The Genoese and most of the Latin auxiliaries followed his example. The Greeks, left alone, are soon overwhelmed by numbers; the Turks pass the ramparts, get possession of the towers, and break open the gates. Constantine fought still; but soon, covered with wounds, he fell among the heap of dead, and Constantinople was without a head and without defenders.

What a spectacle is that of an empire which has but one moment of existence left, and which is about to finish amidst the furies of war, and beneath the sword of barbarians! All at once every tie of society is broken; religion, patriotism, nature have no longer laws that can be invoked; even wisdom and experience can yield none but useless counsels. All the ascendancy and splendour of virtue, genius, or even valour, have no longer power to distinguish or protect the citizens. Those magnificent palaces which constituted the pride of princes, nobody possesses them now. Among all the numerous edifices of a great capital, no one can find an asylum or an abode. The city has no longer warriors or magistrates, nobles or plebeians, poor or rich; the whole population is but a troop of slaves, who await with terror the presence of an irritated

master. Such was Constantinople at the moment the conquerors were preparing to enter it.

When some of those who had defended the ramparts retreated into the city, announcing the coming of the Turks, they could not obtain belief; when the Turkish battalions came pouring in, the people, says the Greek historian Ducas, “were half dead with fear, and could scarcely breathe.” The multitude rushed about the streets, without knowing whither to go, and uttering piercing cries. Women, children, and old people flocked to the churches, as if the altars of Christ could prove an asylum against the savage disciples of Mahomet!

It is not our task to describe the disasters which followed the taking of Constantinople. The massacre of the unarmed inhabitants, the city given up to pillage, holy places profaned, virgins and matrons overwhelmed with outrages, an entire population loaded with chains; such are the horrible pictures that are to be found in the annals of the Turks, the Greeks, and the Latins. Such was the fate of that city which frequent revolutions had covered with ruins, and which became at length the ridicule and the prey of a nation it had long despised. If there be anything consolatory amidst so many distressing scenes, it is the virtue of Constantine, who would not survive his country, and whose death was the last glory of the empire of the East.

When we consider the weakness of the Greek empire and the power of its enemies, we are astonished it was able to resist so long. The Ottomans were governed by all the passions which favour conquests; the Greeks had not one of the qualities which are useful in defence: to be convinced of this, we have but to see how the two nations acted. When Mahomet proclaimed his enterprise, the Ottomans flocked to his army from all parts of his empire; whilst at the first report of the siege, a great part of the population of Constantinople deserted the city. We have seen that the dervises encouraged the Mussulman soldiers, and held up to them the war against the Greeks as a holy war. The Greek priests, on the contrary, discouraged the defenders of Byzantium, and were not far from considering the resistance of Constantine as a sacrilegious action. During the assaults made upon the imperial city, the Turkish soldiers, to fill up the ditches, cast into them their tents and their baggage, preferring victory to all they possessed. It is well known that at the same time the richest Greeks were employed in burying their wealth, preferring treasures to patriotism. We could add other remarkable features, but these quite sufficiently show on which side the strength was. What most strongly foretold the ruin of Byzantium, was the small degree of confidence the Greeks had in the duration of their empire. Never did the ancient Romans more clearly show the power and ascendancy of their patriotism, than when they designated Rome, the eternal city. Constantinople saw the number of its defenders diminish, and their courage became weaker, in proportion with the facility with which the sinister predictions of its approaching ruin found credit among the people.

When Byzantium, at the beginning of the thirteenth century, fell into the hands of the Latins, the empire still possessed great means of defence, and yet twenty thousand Crusaders achieved the conquest of it; which places the valour of the Franks much above that of the Turks. This would perhaps be the best place to examine what was the influence of the crusades over the destiny of the empire of the East. In the first expedition of the Latins, Asia Minor was delivered from the Turks, who were already masters of Nice, and threatened Constantinople; but the Crusaders sold the services they had rendered at too high a price: on the one part, violence, on the other, perfidy, disturbed the harmony that ought to have subsisted between the Greeks and the Latins. At length the taking of Constantinople by the Franks was a mortal blow to the empire of Byzantium. Amidst the war, schism became enlarged by hatred; and schism, in its turn,

doubled the reciprocal hatred. This division favoured the progress of the Turks, and opened the gates of Constantinople to them.

What is most unfortunate in the conquest of the Ottomans is, that they preserved nothing, not even the name of Byzantium. The barbarians who overthrew the empire of the West, adopted the religion and manners of the conquered nations; which, by degrees, caused the traces of invasion and conquest to disappear. The Turks, on the contrary, were resolved to make the Koran triumph wherever they carried their arms. As soon as they were masters of Constantinople, the altars of Christ were overturned, and everything changed with religion. The city of Constantine became more widely than ever separated from Christendom; and as it was for the infidels the gate of the West, Christian Europe, which during nearly three centuries had sent its fleets and its armies into Asia, had reason at last to tremble for itself. From that period crusades took a new character, and were nothing but defensive wars.

BOOK XVII

CRUSADES AGAINST THE TURKS

A.D. 1453-1481

The West had heard of the dangers which threatened the Greek empire with indifference; but on learning the last triumph of the arms of Mahomet, all the Christian nations were seized with terror; and it was believed that the janissaries were already overturning the altars of the Gospel in the richest provinces of Germany. People trembled at the idea of one day hearing the Koran preached in the churches of Rome, changed into mosques. Murmurs arose on all sides against the Pope, Nicholas V, who was reproached with not having preached a crusade, to prevent the misfortune which all Christendom deplored. Assistance sent before the siege might, in fact, have saved Constantinople; but the city once in the power of the barbarians, the evil became irreparable. A union of all the Christian powers alone could wrest their conquests from the hands of the Turks, and against this union fresh obstacles arose daily.

In vain, to excite the West once more, the eloquence of Christian orators was addressed sometimes to the grief, and at others to the piety, of the faithful; in vain, by turns, the ascendancy of religious ideas and that of chivalry were employed: everybody deplored the progress of the Turks, but a blind resignation, or rather a cruel indifference, soon took place of the general consternation.

A short time after the taking of Constantinople, Philip the Good, duke of Burgundy, assembled at Lille, in Flanders, all the nobility of his states; and in a festival of which history has preserved a faithful account, he endeavoured to awaken the zeal and valour of the knights, by the spectacle of everything that could at that period affect their chivalric imagination. In the first place, a great number of pictures and curious scenes were exhibited to the spectators, among which were the labours of Hercules, the adventures of Jason and Medea, and the enchantments of Melusina. After these, an elephant was led into the banquetting-hall by a Saracen giant; on the back of the elephant was a tower, from which issued a lady clothed in mourning, representing the Christian Church. The elephant having arrived in front of the table of the duke of Burgundy, the lady recited a long complaint, in verse, upon the evils with which she was afflicted; and addressing herself to the princes, dukes, and knights, she complained of their tardiness and their indifference in assisting her. Then appeared a herald-at-arms, who carried in his hand a pheasant, a bird which chivalry had adopted as the symbol and the prize of bravery. Two noble demoiselles, and several knights of the order of the

Golden Fleece, approached the duke, and presented to him the bird of the brave, praying him to hold them in remembrance. Philip the Good, who knew, says Oliver de la Marche, with what intention he held this banquet, cast a look of compassion upon the Lady Holy Church, and drew from his bosom a writing, which the herald-at-arms read with a loud voice. In this writing, the duke vowed in the first place by God his Creator, and by the holy Virgin, and next by the ladies and the pheasant, “that if it pleased the king of France to expose his body for the defence of the Christian faith, to resist the damnable enterprise of the Grand Turk, he would serve him with his person and his power in the said voyage, in the best manner that God would give him grace; if the said king committed this expedition to any prince of his blood, or other great lord, he swore to obey him; and if, on account of his great affairs, he was not disposed to go or to send, and other potent princes would take the cross, he offered to accompany them as soon as he possibly could. If, during the holy voyage, he could by any means or manner learn or know that the said Grand Turk would be willing to meet him body to body, he, Philip, for the sake of the said Christian faith, would willingly fight with him, with the help of the all-powerful God, and of his very sweet Virgin Mother, whom he always called upon to aid him.”

The Lady Holy Church thanked the duke for the zeal he showed for her defence. All the lords and knights who were present, invoked, in their turns, the names of God and the Virgin, without forgetting the ladies and the pheasant, and swore to consecrate their wealth and their lives to the service of Jesus Christ, and of their very redoubtable lord the duke of Burgundy. All expressed the most ardent enthusiasm. Some distinguished themselves by the whimsicality and the singularity of their promises. The count d’Etampes, nephew to Philip the Good, engaged himself to offer a challenge to any of the great princes and lords of the Grand Turk’s company, and promised to fight them body to body, two to two, three to three, four to four, five to five, &c. The bastard of Burgundy swore to fight with a Turk in any manner he might please, and engaged to have his challenge sent to the hostel of the Turk. The lord of Pons swore never to sojourn in any city till he had met with a Saracen with whom he might fight body to body, by the help of our Lady, for the love of whom he would never sleep in a bed on a Saturday, before the entire accomplishment of his vow.

Another knight undertook, from the day of his departure, never to eat anything on a Friday that had been killed, until he had exchanged blows with one or many enemies of the faith; if the banner of his lord and that of the Saracens were unfurled as the signal for fight, he made a vow to go straight to the banner of the Grand Turk, and to strike it to the earth, or die in attempting to do so. The seigneur de Toulangeon, on his arrival in the country of the infidels, vowed to challenge one of the men-at-arms of the Grand Turk, and fight him in the presence of his lord, the duke of Burgundy; or if the Saracen were not willing to come, he proposed to go and fight him in the presence of the Grand Turk, provided he might have good assurance of safety.

All these promises, which were never accomplished, serve at least to show us the spirit and the manners of chivalry. The simple confidence which the knights had in their arms, proves how little they were acquainted with the enemies against whom they declared war in this fashion.

When each one had pronounced his vows, a lady clothed in white, bearing upon her back this inscription in letters of gold,—Grace-Dieu, came and saluted the assembly, and presented twelve ladies with twelve knights. These ladies personated twelve virtues or qualities, the name of which each wore upon her shoulder:—Faith, Charity, Justice, Reason, Prudence, Temperance, Strength, Truth, Bounty (*largesse*),

Diligence, Hope, Valour,—such were the chivalric virtues that were to preside over the crusade.

After this ceremony, says the chronicler we have quoted, the ladies began to dance like mummers, and to give themselves up to gaiety, in order to carry on the festival more joyously.

The details of this chivalric feast make us perceive a great change in the spirit and the manners of Europe. When we call to our minds the Council of Clermont, the preachings of Peter the Hermit and of St. Bernard, with the grave enthusiasm and the austere devotion which presided at the taking of the oaths of the early Crusaders; and when we afterwards behold the brilliant solemnities of chivalry, the half-profane and half-religious promises of the knights, in short, all the worldly spectacles amidst which a holy war was proclaimed, we can fancy ourselves transported not only into another age, but amongst new nations. The religion which had precipitated the West upon Asia had no longer an empire, unless the ladies were its interpreters. It was less piety, or the desire of obtaining heavenly crowns, than the sentiment of gallantry with which they were animated in tournaments, that brought knights beneath the standard of the cross.

We likewise know that this kind of preaching produced only a transient effect upon the minds of the warriors; and that they had not any influence whatever upon the multitude. This observation must convince us of one truth, which is, that the most active and powerful motive among men will always be the spirit of religion, and that no other motive, emanating from human passions, could have excited the world like that which produced and kept up the crusades.

Some pious men, however, made incredible efforts to revive the spirit of the early times of the holy wars. John Capistran, a monk of St. Francis, and Aeneas Sylvius, bishop of Sienna, neglected no means that they thought would inflame the minds of the people, and reanimate religious enthusiasm. The first, who passed for a saint, travelled through the cities of Germany and Hungary, describing to the assemblies of the people, the perils of the faith, and the threats of the wicked. The second, one of the most enlightened bishops of his age, versed in Greek and Latin literature, an orator and a poet, exhorted princes to take up arms to keep off invasion from their own states, and save the Christian republic from approaching destruction.

Aeneas Sylvius wrote to the sovereign pontiff, and endeavoured to rouse his zeal by telling him, that the loss of Constantinople would weaken his credit and tarnish his name, if he did not use every effort to destroy the power of the Turks. The pious orator repaired to Rome, and preached the crusade in a consistory; and to show the necessity for a holy war, he quoted by turns, before the pope and cardinals, the authority of Greek philosophers, and that of fathers of the Church. He deplored the captivity of Jerusalem, the cradle of Christianity; and the slavery of Greece, the mother of the sciences and the arts. Aeneas celebrated the heroic courage of the Germans, the noble devotion of the French, the generous pride of the Spaniards, and the love of glory which animated the nations of Italy. The king of Hungary, whose kingdom was threatened by Mahomet, was present at this assembly. The orator of the crusade, pointing out this monarch to the sovereign pontiff and the prelates, conjured them to have pity on his tears.

Frederick III, emperor of Germany, at the same time wrote to Pope Nicholas V, to implore him to save Christendom. “The words that issue from the mouth of man cannot give an idea of the calamity the Catholic Church has just experienced, or make known the ferocity of the people who are now desolating Greece, and who menace the West.” The emperor pressed the pope to unite all the Christian powers against this formidable enemy; announcing that he himself was about to convoke the princes and states of Germany. The pope applauded the intentions of the emperor, and legates were sent to

the diets of Ratisbon and Frankfort. Aeneas Sylvius again preached the crusade against the Turks in these two assemblies. The duke of Burgundy, who was present at both, renewed, in the presence of the princes and states of the German empire, the vow he had made to God, to the Blessed Virgin, to the ladies, and to the pheasant. Hungarian deputies came to announce that the banks of the Danube and the frontiers of Germany were about to be invaded by the Turks, if Christians did not hasten, in all parts, to take up arms to repel them.

The diet decreed that ten thousand horse and thirty thousand foot should be sent against the Turks; but as nothing was decided as to the manner of levying this army, or as to how it should be maintained, the enthusiasm for the crusade soon declined, and nobody put himself forward to oppose the progress of the Ottomans. Aeneas Sylvius explains to us, in one of his letters, the causes of this indifference and inaction of Christendom. "The Christian republic was nothing but a body without a head; they who ought to have been the leaders had nothing great about them but the name; Europe was divided into a crowd of inimical or rival states; discords that could not be appeased, diversity of interests, languages, and customs, left no hope of raising a common army, or of carrying on an active and regular war against the Turks."

Aeneas Sylvius thus demonstrated the impossibility of a crusade, and yet, carried away by his zeal, he passed his whole life in preaching one. Whilst he was uselessly haranguing the princes of Germany, the pope was endeavouring to establish concord among the states of Italy. The ascendancy of the pontifical authority was not sufficient to calm angry spirits, and peace was the work of a poor hermit, whose words exercised a supreme authority over the hearts of the faithful. Brother Simon issued all at once from his retreat, perambulated the cities, and addressing both princes and people, exhorted them to unite against the enemies of Jesus Christ: at the voice of the holy orator, Venice, Florence, and the duke of Milan, laid down their arms, and a league was formed, into which most of the republics and principalities of Italy entered.

Advantage might have been taken of this union to declare war against the Turks. But the confederation had no leader capable of directing it. Two men were able to set both Germany and Italy in motion,—the Emperor Frederick and Pope Nicholas. They alone could have insured success to a crusade which they themselves had preached: but the one was restrained by the avarice and indolence of his character; the other, passionate in the pursuit of learned antiquity, always surrounded by scholars, employed himself much more earnestly in collecting the literary treasures of Greece and Rome, than in promoting attempts for the deliverance of the city of Constantine. When the Turks took Byzantium, he was causing translation to be made, at great expense, of the most celebrated Greek authors; and it would not be harsh to believe that the tenths levied for the crusade, were sometimes employed in the acquisition of the masterpieces of Plato, Herodotus, or Thucydides.

Nicholas confined himself to a few exhortations addressed to the faithful, and died without having removed any of the difficulties which opposed themselves to the undertaking of a holy war. Calixtus III, who succeeded him, showed more zeal, and at the very commencement of his pontificate, he sent legates and preachers throughout Europe, to proclaim a crusade and levy tenths. An embassy from the pontiff went to solicit the kings of Persia and Armenia, and the khan of the Tartars, to unite with the Christians of the West, to make war against the Turks. Sixteen galleys, constructed with the produce of the tenths, put to sea under the command of the patriarch of Aquileia, and displayed the banner of St. Peter in the Archipelago, and on the coasts of Asia Minor; Aeneas Sylvius harangued the pope in the name of the emperor of Germany, and promised him the concurrence of all the powers of Christendom, if his holiness opened

the treasures of the Church, and, by his evangelical exhortations, called all the workmen to the harvest. Calixtus III thanked the head of the empire for his advice, and pressed him to set the example. But the indolent Frederick contented himself with renewing his promises; and whilst the emperor was thus exhorting the pope to maintain a crusade, and that the pope, on his side, was urging the emperor to take arms, the Ottomans penetrated into Hungary, and advanced against Belgrade.

This city, one of the bulwarks of the West, received no succour from Christendom. There remained no hope for it but in the valour of Hunniades, and in the apostolic zeal of John of Capistran. The one commanded the troops of the Hungarians, and excited them by his example; the other, who, by his preachings had got together a great number of German Crusaders, animated the Christian soldiers, and inspired them with an invincible ardour.

Contemporary chronicles inform us, that at this period a hairy comet appeared blazing in the east. The Christian nations believed they saw in this phenomenon a prophetic signal of the greatest evils; and as the evil then most to be dreaded was the invasion of the Turks, Calixtus was desirous of profiting by this feeling of the people, to revive the idea of a crusade. He exhorted the Christians to penitence; and pointed out the holy war as a means by which they might expiate their sins and appease the anger of Heaven.

In no country, notwithstanding, did the people arm, except in those that were immediately menaced by the Turks. It was at this time that the pope ordered that every day at noon, the bells should be rung in all parishes, to call upon the faithful to pray for the Hungarians, and for those who were contending with the Turks. Calixtus granted indulgences to all Christians who, at this signal, would repeat the Dominical prayer and the angelic salutation three times. Such was the origin of the Angelus, which the customs of the Church have consecrated, and continued to modern times.

Heaven was doubtless touched by these fervent prayers, which arose at the same time and together, from all parts of Christian Europe. On the 6th of August, 1456, the Turks were defeated under the walls of Belgrade, which they had besieged forty days, and which they had threatened to treat in the same manner as they had treated the Greek capital. The presence of Hunniades and the ardent zeal of John Capistran had so excited the valour of the Hungarians, that they destroyed the Ottoman fleet, which covered the Danube and the Save, and the army commanded by Mahomet himself. More than twenty thousand Mussulmans lost their lives in the battle; the sultan was wounded amidst his janissaries, and escaped the pursuit of the victors with much difficulty. All Europe returned Heaven thanks for a victory, for the obtaining of which it had only concurred by its prayers, and which it must have considered a miracle. The tent and the arms of Mahomet were sent to the pope, as a trophy of the holy war, and as a homage rendered to the father of the faithful. Religion celebrated by its ceremonies, a day in which its most cruel enemies had been vanquished. The festival of the Transfiguration, instituted by a bull of the pope, and marked to take place on the 6th of August, reminded the universal Church, every year, of the defeat of the Turks before Belgrade.

Hunniades and Capistran did not long survive their triumphs; but both died whilst Christendom was still mixing their names with hymns of gratitude. The passion of jealousy poisoned their last moments; and the scarcely evangelical warmth with which each of them claimed the honour of having saved Belgrade, left a stain upon their renown. Aeneas Sylvius, when commending their memory to the esteem of posterity, celebrates the virtues of Capistran, and expresses astonishment that an humble cenobite, who had trampled under-foot all the riches of this world, should not have had sufficient strength to resist the charms of glory.

Whilst the Hungarians were beating the Turks before Belgrade, the pope's fleet gained some advantages in the Archipelago. Calixtus took care not to neglect to remind the faithful of the exploits and triumphs of the patriarch of Aquileia; persuaded that the news of victories gained over the Mussulmans would restore hope and courage to all those whom the reverses of the Christians had discouraged and terrified. A fresh crusade was preached in France, England, Germany, and even in the kingdoms of Castile, Arragon, and Portugal. The people everywhere listened with pious seriousness to the preachers of the crusade; but murmurs generally arose against the levying of the tenths. The clergy of Rouen, with the university and parliament of Paris, opposed the impost openly. In Germany complaints were more violent than elsewhere. In proportion as the spirit of the holy wars cooled, the means employed by the popes to renew these distant expeditions were judged with greater severity. It must likewise be admitted, that there were great abuses in the collection and the employment of the tenths. An open traffic of the indulgences of the court of Rome for the crusade was carried on, and the tribunal of penitence, on certain occasions, seemed to be nothing but a means of levying taxes upon the faithful. It was only by money that the favours of the Church and the mercies of Heaven could be obtained; the sins of Christians might be said, in some sort, to have a tariff; and we find in the history of Arragon, that disobedience to the decrees of the pope even had become the source of a new tribute. It may be remembered that the sovereign pontiffs had frequently forbidden Christians to convey munitions or arms to the infidels. The trade of the maritime cities often braved the menaces of the Holy See, and avarice led the merchants to transgress the severest orders on this point. A sum of money was then required, in the name of the pope, of all who were accused of this offence. They were condemned to pay the fourth or the fifth of the profits arising from their illicit commerce. Commissaries were appointed to levy this impost, and decrees regulated the collection of it, as in that of all other public revenues.

But that which most completely exposes the spirit of this age, and particularly that of the court of Rome, is, that in the preachings of the crusades, the faithful were much less earnestly exhorted to take arms than to pay a tribute in money. The levies raised in the name of the Holy See, were termed succours for the Hungarians; and as the Hungarians always stood in need of being succoured, the levying of the tenths became a permanent state of things, which the people and the clergy endured every day with less patience and resignation.

We ought likewise to add, that the Holy See did not always receive the produce of the tribute it imposed upon the Christians. Princes, under pretence of making war against the Turks, sometimes took possession of it; and the tenths destined for the holy war were too often employed in carrying out the quarrels of ambition.

At length the complaints of the Germans against the commissaries and agents of the court of Rome became so serious and so numerous, that the pope found himself obliged to reply to them. In his apology, drawn up by Aeneas Sylvius, he declared that Scanderberg and the king of Hungary had received numerous succours; that fleets had been armed against the infidels, and that vessels and munitions of war had been sent to Rhodes, Cyprus, and Mytilene; that, in a word, the money levied for the defence of the faith and of Christendom upon the faithful, had never been otherwise employed. The apologist of the pope, after having thus justified him, felicitated him with having saved Europe.

This apology, which explains nothing, and which finishes with an eulogy, too strongly resembles that of the ancient Roman, who, upon being accused of having embezzled the public money, as his only reply, proposed that they should go to the Capitol, and give thanks to the gods for the victories he had gained over the enemies of

the republic. It must, however, be admitted, that that which Aeneas Sylvius said was not totally void of truth; and history can but applaud the zeal which the sovereign pontiff displayed, in order to arrest the progress of Mahomet, and save a crowd of victims from the tyranny of the Ottomans.

Calixtus never ceased soliciting the Christian princes to unite with him, and was particularly anxious to kindle the warlike enthusiasm of the French against the Turks. "If I were but seconded by the French," said he, "we would destroy the race of the infidels." He spared neither prayers nor promises to induce Charles VII to succour Hungary, and defend the barriers of Europe. He sent him that golden rose which the popes were accustomed to bless on the fourth Sunday of Lent, and of which they made a present to Christian princes, as a particular mark of esteem and affection. These caresses and these civilities of the pontiff were a great change from the times in which the heads of the Church only spoke to monarchs in the name of irritated Heaven; and only exhorted them to take the cross whilst reproaching them with their sins, and recommending them to expiate them by the holy war. The popes, when preaching the crusades, were no longer the interpreters of dominant opinions; their wishes were no longer laws, and princes made ample use of the faculty they possessed of not obeying. Charles VII, who was in constant dread of the enterprises of the English, resisted the reiterated entreaties of Calixtus. It was in vain that the dauphin, who afterwards reigned under the title of Louis XI, and was then living at the court of Burgundy, openly declared himself favourable to the crusade, and wished to create a party for himself in the kingdom, by taking the cross; France remained uninterested in the war preached against the infidels, and Charles contented himself with permitting the levy of the tenths in his states, upon the express condition that he should superintend the employment of them.

Whilst the pope was imploring the assistance of Christendom for the Hungarians, Hungary was a prey to troubles created by the succession of Ladislaus, who was killed at the battle of Warna. The family of Hunniades was proscribed, and the ambition of the princes disputed the possession of the provinces threatened by the Turks. Calixtus employed the paternal authority of the Holy See to appease the furies of discord, and to reconcile the pretensions of the emperor of Germany with the rights of justice and with the rights of nations; and these generous efforts at length succeeded in re-establishing peace. His conduct appeared less praiseworthy, and particularly less disinterested, when the succession of Alphonso, king of Naples, brought fresh wars upon Italy. History relates that the sovereign pontiff, on this occasion, forgot the perils of Christianity, and employed the treasures collected for the holy war in the defence of a cause which certainly was not that of religion.

But the indefatigable orator of the crusades, Aeneas Sylvius, succeeded Calixtus III in the chair of St. Peter. The tiara appeared to be the reward of his zeal for the war against the Turks, and everything gave reason for hope that he would neglect nothing to execute himself the projects he had conceived; and awaken among the nations of Christendom, that warlike enthusiasm, that religious patriotism, which breathed in his discourses.

Mahomet II continued to follow up the course of his victories, and his power every day became more redoubtable. He was then employed in despoiling all the Greek princes who had escaped his first invasions, and whose weakness was concealed under the pompous titles of emperor of Trebizond, king of Iberia, and despot of the Morea. All these princes, to whom acts of submission cost nothing, provided they enabled them to reign a few days longer, had been eager, a short time after the taking of Constantinople, to send ambassadors to the victorious sultan, to congratulate him upon his triumphs; and

the fierce conqueror saw nothing in them but a prey which it would be easy for him to devour,—enemies that he could subdue at leisure. Most of them dishonoured the last moments of their reign or their existence, by all that ambition, jealousy, and the spirit of discord could inspire that was perfidious, cruel, or treacherous. When the Mussulmans penetrated into the Greek provinces, stained with all the crimes of civil war, it might have been believed that they were sent to accomplish the menaces of heavenly anger.

Mahomet did not deign to put forth all his strength against the pusillanimous tyrants of Greece. Other enemies were worthy of employing his arms; he had but to speak a word, to pull the throne from under the prince of Synope or the emperor of Trebizond; and if all that remained of the family of the Comnenas were massacred by his orders, he, in this circumstance, was less obedient to the fears of a dark policy than to his natural ferocity. Seven years after the taking of Byzantium, he led his janissaries into the Peloponnesus: at his approach, all the princes of Achaia either took to flight, or became his slaves. Meeting with scarcely any resistance, he gathered with disdain the fruits of an easy conquest. He meditated projects more vast than such conquests; and when he unfurled the banner of the cross amidst the ruins of Sparta and Athens, he fixed his eyes earnestly upon the Sea of Sicily, and wished to find a route that might conduct him to the shores of Italy.

The first care of Pius II was to proclaim the fresh dangers of Europe. He wrote to all the powers of Christendom, and convoked a general assembly at Mantua, to deliberate upon the means of arresting the progress of the Ottomans. The bull of the pontiff reminded the faithful, that the Church of Christ had often been beaten by the tempest, but that He who commands the winds was ever watchful over its safety. “My predecessors,” added he, “have declared war against the Turks, both by land and by sea; it is for us now to carry it on; we will spare neither labour nor expense for a war so useful, so just, and so holy.”

All the states of Christendom promised to send ambassadors to Mantua. Pius II went thither himself; and in his opening discourse, he expatiated with strength against the indifference of princes and sovereigns. He pointed to the Turks then ravaging Bosnia and Greece, and ready to extend, like a rapid conflagration, their devastations over Italy, Germany, and all the countries of Europe. The pontiff declared he would not quit Mantua before the Christian princes and states had given him pledges of their devotion to the cause of Christendom; and at length protested, that if he were abandoned by the Christian powers, he would alone maintain this glorious struggle, and would die in defending the independence of Europe and of the Church.

The language of Pius II was full of religion, and his religion was full of patriotism. When Demosthenes and the Greek orators mounted the tribune to press their fellow-citizens to defend the liberties of Greece against the enterprises of Philip, or the invasions of the great king, they spoke, without doubt, with more eloquence; but never were they inspired by greater interests or nobler motives.

Cardinal Bissarion, to whom Greece had given birth, and whom the Church of Rome had adopted, spoke after Pius II., and declared that the whole college of cardinals was animated by the same zeal as the father of the faithful. The deputies of Rhodes, Cyprus, Epirus; those of Illyria, Peloponnesus, and of several of the countries the Turks had invaded, made, before the council, a lamentable recital of all the evils the Christians were suffering under the domination of the Mussulmans; but the ambassadors of the great powers of Europe were not yet arrived; and this delay announced but too plainly the indifference of the Christian monarchs for the crusades. The debates which afterwards arose relative to the pretensions of the families of Anjou and Arragon to the kingdom of Naples; and then the disputes upon etiquette and precedence, which

occupied the council during several days, completely proved that the minds of the assembly were not sufficiently impressed by the dangers of Christian Europe, and that no generous resolution would be there taken to prevent them.

The pope proposed to levy for the crusade a tenth upon the revenues of the clergy, a twentieth upon the Jews, and a thirtieth upon princes and seculars. He proposed at the same time, to raise an army of a hundred thousand men in the different states of Europe, and to intrust the command of this army to the emperor of Germany. These propositions, in order to be executed, required the approbation of the sovereigns, and most of the ambassadors made only vague promises. A great number of conferences were held; the council lasted many months, and the pope quitted Mantua without having done anything decisive for the enterprise he meditated. He returned to Rome, whence he wrote again to the Christian princes, conjuring them to send ambassadors, to deliberate afresh upon the war against the Turks.

Constantly pursued by the thought of delivering the Christian world, and losing hope daily of being able to affect the West, he conceived the strange idea of addressing Mahomet II himself, and of employing all the powers of reasoning and eloquence to convert the Mussulman prince to Christianity. His letter, which we still possess, presents a complete treatise of the philosophy and the theology of the time. The pontiff opposes to the apostles of Islamism, the authority of the prophets and the fathers of the Church, and the profane authority of Lycurgus and Solon. Aiming particularly at interesting the ambition of the Ottoman emperor, he proposes to him the example of the great Constantine, who obtained the empire of the world on receiving baptism, and investing himself with that sign by which it was given to him to conquer. The sultan had only to acknowledge the God from whom all authority comes, to have the Abyssinians, the Arabs, the Mamelukes, the Persians, with all the nations of Asia, submit to his domination; and if the intercession of the court of Rome were necessary for him to reign over the East, the head of the Church promised him the assistance of his prayers, and the support of the pontifical sovereignty.

In this singular negotiation with Mahomet II, the pope was not more fortunate than with the Christian princes. The latter, when he urged them to defend their own states, answered by vain protestations. Mahomet, to whom he offered the conquest of the world, contented himself with replying, that "he was innocent of the death of Jesus Christ, and that he thought with horror of those who had fastened him to the cross."

The Ottoman emperor had just obtained possession of Bosnia, and had caused the king of that unfortunate country, who had submitted to his arms, to perish in the midst of tortures. Ottoman troops ravaged the frontiers of Illyria, and threatened the city of Ragusa. The dangers of Italy became every day more pressing. The pope assembled his consistory, and represented to the members, that the time was come to stop the progress of the Turks, and to commence the holy war he had preached. "The duke of Burgundy and the Venetian republic were ready to second his enterprise. Whilst the Hungarians and the Poles were preparing to fight the Ottomans on the Dniester and the Danube, the Epeirots and the Albanians were about to raise the standard of liberty among the Greeks: in Asia, the sultan of Caramania and the king of Persia would attack the Turks, and second the united efforts of the Christians. The pontiff declared that he was resolved to march himself against the infidels. When the Christian princes should behold the vicar of Jesus Christ setting out for the holy war, would they not be ashamed to remain inactive? Loaded with years and infirmities, he had but a few moments to live; it would be hastening to an almost certain death; but of what consequence was the hour or the place of his decease, provided he died for the cause of Christ, and for the safety of Christendom."

The cardinals gave a unanimous assent to the resolution of Pius II. From that time the pope employed himself in preparations for his departure, and addressed an exhortation to the faithful to engage them to second his designs. After having, in this apostolic exhortation, retraced, with lively eloquence, the misfortunes and the perils of the Christian Church, the pontiff expressed himself thus:—

“Our fathers lost Jerusalem and all Asia; we have lost Greece and a great part of Europe. Christendom is now nothing but a corner of the world. In this extreme peril, the common father of the faithful is himself going to meet the enemy. Doubtless, war is ill suited to the weakness of old age, or to the character of pontiff; but when religion is ready to succumb, who could restrain us? We will take our place during fight, either upon the poop of a vessel, or upon a lofty hill, pouring our benedictions upon the soldiers of Christ, and invoking for them the God of armies. Thus the patriarch Moses prayed upon the mountain, and raised his hands towards heaven, whilst Israel combated with the nations whom God had reprov'd. We shall be followed by our cardinals, and by a great number of bishops; we will march with the standard of the cross displayed, with the relics of saints, with Jesus Christ himself in his eucharist. What Christian will refuse to follow the vicar of God, going with his holy senate, and all the revered train of the Church, to the defence of religion and humanity?

“What war was ever more just or more necessary? The Turks attack all that we hold most dear, all that Christian society considers most holy. If you are men, can you be wanting in compassion for your fellow-men? If you are Christians, religion commands you to carry succour to your brethren. If the misfortunes of others touch you not, think of your own safety—have pity on yourselves. You imagine yourselves to be in safety, because you are as yet at a distance from peril: to-morrow the sword will be suspended over your heads. If you convey not assistance to those who are before you, those who are behind you will, in like manner, abandon you in the hour of danger.

“Do you feel yourselves strong enough to support the opprobrium and the humiliation of a barbarous domination? Remain in your dwellings, await your enemies there; await there those vile Asiatics, who are not even men, and yet have the insolent pretension to govern all the nations of Europe. But if you possess a noble heart, an elevated mind, a generous character, a Christian soul, you will follow the banners of the Church; you will send us succours; you will aid the army of the Lord.

“Such as will aid us, God will bless them; but such as remain indifferent shall have no part in the treasures of divine mercy. May the wicked and the impious, who shall trouble the public peace, be accursed of God! May Heaven pour upon them the scourges of its wrath! Let them live in unceasing fear, and may their life be as if suspended by a thread! Neither power nor riches shall defend them; the arrows of remorse shall reach them everywhere; the flames of the abyss shall consume their hearts.”

The pontiff addressed this exhortation to the princes, the nobility, and the people of all nations. He fixed upon the city and port of Ancona as the place of meeting for the Crusaders. He promised the remission of their sins to all who would serve, during six months, at their own expense, or who would maintain one or two soldiers of the cross during the same space of time. He had nothing to bestow in this world upon the faithful who should take part in the crusade; but he conjured Heaven to direct all their steps, to multiply their days, to preserve and increase their kingdoms, their principalities, and their possessions. On terminating his apostolical discourse, he addressed the Omnipotent God: “Oh thou, who searchest reins and hearts, thou knowest if we have any other thought than that of combating for thy glory, and for the safety of the flock thou hast committed to our charge. Avenge the Christian blood which flows beneath the

sword of the Turks, and which on all sides rises up towards thee. Turn a favourable eye upon thy people; guide us in the war undertaken for the triumph of thy faith. Do so, that Greece may be restored to thy worship, and that all Europe may bless thy name!”

This bull of the pope was sent throughout all the West, and read publicly in the churches. The assembled faithful shed tears at the recital of the misfortunes of Christendom. The cross and arms were taken in countries apparently most secure from the invasions of the Turks, even in the remotest north of Europe. Some repaired to Ancona; others directed their course towards Hungary, to join the army of Matthias Corvinus, ready to set out on its march against the Turks.

The pope wrote to the doge of Venice, to entreat him to assist in person in the war about to be made against the infidels. He told him that the presence of princes in armies inspired confidence in the soldiers and terror in their enemies. As the doge was advanced in years, Paul reminded him that his own hair was blanched by time, and that the duke of Burgundy, who promised to accompany the Crusaders to the East, had attained the days of old age. “We shall be,” added the holy father, “three old men at the head of an army of Christians. God takes delight in the number three, and the Trinity which is in heaven, will not fail to protect this trinity upon earth.”

These singular expressions of the pope belonged to the bad taste of the age. But in presenting old age as the only mover and the last hope of the crusade, they painted sufficiently clearly the spirit of the times with regard to holy wars, and might be believed to presage the little success of an enterprise, which, in order to succeed, stood in need of the ardour and activity that are only to be found in youth. The doge of Venice hesitated to embark; but as the republic was at war with Mahomet II, and as it was of importance to mix its interests with those of the crusade, it threatened to employ force, in order to compel the doge to follow the pontiff of Rome. The duke of Burgundy, who had been the first of all the Christian princes to swear to go and combat with the infidels, showed no inclination to join the Crusaders. The pope, in his letters, reminded him of his solemn promises, and reproached him with having deceived men,—with having deceived God himself. He added, that his breach of faith would throw the whole of Christendom into mourning, and might bring about the entire failure of the enterprise. Philip, in spite of the severe remonstrances of Pius II, could not make up his mind to leave his states, but contented himself with sending two thousand men-at-arms to the Christian army. He was at that time in dread of the crooked policy of Louis XI, who, when he was dauphin, was eager to fight the Turks; but having ascended the throne of France, had no other enemies but his neighbours.

Pius II, after having implored the protection of God, in the basilic of the holy Apostles, left Rome in the month of June, 1464. Being attacked by a slow fever, and fearing that the sight of his infirmities might discourage the soldiers of the cross, he concealed his sufferings, and desired his physician to be silent on the subject of his malady. All along his route the people put up prayers for the success of his enterprise. The city of Ancona received him in triumph, and saluted him as the liberator of the Christian world.

A great number of Crusaders had arrived in this city; but most of them were without arms or stores, and were almost naked. The earnest exhortations of the pope had had no effect upon the knights and barons of Christendom. The poor, and men of the lowest class of the people, appeared to have been more struck with the dangers of Europe than the rich and the great of the earth. The crowd of Crusaders collected at Ancona resembled a troop of vagabonds and mendicants much more than an army. Every day, want and disease made martyrs of them. Pius II. was touched with their misery; but as he could not provide for their maintenance, he retained such as were in a

condition to go to the war at their own expense, and dismissed the others with the indulgences of the crusade.

The Christian army was to direct its course to the coasts of Greece, and join Scanderberg, who had recently beaten the Ottomans in the plains of Ocrida. Deputies were sent to the Hungarians, the king of Cyprus, and to all the enemies of the Turks in Asia, without forgetting the king of Persia, to warn them to hold themselves in readiness to commence the war against the followers of Mahomet.

The little city of Ancona attracted the attention of all Europe. In fact, what spectacle could be more interesting than that of the father of the faithful braving the perils of war and of the seas, to go into distant countries, for the purposes of avenging outraged humanity, breaking the chains of Christian captives, and visiting his children in their affliction? Unfortunately, the physical strength of Pius II was not equal to his zeal, and would not permit him to perfect his sacrifice. The fleet was ready to set sail, when the fever which he had had on leaving Rome, aggravated by the fatigues of the voyage and his subsequent anxiety, became a mortal malady. Feeling his end approach, he called the cardinals around him, and made them swear to prosecute the war against the infidels. He died whilst commending the Christians of the East to their care; and the last looks he cast upon earth were directed towards Greece, then labouring under the oppression of the enemies of Christ.

Paul II, who was elected pope, promised, amidst the conclave, to follow the example of his predecessor. But the Crusaders assembled by Pius II were already returned to their homes. The Venetians, left alone, carried the war into the Peloponnesus, without being able to obtain any great advantages over the Turks. They devastated the country they went to deliver; and the most remarkable of their trophies was the pillage of Athens. The Greeks of the canton of Lacedaemon and some other cities, who, in the hope of being succoured, had raised the standard of liberty, could not stand against the janissaries, and fell victims to their devotion to the cause of religion and patriotism. Scanderberg, whose capital the Turks besieged, came himself to solicit the assistance of the pope. Being received by Paul II in presence of the cardinals, he declared before the sacred college, that there was no longer in the East any place but Epirus, and in Epirus only his little army, that still fought for the cause of the Christians. He added, that if he succumbed, nobody would be left to defend the routes to Italy. The pope bestowed the greatest praises upon Scanderberg, and made him a present of a sword which he had blessed. He at the same time wrote to the princes of Christendom, to persuade them to assist Albania. In a letter addressed to the duke of Burgundy, Paul II. lamented the fate of the nations of Greece, driven from their country by the barbarians; he deplored the exile and the misery of the Greek families coming to seek refuge in Italy, dying with hunger and in nakedness, crowded together upon the seashore, holding their hands up to Heaven, and supplicating their brothers the Christians to succour them or to avenge them. The head of the Church reminded them of all that his predecessors had done, and of all he himself had done, to avert such great misfortunes. He blamed the indifference of both monarchs and nations; and menaced Europe with the same calamities, if they did not speedily take up arms against the Turks. The exhortations of the pope remained without effect; Scanderberg, carrying nothing back with him but some sums of money which he had obtained from the Holy See, returned to his kingdom, then ravaged by the Ottomans, and a short time afterwards died at Lissa, covered with glory, but despairing of the noble cause for which he had fought all his life.

Such was the ascendancy of one great man, that under his banners the Greeks, for such a length of time degenerate, recalled the remembrance of the brightest days of the

military glory of their country; the little province of Albania resisted during twenty years the whole power of the Ottoman empire. The death of Scanderberg threw his companions in arms into despair. "Hasten, brave Albanians," cried they in the public places, "redouble your courage; for the ramparts of the empire and of Macedon are now crumbled into dust." These words were at once the funeral oration of a hero and that of his people. Two years had scarcely passed away before most of the cities of Epirus fell into the power of the Turks; and, as Scanderberg himself had foretold to the pontiff of Rome, not a soldier of Christ remained east of the Adriatic Sea.

All enterprises against the infidels were from that time confined to a few maritime expeditions of the Venetians and the Knights of Rhodes. These expeditions were not sufficient to arrest the progress of the Ottomans. Mahomet II never ceased to meditate an invasion of Germany and Italy. Resolved to aim one last blow at his enemies, he determined, after the example of the Roman pontiffs, to employ the ascendancy of religion, to excite the bravery and the enthusiasm of the Mussulmans. In the midst of a solemn ceremony, and in the presence of the divan and the mufti, he swore "to renounce all pleasures, and never to turn his countenance from the West to the East, until he had overthrown and trampled under the feet of his horses the gods of the nations,—those gods of wood, brass, silver, gold, and painting, that the disciples of Christ made with their hands." He swore "to exterminate the iniquity of the Christians from the face of the earth, and to proclaim, from the rising to the setting, the glory of the God of Sabaoth and of Mahomet." After this threatening declaration, the Turkish emperor pressed all the circumcised nations that followed his laws to join him, in order to obey the command of God and his prophet.

The oath of Mahomet II was read in all the mosques of the empire, at the hour of prayer. The Ottoman warriors flocked to Constantinople from all parts. An army of the sultan's was already ravaging Croatia and Carniola; and soon a formidable fleet issued from the canal, and attacked the island of Euboea or Negropont, separated by the Euripus from the city of Athens, which the Turkish historians call the city or the country of the philosophers. At the first news of the danger, the pope ordered public prayers in the city of Rome. He himself walked barefooted in procession before the image of the Virgin; but Heaven, says one of the annalists of the Church, did not deign to listen to the prayers of the Christians; Negropont fell into the hands of the Turks, and the entire population of the island was either exterminated or dragged into slavery. A great number of those who had defended their country with courage expired in tortures. Fame soon carried to Europe an account of the excesses of Ottoman barbarity, and all Christian nations were filled with horror and fright.

After the last victories of the Turks, Germany had reason to dread a prompt invasion, and the coasts of Italy were at the same time threatened. Cardinal Bessarion addressed an eloquent exhortation to the Italians, and conjured them to unite against the common enemy. The pope did everything in his power to appease discord, and at length succeeded in forming a league among the Italian states, similar to that which was entered into after the taking of Constantinople. His legates solicited the assistance of the kings of France and England. Upon his pressing request, Frederick convoked a diet at Ratisbon, and afterwards at Nuremberg, in which appeared the deputies of Venice, Sienna, Naples, Hungary, and Carniola, who described the ravages of the Turks, and painted in the most striking colours the misfortunes which menaced Europe. In these two assemblies, several resolutions were formed for war against the Mussulmans; but not one of them was executed. Such was the general blindness, that neither the exhortations of the pope, nor the frightful progress of the Turks, were able to awaken the zeal of princes or people. The chronicles of the times speak of several miracles by

which God manifested his power in these unfortunate days; but there can be no doubt that the greatest miracle of Providence was, that Italy and Germany did not fall into the hands of the Ottomans, when not a human hand was raised to defend them.

After the death of Paul II, who had not time to achieve his work, and did not witness the effect of his preachings, his successor, Sextus IV, neglected nothing for the defence of Christendom. When scarcely seated on the pontifical throne, he deputed cardinals to several states of Europe, to preach peace among Christians and war against the Turks. The legates were specially intrusted to press the levying of the tenths for the crusade. They were authorized to launch the thunders of excommunication against those who should oppose this impost, or who misapplied the produce of it. This severity, which occasioned troubles in England, and still more in Germany, succeeded in other countries, and furnished the sovereign pontiff with means for preparing for war. But none of the princes of the West took up arms, and Christendom was still exposed to the greatest perils, when fortune sent succour it had no reason to look for from the depths of Asia.

Of all the powers that had promised to combat the Ottomans, the only one that did not fail, was the king of Persia, to whom Calixtus III had sent a missionary, and who declared himself the faithful ally of the Christians. In his reply, the king of Persia bestowed the greatest praises on the pope, encouraged him in his resolution of attacking Mahomet, and announced to him that he himself would commence hostilities. At the time his letter was received at Rome, his troops were already crossing Armenia, and several Ottoman cities had fallen into the hands of the Persians. Mahomet was obliged to abandon or to suspend his projects of conquest on the side of Europe, to march against these new enemies, with the greater part of the strength of his empire.

Great advantage might have been taken of this powerful diversion of the Persians. But the Venetians, the king of Naples, and the pope, alone put themselves forward to make war against the Ottomans. The sovereign pontiff had caused twenty-four galleys to be built with the produce of the tenths levied for the crusade. This fleet, commanded by Cardinal Caraffa, and collected in the Tiber, after having been blessed by Sextus IV, went to join that of Venice and Naples, and cruised along the coasts of Ionia and Pamphylia, to the great terror of all the maritime Ottoman cities. The Venetians did not fail to direct the operations of the Christian fleet against the cities whose wealth and commerce gave them any cause for jealousy. Satalia and Smyrna were given up to the horrors of war; the first of these, situated on the coast of Pamphylia, was the entrepôt for the productions and the merchandise of India and Arabia. The second, situated in the Ionian Sea, possessed rich manufactures and a flourishing trade. The Christian soldiers committed in these two cities all the kinds of excess with which the Turks were then reproached. After this piratical expedition, the fleet regained the ports of Italy, and Cardinal Caraffa returned triumphant to Rome, followed by twenty-five captives mounted upon superb horses, and by twelve camels, loaded with the spoils of the enemy. The ensigns taken from the Mussulmans, and the chain of the port of Satalia, were solemnly suspended over the gate and in the vaulted roof of the Vatican.

Whilst these poor advantages over the Mussulmans were being celebrated at Rome, Mahomet was inflicting terrible blows upon his enemies; and when he returned to Constantinople, he had destroyed the armies of the king of Persia. That which gave the Turkish emperor an immense advantage over the powers which took up arms against him, was that they never acted in concert, either for defence or attack. Discord was not long in being revived among the Christian princes, and particularly among the states of Italy. The pope himself forgot the spirit of peace and union he had preached; he forgot

the holy war; and Venice, left alone in the struggle against the Ottomans, was obliged to sue to Mahomet for peace.

The Ottomans took as much advantage of peace as of war to increase their power. There now remained nothing of the sad wreck of the Greek empire. Venice had lost all its possessions in the Archipelago and Greece; Genoa at length lost the rich colony of Caffa, in the Crimea. Of all the conquests of the Crusaders, the Christians had only preserved the kingdom of Cyprus and the isle of Rhodes.

During more than a century, the kings of Cyprus had implored the assistance of the West, and contended with some successes against the Saracens, particularly the Mamelukes of Egypt. The maritime cities of Italy protected a kingdom from which trade and navigation derived great advantage. Every day fresh warriors from Europe afforded it the support of their arms. A few years after the taking of Constantinople, history remarks Jacques Coeur, who had obtained the restitution of his wealth, establishing himself in the isle of Cyprus, and consecrating his fortune and his life to the defence of the Christians of the East. After his death, there was to be seen, in a church at Bourges which he had founded, this inscription:—"The Seigneur Jacques Cœur, Captain-general of the Church against the infidels."

The kingdom of Cyprus, after having resisted the Mussulmans for a long time, became at last the theatre and the prey of revolutions. Abandoned, in some sort, by the Christian powers, and obliged to defend itself against the Turks, it placed itself under the protection of the Mamelukes of Egypt. In time of trouble, the malcontents retired to Cairo, and procured the protection of a power which had a great interest in keeping up discord. The family of Lusignan being nearly extinct, a daughter, the only scion of many kings, at first married a Portuguese prince, and afterwards Louis, count of Savoy. But the sultan of Cairo and Mahomet II would not permit a Latin prince to wear the crown of Cyprus, and caused a natural son of the last king to be elected. James, whose illegitimate birth kept him from the throne, and who had disturbed the kingdom by his ambitious pretensions, was crowned king of Cyprus in the city of Cairo, under the auspices and in the presence of the Mamelukes. That which must have greatly added to the scandal of this coronation was, that the new king promised to be faithful to the sultan of Egypt, and to pay five thousand gold crowns for the support of the great mosques of Mecca and Jerusalem. It was upon the Gospel that he swore to keep this promise, and to omit nothing that the Mamelukes required. "If I break my word," added he, "I shall be an apostate and a forger; I shall deny the existence of Jesus Christ, and the virginity of his mother; I shall slay a camel upon the font of baptism, and I shall curse the priesthood." Such were the words which a desire of reigning placed in the mouth of a prince who was about to govern a kingdom founded by the soldiers of Jesus Christ. He died a short time after having taken possession of the supreme authority. His people thought the days of his life and his reign were shortened by divine justice.

The republic of Venice, which adopted Catherine Cornaro, the widow of James, then took possession of Cyprus, which it defended against the Mamelukes and against the Turks, and held it till the middle of the following century.

The eyes of the whole Christian world were fixed upon the isle of Rhodes. This isle, defended by the Knights of St. John, recalled to the faithful the remembrance of the Holy Land, and prevented the extinction of the hope of one day seeing the standard of Christ again floating over the walls of Jerusalem. The martial youth of all the countries of the West unceasingly flocked thither, and, in some sort, revived the ardour, the zeal, and the exploits of the first crusades. The order of the Hospitallers, faithful to its first institution, always protected pilgrims repairing to Palestine, and defended Christian vessels against the attacks of Turks, Mamelukes, and pirates. At the commencement of

his reign, Mahomet II summoned the grand-master to pay him a tribute, as to his sovereign. The latter contented himself with answering: "We only owe the sovereignty of Rhodes to God and our swords. It is our duty to be the enemies, and not the tributaries, of the Ottomans!" This reply wounded the pride of the sultan; but he dissembled his anger, persuaded that victory would soon give that which was refused, and at the same time avenge him for the noble disdain of the Knights of St. John.

The Ottoman emperor, after having triumphed over the Persians, returned to Constantinople with fresh projects for conquests in Europe, and with increased animosity against the Christians; and the whole of his empire prepared to minister to his ambition and his anger. If the Turks had not till that period carried their invasions into the West, it was because the difference of religion and manners kept them from all communication with the Christian nations; and because they were entirely ignorant of the state and dispositions of Christendom, of the forces that might be opposed to them, and even of the best routes for them to pursue. They became gradually acquainted with the frontiers of Europe, and with the sea-coasts; and, like the lion of Holy Writ, which prowls constantly about in search of its prey, were ever on the watch for favourable opportunities. They secured advanced posts, and marched with precaution towards the country they wished to conquer, as an army draws round a place it is about to besiege. By frequently-repeated incursions, they spread terror among the nations they intended to attack; and by the ravages they exercised, they weakened the means of resistance of their enemies. Mahomet at first made himself master of Scutari and Negropont, in order to dominate, in a manner, over the coasts of the Adriatic and the Sea of Naples; on the other side, several of his armies directed their course towards the Danube, to lay open the routes to Germany; and Ottoman troops had penetrated, with fire and sword, as far as Friuli, to terrify the republic of Venice, and reconnoitre the avenues that lead to Italy.

When everything was ready for the execution of his terrible designs, the leader of the Ottoman empire resolved to attack Christendom at several points at once. A numerous army set out on its march to invade Hungary, and all the countries in the vicinity of the Danube. Two numerous fleets, with a vast number of troops on board, were despatched, one against the Knights of Rhodes, whose bravery Mahomet dreaded; and the other against the coast of Naples, the conquest of which would open the way towards Rome and southern Italy. In such a pressing danger, the hopes of the Germans, and even of a portion of the Italian states, reposed entirely upon the Hungarians. The king of Hungary was then considered as the guardian of the frontiers of Europe; and to be always in a condition to meet the Turks, he received every year succours in money from the republic of Venice and the emperor of Germany. The pope added to these succours a part of the tenths levied for the crusade, and his legates and missionaries were always present to excite the valour of the Hungarian soldiers.

At the approach of the Ottoman army, all Hungary, governed by Matthias Corvinus, son of Hunniades, flew to arms. The Hungarian army met the Turks in the plains of Transylvania, and gave them battle. Victory was obtained by the Christians, who, in a single battle, destroyed the enemy's army. Contemporary chronicles take less pains to describe this terrible conflict, than to exhibit the joy of the conquerors after their triumph. The entire victorious army assisted at a banquet prepared upon the field of battle, still covered with dead, and all smoking with carnage. The leaders and the soldiers mingled their songs of joy with the cries of the wounded and the dying, and in the intoxication of victory and festivity performed barbarous dances upon the bloody carcasses of their enemies.

The war between the Christians and the Turks became every day more cruel, and presented nothing but scenes of barbarity and destruction. The menaces of Mahomet;

the constant violation by the Turks, in peace as well as in war, of the rights of nations and the faith of oaths; many thousands of Christians condemned to die in tortures for having defended their country and their religion, with twenty years of combats and misfortunes, had altogether excited the hatred of the soldiers of the cross; the thirst of vengeance rendered them sometimes as ferocious as their enemies; and in their triumphs they too frequently forgot that they were fighting in the cause of the Gospel.

Whilst the Turkish army experienced a sanguinary defeat upon the Danube, the fleet of Mahomet, which was directed against the isle of Rhodes, was destined to find, in the Knights of St. John, enemies not less intrepid or less to be dreaded than the Hungarians. The pacha who commanded this expedition, belonged to the imperial family of Palaeologus, whose humble prayers had so frequently solicited the aid of Christian Europe. After the taking of Constantinople, he embraced the Mussulman religion, and from that time only sought to second Mahomet in his project of exterminating the race of the Christians in the East.

Several historians have related at great length the events of the siege of Rhodes; and this is, perhaps, a fitting opportunity to repair a great injustice committed upon one of the writers who have preceded us. An expression, escaped from the Abbé de Vertot, and with which criticism has armed itself, has proved sufficient to deprive him of the noblest reward of the labours of an historian,—the reputation for veracity. After having examined with much care the historical monuments we possess, and according to which the author of the History of the Knights of Malta has described the siege of Rhodes, we feel great pleasure in rendering homage to the fidelity of his account, and we do not hesitate to refer our readers to it. In this elegant historian will be found the heroic constancy of Aubusson, grand-master of the order of St. John, and the indefatigable intrepidity of his knights, defending themselves amidst ruins, against a hundred thousand Mussulmans, armed with all that the art of sieges and the genius of war had invented. At the approach of the Turks, the grand-master of Rhodes implored the arms and aid of the Christian princes; but all the succours that were sent them consisted of two Neapolitan vessels, which did not arrive till after the siege was raised, and some sums of money which were the produce of a jubilee ordered by the pope at the request of Louis XI.

The third expedition of Mahomet, and the most important for his projects of conquest, was that which was to have been directed against the kingdom of Naples. The Ottoman fleet stopped before Otranto. After a siege of a few days, this city was taken by assault, given up to pillage, and its population massacred or dragged away into slavery. This invasion of the Turks, which was quite unexpected, spread terror throughout Italy. Roufinius informs us that the pope entertained for a moment the thought of quitting the city of the Apostles, and of going beyond the Alps, to seek an asylum in the kingdom of France.

It is probable that if Mahomet II had united all his forces in an invasion of the kingdom of Naples, he might have pushed his conquests as far as Rome. But the loss of his army in Hungary, and the check experienced by his best troops before the city of Rhodes, must have suspended or stopped the execution of his projects. Sextus IV, when recovered from his first terrors, implored the assistance of Christendom. The sovereign pontiff addressed all the ecclesiastical and secular powers, as well as the Christians of all conditions; he conjured them, by the mercy and sufferings of Christ; by the last judgment, in which every one would be placed according to his works; by the promises of baptism; by the obedience due to the Church,—he supplicated them, to preserve among themselves, at least during three years, charity, peace, and concord. He sent legates in all directions, charged to appease the troubles and wars which divided the

Christian world. These legates were instructed to act with moderation and prudence; to lead nations and kings, by means of persuasion, to the true spirit of the Gospel, and to resemble, in their pious courses, the dove which came back to the ark, bearing the pacific olive-branch. In order to encourage princes by his example, the pontiff ordered the galleys he had destined to succour Rhodes, to set sail for the coast of Naples. At the same time he commanded public prayers to be put up; and, to draw down the blessings of Heaven upon the arms of the Christians, and excite the piety of the faithful, he directed that the octave of All Saints should be celebrated in the universal Church, to begin with the year 1480, which he called in his bull the "Octave of the age."

Previously to the taking of Otranto, Italy had been more divided than ever. The heat of factions and the animosities which were created by jealousy had so perverted men's minds, that several states and many citizens only contemplated in an invasion of the Turks the ruin of a neighbouring state or of a rival faction. Venice was accused of having drawn the Ottoman troops into the kingdom of Naples. We must, however, in justice, say that the presence of danger, and particularly the account of the cruelties practised by the fierce conquerors of Otranto, awakened generous sentiments in all hearts; and when the sovereign pontiff, addressing the Italians, said that the moment was come to rise in arms, if they wished to defend their lands, their families, their faith, their liberty, all Italy listened to his exhortations, and united as one man against the common enemy.

The discourses and the prayers of the head of the Church did not produce the same effect in England, Germany, or France. The legates were everywhere received with respect, but they could not put an end to the war between England and Scotland, or stifle the germs of a quarrel always ready to break out between Louis XI and the emperor Maximilian. In a Germanic diet which was convoked, as usual, pathetic speeches were made upon the calamities which threatened Christian Europe; but no one took up arms.

The Ottomans, shut up in Otranto, had not, it is true, strength enough to advance into Italy; but they might every day expect reinforcements. After having raised three armies, the Turkish emperor levied a fourth in Bithynia, to be employed, according to circumstances, against the Mamelukes of Egypt, or against the Christians of the West. But even these preparations, or the fresh invasions which they had reason to fear, were not able to remove the general indifference. The nations and the princes who did not believe themselves threatened with approximate danger, returned to their divisions and their quarrels. They had abandoned the safety of Christendom to the care of Providence, when they learnt the death of Mahomet II; this news appeared to be spread everywhere at once, and was received like the announcement of a great victory, particularly in the countries which were in dread of the Ottoman invasions. At Rome, where the dread had been most lively, the pope ordered prayers, festivals, and processions, which lasted three days; and during those three days, the pacific artillery of the castle of St. Angelo never ceased to thunder forth the intelligence of the deliverance of Italy.

This joy of the Christians paints better than the long recitals of history the ambition, the genius, the fortune, and the policy of the barbarous hero of Islamism. During the course of this reign, five pontiffs had succeeded to the chair of St. Peter; all had employed the ascendancy of their spiritual and temporal power in endeavouring to check the progress of his arms, and all died with the grief of seeing the growth and extension of that empire, before which all the East trembled, and of whose invasions the West was in constant dread.

The Turks abandoned Otranto, and the divisions which arose in the family of Mahomet suspended for a time the projects of Ottoman policy. Jem-Jem, whom the

Latin chronicles call Zizim, disputed the empire with Bajazet, and being conquered, came into the West to await a favourable opportunity for recommencing the war. The Knights of Rhodes received him with great honours. He was afterwards sent into France, and, by one of the whimsical sports of fortune, an obscure commandery in the province of Auvergne became for a moment the asylum of a prince who pretended to the vast empire of the Crescent. His presence among the Christian powers gave serious uneasiness to Bajazet. The king of Hungary and the king of Naples had already promised to give the fugitive prince the support of their armies. The Ottoman emperor sent ambassadors to Charles VIII; he informed the French monarch that his design was to conquer Egypt, and that he would voluntarily cede Jerusalem to him if he would place Zizim in his hands. At the same time, the sultan of Cairo sent one of the Latin fathers of the Holy Sepulchre to the pope, and requested also that the brother of Bajazet should be delivered up to him, as he wished to show him at the head of his army in a war against the Turks. He offered the sovereign pontiff, in exchange for such a great service, a hundred thousand gold ducats, the possession of the holy city, and even of the city of Constantinople, if they succeeded in driving the Turks from it. Charles VIII had not arrived at the age for reigning, and the queen regent, engaged in re-establishing peace in the kingdom, did not listen to the proposition of Bajazet. Neither did the pope accept the splendid offers of the sultan of Egypt; but the importance that appeared to be attached to the person of Zizim gave him the idea that he could himself derive some advantage from him. He demanded and obtained that the brother of Bajazet should be given up to him, and then he exhorted the Christian princes to unite with him, and promised to go in person to the conquest of Greece and Syria. The enterprise of Innocent VIII reminds us of that of Pius II, and was destined to be equally unfortunate. The pontiff was employed in his scheme, with more zeal than success, when he died. Alexander VI, who succeeded him, had created for himself a name which repelled the confidence of the faithful, and left no hope that the preparations for a holy war would ever be able to divert him from the cares of his personal ambition, or tear him away from his profane affections.

The kingdom of Naples, however, which had occasioned so many wars, begun and carried on under the banners of the cross, gave rise, under these circumstances, to the idea of an enterprise which resembled a crusade. The duke of Milan, and several other small states, constantly occupied in disturbing Italy, and in calling thither foreign arms, for the purpose of increasing or preserving their own power, persuaded Charles VIII, then seated on the throne, to endeavour to establish the rights of the house of Anjou. Their solicitations and their brilliant promises awakened the ambition of the young king, who resolved to conquer the kingdom of Naples, and proclaimed the design of extending his views to the territories of the infidels.

The passion for arms, the spirit of chivalry, and the little that remained in men's hearts of the ancient ardour for crusades and distant expeditions, seconded the enterprise of the French monarch. Public prayers were offered up, and processions were formed throughout the kingdom, for the success of an expedition against the Turks. The preachings, or rather the poetical inspirations of some writers of the time, announced to all Europe the deliverance of the East.

When Charles VIII had passed the Alps with his army, all the nations of Italy received him with the most lively demonstrations of joy; the love of liberty, the spirit of devotion, the sentiment of gallantry, all the passions which then prevailed, appeared to attach some hope to the issue of this expedition. The nations looked to the king of France and his knights for their independence. Amidst the brilliant festivities of chivalry, the French warriors were received as the champions of the honour of ladies.

They gave Charles VIII the titles of envoy of God, of liberator of the Romish Church, and of defender of the faith. All the acts of the king gave reason to believe that his expedition had for its object the glory and safety of Christendom. He wrote to the bishops of France to demand of them the tenths of a crusade. "Our intention," said he to them in his letters, "is not only to recover our kingdom of Naples, but to secure the welfare of Italy, and to effect the deliverance of the Holy Land."

Whilst the nations on both sides of the Alps gave themselves up to hope and joy, terror reigned in the kingdom of Naples. Alphonso addressed himself to all his allies; he, in particular, implored the succour of the Holy See, and, by a singular contrast, whilst he placed his greatest hopes in the court of Rome, he sent ambassadors to Constantinople, to warn Bajazet of the projects of Charles VIII respecting Greece, and to conjure the Mussulman emperor to assist him in defending his kingdom against the invasion of the French. Alexander VI, who had embraced the cause of the princes of Arragon, beheld with the most lively inquietude the triumphant march of the king of France, who was advancing towards Rome without encountering any obstacles. In vain he called to his aid both the states of Italy and the Mussulman masters of Greece; in vain he employed the ascendancy of his spiritual power; he soon found himself obliged to submit, and to open the gates of his capital to a prince whom he regarded as his enemy, and whom he had by turns threatened with the anger of Heaven and with that of Bajazet.

Thus the war which the king of France had sworn to make against the infidels began by a victory obtained over the pope. According to one of the conditions imposed upon the sovereign pontiff, the brother of Bajazet was placed in the hands of Charles VIII. The unfortunate Jem-Jem, who knew nothing of the policy of which he was soon to become the victim, thanked the pope for having restored him to liberty. He congratulated himself upon being protected by the great king of the West, and entertained no doubt that the victorious arms of the Christians would replace him on the Ottoman throne. Charles VIII, however, appeared but very little disposed to restore to him the empire of Constantinople, which he had just purchased for himself. In the course of the last century, an act was found in the chancery of Rome, by which Andrew Palaeologus, the despot of Achaia, and nephew of Constantine, sold to the king of France all his claims to the empire of the East, for the sum of four thousand three hundred gold ducats! This act, by which an empire was sold in the presence of a notary, and which could only be ratified by victory, appears to us a very curious historical monument; and serves to enlighten us upon the spirit and policy of these remote times. We must admit, however, that the French monarch seemed even then to attach very little value to this kind of treaty, and fulfilled none of the conditions of it. His attention was principally directed towards the kingdom of Naples, which fortune was about to place in his hands, without requiring him to fight a single battle.

Whilst Charles prolonged his sojourn at Rome, Alphonso II., abandoned to his own resources, a prey to terror and remorse, and pursued by the complaints of the Neapolitans, descended from his throne, and went to bury himself in a monastery of Sicily. His son Ferdinand, who succeeded him, although he had driven the Turks out of the city of Otranto, and had been proclaimed liberator of Italy, could neither revive the courage of his army nor the fidelity of his subjects. From the moment the arrival of the French was announced, the yoke of the house of Arragon appeared to become every day more insupportable. When Charles quitted the Roman states, instead of encountering the armies of an enemy, he only met on his road with deputations which came to offer him the crown of Naples. The capital soon received him in triumph, and the whole kingdom placed itself under his subjection.

Fame was not long in carrying into Greece the news of the marvellous conquests of Charles VIII. The Turks of Epirus, struck with terror, dreaded every instant to see the French arrive. Nicolas Vignier adds, that Bajazet was possessed by such fear, that he caused all his navy to come to the Straits of St. George, to enable him to escape into Asia

The presence of Zizim in the Christian army particularly excited the alarms of the Mussulmans; but fortune had exhausted all her prodigies in favour of the French. Jem-Jem, whom the king of France hoped to exhibit to the enemies of the faith, died almost suddenly on arriving in the kingdom of Naples. Alexander VI was accused of bringing about this death; Bajazet having promised him three hundred thousand gold ducats, if he would aid his brother in escaping from the miseries of this life. Turkish historians relate this event after a different manner: they say that a barber of Constantinople, named Mustapha, was sent to poison Zizim; and, what paints with a single stroke the spirit and the character of the Ottoman despotism, when the barber returned to announce that the brother of the sultan was dead, Bajazet raised him to the post of vizier; so important did the service appear, and so worthy of reward was the crime.

The conquests of Charles VIII, which gave the Turks so much alarm, began to create lively inquietudes in several Christian states. A league was formed against the French, into which entered the pope, the emperor Maximilian, the king of Spain, and the principal states of Italy. After the example of Charles VIII., this league assumed as a pretext a war against the Turks; but its real design did not remain long concealed; for it solicited the approbation and the assistance of Bajazet. Policy, on this occasion, did not hesitate to sacrifice Christian victims, to cement an alliance with the disciples of the Koran. As the Greeks of Epirus and the Peloponnesus were eager to profit by the enterprise of the king of France to shake off the yoke of the Ottomans, they sent deputies into Italy. The senate of Venice caused these deputies to be arrested, and gave up their papers to the envoys of the sultan. Fifty thousand of the inhabitants of Greece perished victims to this base act of treachery.

On another side, the inconstancy of the people, who had at first been favourable to the arms of the king of France, and the discontent which is always inspired by the presence of a victorious army, all at once changed the state of things in the kingdom of Naples. The French, who had been received with so much enthusiasm, became odious, and the hopes of all were directed towards the family of Arragon, so recently abandoned. Charles, instead of directing his looks towards Greece, turned them towards France. Whilst he was in the act of causing himself to be crowned emperor of Byzantium and king of Sicily, his thoughts were fixed upon the abandonment of his conquests. It was a singular contrast which the spectacle presented, of preparations for a retreat, and a triumphal ceremony, going on at the same time. Whilst the nobility, the clergy, and all the public bodies of the state, came to congratulate the victorious prince, the people were invoking the protection of Heaven against him, and the French awaited in silence the order and signal for its departure. On the day following his coronation, and as if he had only come to Naples for the sake of this vain ceremony, Charles VIII set out, accompanied by the most distinguished of his knights, and resumed sorrowfully the road to his own kingdom. On his arrival in Italy, he had heard nothing in his march but benedictions and songs of triumph. On his return, he heard only the maledictions of the people and the threats of his enemies. In the first place he had crossed Italy without opposition; in order to leave it, he was forced to give battle; and considered as a victory the liberty which was left to him to drag back the wreck of his army over the Alps.

Thus terminated this enterprise of Charles VIII, which at first was pretended to be a holy war, which was directed by a short-sighted policy, and the consequences of

which became so fatal to France and Italy. Whilst the preparations for this war were going on, there appeared, as we have said above, several writings in prose and verse, in which great victories were predicted. The aim of these predictions was not only to excite the enthusiasm of the people, but to strengthen a weak and irresolute prince in his undertaking. When we read the prophetic songs and hymns of the poets, we may fancy we see the French setting out for the conquest of the holy places. But the scene changes when we turn our eyes to the pages of history. Everything leads us to conclude, that on this occasion religious opinions and sentiments of chivalry were but the auxiliaries of unfortunate ambition. It is particularly to this expedition that we may apply what J. J. Rousseau somewhere says of the crusades: "The intrigues of cabinets embroiled affairs, and religion was the pretext."

The policy of Venice did not preserve her from the anger of Bajazet, who declared war against her. Alexander VI published a jubilate, and demanded tenths of the clergy of Europe for the preparations for a crusade against the Turks. The emperor Maximilian, Louis XII, and the kings of Castile, Portugal, and Hungary, appeared to listen for a moment to the propositions of the pope. But reciprocal mistrust speedily dissolved this Christian league: in vain the preachers of the crusade repeated in their discourses the menaces of Bajazet; they could not overcome the indifference of the people; and the sovereign pontiff found everywhere equal obstacles to the levying of the tenths and the distribution of indulgences. The French clergy on this occasion braved ecclesiastical censures; and what shows the decline of the pontifical power, at least as far as regards the crusades, a simple decision of the Faculty of Theology of Paris was at that time sufficient to stand against all the terrible array of the menaces and thunders of Rome.

We have shown how and by what causes the spirit of the crusades had become enfeebled. Towards the end of the fifteenth century and the commencement of the sixteenth, two great events completed the diversion of attention from the East. America had recently been revealed to the ancien world, and the Portuguese had doubled the Cape of Good Hope. There is no doubt that the progress of navigation during the holy wars had contributed to the discoveries of Vasco de Gama and Christopher Columbus. But these discoveries, when they once became known in Europe, entirely occupied that active, enterprising, and adventurous spirit which had so long kept up the ardour for expeditions against the infidels. The direction of men's minds, views of policy, speculations of commerce, all were changed; and the great revolution of the crusades on its decline, was seen, in some sort, to clash with the new revolution which was born of the discovery and conquest of a new world.

The Venetians, masters of the ancient routes and commerce of India, were the first to be aware of the changes that were in operation, the consequences of which must prove so injurious to them. They secretly sent deputies to the sultan of Cairo, as much interested as themselves in opposing the interests of the Portuguese. The deputation from Venice advised the sultan of Egypt to ally himself with the king of Calcutta and other Indian powers, to attack the fleets and troops of Portugal. The republic undertook to send into Egypt and to the coasts of Arabia artisans to found cannon, and carpenters to construct vessels of war. The Egyptian monarch, whose interests were the same as those of Venice, readily entered into the plan proposed to him; and in order to arrest the progress of the Portuguese in India, he endeavoured to inspire a fear with regard to the holy places, which had so long been, and still were, objects of veneration for the faithful of the West. He threatened to raze to the ground the church of the Holy Sepulchre, to cast the ashes and monuments of the martyrs to the winds, and to force all the Christians of his states to abjure the faith of Christ. A Cordelier of Jerusalem came to Rome to express the alarms of the Christians of Palestine, and of the guardians of the holy tomb.

The pope was seized with terror, and hastened to send the Cordelier to the king of Portugal, whom he conjured to make the sacrifice of his new conquests to God and Christendom. The Portuguese monarch received the envoy of the pope and the Oriental Christians with kindness, gave him considerable sums for the support of the holy places, and replied to the sovereign pontiff, that he did not at all fear seeing the threats of the sultan carried out, but, on the contrary, he hoped to burn both Mecca and Medina, and bring vast regions under the law of the Gospel, if the princes of Christendom were willing to cooperate with him.

The sultan of Egypt, who received tribute from all pilgrims, did not destroy the churches of Jerusalem, but he attempted an expedition against the Portuguese, in concert with the king of Cambay and Calcutta. They equipped at Suez a fleet composed of six galleys, a galleon, and four store-ships, in which were embarked eight hundred Mamelukes. The Egyptian fleet descended along the shores of the Red Sea, coasted Arabia, doubled the Gulf of Persia, and cast anchor at the island and in the port of Diu, one of the most important points for the commerce of India. It is of this expedition the author of the *Lusiad* speaks in his ninth book: "With the help of the fleets from the port of Arsinoe, the Calicutians hoped to reduce those of Emanuel to ashes; but the arbiter of heaven and earth always finds means to execute the decrees of his profound wisdom."

The expedition of the Mamelukes, notwithstanding the success it at first obtained, produced not the results that the sultan of Cairo and the republic of Venice expected. The Portuguese, in their despair, endeavoured to persuade the king of Ethiopia to divert the course of the Nile. A project for shutting up the new routes of commerce and the passage of the Cape of Good Hope was scarcely more reasonable. Instead of having recourse to arms, the sultans of the Mamelukes would have much better served the interests of Venice, and those of their own power, if they had multiplied canals in their provinces, and opened a commodious, quick, and safe passage for the commerce of India: by that means they would have preserved for the navigation of the Mediterranean the advantage it had enjoyed for ages over the navigation of the ocean; and the maritime cities of Egypt and Italy would not have seen the sources of their prosperity suddenly dried up.

Whilst the republic of Venice contemplated with terror the causes of her future decline, she still inspired considerable jealousy by the splendour of her wealth and magnificence. Many complaints arose against the Venetians, who were universally accused of sacrificing everything to the interests of their commerce, and of betraying or serving the cause of the Christians, as fidelity or treachery became most profitable to them. In a diet which Maximilian convoked at Augsburg, Hélian, the ambassador of Louis XI, pronounced a vehement discourse against the Venetian nation. He reproached them, in the first place, with having thwarted, by their hostility and their intrigues, a league formed by the pope, the emperor of Germany, the king of France, and the king of Arragon, against the Turks. The orator then reproached the Venetians with having refused to succour Constantinople when besieged by Mahomet II. "Their fleet was in the Hellespont during the siege; they could hear the groans of a Christian people, sinking under the sword of the barbarians. Nothing could excite their pity. They remained unaffected and motionless, and when the city was taken, they purchased the spoils of the vanquished, and sold to the Mussulmans the unfortunate inhabitants of Greece, who had taken refuge beneath their banners. At a later period, when the Ottomans were besieging Otranto, not only cities and princes, but the mendicant orders, sent assistance to the besieged. The Venetians, whose fleet was then at anchor before Corfu, beheld with indifference, perhaps with joy, the dangers and the misfortunes of a Christian city. No, God cannot pardon a nation, which, by its avarice, its jealousy, and

its ambition, has betrayed the cause of Christendom, and appears to maintain an understanding with the Turks, in order to reign with them over the East and over the West." Hélian, on terminating his discourse, pressed the states and the princes to combine their efforts, to execute the decrees of divine justice, and complete the ruin of the republic of Venice.

This discourse, in which the name of Christianity was invoked, but which breathed nothing but vengeance and hatred, made a lively impression upon the assembly. The passions which inflamed the diet of Augsburg, and which left no room for a thought of a war against the Turks, but too plainly showed the state of agitation and discord in which Christendom was then plunged. It is not consistent with our purpose to speak of the league formed, in the first place, against Venice, or of the league afterwards formed against Louis XII., or of the events which brought trouble into Italy, and even into the bosom of the Church, then threatened with a schism.

At the council of the Lateran, convoked by Julius II., the disorders of Christendom were deplored, without the least remedy being proposed for them. They touched upon the war with the Turks, without bestowing any attention upon the means for carrying it on. The exhortations of the pope, which were supposed to be animated by an ambitious policy, inspired no confidence. The pontiff, whom Voltaire represents as a bad priest but a good prince, entered in an active manner into the wars between Christian powers. Since war was carried on in his name, he could not fill the honourable part of a conciliator, and enjoyed no longer the consideration attached to the title of Father of the Faithful. He was not able to re-establish the peace he had himself broken, and found it impossible to direct an enterprise against the infidels.

The preaching for a crusade, so often repeated, no longer made any impression on men's minds; misfortunes which never arrived had been so often announced to nations, that they ceased to awaken any alarm. After the death of Mahomet, the Turks seemed to have renounced all idea of conquering Europe. Bajazet at first attacked the Mamelukes of Egypt without success; he afterwards sunk into voluptuousness and the pleasures of the seraglio, which gave the Christians a few years of repose and safety. But as an indolent and effeminate prince did not fulfil the first condition of Ottoman despotism, which was war, he irritated the army, and his pacific tastes brought about his fall from the throne. Selim, who succeeded him, more ambitious and more cruel than Mahomet, accused of poisoning his father, and covered with the blood of his family, had scarcely attained empire before he promised to the janissaries the conquest of the world, and threatened, at the same time, Italy, Germany, Persia, and Egypt.

In the twelfth and last sitting of the fifth council of the Lateran, Leo X. took upon him to preach a crusade against the redoubtable emperor of the Ottomans. He ordered to be read before the fathers of the council a letter from the emperor Maximilian, who expressed great grief at seeing Christendom always exposed to the invasions of a barbarous nation.

At the same time the emperor of Germany, writing to his counsellor at the diet of Nuremberg, expressed the desire he had always felt of re-establishing the empire of Constantine, and delivering Greece from the domination of the Turks. "We would willingly," said he, "have employed our power and even our person in this enterprise, if the other leaders of Christendom had assisted." When reading these letters of Maximilian, we might be led to believe that this prince was touched more than others by the misfortunes of the Greeks and the perils of Christendom. But the inconstancy and levity of his character would not allow him to carry on with ardour an enterprise to which he appeared to attach so much importance. He passed his life in forming projects against the Turks, and in making war against Christian powers; and in his old age

consoled himself by thinking that the glory of saving Europe might perhaps one day belong to a prince of his family.

Whilst the Christian princes were thus reciprocally exhorting each other to take arms, without any one of them renouncing the interests of his own ambition, or offering an example of a generous devotion, Selim, after having conquered the king of Persia, attacked the army of the Mamelukes, dethroned the sultan of Cairo, and united to his vast dominions all the countries that the Franks had inhabited or possessed in Asia. Jerusalem then beheld the standard of the crescent floating over its walls, and the son of Bajazet, after the example of Omar, profaned by his presence the church of the Holy Sepulchre.[83] Palestine only fell under a fresh domination, and no change took place in the fate of the Christians. But as Europe dreaded the Turks more than the Mamelukes, against whom war had ceased to be carried on, the news of the conquests of Selim spread consternation and grief everywhere. It appeared to Christendom as if the holy city passed for the first time under the yoke of the infidels; and the sentiments of grief and mourning that the Christians then experienced, necessarily revived the idea of delivering the tomb of Christ.

We must add that the late victories of Selim completed the overthrow of all the powers in the East that had rivalled the Turks, and that whilst increasing in a fearful manner the strength of the Ottoman empire, they left it no other enemies to contend with but the nations of the West.

Leo X contemplated seriously the dangers which threatened Christendom, and resolved to arm the principal powers of Europe against the Turks. The sovereign pontiff announced his project to the college of cardinals. The prelates most distinguished for their learning and their skill in negotiations, were sent into England, Spain, and Germany, with the mission of appeasing all quarrels that divided princes, and forming a powerful league against the enemies of the Christian republic. Leo X., who declared himself beforehand the head of this holy league, proclaimed a truce of five years among all the states of Europe, and threatened those who disturbed the peace with excommunication.

Whilst the pope was thus giving all his attention to preparations for a crusade, the poets and orators, whose labours he encouraged, represented him as already the liberator of the Christian world. The celebrated Vida, in a Sapphic ode addressed to Leo X., sang the future labours and conquests of the pontiff. Carried away by his poetical enthusiasm, he swore to go, clad in shining steel, to the extremities of the world, and to drink from a brazen helmet the waters of the Xanthus and the Indus. He boasts of cutting down with his sword the barbarous heroes of Asia, and fancies that he already sees posterity placing his name among those of warriors who had never known fear. Vida, in his ode, speaks of neither Christ nor the cross, but of Bellona and Apollo. His verses appear to be much less an inspiration of the Gospel than an imitation of Horace; and the praises he addresses to the head of the Christian Church resemble, both in tone and form, those which the bard of the Tiber addressed to Augustus. Whilst Vida, in profane verses, thus felicitated Leo X upon the laurels he was about to gather amidst the labours and perils of a holy war, another writer not less celebrated, in a prose epistle printed at the head of the Orations of Cicero, addressed the sovereign pontiff with the same congratulations and the same eulogies. Novagero took delight in celebrating beforehand those days of glory in which the pope would return in triumph to the eternal city, after having extended the limits of the Christian world,—those happy days in which all Italy, in which all nations, should revere him as a divinity descended from heaven for their deliverance.

Italy was then filled with fugitive Greeks, amongst whom were some illustrious scholars, who exercised a great influence over men's minds, and never ceased to represent the Turks as a barbarous and ferocious people. The Greek tongue was taught with success in the most celebrated schools, and the new direction of studies, with the admiration which the masterpieces of Greece inspired, added greatly to the hatred of the people for the fierce dominators of Byzantium, Athens, and Jerusalem. Thus all the disciples of Homer and Plato associated themselves, in some sort, by their wishes and their discourses, with the enterprise of the sovereign pontiff. It may have been remarked, that the manner of preaching the crusades, and the motives alleged to excite the ardour of the Christians, differed according to circumstances, and were almost always analogous to the prevailing ideas of each period. In the times of which we now speak, everything naturally bears the character and stamp of the great age of Leo X; and if the crusade had been able to contribute to the restoration of letters, it was just that letters in their turn should do something in a war undertaken against the enemies of civilization and intelligence.

The envoys of the court of Rome were received with distinction in all the states of Europe, and neglected neither evangelical exhortations, nor seductions, nor promises, nor any of the resources of profane policy, to induce Christian princes to join the crusade proclaimed by the pope. The sacred college rejoiced at the success of their mission, and the pope, to prove his gratitude to Heaven, and to draw down divine blessings upon his enterprise, ordered that processions should be made and prayers put up, during three days, in the capital of the Christian world. He himself celebrated the divine office, distributed alms, and walked barefooted and with his head uncovered to the church of the Holy Apostles.

Sadoletus, secretary to the Holy See, one of the most distinguished favourites of the Muses, and who, in the judgment of Erasmus, possessed in his writings the copiousness and the manner of Cicero, pronounced, in the presence of the clergy and the Roman people, a discourse, in which he celebrated the zeal and the activity of the sovereign pontiff, the eagerness of the Christian princes to make peace with each other, and the desire they evinced to unite their powers against the Turks: the orator reminded his auditory of the emperor of Germany and the king of France, glorious pillars of Christendom; of the army of Charles, king of Castile, whose youth exhibited all the virtues of ripened age; of the king of England, the invincible defender of the faith; of Emanuel, king of Portugal, always ready to sacrifice his own interests to those of the Church; of Louis II, king of Hungary; and Sigismund, king of Poland; the first, a young prince, the hope of Christians; the second, worthy to be their leader; of the king of Denmark, with whose devotion to religion Europe was well acquainted; and of James, king of Scotland, the examples of whose family must keep him in the road of virtue and glory. Among the Christian states, upon which humanity and religion must build their hopes, Sadoletus did not forget the Helvetians, a powerful and warlike nation, which burned with such zeal for the war against the Turks, that its numerous bands of soldiers were already prepared to march, and only waited for the signal of the head of the Church. The holy orator finished by a vehement apostrophe against the race of the Ottomans, whom he threatened with the united forces of Europe, and by an invocation to God, whom he conjured to bless the arms of so many princes, of so many Christian nations, in order that the empire of the world might be wrested from Mahomet, and that the praises of Jesus Christ might at length resound from the south to the north, and from the west to the east.

Leo X was constantly engaged with the crusade he had preached. He consulted with able captains, and acquired information concerning the strength of the Turks, and

upon the means of attacking them with advantage: the most certain means was to raise numerous armies. In his letters to the princes and the faithful, he exhorted Christians not to neglect prayers and the austerities of penitence; but he recommended them above all things to prepare their arms, and to oppose their redoubtable enemies with strength and valour. In concert with the principal states of Christendom, he laid down the plan of the holy war. The emperor of Germany was to furnish an army to which the Hungarian and Polish cavalry should be united. The king of France, with all his forces, all those of the Venetians, and several states of Italy, and sixteen thousand Swiss, was to embark at Brindisi, and make a descent upon the coast of Greece; whilst the fleets of Spain, Portugal, and England, should set sail from Carthage and the neighbouring ports, to transport Spanish troops to the shores of the Hellespont. The pope proposed to embark himself at the port of Ancona, to repair to Constantinople, under the walls of which city all the forces of the Christian powers were to meet.

This plan was gigantic, and never would the Ottoman empire have been in greater danger, if such vast designs could have been carried into execution. But the Christian monarchs were only able to observe the truce proclaimed by the pope, and which they had accepted for a very few months; each of them had engaged to furnish for the crusade troops which every day became more necessary to them in their own states, and which they wished to aggrandize or defend. The old age of Maximilian, and the approaching vacancy of the imperial throne, at that time held all the ambitious in a state of expectation: very shortly the rivalry of Charles V and Francis I rekindled war in Europe, and Christendom, disturbed by the quarrels of princes, no longer thought it probable they should be invaded by the Turks.

But these political dissensions were not the only obstacles to the execution of the projects of Leo X. Another difficulty arose from the levy of the tenths. The clergy everywhere appeared to have the same indifference for the wars which ruined them. The people dreaded to see their alms employed in enterprises which had not for object the triumph of religion. The legate of the pope in Spain addressed himself first to the Arragonese, who replied by a formal refusal, expressed in a national synod. Cardinal Ximenes declared, in the name of the king of Castile, that the Spaniards did not believe in the threats of the Turks, and that they would not give their money until the pope had positively announced how he would employ it. If the dispositions and the will of the court of Rome found less resistance and occasioned no troubles in England or France, it was because Cardinal Wolsey, minister of Henry VIII, was associated in the mission of the apostolic legate, and that Leo X abandoned the tenths of his kingdom to Francis I.

We have before us several historical documents which have never been printed, and which throw a great light upon the circumstances of which we are speaking. The first is a letter from Francis I, dated from Amboise, the 16th of December, 1516, by which Master Josse de Lagarde, doctor in theology, vicar-general of the cathedral church of Toulouse, is named commissary, touching the fact of the crusade in the diocese. The king of France exposes in another letter the aim of the jubilate that is about to be opened: it was to implore means to make war against the infidels, and conquer the Holy Land and the empire of Greece, detained and usurped by the said infidels. To these letters patent are joined instructions given by the king, in concert with the legate of the pope, for the execution of the bull which orders the preaching of the crusade in the kingdom of France during the two years 1517 and 1518. These instructions, in the first place, recommend the choice of good preachers, charged to make good and devout sermons to the people, and to explain the faculties and dispensations which are contained in the bull, as well as why the just and holy causes for which it is ordered,

that during two years all other indulgences, all other general and particular pardons, are suspended and revoked.

After having spoken of the choice of preachers, and of the manner in which they ought to preach, the letters patent of the king give some instructions upon the choice of confessors. The commissary-general of the crusade could appoint as many as seemed necessary to him for every church in which were troncs et questes (poor-boxes and gatherings) for the jubilee. He was commanded to name six for the cathedral of the diocese, gens de bonne conscience, hors de suspicion (worthy people, above suspicion). The ecclesiastics thus chosen by the commissary had the mission to confess all such as were desirous of indulgences; and to avoid the disorders that might arise from the spirit of rivalry, they had, to the exclusion of all others, the power to make compositions and restitutions, and give absolution, &c. &c.

In short, the royal ordinance omitted none of the circumstances which accompanied the preaching of a crusade, or of the forms which ought to be adopted in the distribution of indulgences. It goes so far as to regulate the shape of the troncs placed in the churches to receive the offerings of the faithful, and the religious ceremonies that were to be observed during the jubilee. Among other orders, one commanded that a great number of confessionals, or bills of absolution and indulgence, should be made; that these bills, signed by a notary, should be sent to the commissary-general, who would seal them WITH THE SEAL sent by the king, and that there should be left upon them a blank space for the name of him or her who wished to procure them. The royal instruction added, that the commissary should cause his tronc to be properly and handsomely set up, and that there should be in the centre of it a large handsome cross, upon which should be written, in great, fair letters, IN HOC SIGNO VINCES. In order that nothing might be wanting to excite the people to devotion, it was besides ordered, that solemn processions should be made, and that in them a handsome banner should be carried, upon which should be, on one side, the portraits of the pope and the king of France, and on the other, paintings full of Turks and other infidels.

In this ordinance, of which it gives us great pleasure to recall the spirit and the expressions, that which history particularly observes, is the numerous precautions against infidelity and fraud. The distributors of the indulgences were obliged to consult an assessment for their government in all expenses and reinstatements. The troncs, in which the money of the faithful was deposited, had three locks and three keys, and were only to be opened in the presence of witnesses; among the documents we have quoted, is one which is the legal order for the opening of the troncs, with an account rendered of the receipts and expenditure, in which the most minute details are not neglected, and which shows to what a degree exactitude and watchfulness were carried. These rigorous precautions were the more necessary, from the people being led to be suspicious by the examples of past times; it was pretty well known that many of the collectors of the money for the crusades were not people of worth, and above suspicion. The more sacred the motive for levying this tribute was said to be, the more promptly was suspicion awakened; and the more anxious did charity itself appear as to the manner in which its offerings might be expended. Upon this point, as upon others, authority had so much the more necessity for keeping a severe watch, from there always being among the orators of the crusades some who showed more zeal than wisdom, and whose preachings were really a subject of scandal. As most of them received a salary proportionate with the amount of money dropped into the troncs of the churches, many did not hesitate to exaggerate the promises of the sovereign pontiff and the privileges attached to gifts of charity. History gives us the example of a preacher who put forth from the evangelical pulpit the following culpable maxim: When a piece of money shall be placed in the

tronic of the crusade for the deliverance of a soul from purgatory, immediately that soul will be delivered, and will fly away towards heaven. The Faculty of Theology of Paris censured this proposition as contrary to the dogmas of the Church. The prudence of the heads of the Gallican Church, and the wise measures adopted by the king of France, thus prevented great disorders. It was not so in Germany, where the greatest excitement and dissatisfaction prevailed, and where seeds of heresy and trouble began to spring up even in the bosom of the clergy.

It may have been observed, how much more easy the court of Rome had hitherto daily made the opening of the treasury of pontifical indulgences. In the early expeditions to the East, these indulgences were only granted to the pilgrims of the Holy Land. They were afterwards granted to all who contributed to the support of the Crusaders. Still later, they were granted to the faithful who listened to the sermons of the preachers of the crusades; sometimes even to those who were present at the mass of the pope's legates. As the distribution or sale of indulgences was an inexhaustible source of wealth, Leo X took upon him to grant them not only to those who, by their alms, were willing to aid in defraying the expenses of the war against the Turks, but to all the faithful whose pious liberality should contribute to the amount necessary for the completion of the building of the church of St. Peter, which had been begun by his predecessor Julius II. Although this destination might have something noble and truly useful in it; although it might be worthy, in some sort, of an age in which the arts burst forth with great splendour, many Christians, particularly in Germany, saw nothing in it but an actual profanation, and a new means by which the court of Rome sought to enrich itself at the expense of the faithful.

Albert, archbishop of Mayence, charged with appointing the preachers of the jubilee and the distributors of papal indulgences, named for Saxony, Dominicans, to the exclusion of Cordeliers or Augustines, who had sometimes filled these kinds of missions. The latter showed themselves jealous of this preference; and as no precaution had been taken either to avert the effects of this species of rivalry, or put a stop to the abuses which might be committed, it happened that the Augustines censured severely the conduct, manners, and opinions of the Dominicans, and that the latter but too well justified the complaints of their adversaries.

Luther, an Augustine monk, put himself forward in these violent quarrels, and distinguished himself by his fervid eloquence; he spoke strongly against the preachers that had been selected to receive the contributions of the faithful; and among the propositions he put forth from the pulpit, history has preserved the following, which was censured by Leo X: "It is a sin to resist the Turks, seeing that Providence makes use of this faithless nation, to visit the iniquities of his people." This strange maxim obtained faith amongst the partisans of Luther; and when the pope's legate demanded, at the diet of Ratisbon, the levy of the tenths destined for the crusade, he met with a warm opposition. Murmurs and complaints arose in all parts of Germany. The court of Rome was reproached with putting holy things up to sale: it was compared to the unfaithful shepherd, who shears the sheep confided to his care; it was accused of despoiling credulous people; of ruining nations and kings; and of accumulating upon Christians more miseries than the domination of the Turks could cause them.

For more than a century, these kinds of accusations resounded throughout Germany, every time that money was raised for crusades; or that any tribute whatever was imposed upon the Christians by the sovereign pontiff. The reformers took advantage of this disposition of men's minds to circulate new ideas, and to attempt a revolution in the Church. Among a nation led by its genius and character to speculative ideas, philosophic and religious novelties were sure to find more warm partisans and

ardent apostles than elsewhere. It must likewise be added, that Germany was one of the countries of Christendom that Rome had, in its omnipotence, spared the least; and that the spirit of opposition had there taken rise, amidst long quarrels between the priesthood and the empire. When once the tie that united the minds of people was broken, and the yoke of an authority consecrated by time was shaken off, opposition knew no bounds; there was no longer a limit to opinions: the Church was attacked on all sides at once, and by a thousand different sects, all opposed to the court of Rome, and most of them opposed to each other. From that period burst forth that revolution which was destined to separate for ever many nations of Christendom from the Romish communion.

It is not our task to describe the events which accompanied the schism of Luther; but it is curious to observe, that the origin of the Reformation should be connected, not directly with the crusades, but with the abuse of the indulgences promulgated for the crusades.

Like all who begin revolutions, Luther was not at all aware of the extent to which his opposition to the court of Rome might be carried: he at first began by attacking some abuses of the pontifical authority, and soon finished by attacking the authority itself. The opinions he had kindled by his eloquence, the passions he had given birth to among his disciples, led him himself much further than he could possibly have foreseen: those who had the greatest reason to combat the doctrines of the reformers saw, no more than he did, what those doctrines were to bring with them. Germany, divided into a thousand different states, and given up to all kinds of disorders, had no authority sufficiently strong and sufficiently prescient to anticipate the effects of a schism. At the court of Rome nobody could have believed that a simple monk could ever shake the pillars of the Church. Amidst the pomp and the splendour of the arts which he patronized, and diverted by the cares of an ambitious policy, Leo X perhaps was too neglectful of the progress of Luther. Above all, he was wrong in entirely abandoning the expedition against the Turks, which he had announced to the Christian world, and which might, at least at the first, have offered a useful distraction to minds agitated by ideas of reformation. The undertaking of a holy war which he had followed up with so much warmth at the beginning of his pontificate and for which the poets promised him eternal glory,—this enterprise, at his death, no longer engaged his thoughts, or those of his contemporaries.

In the meantime Soliman, the successor of Selim, had recently taken possession of Belgrade, and threatened the isle of Rhodes. This isle was then the last colony of the Christians in Asia. As long as the Knights of St. John remained masters of it, the sultan of the Turks had reason to fear that some great expedition might be formed in the West for the recovery of Palestine and Syria, or even for the conquest of Egypt, which had lately been united to the Ottoman empire.

The grand-master of the Hospitallers sent to solicit the assistance of Christian Europe. Charles V had just united, in his own person, the imperial crown with that of the Spains. Entirely occupied with opposing the power of France, and anxious to draw Pope Adrian VI into a war against the most Christian king, the emperor was very little affected by the danger which threatened the Knights of Rhodes. The sovereign pontiff did not dare to succour them, or solicit for them the support of Christendom. Francis I. exhibited more generous sentiments; but in the situation in which his kingdom was then placed, he was unable to send them the assistance he had promised.

The Knights of Rhodes were left to their own resources. History has celebrated the labours and the prodigies of heroism by which the order of the Hospitallers illustrated its defence. After many months of combats, Rhodes fell into the hands of Soliman. It was a sad spectacle to behold the grand-master L'Isle-Adam, the father of

his knights and of his subjects, dragging with him the sad remains of the order, and all the people of Rhodes, who had determined to follow him. He landed at first upon the coast of Naples, not far from the spot where Virgil makes the pious Aeneas land, with the glorious wreck of Troy. If the spirit of the crusades could have revived, what heart could have remained unmoved, at seeing this venerable old man, followed by his faithful companions in misfortune, seeking an asylum, imploring compassion, and soliciting, as a reward of their past services, a little corner of earth upon which he and his warriors might still unfurl the standard of religion, and combat the infidels.

When the grand-master set forward on his march towards Rome, Adrian VI had declared war against the king of France; a league was formed by the sovereign pontiff, the emperor, the king of England, and the duke of Milan. In this state of affairs, the Christians of the East could not hope for any succour. After the death of Adrian, Pope Clement VII showed himself more favourable to the order of the Hospitallers. He received the grand-master with all the demonstrations of a paternal tenderness. When the chancellor of the order related, in the consistory, the exploits and the reverses of the knights, the sovereign pontiff and the Romish prelates shed tears, and promised to interest all the powers of the Christian world for such noble sufferers. Unfortunately for the order of St. John, the powers of Europe were more than ever divided among themselves. Francis I was made prisoner at the battle of Pavia. The pope, who had wished to resume the old papal title of the conciliator, only drew down upon himself the hatred and the anger of Charles V. Amidst these divisions, the Knights of Rhodes were forgotten; and it was not till ten years after the conquest of Soliman, that these noble warriors were able to obtain from the emperor, the rock of Malta, where they became again the terror of the Mussulmans.

Whilst Europe was thus troubled, the conqueror of Rhodes and Belgrade reappeared in a threatening attitude upon the banks of the Danube. Louis II. endeavoured to reanimate the patriotism of the Hungarians, and caused the old custom of exposing in public a bloody sabre to be revived, as a signal of war and of danger for the country. But neither the exhortations of the monarch, nor those of the clergy, nor even the approach of the enemy, were able to appease the discords, born of feudal anarchy and the lengthened misfortunes of Hungary. The Hungarian monarch was only able to get together an army of twenty-two thousand men, to oppose to that of Soliman. Louis, a young prince without experience, who allowed himself to be led, even in war, by ecclesiastics, named, as general of his army, Paul Temory, lately issued from a convent of Cordeliers, to become archbishop of Colotza. We are unable to ascertain whether, in this circumstance, the king of Hungary was obliged to put himself in the hands of the clergy, because he was abandoned by the nobility; or, if the nobility abandoned him, because he had put himself in the hands of the clergy. As the pope constantly excited the Hungarians to defend their own country, the ecclesiastics of Hungary, who were his interpreters to the faithful, and even to the king, must naturally have exercised a great influence in all that concerned the crusade.

In this war twenty-two thousand Christians had to contend with an army of a hundred thousand Ottomans; and this was the Hungarian army which, according to the advice of the bishops, offered battle to the infidels. What is very remarkable in holy wars is, that the clergy may almost always be recognised by the rashness of the enterprises. The persuasion of the ecclesiastics, that they were fighting for the cause of God, with their ignorance of the art of war, prevented them from seeing perils, did not allow them to doubt of victory, and made them often neglect the means of human prudence. It was then, in the confidence of a miraculous success, that the archbishop of Colotza did not hesitate to venture upon a decisive battle. The clergy who accompanied

him animated the combatants by their discourses, and set an example of bravery; but religious and warlike enthusiasm cannot triumph over numbers, and most of the prelates received the palm of martyrdom in the mêlée. Eighteen thousand Christians were left upon the field of battle; and what added greatly to the misfortune, Louis II disappeared, and perished in the general rout, leaving his kingdom torn by factions and ravaged by the Turks.

The defeat of the Hungarians brought despair to the mind of Clement VII. The pontiff wrote to all the sovereigns of Europe; he even formed the project of visiting them in person, and to engage them by his prayers and his tears to defend Christendom. Neither the touching exhortations of the pope, nor his suppliant attitude, were able to move the princes; and it is here that we can plainly perceive the rapid decline of the pontifical power, which we have so lately seen armed with all the terrors of the Church, and whose decisions were considered as the decrees of Heaven. War was about to be rekindled in Italy, and the pope was not long in becoming himself the victim of the disorders he would willingly have prevented. The imperial troops entered Rome as into an enemy's city. The emperor, who assumed the title of temporal head of the Church, did not fear to offer to Europe the scandal of the captivity of a pontiff.

Although the authority of the head of the Church no longer inspired the same veneration, or exercised the same ascendancy over men's minds, nevertheless the violences of Charles V excited general indignation. England and France flew to arms. All Europe was troubled: some wished to avenge the pope, others to take advantage of the disorder; but none thought of defending Christendom against the invasion of the Turks.

Clement VII, however, from the depths of the prison in which the emperor detained him, still watched over the defence of Christian Europe: his legates went to exhort the Hungarians to fight for their God and their country. As the pontiff had been ruined by the calamities of war, he implored the charity of the faithful; he ordered that the plate should be sold in all the churches of Italy; he solicited the assistance of several Italian states; and he ordered that indulgences might be distributed and the tenths collected to support the expenses of the holy war.

The active solicitude of the pope went so far as to seek enemies against the Turks even in the East and among the infidels. Acomath, who had in Egypt shaken off the yoke of the Porte, received encouragement from the court of Rome. A legate of the pope went to promise him the support of the Christians of the West. The sovereign pontiff kept up continual relations on all the frontiers and in all the provinces of the Turkish empire, in order to be made aware of the designs and preparations of the sultans of Constantinople. It is not out of place to say here, that most of the predecessors of Clement had taken, as he did, the greatest care in watching the projects of the infidels. Thus the heads of the Church did not confine themselves to exciting the Christians to defend themselves upon their own territories; but, like vigilant sentinels, they constantly kept their eyes fixed upon the enemies of Christendom, to warn Europe of the perils which threatened it.

When the emperor broke the chains of Clement VII., the holy pontiff forgot the outrages he had received, to give all his cares to the danger of the German empire, which was about to be attacked by the Turks. The capital of Austria was soon besieged, and only owed its safety to the bravery of its garrison. In the diets of Augsburg and Spire, the pope's legate endeavoured, in the name of religion, to rouse the ardour of the people of Germany for their own defence. A physician, named Riccius, spoke in the name of the emperor, and added his exhortations to those of the apostolic legate; he made an appeal to the ancient virtue of the Germans, and reminded his auditors of the

example of their ancestors, who had never endured a foreign domination. He pressed princes, magistrates, and people, to fight for their own independence and safety. Ferdinand, king of Bohemia and Hungary, urged the princes and states of the empire to adopt prompt and effective measures against the Turks. These exhortations and counsels met with but little success, but had to encounter a strong opposition from the still too active spirit of the new doctrines. All the cities, all the provinces, were occupied by questions agitated by the Reformation. We may at this time compare the nations of Germany, menaced by the Turks, to the Greeks of the lower empire, whom history represents as given up to vain disputes, when the barbarians were at their gates. As among the Greeks, there was a crowd of men among the Germans, who entertained less dread of seeing in their cities the turban of Mahomet than the tiara of the pontiff of Rome; some, governed by a spirit of fatalism scarcely to be equalled in the Koran, asserted that God had judged Hungary, and that the safety of that kingdom was not in the power of men; others (the Millenarians) announced with a fanatical joy the approach of the last judgment; and whilst the preachers of the crusades were exhorting the Germans to defend their country, the jealous pride of an impious sect called for the days of universal desolation.

The paternal proceedings and counsels of the pope were neither able to calm men's minds, nor to rekindle an enthusiasm for the holy war, in Germany, or even among the Hungarians. Ferdinand, brother of Charles V, whom the imperial power had caused to be declared king of Hungary; and the vaiwode of Transylvania, who, with permission of the Turks, reigned over the ruins of his country, were contending for this unfortunate kingdom, oppressed at the same time by its enemies and its allies. When Soliman returned, for the third time, to the banks of the Danube, called thither by a party of the Hungarian nobility, he found no army to oppose his march. The Ottomans advanced towards the capital of Austria, and prepared to invade the richest provinces of Germany. So pressing a danger determined the head and the princes of the empire to unite their forces against the common enemy. But when the Turks retired in disorder, no one thought of either fighting with them, or pursuing them in their precipitate retreat. The king of Hungary, abandoned all at once by the Germans, and fearing fresh attacks, had no resource but to sue to his enemies for peace. It is a circumstance worthy of remark, that the pope was comprised in the treaty: Soliman gave the title of father to the Roman pontiff, and that of brother to the king of Hungary. Clement VII, after so many useless attempts to interest the princes of Christendom, appeared to entertain no hope but in Providence; and exclaimed with bitterness, when approving the issue of the pacific negotiations, "We have nothing left but to supplicate Heaven to watch itself over the Christian world."

It might be believed that the holy wars were drawing towards an end, when the head of the Church had laid down his arms, and made peace with the infidels. But this treaty of peace, like others that had preceded it, could only be considered as a truce, and war would most likely break out again when either the Christians or the Mussulmans saw any hopes of carrying it on with advantage. Such was the policy of the times; particularly that which governed the Christian and Mussulman powers in their mutual relations. Soliman had abandoned his projects upon Germany and Hungary, less out of respect for treaties, than because he was employing his forces against the Persians, or that he required his army to quell some revolts which had broken out in Asia against his authority. On the other side, Christendom left the Ottomans in peace, because it was a prey to discord; and because most Christian princes, occupied by their own interests, listened to nothing but the counsels of their ambition.

Europe had at that time three great monarchs, whose united strength would have been quite sufficient to crush the power of the Turks; but these three princes were as much opposed to each other by their policy as by their character and their genius. Henry VIII of England, who had refuted Luther, and leagued himself with the king of France, to deliver the captive pope, had just separated himself from the Romish Church. Sometimes allied with France, sometimes allied with the emperor, occupied in bringing about the triumph of the schism of which he was the apostle and the head, he had no time to bestow upon war with the infidels. Francis I had, in the first place, made pretensions to the imperial crown, and afterwards to the duchy of Milan and the kingdom of Naples. These pretensions, which were a source of misfortunes to himself and France, disturbed the whole of his reign, and never allowed him an opportunity for seriously undertaking a crusade against the Turks, a crusade which he himself had preached in his states. The feeling of vengeance and jealousy which animated him against a fortunate and powerful rival, inspired him twice with the idea of seeking an alliance with Soliman. To the great scandal of Christendom, an Ottoman fleet was received in the port of Marseilles, and the standard of the lilies was mingled with the crescent under the walls of Nice. Charles V, master of all the Spains, head of the German empire, sovereign of the Low Countries, and possessor of several empires in the new world, was much more anxious to humble the French monarchy, and establish his domination in Europe, than to defend Christendom against the invasion of the Turks. During the greater part of his reign, this monarch conciliated the Protestants of Germany, on account of the Ottomans; and avoided collision with the Ottomans, on account of his enemies in the Christian republic. He satisfied himself with protecting, by his arms, the capital of Austria, when threatened by the Turks; but when the pope conjured him to employ his forces for the deliverance of Hungary, he preferred attempting an expedition to the coast of Africa. A war against the Moors of Africa was more popular in Spain than an expedition upon the Danube; and Charles was more desirous of acquiring popularity among the Spaniards, than of meriting the gratitude of Christendom. The Barbary powers were recently formed, under the protection of the Ottoman Porte, and began to render themselves formidable in the Mediterranean. Charles carried his arms twice to the coast of Africa: in the first expedition, he got possession of Tunis, planted his standards upon the ruins of Carthage, and delivered twenty thousand captives, who went to publish his victories in every part of the Christian world; in the second expedition, he would have annihilated the Barbary powers, so destructive to the navigation of the Franks; but a hurricane, which destroyed his fleet and his army, dispersed the hopes of commerce and navigators.

At the time Charles experienced so great a disaster whilst combating the Mussulmans of Africa, the Ottomans, invited by Francis I., were ravaging the coasts of Italy, and had recently entered Hungary, from whence they threatened Germany.

Then fresh cries of alarm resounded all over Europe, and among those who exhorted the nations to oppose the Turks, the voice of Martin Luther was heard. In a book entitled Prayer against the Turk, the reformer condemned the indifference of people and kings, and advised the Christians to resist the Mussulmans, if they did not wish to be led into captivity, as the children of Israel had formerly been. In a formula of prayer which he had composed, he expressed himself thus: "Arise, Lord, great God, and sanctify thy name, which thy enemies outrage; strengthen thy reign, which they wish to destroy, and suffer us not to be trampled under-foot by those who are not willing that thou shouldst be our God."

Murmurs had several times arisen against Luther, who was accused of having, by his doctrines, weakened the courage of the Germans. Some time before the period of

which we are speaking, he published an apology, in which, without disavowing the famous proposition censured by the pope, he gave to his words a different sense from that which the court of Rome gave them, and which he himself, no doubt, had given them in the first instance. All his explanations, which it is not very easy to analyze, were reduced to this idea:—"That it was allowable to fight with the Turks, but that it was not allowable to fight with them under the banners of Christianity." Although the leader of the Reformation required all the qualities of a perfect Christian in the warriors called upon to fight the Mussulmans, and although he drew all the principles of his preaching from the religion of Christ; the standard of the cross in a Christian army, caused him, he said, more horror than the sight of the demon. The true motive for his repugnance for a crusade may be easily guessed; a crusade appeared necessarily to require the concurrence of the pope; and the concurrence of the pope, in a war which interested Christendom, was the thing in the world most dreaded by Luther. He had so strong an aversion to the court of Rome, that in his writings he asks himself if war ought not to be made against the Pope as well as the Turk; and in the excess of his hatred, does not hesitate to answer, against the one as against the other.

We will not repeat here the declamations and the sophisms of Luther. Through the puerile subtleties and the contrary reasonings which he employs for his justification, we must, however, remark the distinction he has made between civil authority and ecclesiastical authority: it is to the first, says the reformer, that it belongs to combat the Turks; the duty of the second is to wait, to submit, to pray, and to groan. He adds, that war was not the business of bishops, but of magistrates; that the emperor, in this circumstance, ought to be considered as the head of the German confederation, and not as the protector of the Church, nor as the support of the Christian faith; a title which can only properly be given to Jesus Christ. All these arguments, doubtless, had something reasonable in them; and the opinion of Luther upon the civil authority, although he might have adopted it only out of opposition to the papal power, would have obtained the approbation of enlightened minds, if he had not employed, in supporting it, all the passion of irritated pride; and if his apology, in particular, had not been stained by abuse which decency will not allow history to repeat.

Not content with this apology, which had for title, *Of the War against the Turks*, Luther, two years after the siege of Vienna, published another work, entitled, *A Military Discourse*, in which he also urges the Germans to take arms. This second discourse begins, as the first had done, by theological distinctions and subtleties; by declamations against the pope and the bishops; by predictions upon the approaching end of the world; and upon the power of the Turks; which the author finds clearly announced in Daniel. Although he endeavours to prove, as in his first writing, that the war against the Mussulmans is not at all a religious war, but an enterprise entirely political; he promises, not the less, the palms of martyrdom to those who shall die with arms in their hands. He represents this war as agreeable to the Divinity, and as the duty of a true disciple of the Gospel. "Thy arm and thy lance," says he to every Christian soldier who shall take arms against the infidels, "shall be the arm and the lance of God. In immolating Turks, thou wilt not shed innocent blood, and the world will consider thee as the executioner of the decrees of divine justice; for thou wilt but kill those whom God has himself condemned. The Turk," adds he, "ravishes terrestrial life from Christians, and procures them eternal life; he at the same time kills himself, and precipitates himself into hell." Luther appears to be so penetrated with this idea, that he is on the point of deploring the fate of the Mussulmans; and to chastise indifferent Christians, and pusillanimous Germans, he has no punishment to wish them, unless it be that they should become Turks, and thus be the property of the devil.

A short extract is not sufficient to show what whimsical and singular ideas are contained in Luther's discourse; it may, however, be easily perceived how much this kind of preaching differs from that of the orators who preached the crusade in preceding ages. In the second part of his discourse, the leader of the Reformation addressed himself to the various classes of society; to the nobility, who are immersed in luxury and pleasures, but for whom the hour of fight is at length come; to the citizens and merchants, for too long a time addicted to usury and cupidity; to the labourers and peasants, whom he accuses of deceiving and robbing their neighbours. The tone of the preacher is full of an excessive severity; he speaks like a man who feels no sorrow at the misfortunes which are about to happen, because he has foretold them, and his warnings and prophecies have been despised. He says, with a sort of satisfaction, that after days of joy and debauchery, after seasons of festivity and pleasures, comes the time of tears, miseries, and alarms. He finishes by a vehement apostrophe, addressed to all who shall remain deaf to his voice, and whom the enemy shall find without defence: "Listen now, then, to the devil in the Turk, you who are not willing to listen to God in Jesus Christ; the Turk will burn your dwellings; he will bear away your cattle and your harvests; he will outrage and slaughter your wives and your daughters before your eyes; he will impale your little children upon the very stakes of the hedge which serves as an inclosure to your heritage; he will immolate you yourselves, or will carry you away into Turkey, to expose you in the market, like unclean animals; it is he who will teach you what you will have lost, and what you ought to have done. It is to the Turk belongs the task to humble the haughty nobility, to render citizens docile, and to chastise and tame the gross multitude."

Luther then gives his advice upon the manner of making war against the Turks; he is desirous that all should defend themselves even to death, and that all the countries through which the enemy was about to pass should be laid waste; he terminates his discourse by addressing consolations to them who shall fall into the hands of the Turks, and traces out for them a plan of conduct for the time of their captivity among the infidels.

This language, of which we are far from exaggerating the singularity, was not at all calculated to warm and rally men's minds for a struggle against the enemies of Germany and Christendom. At this period, the princes and the states of the empire frequently met to deliberate on their own dangers. It was more easy to convoke diets than to get together armies. The Protestants were not willing to take arms against the Turks, for fear of strengthening their adversaries; and the Catholics were restrained by their fear of the Protestants: amidst the violent debates that agitated Germany, the Church, and even the civil authority which Luther had proclaimed, lost all that unity of action, without which it is impossible to combat a formidable enemy with advantage. Among the Germans, the spirit of sect weakened by degrees the spirit of patriotism; among Christians, the hatred they conceived for one another caused them to lose that pious ardour which had animated them against the Mussulmans. In proportion as the Reformation proceeded, Germany became divided into two parties, which were like two enemies face to face. Both parties soon had recourse to arms, and, in the fury of civil wars, the invasions of the Turks were forgotten. It was thus that the Reformation, which took its birth at the end of the crusades, completely extinguished the enthusiasm for holy wars, and no longer permitted the nations of Christendom to unite against the infidels.

The name of the Turks was still pronounced in the diets of Germany, and even in the council of Trent; but no measures were adopted for making war against them. From that time there passed nothing in either Hungary or the East which was able to fix the

attention of the Christian world. The only event upon which Europe seemed interested was the defence of Malta against all the forces of Soliman. This defence increased the reputation of the military order of St. John. The port of Malta became the only place of shelter for Christian vessels on the route to Egypt, Syria, or Greece. The corsairs of Tunis and Algiers, and all the pirates who infested the Mediterranean, trembled at the sight of the rock, and of the galleys over which floated the standard of the cross. This military colony, always armed against the infidels, and constantly recruited from the warlike nobility of Europe, offered, up to the end of the eighteenth century, a living image of ancient chivalry, and of the heroic epoch of the crusades. We have described the origin of this illustrious order,—we have followed it in its days of triumph, and in its reverses, still more glorious than its victories. We will not say by what revolution it is fallen, nor how it has lost that isle which was given to it as the reward of its bravery, and which it defended, during more than two hundred years, against the Ottoman forces and the barbarians of Africa.

Whilst the Turks miscarried in their expedition against Malta, Soliman was pursuing the war in Hungary, and still threatening Germany. He died on the banks of the Danube, in the midst of victories obtained over the Christians. Christendom must have rejoiced at his death, as it had rejoiced at the death of Mahomet II. Under the reign of Soliman, who was the greatest prince of the Ottoman dynasty, the Turks not only invaded a part of the German empire, but their marine, seconded by the genius of Barberossa and Dragut, made a progress that must have alarmed all the maritime powers of Europe. Selim II, who succeeded him, had neither his qualities nor the genius of most of his predecessors; but he followed not the less their projects of aggrandizement, or the views of their ambitious policy. The Ottomans, masters of the coasts of Greece, Syria, and Africa, were desirous of adding to their conquests the kingdom of Cyprus, which was then possessed by the Venetians.

After a siege of several months, the Ottoman army obtained possession of the cities of Famagousta and Nicosia. The Turks stained their victory by cruelties without example. The bravest of the defenders of Cyprus expiated in tortures the glory of an obstinate resistance; and it may be said, it was the executioners that finished the war. The barbarity of the Turks disgusted the Christian nations afresh; and the maritime countries of the West beheld with terror an invasion which threatened to exclude Europeans from every road to the East.

At the approach of the danger, Pope Pius V exhorted the Christian powers to take up arms against the Ottomans. A confederation was formed, consisting of the republic of Venice, Philip II, king of Spain, and the pope himself, always ready to add the authority of his example to his preaching. A numerous fleet, equipped for the defence of the isle of Cyprus, arrived too late in the eastern seas, and was only able to repair the disgrace of the Christian arms. This fleet, commanded by Don John of Austria, met that of the Ottomans in the Gulf of Lepanto. It was in this sea Antony and Augustus disputed the mastership of the Roman world. The battle which took place between the Christians and the Turks reminds us in some degree of the spirit and enthusiasm of the crusades. Before the commencement of the conflict, Don John hoisted on board his ship the standard of St. Peter, which he had received from the pope, and the army saluted with cries of joy this religious signal of victory. The leaders of the Christians passed along the line of barques, exhorting the soldiers to fight for the cause of Christ. All the warriors, falling upon their knees, implored divine protection, and arose full of confidence in their own bravery and the miracles of heaven.

No naval battle of antiquity can be compared to this of Lepanto, in which the Turks fought for the empire of the world, and the Christians for the defence of Europe.

The courage and skill of Don John and the other leaders, the intrepidity and ardour of the soldiers, and the superiority of the Franks in manoeuvring their vessels, and in their artillery, procured for the Christian fleet a decisive victory. Two hundred of the enemy's ships were taken, burnt, or sunk. The wreck of the Turkish fleet, whilst announcing the victory of the Christians, carried consternation to the coasts of Greece and to the capital of the Ottoman empire.

Terrified by the results of this battle, Selim caused the famous castle of the Dardanelles to be built, which to the present day defends the entrance to the canal of Constantinople. At the time of the battle, the roof of the temple of Mecca fell in, and the Turks believed they saw in this accident a sign of the anger of Heaven. The roof was of wood; and that it might become, says Cantemir, a more solid emblem of the empire, the son of Soliman ordered it to be reconstructed of brick.

Whilst the Turks deplored the first reverse their arms had met with, the whole of Christendom learnt the news of the victory of Lepanto with the greatest joy. The Venetians, who had awaited in terror the issue of the battle, celebrated the triumph of the Christian fleet by extraordinary festivities. In order that no feeling of sadness should be mingled with the universal joy, the senate set all prisoners at liberty, and forbade the subjects of the republic to wear mourning for their relations or friends who had been killed fighting against the Turks. The battle of Lepanto was inscribed upon coins, and as the infidels were defeated on the day of St. Justin, the seignoury ordered that this happy day should be every year a festival for the whole population of Venice.

At Toledo, and in all the churches of Spain, the people and the clergy offered up hymns of gratitude to Heaven for the victory it had granted to the valour of the Christian soldiers. No nation, no prince of Europe, was indifferent to the defeat of the Turks; and, if one historian may be believed, the king of England, James I, celebrated in a poem the glorious day of Lepanto.

As the pope had effectively contributed to the success of the Christian arms, it was at Rome that the strongest symptoms of delight were exhibited. Mark Antony Colonna, who had commanded the vessels of the sovereign pontiff, was received in triumph, and conducted to the Capitol, preceded by a great number of prisoners of war. The ensigns taken from the enemy were suspended in the church of Ara-Coeli. After a solemn mass, Mark Antony Mureti pronounced the panegyric of the triumphant general. Thus the ceremonies of ancient Rome were mingled with those of the modern, to celebrate the valour and exploits of the defenders of Christendom. The Church itself was desirous of consecrating a victory gained over its enemies among its festivals; Pius V instituted one in honour of the Virgin, by whose intercession it was believed the Mussulmans had been conquered. This festival was celebrated on the 7th October, the day of the battle of Lepanto, under the denomination of "Our Lady of Victories."

Thus a unanimous concert of prayers and thanksgivings arose towards heaven, and all Christians at the same time showed their gratitude to the God of armies for having delivered Europe from the invasion of the Mussulmans. But it was not long before this happy harmony was disturbed: ambition, reciprocal mistrusts, diversity of interests, all that had till that time favoured the progress of the Turks, prevented the Christians from deriving the proper advantages from their victory. The Venetians were anxious to pursue the war, in order to recover the isle of Cyprus; but Philip II, dreading any increase in the power of Venice, withdrew from the confederation. The Venetian republic, abandoned by its allies, hastened to make peace. It obtained it by sacrificing all the possessions it had lost during the war,—a strange result of victory; by which the vanquished dictated laws to the conqueror, and which plainly shows us to what extent the pretensions of the Turks would have been carried if fortune had favoured their arms.

The war which was terminated by the battle of Lepanto, was the last in which the standard of the cross animated or rallied Christian warriors.

The spirit of the holy wars at first arose from popular opinions. When these opinions became weakened and great powers were formed, all that relates to war or peace became concentrated in the councils of monarchs. No more projects for distant expeditions were formed in public councils; no more warlike enterprises were recommended from the pulpits of the churches, or before assemblies of the faithful. States and princes, placed at the head of human affairs, even when they made war against the Mussulmans, obeyed much less the influence of religious ideas than interests purely political. From that period the enthusiasm of the multitude, and all the passions that had given birth to the crusades, were reckoned as nothing.

The alliance of Francis I with Soliman was at first a great scandal for all Christendom. The king of France justified himself by accusing the ambition and the perfidy of Charles V. His example was quickly followed by Charles himself, and by other Christian states. Policy, disengaging itself more and more from that which was religious in it, came at last to consider the Ottoman Porte, no longer an enemy against whom it was a duty always to be fighting, but as a great power, whom it was sometimes necessary to conciliate, and whose support might be sought without outraging the Deity, or affecting the interests of the Church.

As the voice of the sovereign pontiff was always the instrument to summon Christians to take arms against the infidels, the spirit of the crusades necessarily grew weaker as the authority of the popes declined. It may be added, that the political system of Europe was making its development, and the ties and springs which were to found the equilibrium of the Christian republic had an increasing tendency to their establishment. Each state had its plan of defence and aggrandisement, which it followed with a constant activity; all were employed in endeavouring to attain the degree of power, force, and influence to which their position and the fortune of their arms entitled them. Hence those restless ambitions, those mutual mistrusts, that ever active spirit of rivalry, which scarcely ever permitted sovereigns to turn their attention towards distant wars.

Whilst ambition and the desire of increasing and defending their power detained princes in their own states, the people became attached to their homes by the blessings and the enjoyments of a rapidly-rising civilization. In the eleventh century, the Franks, the Normans, and other barbarians from the north, had not quite lost the character and habits of nomadic races, which favoured the rise and the progress of that warlike enthusiasm which had precipitated the Crusaders upon the East. In the sixteenth century, institutions consecrated by time, the precepts of Christianity better understood, respect for ancestry, love of settled property, the constantly increasing wealth of cities, with the progress of industry and of agriculture, had changed the character of the Franks, destroyed their partiality for a wandering life, and had become so many ties to attach them to their country.

In the preceding century the genius of navigation had discovered America and the passage of the Cape of Good Hope. The results of this discovery effected a great revolution in commerce, attracted the attention of all nations, and gave a new direction to the human mind. All the speculations of industry, for so long a time founded upon the crusades, were directed towards America or the East Indies. Great empires, rich climates, offered themselves all at once to the ambition or the cupidity of all who sought for glory, fortune, or adventures—the wonders of a new world made men forgetful of those of the East.

At this so memorable epoch, a general emulation arose in Europe for the cultivation of arts and of letters. The age of Leo X. produced masterpieces of all kinds. France, Spain, and still more Italy, turned the newly-discovered art of printing greatly to the advantage of knowledge. The splendid geniuses of Greece and Rome were everywhere revived. In proportion as men's minds became enlightened, the new career opened before them expanded. Another enthusiasm succeeded to that of religious enterprises; and the exploits of the heroic times of our history excited much more admiration in our romances and poets, than they created desire in people of the world to imitate them. Then the Epic Muse, whose voice only celebrates distant events, sang the heroes of the holy wars; and the crusades, for the same reason that Tasso became at liberty to adorn the recital of them with all the wealth of his imagination,—the crusades, we say, were no longer anything for Europe but a poetical remembrance.

One fortunate circumstance for Christendom is, that at the period when the crusades, which had for their object the defence of Europe, drew near to their end, the Turks began to lose some part of that military power which they had displayed in their contests with the Christian nations. The Ottomans had at first been, as we have already said, the only nation that kept on foot a regular standing army, which gave it a vast superiority over powers that it was desirous of subduing. In the sixteenth century, most of the great states of Europe had likewise armies which they could at any time bring against their enemies. Discipline and military tactics had made great progress in Christendom; artillery and marine became more perfect in the West every day, whilst the Turks, in all that concerns the art of war, or that of navigation, gathered no advantage from either the lessons of experience, or from the knowledge to which time and circumstances had given birth among their neighbours. We ought to add, that the spirit of superstition and intolerance which the Turks associated with their wars, was very injurious to the preservation and extent of their conquests. When they took possession of a province, they insisted upon making their laws, their customs, and their worship paramount. They must change everything, they must destroy everything, in the country in which they wished to establish themselves; they must either exterminate the population, or reduce it to the impossibility of disturbing a foreign domination. Thus it may be remarked, that, although several times masters of Hungary, they retired from it after every campaign, and were never able, amidst all their victories, to found a colony or make any durable establishment there. The Ottoman population which had sufficed for occupying and enslaving the Greek empire, could not people and preserve more distant countries. It was this, above everything, which saved Germany and Italy from the invasion of the Turks. The Ottomans might, perhaps, have conquered the world if they had been able to impose their manners upon it, or furnish it with inhabitants.

After the battle of Lepanto, although they had preserved the isle of Cyprus, and dictated laws to the republic of Venice, the Turks not the less lost the idea of their being invincible, or that all the world must submit to their arms. It was observed that from that time most of the leaders of Turkish armies or fleets became more timid, and felt less assured of victory, when in the presence of an enemy. Astrologers, who had till then beheld in the phenomena of the heavens the increase and the glory of the Ottoman empire, saw nothing during the reign of Soliman and following reigns but sinister auguries in the aspects of the celestial bodies. We mention astrologers, because their predictions have considerable influence upon the policy of the Turks. It is not improbable that these pretended conjurers did not confine their observations to the celestial bodies, but that they watched the manners and the opinions of the people, and the march of events and affairs. It is for this reason that their prophecies were found true, and that they belong, in some sort, to history.

The spirit of conquest, however, which had so long animated the nation, still subsisted, and sometimes fortune favoured the Ottoman banner with victory.

Towards the end of the sixteenth century, the Turks carried war to both the banks of the Danube and to the frontiers of Persia. Among the Christian warriors who flew to the aid of Germany, the duke of Mercoeur, brother of the duke of Mayenne, must not be forgotten; he was followed by a crowd of French soldiers, who had fought against Henry IV, and who went to expiate the crimes of civil war by fighting the infidels. The duke of Mercoeur, to whom the emperor Rodolph II gave the command of the imperial army, gained several advantages over the Ottomans.

Whilst the war was being carried on in Hungary, the king of Persia sent an embassy to the emperor of Germany and the princes of the West, to persuade them to form an alliance with him against the Turks. The Persian ambassadors repaired to the court of the sovereign pontiff, and to those of several Christian powers, conjuring them to declare war against the Ottomans. This embassy of the king of Persia, and the exploits of the French on the Danube, created great uneasiness in the Divan, and an ambassador was sent to the king of France, as the most to be feared of the Christian princes. The letters of credit of the Turkish envoy bore this title: "To the most glorious, magnanimous, and greatest lord of the faith of Jesus, pacificator of the differences which arise among Christian princes, lord of greatness, majesty, and riches, and glorious guide of the greatest, Henry IV, emperor of France." The sultan of the Turks conjured the French monarch, in his letter, to bring about a truce between the Porte and the emperor of Germany, and to recall from Hungary the duke of Mercoeur, whose valour and skill brought victory to the banners of the Germans. Henry IV interrogated the Ottoman ambassador, and asked him why the Turks dreaded the duke of Mercoeur so much. The ambassador replied, that a prophecy, credited by the Turks, declared that the sword of the French would drive them from Europe, and overthrow their empire. Henry IV did not recall the duke of Mercoeur: this able captain continued to beat the Ottomans, and having covered himself with glory in the war against the infidels, he was seized, whilst on his return to France, by a purple fever, "which," says Mezerai, "sent him to triumph in heaven."

In their wars against the Christians, the Turks often found themselves on the defensive, which was for them a sign of decline. History remarks that at no period did their reverses cause them more alarm, or their victories more surprise and joy. Their defeats were almost always a signal for sedition and revolt, which the decline of power rendered bold.

And yet the Ottoman empire still carried on war, and advanced like a storm ready to burst. In the middle of the seventeenth century, the isle of Chio, which had belonged to the Genoese, was added to its maritime possessions, and the Turks directed their victorious arms towards Candia, an important colony of the Venetians. At the same time an Ottoman army entered Transylvania, and greatly alarmed Austria.

Pope Alexander VII, pressed by the emperor Leopold I and by the Venetian senate, endeavoured to form a league among the princes and states of Christendom, and addressed the king of Poland, the king of Spain, and more particularly the king of France, to implore their succour against the Turks.

Louis XIV yielded to the prayers of the sovereign pontiff, and sent to Rome an ambassador charged to announce to his holiness, that he entered into the confederation of the Christian princes. On the other side, the states of the Germanic empire, which were the allies of France, assembled at Frankfort, and engaged to raise money and troops, promising to unite their efforts with those of the French monarch, for the defence of Christendom.

This generous forwardness on the part of the king of France and his allies merited, no doubt, the gratitude of Leopold; but, what is difficult to be believed, the zeal they showed for the common cause, and which exceeded what was first hoped for, only awakened the jealous uneasiness of the emperor. We have even reason to think that this uneasiness extended to the sovereign pontiff; for his holiness welcomed the propositions of Louis XIV very coldly; and when the resolutions of the Germanic body reached Rome, Alexander received with indifference news for which any other pope, say the memoirs of the time, would not have failed to go and return solemn thanks in the church of St. Peter or of St. John of the Lateran. The king of France could not dissemble his surprise; and in a letter, which he caused to be written to his ambassador, are these remarkable words: "For the rest, it is more an affair of his holiness than ours; it will suffice for his majesty, for his own satisfaction and his duty towards God, to have made all the advances with respect to this league, that a king, the eldest son of the Church, and the principal defender of religion, could do in a danger imminent for Christendom."

It was soon known that the Turks were making progress, and had penetrated into Moravia. The emperor Leopold, at their approach, quitted his capital. The pope then consented to resume the suspended negotiations. But they were resumed with a sentiment of jealousy and reciprocal mistrust, that left no hope of a happy result. Louis XIV, nevertheless, omitted nothing to prove the frankness of his intentions, or to forward the formation of a league. It was then believed that an enterprise against the Turks was the business of all Christendom, and that, in this case, one Christian power alone, ought not to decide for peace or war.

We enter into some details here, because these details have not been hitherto generally known, and that present circumstances may give them additional interest. We know, likewise, in the days in which we live, we must search for examples in old remembrances, and often for our true titles to glory likewise.

The emperor could not be reassured by the demonstrations of the French monarch; and the rancour which he retained on account of the treaty of Westphalia, made him forgetful of his own dangers and of those of the Germanic body. Louis XIV engaged to set on foot an army of twenty thousand men, and the confederates of Germany offered as many. Leopold feared this army on his own account. In the end, Louis satisfied himself with furnishing six thousand soldiers, under the command of the count de Coligny and the marquis de la Feuillade. The pope, not to remain neuter in a war against the Mussulmans, granted the emperor a subsidy of 70,000 florins, and the faculty of levying tenths upon all the ecclesiastical property in the Austrian states. All the united succours of Germany, the king of France, and the other confederate states, formed an army of thirty thousand men. This army marched to Hungary. When united to the troops of the emperor, they gained many advantages over the Turks, and defeated them completely at the battle of St. Gothard. The Ottomans solicited a suspension of arms, and the jealous passions which had at first prevented the war being carried on with vigour, allowed the Divan to conclude an advantageous peace.

The Ottomans, thus delivered from a formidable war, were able to direct all their strength against Candia, which Venice, now left alone, was not strong enough to defend. A great number of French warriors then flew to the succour of a Christian city besieged by the infidels: among the knights whom the love of glory led to this perilous and distant war, history takes pleasure in naming the marquis de Fénelon, whose care had brought up the archbishop of Cambrai, and whom his age considered as the model of gallant gentlemen. His young son, whom he took with him, was wounded in an affair against the Turks, and died of his wounds. France, in the same expedition, had to lament another hero, the young duke of Beaufort; Mascaron, who pronounced the funeral

oration of this new Maccabeus, thus describes his death: “After the flight of all the others, yielding rather to number than to strength, he fell upon his own trophies, and died the most glorious death that a Christian hero could wish, sword in hand against the enemies of his God and his king, in the sight of Europe, Asia, and Africa; and more than all that, in the sight of God and his angels.” Louis XIV, always considering it consistent with his glory to protect the Christian states, sent fresh succours to Candia: four French vessels appeared before the isle; but they arrived too late; the city of Candia, after a siege of two years and four months, had just capitulated.

This conquest revived the courage of the Turks, and their power, sustained by the genius of Kiouprouli, whom the Mussulmans called the great destroyer of the bells of impiety, might have still rendered themselves formidable to the Christian nations, if their policy had not been governed by a foolish pride. Intoxicated with some trifling successes, the Turks resumed their project of invading Germany. Towards the end of the seventeenth century, they made a last attempt, and the capital of Austria beheld beneath its walls an army of two hundred thousand infidels.

Germany was exhausted by the thirty years’ war. The king of Poland, urged by the pope to come to the succour of the Germanic empire, hastened with his Polish cavalry to the scene of action, and revived the courage of the Germans and the garrison of Vienna. The Turks, upon being attacked with impetuosity, abandoned their camp, their artillery, and their baggage. The wreck of the Ottoman army did not rally till they reached the banks of the Raab, where they encamped around the tent of the grand vizier, the only one that had not fallen into the hands of the conquerors. John Sobieski entered in triumph into the city he had saved by his courage. This happy event was celebrated throughout Germany by public rejoicings; and, as had been done after the victory gained by Don John of Austria, amidst the ceremonies of the Church, these words from Scripture were repeated: “There was a man sent from God, named John.”

The defeat of Vienna was for the Turks a signal for the greatest reverses. The vengeance of the people and the army pursued the grand vizier, who had conducted the war; and the sultan, Mahomet IV, fell from the throne at the report of these sanguinary disasters, the effects of which were felt to the very heart of the empire. The famous treaty of Carlowitz testifies the losses that the Ottoman nation had undergone, and the incontestable superiority of its enemies. The decline of Turkey, as a maritime power, had commenced at the battle of Lepanto; its decline as a military or conquering power, dates from the defeat of Vienna. History has two things to remark in the negotiations of Carlowitz. Hungary, which had for so long a time resisted the Turks, weakened at length by civil discords and foreign wars, and given up at the same time to the emperors of Germany and the sultans of Constantinople, then lost its national independence, and became united to the possessions of the house of Austria. Among the states and princes who signed the treaty, the czars of Muscovy, who were destined, at a later period, to inflict such terrible blows upon the Ottoman empire, appeared for the first time as a power interested in the Christian struggle against the infidels.

We have described the origin and progress of the Turks; it only remains for us now to speak of the causes of their decline.

The Turks were only constituted to contend with a barbarous people, like themselves, or with a degenerate people, like the Greeks. When they met with nations that were not corrupted, and were not deficient in bravery or patriotism, their career was checked. It is a circumstance worthy of remark, that they were never able to make an impression upon any of the nations of the Latin Church; the only nation that was separated from Christendom by the conquests of the Turks was one that had separated itself from it. When the Ottomans were no longer able to prosecute their scheme of

general invasion, all the passions which had stimulated them to conquest only served to disturb their own empire; which is the ordinary destiny of mere conquering nations.

The wars they prosecuted at the same time against Christian Europe and Persia, were the principal causes of the decay of the military power of the Turks. The efforts they made against the Persians, diverted their forces from their expeditions against the Christians; and their expeditions against the Christians crippled their means for the wars in Asia. In these two kinds of war they had a very different manner of fighting. After having for any length of time contended with the warriors of the Oxus or Caucasus, they were incapacitated for making war in Europe. They were never able to triumph completely over either Persia or the Christian nations; and remained at last pressed between two enemies, equally interested in their ruin, and equally animated by religious passions.

The Turks, like all the hordes from the north of Asia, brought with them the feudal government. The first thing to be done by all nomadic nations, who established themselves in conquered countries, was the division of the lands, with certain conditions of protection and obedience. From this division naturally emanated feudalism. The difference, however, which existed between the Turks and the other barbarians who conquered the West, was, that the jealous despotism of the sultans never allowed fiefs to become hereditary, or that an aristocracy should grow up round it, as in the monarchies of Christendom. Thus in the Turkish empire nothing was to be seen on one side, but the authority of an absolute master; and on the other, nothing but a military democracy. The Ottoman monarchy was thus built upon that which is weakest in political societies—the will of a single man, or that of the multitude.

The Turks have been compared to the Romans. Both nations began in the same manner; for both were nothing but bands of brigands. What distinguishes them in history is, that the Turks have remained the same as they were in their origin; whilst the Romans, in their conquests, never rejected the knowledge, the customs, or even the gods of the people they conquered. The Turks, on the contrary, took nothing from other nations, and made it their pride to continue barbarians.

We have said above, that hereditary aristocracy has never been established by the side of despotism; and this is, perhaps, the reason why the Ottoman nation has remained in a state of barbarism. They who have studied the march of human societies know that it is by the aristocracy that the manners and morals of a people are formed, and that it is in the middle classes that knowledge has its birth, and civilization begins. The absence of an aristocracy in oriental governments, not only explains to us the fragility of those governments, but it assists us also in explaining why progress has not been made in a country where nothing distinguished the men from each other, where no one had sufficient influence to guide the crowd, or was sufficiently elevated to serve as an example or model.

In consequence of the indifference of the Turks for the arts and sciences, the labours of industry, agriculture, and navigation, were confided to their slaves, who were their enemies. As they held in horror everything new, or that they had not brought from Asia with them, they were obliged to have recourse to foreigners for everything that was invented or perfected in Europe. Thus the sources of prosperity and power, the strength of their armies and their fleets, were not at all in their own hands. Everyone knows what the Turks have lost by neglecting to learn or to follow the progress of the military tactics of the Europeans. At the battle of Lepanto, disorder was introduced into their fleet entirely from their having promised liberty to their sailors, who were all Christians.

Some modern writers, seeking everywhere for similitudes, have compared the janissaries to the pretorian cohorts. This comparison has nothing exact in it: among the

Romans, the empire was elective, and the pretorians got possession of it for the purpose of putting it up to sale. Among the Turks, the idea of choosing their prince never suggested itself to the minds of either the people or the soldiery. The janissaries contented themselves with disturbing the government, and keeping it in such a state of disorder, that they could never be dismissed, and might always remain masters. All their opposition consisted in preventing any amelioration whatever in discipline or military usages. The abuses and prejudices the most difficult to be destroyed in a nation, are those which adhere to a body or a class in which power happens to be placed. All-powerful despotism was never able to overcome the opposition of the janissaries and spahis; and those redoubtable corps, which had so effectively contributed to ancient conquests, became the greatest obstacle to the making of new ones.

The Turks established in Greece had more respect for old usages and old prejudices, than they had of love for the country they inhabited. Masters of Stamboul, they had their eyes constantly fixed upon the places of their origin, and appeared to be but travellers, or passing conquerors of Europe. They preserved the manners of Asia, the laws of Asia, the remembrances of Asia; and the West was, in their estimation, less a country than a theatre for their exploits.

Amidst their decline, nothing was more fatal to the Turks than the memory of their past glory; nothing was more injurious to them than that national pride which was no longer in harmony with their fortune, or in proportion with their strength. The illusions of a power that no longer existed prevented them from foreseeing the obstacles they were likely to meet with in their enterprises, or the dangers with which they were threatened. When the Ottomans made an unsuccessful war, or an unfavourable treaty, they never failed to lay the blame on their leaders, whom popular vengeance devoted to death or exile; and whilst they thus immolated victims to their vanity, their reverses became the more irreparable, from their persisting in mistaking the true causes of them.

Tacitus somewhere expresses the joy he felt in seeing barbarians making war upon one another; and we experience something of this joy when we see despotism threatened by its own institutions, and tormented by the very instruments of its power. Another spectacle, no less consoling to all who love humanity and justice, is to behold this family of fierce despots, before whom the entire East trembled, devouring itself. It is well known what victims each sultan, on ascending the throne, was compelled to offer to the suspicious genius of despotism. But Heaven does not permit the most sacred laws of nature to be constantly violated with impunity; and the Ottoman dynasty, in expiation of so many crimes against family ties, sunk at last into a species of degradation. The Ottoman princes, brought up in subjection and fear, lost the energy and the faculties necessary for conducting the government of a great empire. Soliman II. only increased the evil by decreeing a constitutional law, that no son of the sultan's should command armies or govern provinces. From that time none but effeminate princes, timid and senseless men, occupied the Ottoman throne.

If the will of the prince became corrupt, it was quite sufficient to render the corruption general. In proportion as the character of the sultans degenerated, everything degenerated around them. A universal apathy displaced the noisy activity of war and victory. To the passion for conquests succeeded cupidity, ambition, selfishness, and all the vices that signalize and complete the decline of empires. When states rise and march on towards prosperity, there is an emulation to increase their powers; when they decline, there is also an emulation to urge on their destruction, and take advantage of their ruin.

The empire had always a numerous army; but that army, in which discipline every day degenerated, was only formidable in time of peace. A crowd of Thimariots, or possessors of fiefs for life, having nothing to leave to their families, passed over the

lands that were given to them like locusts, which, in the plains where the winds have wafted them, destroy even to the germs of the harvests. The pachas governed the provinces as conquerors. The wealth of the people was for them like the booty which conquerors distributed among themselves on the day of victory. Such as could amass treasures were able to purchase impunity. Such as had armies proclaimed their independence. Subalterns everywhere followed the example of the leaders. In the government, as well as in the army, everything was put up to sale, everything was subject to pillage. Thus this empire, which had displayed such energy, fell like a prey into the hands of all those whom fortune or the favour of the prince called to authority; and if we may be permitted to employ a not very elevated comparison to express the degree of abasement of a nation, the Ottoman power no longer presented any aspect but that of those lifeless bodies in which we can perceive no motion but in the insects that are devouring them.

The sultans of Constantinople, while slumbering in their seraglios, were often awakened by the thunder of popular revolts. Violences of the army or the people were the only justice able to reach despotism. But this justice itself was one calamity the more, and only assisted in precipitating the general decline.

Although the successors of Othman, after the reign of Selim, were the pontiffs of the national faith, this important dignity added nothing to their power. The Mussulman faith, which commanded with severity the observance of many minute practices, did not at all repress the passions of the multitude. A religious belief which permitted a prince to commit fratricide could be no safeguard for either the authority or the life of the prince. A religion always ready to consecrate the triumph of force, could find no motives in its moral code for the condemnation of revolt, particularly when the revolt happened to be crowned with success.

But what is remarkably singular, the Turks, when they rose against a prince of the Ottoman dynasty, preserved a profound veneration for that dynasty. They immolated the tyrant to their vengeance, and were ready to immolate themselves for the tyranny. Thus license, in its greatest excesses, always respected despotism; and what carried disorder to its highest pitch was, that despotism in its turn respected license.

The Turks lived in this state of decline as in their natural condition. Nothing is more remarkable in history than the carelessness of a nation in the midst of a revolution that is dragging it down to its ruin; and this revolution with the Turks was not brought about by new ideas, but by old ideas, not by love of liberty, but by habits of slavery. They respected the causes of their ruin, because these causes were connected with the history of barbarous times; and religion, by constantly repeating to them that "he who is in the fire ought to be resigned," prevented them from seeking a remedy for the ills they suffered.

Among nations which incline towards destruction, in the very bosom of corruption a certain politeness, a certain polish or elegance of manners, may be observed. The Turks, on the contrary, had a brutal and savage corruption, and their empire grew old without the nation's losing anything of that fierceness of character, of that proud roughness, which belong to the infancy of society.

We shall be asked why Christendom did not take advantage of this decline of the Turks to drive them back again into Asia. We have seen in this history, that the nations of Christian Europe were never able to combine and agree for the defence of Constantinople, when it was attacked by the Turks; and they showed no more inclination to combine to deliver it after it was taken. We may add that the less redoubtable the Turks became, the fewer were the efforts made to conquer them. They inspired, besides, no jealousy in the commercial nations of Christendom. It was in vain

that fortune placed them between the East and the West; that she rendered them masters of the Archipelago, of the coasts of Africa, of the ports of the Black Sea and the Red Sea: their finest provinces were deserts, their cities were abandoned. Everything perished in the hands of an indolent and unpolished people. The Turks were spared, because they made no use of their advantages; and because they were, to employ an expression of Montesquieu's, the men the most fit to hold great empires carelessly.

Before we terminate this rapid sketch of the Turkish empire in the seventeenth century, we beg to be allowed to add some reflections which circumstances may cause to be appreciated. Nothing was more monstrous than the presence, upon the same territory, of two nations and two religions that hated and cursed each other reciprocally. Spain had presented a similar spectacle; but the energy and the magnanimous constancy of the Spaniards triumphed over an adverse people and an adverse religion; and at the very time at which the Turks established themselves in Greece, the Moors, carrying with them their foreign worship, abandoned their conquests and returned to Africa, from whence they came. The Greeks, after the invasion of the Ottomans, neither showed the same energy nor the same courage; although their patriotism ought to have been constantly animated by the soil they trod on, and by their very name, of which the conqueror had not been able to deprive them.

Nevertheless, amidst their abasement and their misery, they were still able to place their hope in the ascendancy of religious ideas, and in the wish for civilization, which acted as a tie between all Christian societies. Whilst the manners and the worship of Islamism rendered the Turks foreign and even odious to Christendom, the religion of Christ and the remembrances of history placed the Greeks in relation with the other nations of Europe.

In proportion as the knowledge derived from antiquity made progress among the Franks, Greece became for them a sacred country. The language of Plato and Demosthenes, in which the charms of liberty had been celebrated with so much eloquence, became more dear to them than their own maternal tongue. The poetical sites of Greece, which the love of letters rendered so familiar to the studious class, were for us like places in which we had passed our infancy. Europe had not a scholar in whom the city of Aristotle, that of Lycurgus, or that of Epaminondas, did not inspire something resembling the sentiments we feel for our own country. If the Greeks were degenerated; if they viewed with indifference the ruins of their country, ancient Greece still lived for every enlightened man, and was ever present, wherever a taste for the arts or a love of learning existed.

The warmer that the interest for the Greeks became, the more barbarous the Turks appeared. The Ottoman nation came and established itself in the richest countries of Europe, and remained in sight of all European people, without becoming acquainted with their languages, their laws, or their policy; like those troops of wild animals which sometimes stop in the neighbourhood of the dwellings of man, ignorant of that which is going on in these places, and having no means to seize their prey or defend themselves, but their activity, their natural strength, and the means which a gross instinct gives them. This state of things was opposed both to the laws of society and the laws of nature, which do not permit men or nations to live together and in the same place, except when they possess similar qualities, and are able to employ their faculties in common. The Turks may have been protected, at first by the fortune of their own arms, and afterwards by the policy of certain cabinets; but what real support could they have in the West, when they were repulsed by the manners, feelings, and opinions of the European nations, to whom they became every day more foreign?

On one side, the antipathy entertained for a barbarous people; on the other, the relations which united nations civilized by Christianity, were likely, sooner or later, to revive that spirit of fraternity which produced the crusades; and God has willed that this spirit, from which the holy wars were born, should manifest itself in the same century which had for a long time refused to acknowledge the effects or to admire the prodigies of them.

At the moment in which we are finishing this history, the Greeks have thrown forth a cry of alarm, and this cry has resounded throughout the Christian world. Is the moment of their deliverance arrived? When we examine the present state of Europe, we find a much greater force than would be necessary to conquer Byzantium; but on the other side, the diversity of interests and opinions will not permit the Christian republic to unite for this great enterprise. We have seen that the Turks really possess nothing but the soil of their vast empire; the riches that are there produced belong to the nations of Christendom, and these nations are for the Turkish provinces, which they cultivate to their profit, that which an active and industrious farmer is for the fields he ploughs and reaps. Add to this, that most of the Christian powers appear to fear that the displacing of a great empire may break the ties of the European confederation; they do not, as formerly, dread the strength of the Ottomans, but the difficulties and divisions that the conquest would produce. That which may add to their fears is that impatience for change, that ardent passion for novelty, which is spread all at once among the nations like a contagious fever; whilst the Greeks are imploring Europe for their liberty, restless and dissatisfied spirits look to the East for I do not know what signal for a revolution in Europe. Thus Christendom, divided by its various interests, tormented by a thousand different passions, and fearing for its own repose, awaits with anxiety the events that are preparing, and appears to recoil from victories which the superiority of her intelligence and her armies hold out to her.

What will be the issue of all the warlike demonstrations and all the pacific negotiations of which fame informs us every day? There is no doubt the cross will again arise in the East, and the fate of Christians residing there will receive some amelioration; but are we arrived at the moment which is to render Europe entirely Christian? Will the Ottoman empire, whose weakness now appears so great, yield to the power of its enemies, or will it hasten its own ruin? Will Greece, so long enslaved, resume that rank among nations from which she formerly descended so ingloriously, or will she fall into the hands of her liberators? A thousand other questions present themselves to the mind; but we will not forestall events; above all, we will avoid multiplying conjectures and hypotheses, or producing here the brilliant reveries of philosophers and poets, which the severity of history rejects. When we set a high value upon truth, and have sought it for a length of time in all that the remembrances of the past contain that is most positive, we learn to speak of the future with much circumspection and reserve.

It may be thought that we have dwelt too long upon the Ottoman empire; but the origin of that empire, its progress and its decline, are connected with all the events we have had to describe. The sketch we have traced of it may have been sometimes serviceable in making our readers acquainted with the spirit and the character of the wars against the infidels; and is this view our labour has not been useless.

At the period we have now gained, the passions which had given birth to the prodigies of the crusades had become speculative opinions, which occupied the attention of writers rather than that of kings or nations. Thus the holy wars, with their causes and effects, became the objects of the discussions of doctors and philosophers. We may remember the opinion of Luther; and although he had partly disavowed or

retracted his first opinion upon the war against the Turks, most of his partisans continued to evince a great aversion for the crusades.

The minister Jurieu goes much further than Luther. That ardent apostle of the Reformation, far from thinking that war ought to be made against the Mussulmans, did not hesitate to consider the Turks as auxiliaries of the Protestants, and said that the fierce sectaries of Mahomet were sent to “labour with the Reformers in the great work of God,” which was the ruin of the papal empire. After the raising of the last siege of Vienna, in 1683, and the revocation of the edict of Nantes, the same Jurieu was afflicted at the disgrace of the Reformers and the defeat of the Turks; adding, at the same time, “that God had only abased them, in order to raise them together again, and make them the instruments of his vengeance against the popes.” Such is the excess of blindness to which the spirit of party or sect has power to carry us, when misled by hatred, and irritated by persecution.

Other writers, however, celebrated for their genius, and who also were connected with the Reformation, maintained that wars against the infidels ought to be carried on: they deplored the indifference of Christendom, and the wars that were breaking out daily among Christian nations, whilst they left in peace a people, a foe to all other peoples. Chancellor Bacon, in his dialogue *de bello sacro*, employs all his logic to prove that the Turks are excluded from the law of nations. He invokes, by turns, natural right, the rights of nations, and divine right, against the barbarians, to whom he refuses the name of a people, and maintains that war should be carried on against them as against pirates, anthropophagi, or wild animals. The illustrious chancellor quotes, in support of his opinion, maxims from Aristotle, maxims from the Bible, with examples from history, and even from fable. His manner of reasoning savours a little of the policy and philosophy of the sixteenth century, and we do not feel ourselves called upon to repeat arguments, of which many would not be of a nature to convince minds of the present century.

We prefer developing some of the ideas of Leibnitz, who, in order to revive the spirit of distant expeditions, addressed himself to the ambition of princes, and whose political views have received a memorable application in modern times. At the moment in which Louis XIV was preparing to carry his arms into the Low Countries, the German philosopher sent him a long memorial, to persuade him to renew the expedition of St. Louis into Egypt. The conquest of that rich country, which Leibnitz calls the Holland of the East, would favour the triumph and the propagation of the faith; it would procure for the Most Christian king the renown of Alexander, and for the French monarchy vast means of power and prosperity. After the occupation of Alexandria and Cairo, fortune would offer the conquerors some happy opportunity for restoring the empire of the East; the Ottoman power, attacked by the Poles and the Germans, and troubled by internal divisions, was ready to sink into ruin; Muscovy and Persia were already preparing to take advantage of its fall; if France put forth her strength, nothing would be more easy than to gather together again the immense heritage of Constantine, to dominate over the Mediterranean, to extend her empire over the Red Sea, over the Sea of Ethiopia, over the Persian Gulf, and obtain possession of the commerce of India; everything the most brilliant in the glory and grandeur of empires then presented itself to the imagination of Leibnitz; and this exalted genius, dazzled by his own idea, and allying his policy with the prejudices of his age, could see nothing greater than the conquest of Egypt, but the discovery of the philosopher’s stone: he beheld already, in a shortly distant futurity, the Christian religion flourishing again in Asia, the empire and the commerce of the East and the West divided between the king of France and the

house of Austria and Spain, the world rendered peaceful, and governed by these two conquering powers!

After having developed the advantages of the vast enterprise he proposed, Leibnitz neglected none of the means that would be likely to secure the success or facilitate the execution of it. It was in this part of his memorial that he showed all the superiority of his genius; and when we read the account of the last war of the French in Egypt, we cannot but feel persuaded that Buonaparte was well acquainted with the plan of campaign addressed by Leibnitz to Louis XIV. But certainly this gigantic enterprise, whose result was likely to be more brilliant than either solid or durable, was less suited to a monarch guided in his policy by the sentiments of real greatness, than to the modern hero, always enamoured of an adventurous and romantic glory. Nevertheless, the ideas of Leibnitz, although not favourably received by the cabinet of Versailles, did not fail to produce a lively impression upon the statesmen of the seventeenth century. It is known likewise, that the king of France had already thought seriously of a war against the Turks; and we have reason to believe that Boileau alluded to all these projects of distant conquests, when he said in his epistle to the king:

Je t'attends dans six mois aux bords de l'Hellespont.

The eloquence, or even the flattery of authors, could not induce princes to take up arms against the infidels; and the Crusaders finished, as they began, with pilgrimages. Among the celebrated pilgrims who repaired to the East after the holy wars, one of the most remarkable was Ignatius Loyola. He visited the holy places twice, and, like St. Jerome, would have ended his days in Palestine, if the Latin priests had not advised him to return into Europe, where he established the order of the Jesuits. As was the case before the crusades, princes mixed with the crowd of Christians who went to the Holy Land. Frederick III, before he ascended the imperial throne, went on a pilgrimage to the holy city. We still possess an account of the voyages which were made successively into Palestine by a prince of Radziwil, a duke of Bavaria, a duke of Austria, and three electors of Saxony, among whom was he who was the protector of Luther.

Pilgrims from the West were no longer received at Jerusalem, as in the early times, by the Knights of St. John, but by the Latin fathers of the order of St. Francis of Assisi, who devoted themselves to the guardianship of the holy sepulchre. Preserving the hospitable manners of ancient times, the guardian father himself washed the feet of travellers, and furnished them with the necessary assistance for their pilgrimage. Pilgrims embarked at Venice, where vessels were always ready to transport them to the coast of Syria. People could obtain all the benefits attached to the pilgrimage of the Holy Land, without quitting their homes; either by commissioning pious men who were sent beyond the seas, or cenobites who resided on the spot.

The greater part of the sovereigns of Christendom, after the example of Charlemagne, thought it consistent with their glory, not only to deliver, but to protect the city of Jesus Christ from the outrages of the Mussulmans. The capitulations of Francis I, renewed by most of his successors, contain several conditions which contribute to secure peace to the Christians, with the free exercise of their religion in the East. In the reign of Henry IV, Deshayes, the ambassador from France to Constantinople, went to visit the faithful at Jerusalem, and conveyed to them the consolations of a charity worthy of royalty. The count of Nointel, who represented Louis XIV at the court of the sultan of Turkey, also went into the Holy Land; and Jerusalem received in triumph the envoy of the powerful monarch, whose credit and renown were employed to protect the Christians beyond the seas.

Most of the princes of Christendom every year sent their tributes to the holy city; and in solemn ceremonies, the church of the Resurrection displayed the treasures offered by the kings of the West. The guardians of the holy places, who entertained and took charge of pilgrims, possessed nothing on earth; but the gifts of the faithful were for them like the manna of the desert, sent every day from heaven. By a species of miracle constantly renewed, the holy monuments of the Christian religion, for a long time defended by the armies of the West, having no longer any defence but religious remembrances, preserved themselves amidst the barbarous sectaries of Islamism: the security enjoyed by the city of Jerusalem made its deliverance less thought of. That which produced the spirit of the crusades in the eleventh century was, above all other causes, the persecution directed against pilgrims, and the state of misery in which the Christians of the East existed. When they ceased to be persecuted, and had fewer miseries to endure, lamentable accounts no longer awakened the pity and indignation of the western nations; and Christendom satisfied itself with addressing prayers to God for the preservation of peace in the places he had sanctified by his miracles. There was then a spirit of resignation which took place of the enthusiasm of the crusades; the city of David and of Godfrey became confounded in the minds of Christians with the heavenly Jerusalem, and as sacred orators said, “it was necessary to pass through Heaven to arrive at the Holy Land,” it was of no use appealing to the bravery of warriors, but to the devotion and charity of the faithful.

BOOK XVIII

REFLECTIONS UPON THE STATE OF EUROPE, UPON THE VARIOUS CLASSES OF SOCIETY, AND UPON THE PROGRESS OF NAVIGATION, INDUSTRY, ARTS, AND GENERAL KNOWLEDGE, DURING AND AFTER THE CRUSADES.

A.D. 1571-1685

We have made known the origin, the spirit, and the character of the crusades; it is now our task to show their influence on the state of society. Before giving our opinion upon the results of the holy wars, it has appeared to us desirable to lay before our readers, in a few words, the judgments that others have passed upon them. In the seventeenth century, so abounding in men of genius, the heroic bravery of the Crusaders was admired, their reverses were deplored, and, without a question as to the good or evil which these distant expeditions had brought about, the pious motives which had made the warriors of the West take arms were respected. The eighteenth century, which had adopted all the opinions of the Reformation, and exaggerated them,—the eighteenth century did not spare the crusades, and did not fail to accuse the ignorance, barbarity, and fanaticism of our ancestors as the causes of them. Voltaire published a history of the crusades, in 1753; the subject he had chosen was at that time so low in public opinion, and he himself cast so much ridicule upon the events he described, that his book created no curiosity, and found no readers. Nothing can equal the violence with which the authors of the *Encyclopédie*, a short time afterwards, surpassed even the acerbity of Voltaire. This manner of judging the crusades became so general, that the panegyrists of St. Louis allowed themselves to be drawn into it, and several among them, in their discourses, were scarcely inclined to pardon the pious monarch for his exploits and his misfortunes in Egypt and before Tunis.

A philosophy, however, enlightened by the spirit of research and analysis, traced events to their causes, studied their effects, and, from holding truth as the only object worthy of inquiry, neglected declamation and despised satire. The judicious Robertson, in his introduction to the History of Charles V, gave it as his opinion, that the crusades had favoured the progress of liberty and the development of the human mind. Whether this perception flattered some of the opinions of the time, or whether it exercised over the public the natural ascendancy of truth, it met with a sufficient number of partisans; and from that time the expeditions of the Crusaders into the East have been judged with less severity.

A few years ago the Institute of France proposed a question, by which they invited the learned to point out all the advantages society had derived from the crusades; and if

we may judge by the memorials which obtained the prize in this learned contest, the holy wars brought more benefits for posterity in their train, than they produced calamities for the generations contemporary with them. Thus, opinions upon the crusades had changed several times in less than two centuries; a great lesson for those who pronounce with so much assurance upon the revolutions which we have seen begin, but which we shall not see end; when there is so much difficulty in judging of revolutions long ago accomplished, and whose results are all before our eyes!

Perhaps we are arrived at the favourable moment for appreciating with some truth the influence of the crusades, and the opinions of those who have reflected upon them before us: we may say, that the revolutions of the present age are for us a torch which enlightens the history of past times; none of the lessons which are afforded by great political concussions have been wanting for the present generation, and on that account, no doubt, our age will some day merit the title of the age of enlightenment.

We may safely say, that that which the crusades were deficient in, in order to have found more indulgent judges, was success; let us suppose for a moment that the crusades had succeeded, as they who undertook them hoped they would, and let us see, in that case, what would have been their results. Egypt, Syria, and Greece would have become Christian colonies; the nations of the East and the West would have pursued together the great march of civilization; the languages of the Franks would have penetrated to the extremes of Asia; the Barbary coast, now inhabited by pirates, would have received the morals and the laws of Europe; and the interior of Africa would not have been for a long time a land impenetrable to the relations of commerce and the researches of learned men and travellers. In order to judge what nations under the same laws and the same religion would have gained by this union, we have but to remember the state of the Roman world under the successors of Augustus, forming, as it were, one people, living under the same law, speaking the same language. All the seas were free, and the most distant provinces communicated with each other by easy and commodious routes; cities exchanged the objects of their arts and their industry, climates their various productions, nations their knowledge. If the crusades had subdued the East to Christianity, it is fair to believe that this grand spectacle, which the human race had only once beheld, would have been repeated in modern times, and opinions would not now be divided as to the advantages of the holy wars. Unfortunately, the Crusaders were unable to extend or preserve their conquests. The results of the crusades are thus more difficult to seize, and the good attributed to them does not strike all minds with equal force.

Among the results of the crusades, impartial history cannot pass over the evils they caused humanity to undergo; but these evils were felt in the time itself of the holy wars; and the faithful picture of that period has been quite sufficient to make us acquainted with them. As to the good the crusades produced, it has been like the germ, which remains a long time concealed in the earth, and develops itself slowly. After the account of each crusade, our readers will remember that, in a short summary, we have pointed out the immediate results of it. Now we will embrace all the epochs of the Eastern expeditions in a general review. When the ages to which the events of which we have spoken belonged become better known, the spirit of these events and their consequences will be better understood and better judged of: we are about to exhibit societies such as they were in the middle ages, and the progress they have made towards civilization; leaving to enlightened readers the care of appreciating that which belongs to the crusades.

We will in the first place examine the state of the different powers of Europe, and will begin with France.

When we remember the state of weakness and decay in which the commencement of the twelfth century found the French monarchy, we are astonished at the degree of prosperity and splendour it attained in subsequent ages. Skilful negotiations, successful wars, useful alliances, the decay of the feudal system, and the progressive enfranchisement of the commons, favoured the dynasty of the Capets, in the aggrandizement of their states, and in the increase of their authority. Several centuries were employed in consummating this great work of fortune and policy; and the more slowly that this revolution was operated, the more durable proved its effects. One plan of conduct, followed up by all the princes of one same family, and the success it obtained in the prosperity and aggrandizement of the kingdom, and the glory and independence of the nation, at the present day, merit all the attention of history. Frenchmen cannot help feeling both gratitude and admiration when they reflect that the union of so many rich provinces—that this French monarchy, which has grown from age to age, and which finished by extending from the Rhine to the Pyrenees; that this beautiful France, in a word, such as we see it, is the work of the august family which governs it at the present day.

The policy of our kings was no doubt seconded by the great events of the crusades; it was natural that the nation which took the greatest share in these events should profit more than others by it, in the increase of its power and the amelioration of its social condition. The glory which the French arms acquired beyond the seas gave a new lustre to the monarchy; royal authority profited equally by the exploits and the reverses of the numerous warriors whom the holy wars attracted into Asia; the absence, the death, or the ruin of the great vassals permitted royalty to rise from the bosom of feudal anarchy, and establish order in the kingdom.

More than a century before the first crusade, the barons and prelates had ceased to meet in general assembly to regulate the forms of justice, and lend to the acts of royal authority the support of their political influence. At the second crusade, there were several assemblies of the great men of the kingdom, in which preparations for the expedition, and measures for the maintenance of public order and the execution of the laws during the absence of Louis VII, were deliberated upon. In these meetings, which were very numerous, the French might trace at least a faint image of those assemblies, so celebrated under the first races, in which the kings and their subjects deliberated together upon the means of securing the independence of the nation and the safety of the throne.

Thus the crusades aided the kings of France in resuming their legislative power, and the most enlightened part of the nation, in recovering those ancient prerogatives which they had exercised under the children of Clovis and Charlemagne.

It may be remembered, that after the accession of Hugh Capet, the great vassals not only did no longer assemble around their prince, but had entirely separated their cause from that of the crown; several even scarcely acknowledged a king of France, and covering their opposition with a pious pretext, they, in their public acts, designated the year of the reign of Jesus Christ, instead of that of the king. This opposition, which lasted more than a century, at last gave way to other feelings, when they saw the French monarchs at the head of those expeditions which attracted the attention of all Christendom, and in which the cause of Jesus Christ himself, as well as of all Christian nations, seemed interested. In order to perceive clearly what the kings of France owed to the holy wars, and what in particular they gained by taking part in them, it would suffice to compare Philip I, shut up in his palace, in a melancholy manner, during the Council of Clermont, excommunicated by Urban, condemned by the bishops, and abandoned by his nobles, with Philip Augustus, in the first place conqueror of Saladin in Syria, and

afterwards triumphant at Beauvines, over the enemies of his kingdom; or with Louis IX., surrounded in his reverses by a faithful nobility, ever respected by the clergy and the people, revered as the firmest support of the Church, and proclaimed by his own age the arbiter of Europe.

We will speak hereafter of the changes which were then effected in the different classes of society; we will confine ourselves here to saying that the crusades were the signal for a new order of things in France, and that this new order of things cast solid foundations during the holy wars.

If royalty in France was weak at the period of the first crusade, in England it was strong and powerful; royalty and feudalism oppressed England with all the weight of the conquests of William; but an authority founded upon victory, and sustained by violence, created at an early period in men's minds a feeling of opposition, which time and circumstances were destined to develop. Military despotism had been able to impose silence upon opinions; but it had not entirely changed the manners of the English, or destroyed their attachment to old customs. Passions suppressed by the sword broke out with greater violence in the end.

An all-powerful monarchy exhibited a tendency to decline, and in England was seen the contrary of that which had been seen in France. Liberty made advances at the expense of royal authority. It does not enter into our plan to explain in detail the causes of this revolution. Several English monarchs allowed themselves to be led away by an imprudent and passionate policy, which threw them into fatal extravagances; their excesses, their violences, and particularly the crimes of John Lack-land, alienated the minds of their subjects, and united the whole nation in one feeling of resistance to absolute power. Another cause of decline not less remarkable, and to which history has not sufficiently drawn attention, was the ambition of the English princes, which inspired them with the senseless project of conquering the kingdom of France. The ruinous wars which they maintained against an enemy they could not subdue, placed them at the discretion of the barons and the English people, who furnished them with subsidies and fought under their banners.

The crusades had, perhaps, less influence upon the civilization of England than upon that of several other states of Europe. They might, however, concur with many circumstances of that period in effecting the changes which the English monarchy underwent.

Richard Coeur de Lion was more anxious to acquire the renown of a great captain than the reputation of a great king; the glory of arms made him forget the cares of his kingdom. It may be remembered that before his departure he sold the charges, the prerogatives, and the domains of the crown; he would have sold, as he himself said, the city of London, if he could have found a purchaser; his reverses and his captivity ruined his people, and his long absence kept up the spirit of faction among his nobles, and more especially in his own family.

The English barons were several times desirous of going into the East, against the will of the king; and the idea of opposing a monarch they did not love, often added to their impatience to embark for Palestine. Kings likewise took advantage of the opinions of their times, and engaged themselves to set out for the crusades, with the sole view of obtaining subsidies, which they employed in other enterprises. These means, too often employed, drew contempt upon the policy of princes, and only served to increase the public mistrust.

But that which completed the overthrow of the foundations of an absolute monarchy in England, was the violent enterprises of the popes against the English kings; enterprises which the spirit of religious wars favoured. In the league of the barons

against Henry III, the rebels wore a cross, as in the wars beyond the seas; and the priests promised the palms of martyrdom to those who should die in the cause of liberty. One very curious circumstance is, that the head of the league formed for the independence of the English nation, was a French gentleman, the son of that count de Montfort so renowned in the crusade against the Albigeois.

But the long efforts of England to obtain liberty deserve so much the more to fix the attention of history, from their having, in the end, attained a positive and durable result. So many other nations, after having contended for a long time, sometimes against license, sometimes against tyranny, have only met with misery, shame, and slavery. If the English revolution produced in the end salutary effects, it was because all classes of society concurred together in it; because it was made in the interests of all, according to the character and the manners of the nation, and according to the spirit of Christianity, which then presided over all which ought to last among men. Unanimity of opinions and sentiments, the accordance of manners and laws, of policy and religion, founded from that time that public spirit of which England still offers us the model; and this public spirit became in the end the most firm support and the most sure safeguard of liberty.

Whilst England was wresting liberty from its kings, and France was requiring hers back again of royalty, Germany presented another spectacle; the German empire, which had thrown out great splendour up to the eleventh century, declined rapidly during the crusades.

The emperors, in order to resist the great vassals, granted several advantages to the clergy, and bestowed privileges upon the cities. The clergy employed these advantages in favour of the popes, who attacked the imperial power; the cities profited by the concessions which were made to found their independence. All the efforts of the emperors had proved unable to prevent the crown continuing elective, whilst the great fiefs became hereditary. Thus the heads of the empire depended for their election upon the princes and nobles whom they themselves had freed from all dependence. In the competition of the pretenders to the throne, in a competition which was almost always decided by fortune, intrigue, or victory, it may easily be supposed that ambition was often more successful than moderation and virtue. Among the princes who ascended the imperial throne, many were men of great character; but their active and restless genius led them into adventurous and gigantic enterprises, which exhausted their strength and hastened the decline of the empire.

The memories of ancient Rome and of the power of the Caesars were always present to their imagination. One of the greatest errors of their policy was turning their views towards Italy; they encountered on their way thither the popes, who declared a war of extermination against them; two families of emperors succumbed beneath the thunders of Rome; they were never able to reign over Italy, and whilst they exhausted themselves in vain efforts to establish their domination there, they completed the loss of their influence in Germany.

It is a consoling remark for humanity, that most of the conquerors of the middle ages weakened themselves by their undertakings, victory itself only serving to bring about the ruin of their power. The kings of France of this period evinced, perhaps, less talent and genius than the emperors of Germany; but their policy was wiser and more fortunate; they confined themselves to conquering their own kingdom; their conquests only tended to unite the scattered members of a large family; and their authority became more popular in proportion with their being considered as a natural tie between the French of all the provinces.

The glory which the emperors of Germany acquired by their conquests was but a personal glory, and did not at all interest the German people. This manifestation of their

power had nothing in common with the nations of which they were the head. As soon as this power was no longer a bond or a support for the people, they separated themselves from it, and every one sought his safety or his aggrandizement in his own strength.

A state of things arose from this which was, perhaps, more fatal to Germany than the absolute authority of the emperors; upon the ruins of the imperial grandeur arose a crowd of states, opposed to each other by diversity of laws and the spirit of rivalry. All those ecclesiastical and secular principalities in which the spirit of monarchy prevailed; those cities in which the spirit of liberty fermented; that nobility animated by the pretensions of aristocracy, could not possibly have the same interests or the same policy to direct their efforts towards one common and salutary aim.

The popes, after having weakened the power of the emperors, wished to dispose of the broken sceptre of Charlemagne, and offered it to all who appeared likely to promote their scheme of vengeance. A crowd of princes then started up as pretenders to the empire thus held out by the popes, and the greater the number of these, the more rapidly the empire declined. Amidst civil discords, Germany completed the loss of its political unity, and at last its religious unity.

In order to judge to what a degree it was difficult to put in motion that enormous mass called the German confederation, it is only necessary to contemplate, in the history of the fourteenth and fifteenth centuries, those numerous diets which assembled to deliberate upon the war against the Turks, in which the presence of imminent peril even was never able to produce one energetic decision for the safety of Germany.

The popes sometimes made use of the pretext of the crusades to drive the emperors to a distance, and to precipitate them into disastrous expeditions; thus the enthusiasm for the holy wars, which had a tendency to establish union among Christian nations, had no power to bring together the members of the German nation, and only served to keep up trouble and disorder in the bosom of the empire. We must, however, repeat here what has been read in this history; it was under the auspices and by the influence of the court of Rome, when occupied seriously by a crusade, that the family of Rodolph of Hapsburg arose, a family whose power restored the empire to something of its ancient splendour, and saved Europe from the invasion of the Turks.

We have likewise to add that, at the period of the crusades, Germany augmented its territories and its population. The expeditions against the infidels of the East gave birth to the idea of attacking the pagans and idolaters, whose hordes inhabited the banks of the Vistula and the coasts of the Baltic. These races, when subdued by the Crusaders, entered into the Christian republic, and formed part of the German confederation. At the aspect of the cross, such cities as Dantzic, Thorn, Elbing, Koenigsberg, &c., sprang up from the bosom of forests and deserts. Finland, Lithuania, Pomerania, and Silesia became flourishing provinces; new nations arose, new states were formed, and, to complete these prodigies, the arms of the Crusaders marked the spot in which a monarchy was to appear that did not exist in the middle ages, but which the present age has seen all at once take its place in the rank of the great powers of Europe. At the end of the thirteenth century, the provinces from which the Prussian monarchy derives both its name and its origin, were separated from Christendom by idolatry and savage manners; the conquest and the civilization of these provinces were the work of the holy wars.

If from Germany we pass into Italy, we there meet with other forms of government, and other revolutions.

When the last columns of the Roman empire crumbled away, Italy was covered with ruins. The Huns, the Franks, the Vandals, the Goths, the Germans, and the

Lombards, held over this beautiful country, in turns, the scourge of their domination, and all left behind them traces of their manners, their legislation, and their character.

In the tenth century, the emperors of Constantinople being unable any longer to retain Italy, other powers arose, some from conquests, others by good fortune, and others from circumstances which history has much difficulty in indicating. The influence of the popes sometimes defended the independence of Italy against the invasions and the yoke of the German emperors; but the struggle was so long, and the war between the two powers exhibited so many vicissitudes, that it only served to perpetuate trouble and discord; during several centuries, the Guelphs and the Ghibellines desolated Italy without defending it.

In every nation of Europe there was then a power, or rather a preponderating authority, which was as a rallying-point, or centre, around which society formed and united its forces to defend its political existence.

Italy had not, like France and other countries, this precious means of conservation. Nothing proves better the dissolution in which this rich country was plunged, than the manner by which it endeavoured to establish its independence in the middle ages. That division into many states, that parcelling out of territory, that numerous population split into a thousand fractions, all announced the absence of any tie, of any common centre. Italy comprised many nations; twenty republics had each their own laws, their own interests, and their own history. Those perpetual wars between the citizens of the same cities; those animosities between republic and republic; that necessity of the inhabitants for calling in strangers in their internal quarrels; those mistrusts which bore harder upon the citizens than upon the stipendiary adventurers, tended to efface the true sentiment of patriotism, and at length caused even the name of the Italian nation to be forgotten.

The feudal system was abolished earlier in Italy than elsewhere; but with feudalism departed the ancient honour of brave knights, and the virtues of chivalry. In republics defended by mercenaries, bravery, and all the generous sentiments that accompany it, ceased to be esteemed. Violent passions had no longer any check, either in the laws or in the opinions of men; it was at this unhappy period that those hatreds and vengeance displayed themselves which appear so improbable to us in our tragedies; no spectacle can be more afflicting than that of Italy in the fourteenth century; and we may safely say that Dante had but to look around him to find the model for his Hell.

Society, always ready to split to pieces, appeared to have no other motive but the fury of parties, no other principle of life but discord and civil war; there was no other guarantee against license but tyranny; or against tyranny, but the despair of factions, and the poniard of conspirators. As the strength of most of the little states which covered Italy was seldom equal to their ambition; and as princes and citizens, by the same reason that they were weak, wanted both moderation and courage; they sought their elevation or their safety in all the means that treachery and perfidy could suggest. Plots, political stratagems, odious crimes, everything appeared right to them; everything seemed properly available that could sustain their quarrels, and satisfy their ambition or their jealousy. At length, all morality disappeared; and it was then that school of policy was formed, which is to be found in the lessons, or rather in the satire, of Machiavel's book.

It is said that the Italians were the first to form the idea of what publicists call the balance of power. We do not think that Italy merits such a glory; that which is understood by the balance of power is not an invention: it is nothing but the natural resource of the weakness which seeks a support. If we follow the progress of events, we

shall find that this system, so long boasted, became fatal to Italy, by calling thither conquerors, who made it, even up to our own days, the theatre of most sanguinary wars.

At the period of the crusades, the cities of Lombardy, and the republics of Genoa, Pisa, and Venice, had attained great prosperity; and that which gave them this prosperity was the commerce of the East, which Italy carried on before the crusades, and persevered in, with all the advantages accruing from the expeditions beyond the seas.

But these republics, which contended for the empire of the sea, and only occupied a little corner of land upon the Mediterranean,—which had their eyes constantly fixed upon Syria, Egypt, and Greece,—which left to strangers the care of defending their territories, and only armed their citizens for the defence of their commerce,—these mercantile republics were much better calculated to enrich Italy than to keep up the sentiment of a true independence among the Italian nations.

We cannot, however, refrain from admiring that republic of Venice, whose power everywhere preceded the arms of the Crusaders, and which the nations of the middle ages looked upon as the queen of the East. The decline of this great republic did not begin before the period at which the progress of navigation, that it had so much contributed to, at length opened the route to India, and led to the discovery of a new world. Most of the other republics of Italy neither displayed the same splendour nor enjoyed the same duration; many among them—particularly those in which democracy prevailed—had disappeared at the end of the crusades, in the chaos and tumult of discords and civil wars. In their place arose dukes and princes, who substituted the intrigues of policy for popular passions, and sometimes made it their ambition to favour the revival of arts and letters, the true glory of Italy.

The kingdom of Naples and Sicily, situated at the extremity of Italy, was for the Crusaders the road to Greece and the East. The riches of this country, which appeared never to have any guardians,—a territory which its inhabitants were never able to defend, must have often tempted the cupidity and the ambition of the princes and even of the knights who went to seek their fortunes in Asia. The history of this fine country is mixed up during two centuries with that of the holy wars, the crusades often furnishing a pretext or an opportunity for the conquest of it. The wars undertaken for the kingdom of Naples,—those wars which produced more monstrous crimes than glorious exploits, more revolts than battles, completed the corruption of the Neapolitan character, in which has always been remarked, on the one part, an inclination to shake off the yoke of present domination, and, on the other, an extreme resignation in submitting to the yoke of victory.

Whilst glancing thus at the principal states of Europe, we are particularly struck with the great diversity that exists in the manners, the institutions, and the destinies of nations. How is it possible to follow the march of civilization amidst so many republics and monarchies, some bursting with splendour from the bosom of barbarism, others sinking into ruins? And how is it possible to point out the influence of the crusades through so many revolutions, which have often the same causes, but whose effects are so different, and sometimes so opposite? Spain, to which we are now about to turn our attention, will present us with other pictures, and must furnish fresh subjects for meditation.

During the course of the crusades, we see Spain occupied in its own boundaries with defending itself against those same Saracens whom the other nations of Europe went to contend with in the East; in the north of the Peninsula, some Christian sovereignties had maintained themselves, which began to be formidable under Sancho the Great, king of Castile and Arragon. The valour of the Castilians, sustained by the example of the Cid, and by the influence of chivalric manners, and seconded by

warriors from all the provinces of France, took Toledo, before the end of the eleventh century. But the conquests of the Spaniards did not afterwards correspond with the splendour of their early triumphs; as fast as they retook provinces from the Moors, they made separate kingdoms of them; and the Spanish power, thus divided, became, in some sort, weakened by its own victories.

The invasion of the Moors in Spain bore some resemblance to that of the Franks in Asia. It was the religion of Mahomet that animated the Saracen warriors to the fight, as the Christian religion inflamed the zeal and ardour of the soldiers of the cross. Africa and Asia often answered to the appeal of the Mussulman colonies in Spain, as Europe did to the cries of alarm of the Christian colonies in Syria. Enthusiasm gave birth on both sides to prodigies of heroism, and held fortune for a long time suspended between the two inimical nations and the two inimical religions.

A spirit of independence naturally grew up among the Spaniards, during a war in which the state had need of all its citizens, and in which every citizen, by that means, acquired a great degree of importance. It has been remarked, with reason, that a people that has done great things, that an entire people called to the defence of its country, experiences an exaggerated sentiment of its rights, shows itself more exacting, sometimes more unjust towards those who govern, and often feels tempted to employ against its sovereigns the strength it had employed against its enemies. Thus we may see in the Spanish annals, that the nobility and the people were more turbulent than in other countries, and that monarchy was there at first more limited than among the other nations of Europe.

The institution of the Cortes, the enfranchisement of the commons, and a crowd of privileges granted to cities, signalized very early, among the Spaniards, the decay of the feudal system and of the absolute authority of the monarchs. If we may judge by public acts of legislation, we might believe that the Spanish people enjoyed liberty before all the other nations of Europe. But, in times of trouble, we must be guarded in judging of the liberty of a nation by that which is said in political rostrums, or in charters and institutions, by turns obtained by violence and destroyed by power, always placed between two rocks,—anarchy and despotism. The history of Spain, at this period, is full of crimes and monstrous deeds, that stain the cause of princes as well as that of the people: which proves at least that morals did not keep pace with laws, and that institutions, created among public discords, did not soften the national character.

Amidst the revolutions which agitated Spain, political passions sometimes caused even the domination of the Moors to be forgotten. When at the end of the thirteenth century, the Mussulmans, conquered by James of Arragon, abandoned the Balearic isles and the kingdom of Valencia and Murcia, the Spaniards all at once suspended the progress of their arms. Whilst in the East, the victorious Mamelukes redoubled their efforts to completely drive the Franks from the coast of Syria; in the West, the Moors remained, during two centuries, in possession of a part of Spain, without the Spaniards ever seriously attempting to complete the conquest of their own country. The standard of Mahomet floated over the cities of Granada, up to the reign of Ferdinand and Isabella. It was only at this period that the Spanish monarchy issued all-powerful from the chaos of revolutions, and revived in the people the warlike and religious enthusiasm which completed the expulsion of the Moors. Then terminated the struggle which had lasted during eight centuries, and in which, according to Spanish authors, three thousand seven hundred battles were fought. So many combats, which were nothing but one long crusade, must have been a school of bravery and heroism; thus the Spaniards, in the sixteenth and seventeenth centuries, were considered the most brave and warlike nation of Europe. Philosophers have sought to explain by the influence of climate that spirit of

haughtiness and pride, that grave and austere character which to this day distinguish the Spanish nation. It appears to us that a much more natural explanation of this national character is to be found in a war at once patriotic and religious, in which twenty successive generations were engaged, the perils of which must have inspired serious thoughts as well as noble sentiments.

The aversion for the yoke and the religion of the Moors, redoubled the attachment of the people for their religion and their ancient customs. The remembrance of that glorious struggle has not failed to animate the ardour and courage of the Spaniards at a recent period;—fortunate had it been for Spain if, at the moment at which I am speaking, she had not forgotten her own examples!

Towards the end of the war against the Moors, Spain adopted the Inquisition with more warmth than the other Christian nations. I will not attempt to repel the reproaches which modern philosophers have addressed to her; but it appears to me that sufficient account has not been taken of the motives which would render more excusable in Spain than elsewhere, those suspicions and those dark jealousies for all which was not the national religion. How could they forget that the standard of a foreign worship had so long floated over the Peninsula, and that during many ages, Christian warriors had fought, not only for the faith of their fathers, but for the very soil of their country against the infidels? According to my opinion, may it not be believed, that among the Spaniards, religious intolerance, or rather a hatred for all foreign religion, had something in itself which was less a jealous devotion than an ardent, restless patriotism?

Spain took no part in the crusades, till the spirit of these wars began to die away in the rest of Europe. We must, however, remark, that this kingdom derived some advantages from the Eastern expeditions. In almost all the enterprises of Christendom against the Mussulmans of Asia, a great number of the Crusaders stopped on the coast of Spain to combat the Moors. Many crusades were published in the West against the infidels who were masters of the Peninsula. The celebrated victory of Tolosa over the Moors was the fruit of a crusade preached in Europe, and particularly in France, by order of the sovereign pontiff. Expeditions beyond the sea were likewise favourable to the Spaniards, by retaining in their own country the Saracens of Egypt and Syria, who might have joined those on the coast of Africa. It has been shown in this history that the kingdom of Portugal was conquered and founded by Crusaders. The crusades gave the idea of those orders of chivalry, which, in imitation of those of Palestine, were formed in Spain, and without the succour of which the Spanish nation would not perhaps have triumphed over the Moors.

We may add, that Spain is the country in which the memory of the crusades was preserved the longest. In the last century, the bull called *Crusada* was there published every year in all the provinces. This solemn publication reminded the Spaniards of the triumphs they had formerly obtained over the Mussulmans.

We have shown the state of the principal powers of Europe during the crusades; it now remains for us to speak of a power which dominated over all the others, and which was as a tie or centre to all the powers;—we mean the authority of the heads of the Church.

The popes, as a temporal power and as a spiritual power, presented a singular contrast in the middle ages. As sovereigns of Rome, they had almost no authority, and were often banished from their own states: as heads of Christendom, they exercised an absolute empire to the extremities of the world, and their name was revered wherever the Gospel was preached.

It has been said that the popes made the crusades; they who maintain this opinion are far from being acquainted with the general movement which then affected the

Christian world; no power on earth could have been able to produce such a great revolution; it only belonged to Him whose will gives birth to and disperses tempests, to throw all at once into human hearts that enthusiasm which silenced all other passions, and drew on the multitude as if by an invisible power. In the first book of this volume we have shown how the enthusiasm for the holy wars developed itself by degrees, and how it broke forth towards the end of the eleventh century, without any other influence but that of the dominant ideas: it led away the whole of society, and the popes were led away as nations of people were; one proof that the sovereign pontiffs did not produce this extraordinary revolution is, that they were never able to revive the spirit of the crusades, when that spirit became extinct among Christian nations.

It has likewise been said that the crusades very much increased the authority of the popes; we shall soon see what truth there is in that assertion. Among the causes which contributed to the growth of the pontifical authority, we may name the invasion of the barbarians of the North, who overthrew the empire of the West, and the progress of the Saracens, who would not allow the emperors of the East leisure to turn their attention towards Italy, or even to preserve any domination over that country. The popes thus found themselves freed from two powers upon which they depended; and remained in possession of the city of Rome, which appeared to have no other master. Other circumstances added from that time to the authority of the successors of St. Peter. However it may be, everybody knows that this authority had already made immense progress before the crusades; the head of the most powerful monarchs had already bowed before the thunders of the Vatican; and Christendom seemed to have already adopted the maxim of Gregory VII., that “the pope, in quality of Vicar of Jesus Christ, ought to be superior to every human power.”

It cannot be doubted that a religious war was calculated to favour the development of the pontifical authority. But this war itself produced events, and gave rise to circumstances which were less a means of aggrandizement for the power of the popes, than a rock against which that power was dashed and injured. But it is positive, that the end of the crusades left the sovereign pontiffs less powerful than they had been at the commencement of the holy wars.

Let us, in the first place, say a few words of the advantages which the heads of the Church derived from the expeditions against the infidels. Recourse was always had to the sovereign pontiffs when the question of a crusade was agitated; the holy war was preached in their name, and carried on under their auspices. Warriors enrolled under the banners of the cross, received from the pope privileges which freed them from all other dependence but that of the Church; the popes were the protectors of the Crusaders, the support of their families, the guardians of their properties; it was to the popes the Crusaders submitted all their differences, and confided all their interests.

The sovereign pontiffs were not at first aware of the advantages they might derive from the crusades. In the first crusade, Urban, who had enemies to contend with, did not think of asking the assistance of the warriors he had persuaded to take the cross; it was not till the second crusade that the popes perceived the ascendancy the holy wars must give them. At this period a king of France and an emperor of Germany were, in a manner, lieutenants of the Holy See; in the third crusade, the pope compelled Henry II to take the cross, to expiate the murder of Thomas à Becket. After the death of Henry, his son Richard set out for the East, at the signal of the sovereign pontiff. In consequence of this crusade, great disorders, as we have related, disturbed the kingdom of England; the popes took advantage of them to give laws to the English people, and a few years after the death of Richard, his brother and successor acknowledged himself the vassal of the court of Rome.

The crusades were for the popes a pretext to usurp, in all the states of Europe, the principal attributes of sovereignty; they became possessed, in the name of the holy war, of the right of levying everywhere both armies and imposts; the legates they employed in all the countries of Christendom exercised supreme authority in their name; the presence of these legates inspired respect and fear; their wills were laws. Armed with the cross, they commanded all the clergy as masters; and as the clergy, among all Christian nations, had the greatest ascendancy, the empire of the popes had no longer any opposition or limits.

It may be perceived that we have forgotten none of the advantages the heads of the Church found in the crusades: here are the obstacles and the rocks they met with in the exercise of their power.

It must be allowed that the empire of the popes received but very little increase in Asia during the holy wars; the quarrels and disputes which constantly disturbed the Christian colonies in the East, and in which they were obliged to interfere, multiplied their embarrassments, without adding to their power.

Their voice was not always listened to by the multitude of the Crusaders; sometimes even the soldiers of the cross resisted the will and despised the counsels of the pontiffs. The legates of the Holy See were frequently in opposition to the leaders of the army, and their character was not always respected in camps. As the popes were supposed to direct the crusades, they were, in some sort, responsible for the misfortunes and disorders they had no power to prevent: this moral responsibility exposed them sometimes to be judged with rigour, and was injurious to their reputation for wisdom and ability.

By an abuse of the spirit of the crusades, the popes were dragged into wars in which their ambition was often more interested than religion; they then thought of their temporal power, and that was their weakest point; they were never strong but when they depended upon a higher support; the crusades became for them as a lever, which they employed to elevate themselves; but it must be allowed that they depended upon it too much, and when this lever failed them, their authority trembled. Seeking to regain what they had lost, the popes made, in the fourteenth and fifteenth centuries, incredible efforts to revive the spirit of the crusades; the question then being no longer to go and fight the Saracens in Asia, but to defend Europe against the invasion of the Turks. Amidst the perils of Christendom, the conduct of the popes merited the greatest praise, and the zeal they displayed has not been sufficiently appreciated by historians. But the time of the fervour for crusades was past. The success obtained by the sovereign pontiffs was never proportionate with their efforts, and the uselessness of their attempts necessarily weakened the idea entertained of their ascendancy and their power.

The crusade against the Albigeois procured them very little advantage; the intolerance which gave birth to that war proceeded from the crusades; the Inquisition, which arose from it, awakened more passions than it suppressed. By the Inquisition, the Church assumed in this world a jurisdiction which partook too strongly of humanity; her decrees were much more respected when they were referred to heaven or to a future life.

Nothing can equal the enormity of the tributes that were imposed upon the clergy for carrying on the holy wars. The tenths were not only levied for the crusades, but for every attempt at a crusade; not only for expeditions to the East, but for every enterprise against the enemies of the court of Rome. They were at length levied under the most vain pretexts; all Europe addressed warm remonstrances to the popes; at first the rigour with which the agents collected the tributes was complained of; and afterwards their infidelity in the application of the treasures extorted from the faithful became equally a subject of scandal. Nothing could be more injurious to the pontifical authority than

these complaints, which arose from all quarters, and which, in the end, furnished weapons for the formidable heresy of Luther.

The history of the popes in the middle ages completes the proof of that which we have said. Their domination went on constantly increasing during a century up to Innocent III; it after that period declined during another century, down to Boniface VIII, at which time crusades beyond the seas ended.

In latter days, publicists have said a great deal about the power of the heads of the Church; but they have judged rather according to systems than according to facts,—more after the spirit of our own age than that of the middle ages. The genius of the sovereign pontiffs has been much lauded, particularly for the purpose of placing their ambition in a stronger light. But if the popes really had the genius and the ambition attributed to them, we must believe they would have been principally employed in aggrandizing their states, and increasing their authority as sovereigns. Nevertheless, they did not succeed in this, or else they never attempted it. In fact, what could men do, who were mostly arrived at the age of decrepitude?—what could princes do, who merely passed over the throne, to strengthen their authority, and master the passions belonging to the infancy and the youth of societies? Among the crowd of popes who succeeded each other, many were endowed with a superior genius, whilst others only possessed a moderate capacity; men of all characters and all turns of mind occupied, in succession, the chair of St. Peter; nevertheless, these men, so different by their tastes, their passions, and their talents, all aimed at and all did the same thing; they had, therefore, an impulsion which was not in themselves, the motive of which must be sought elsewhere than in the vulgar policy of princes.

That would be a curious history which would trace, in the same picture, the spiritual empire and the temporal empire of the popes. Who would not be surprised at seeing in it, on one side, a force which nothing could resist, which moves the very world,—a will always the same, which is transmitted from pontiff to pontiff, like a deposit, or like a sacred heritage; on the other, a policy weak and changeable, like man,—a power which can scarcely defend itself against the lowest of its enemies, and which at every moment the breath of revolutions has power to shake? In this parallel, the imagination would be dazzled when such an empire should be presented to it as has never been seen upon earth, and which would lead to the belief that the popes did not belong to this fragile and transitory world,—a power which hell cannot pull down,—which the world cannot corrupt,—which, without the help of any army, and by the simple ascendancy of a few words, subdues things sooner, and proves itself more formidable, than ancient Rome, with all her victories. What more magnificent spectacle can the history of empires present to us? But, in the other part of the picture, who would not be moved to pity at beholding a government without vigour, an administration without foresight,—that people, descended from the king people, led by an indolent, timid old man, the eternal city falling into ruins, and as hidden beneath the grass? When we see—so near to a power almost supernatural—weakness, uncertainty, the fragility common to things below, and humanity with all its miseries, why may we not be permitted to compare the double power of the popes to Jesus Christ himself, of whom they were the vicars and images upon earth,—to Jesus Christ, whose double nature presents us, on one side, a God beaming with splendour, and on the other a simple mortal, loaded with the cross, and crowned with thorns?

If the principal features of this picture are not wanting in truthfulness, how can we believe in the policy of the popes as it is represented to us?—is it not more natural to think that the sovereign pontiffs, in all they did that was great, followed the spirit of Christianity? In the middle ages, which was the period of their power, they were much

more directed by this spirit than they directed it themselves; later, and when popes entertained projects like those that are attributed to their genius and ambition, their power declined. We have but to compare Gregory VII., giving himself up to the spirit of his age, and supporting himself by the ascendancy of the Church, with Julius II., whom Voltaire calls a great prince, and who only employed the known combinations of policy.

The pontifical authority was the only one that had its bases and roots in opinions and beliefs. This power gave the world, or, rather, the world asked of it, laws, knowledge, and a support. The popes were right in the famous comparison of the two great luminaries. The authority of the heads of the Church was much more in advance towards civilization than the authority of princes. In order that the world might be civilized, it was important for the popes to have great power; and the need that was felt for their power favoured the progress of it.

As long as the world was governed by opinions and beliefs, rather than by civil laws and political authorities, the popes exercised the greatest influence; when the interests and rights of princes and nations became better regulated; when the world passed from the empire of opinions to that of laws; when, in a word, temporal power was well established in Europe, and prevailed over the spiritual of society, the pontiffs necessarily lost their ascendancy. Such is the history of the origin, of the progress, and of the decay of the pontifical power in the ages which have preceded us.

That which we have said of the popes clearly shows what influence the Church exercised over the society of Europe in the middle ages; but gross minds were not yet prepared to receive all the benefits of Christianity. The alliance of barbarism with superstition retarded the progress of true knowledge. The passions and customs of barbarians were still mingled with some salutary institutions.

The Franks, the Germans, and Goths, when obtaining possession of the richest countries of Europe, had employed all the rights of conquest, and these rights had become the laws of European society. We may form an idea of the government of the middle ages by representing to ourselves a victorious army, which disperses itself throughout the conquered country, shares the territory and those who inhabit it, and is always ready to march at the signal of its officers and its supreme general, to combat the common enemy, and defend its possessions.

As long as discipline and subordination subsisted in this military colony, public order was not entirely disturbed; and this kind of government might supply the place of wiser institutions. But as soon as the relations of assistance and fidelity, obedience and protection, became weakened, society—or rather the feudal government—no longer presented anything but the aspect of an army given up to license,—of an army whose officers and soldiers no longer acknowledged a head, were no longer subject to direction, and fought at hazard under a thousand different standards.

The vassals depended, in the first place, on the prince, because they held their lands and their offices of him. These lands and these offices becoming hereditary, their holders soon desired to render themselves independent, and to arrogate to themselves privileges which only belonged to the sovereign; such as coining money, holding a jurisdiction, and making war in their own name. From that time there remained scarcely any trace of subordination.

This decline of society, or, rather, this corruption of the feudal system, is referable to the end of the second race. Charlemagne, in his endeavours to re-establish the empire of the Caesars, committed violence upon the social compact, and his extraordinary efforts exhausted the powers of royalty. The bow which he had too strongly bent, broke in the hands of his successors, and his empire crumbled away, when no longer sustained by the ascendancy of a great character. Charlemagne wished to emancipate himself

from the laws of feudalism; under his feeble successors, feudalism, in its turn, was desirous of emancipating itself from the crown. The greatest evil of the feudal system was that it destroyed all protective power, all tutelary legislation, which could watch over the order and safety of society.

The monarch, despoiled of all authority, could neither be the support of innocence nor the avenger of crime; nor the mediator in war, nor the arbitrator in disputes that disturbed peace. Sovereignty, exercised by every man who wore a sword, was spread everywhere, without any one acknowledging its power anywhere; such was the disorder and confusion among those who disputed, sword in hand, for the wreck of sovereign power.

Nothing is more afflicting than this picture; the excesses which accompanied feudal anarchy no one is ignorant of. It does not form part of our plan to speak of it to any extent; the task we have to perform is a less painful one: if we turn our looks towards old times, it is only in order to discover the origin of our institutions; and among the revolutions of a barbarous age, we have only to make known what they produced that is salutary and durable. Before we proceed further, and in order to mix a few consolatory ideas with sad and painful images, we will show, by the side of the abuses of feudalism, the advantages contemporary society received from the feudal system, and the happy germs of civilization which grew from it for the benefit of following ages.

If the feudal government contained sources of disorder, it prevented disorder being carried to its height, and the evil from remaining without remedy. If it favoured anarchy and civil wars, it preserved Europe from the fury of conquerors, and from that of despotism. Vassals did not willingly consent to leave their lands; they were only bound to follow their sovereign to war for a stipulated time. This condition of the feudal compact, which was general in Europe, was found favourable for the defence of territory, and placed obstacles in the way of every project of invasion. Forces, spread about in all parts, served to protect every country against a foreign enemy, and could not be collected anywhere to assist the designs of an ambitious leader.

At a time in which passions did everything and laws were nothing, in which no political interest bound people together, what could have prevented a prince from assembling armies and ravaging Europe? What could have prevented a conqueror from subduing several kingdoms, and subjecting the people to all the excesses of tyranny, supported by the force of arms alone? It was then to the spirit of resistance of the feudal nobility that European society owed, in the midst of barbarism, the advantage of not becoming a prey to Eastern despotism, and security from wars of invasion.

Feudalism had rights and privileges to defend; the defence of these rights and privileges naturally led to ideas of independence, and these ideas of independence spread in the end through all classes of society. It must not be forgotten that the English barons established liberty in their country, whilst defending the privileges and rights of the feudal compact.

The reciprocity of obedience and protection, of services and duties, kept alive some generous sentiments. From feudal relations was born that spirit of devotion and respect for the sovereign which is neither the blind submission of the slave, nor the reasonable submission of the republican. This sentiment, which was considered, up to modern times, as the conservative principle of society in monarchies, became particularly the distinctive character of the French nobility.

The history of the crusades presents us with several examples of this devotion of the barons and knights to their monarch. When the kings of France who took the cross, were in any dangers in the East, what proofs of respect and love did they not receive

from the gallant knights who accompanied them? What spectacle can be more touching than that of the imprisoned army in Egypt, forgetting its own captivity to deplore that of Louis IX! Who is not affected at seeing, upon the coast of Africa, the French warriors overwhelmed with evils, but finding no tears in their miseries but to weep for the death of a king of France?

These ties of fidelity, which arose from feudal relations, were so powerful over men's minds, that the preachers of the crusades sometimes invoked them in their exhortations. They preached the duties of feudalism concurrently with the precepts of the Gospel, and in order to excite Christian warriors to take the cross, they called them "the vassals of Jesus Christ."

It is to the times of the feudal government we must go back, to find in all its purity, that susceptibility upon the point of honour, that inviolable fidelity to the word, which then supplied the absence of laws, and which in polished societies often render men better than laws themselves. All our ideas of military glory, that boundless esteem which we accord to bravery, that profound contempt which, amongst us, is attached to falsehood or felony, are to be traced to this remote period. Feudalism was so completely mixed up with the spirit and character of nations, that modern societies have no institutions that have not some relation with it; and we have everywhere traces of it in our habits, our manners, and even in our speech.

Let me be allowed to add here one single observation. It is in vain we protest against our origin by our words; we are incessantly reminded of it by our tastes, by our sentiments, and sometimes by our pleasures. In fact, if, on[278] one side, our reason, formed in the school of new ideas, finds nothing that is not revolting in the middle ages, why, on the other, does our imagination, moved by the spectacle of generous passions, delight in representing to itself olden times, and mingling with gallant knights and paladins? Whilst a severe philosophy heaps measureless blame upon the barbarous customs of feudalism, and the gothic manners of our ancestors, how is it that the remembrances which these manners and these customs have left us inspire still our poets with pictures which appear to us so full of charms? Why are these remembrances revived every day with the same success, in our poems, in our romances, and upon our stage? Would it be true to say that there is more patriotism in our imagination than in our reason, since the one would make us forget the history of our country, and the other unceasingly reminds us of it?

The crusades assisted in destroying the abuses of the feudal system; they served to preserve all that the system inspired of generous sentiments, and concurred at the same time in developing that which it contained that was favourable to civilization. We will finish our sketch of the manners of feudalism and the salutary effects of the crusades, by describing the revolution which operated at this time upon the different classes of society. The nobility will fix our attention in the first place.

Nobles are found in every nation where the memory of ancestors is reckoned for anything. There can be no doubt that nobility was common among the Franks and other barbarous people who invaded Europe. But in what point of view was this nobility looked upon before the eleventh and twelfth centuries? How was it at first constituted? How was the illustration of races transmitted? We are in possession of very few monuments to assist in deciding these questions; and when we have thoroughly studied the history of the middle ages, we have nothing better to do than to imitate the genealogists, who, when embarrassed in explaining the origin of the most ancient families, content themselves with assigning it to the night-time of the past.

When we reflect upon the rapidity with which generations pass away, and how difficult it is, even in civilized times, for most families to make out their own history during a single century, can we be astonished that, in times of ignorance and barbarism, there have been so few means of preserving the memory of the most illustrious families? In addition to the almost entire absence of written documents, the idea of true grandeur, the idea of that which constitutes heroic illustration, did not yet strike men's minds sufficiently forcibly to make them preserve a long remembrance of it. In these barbarous times, men, and even princes, were most frequently only distinguished by their physical qualities or their bodily defects. To be convinced of this truth we have but to glance at the list of kings of the middle ages, in which we find the names of Pepin-le-Bref (Pepin the Short), Charles-le-Chauve (Charles the Bald), William-le-Roux (William Rufus, or the Red), Louis-le-Gros (Louis the Fat), Frederick-Barbereusse (Frederick Barbarossa, or Red Beard), and many others, whom their age only designated by that which struck their eyes and was obvious to the grossest perception. There are few things more curious for an observer, than to see how old chronicles make us acquainted with the personages whose actions they give an account of. They never omit in their pictures, either the colour of the hair, or the stature, or the countenance of the princes and heroes; and their historical portraits (may I be allowed the comparison?) bear much less resemblance to a passage of history, than to those descriptions which are now-a-days written upon the passports of travellers.

If, as a writer has said, entire man was not yet understood, it cannot be said that virtue was not known, as at any other period; but the idea of virtue was then lost in that of duty, and with the single sentiment of duty, which was but the voice of conscience or the modest instinct of habit, they dreamt not of living in the memory of men. The desire for illustrating a name belongs to a nascent civilization. When civilization threw forth its first rays, moral ideas of greatness were attached to the name of ancient families; and it may be safely said that nobility was not truly instituted before the value of glory began to be felt. But what is very certain is, that in the crusades nobility acquired an eminence that it had never before enjoyed. The exploits of nobles in the cause of Christianity, were very different affairs from those wars of castle against castle, with which they employed themselves in Europe. Nobility from that time found its archives in history, and the opinion the world entertained of its valour became its loftiest title.

If we consult the most authentic facts and the most probable opinions, we have reason to believe that the distinctions of nobility were at first founded upon great offices, but principally upon property. It was for the land or estate that, in the feudal system, the oath of fealty or homage was taken, and the protection of the sovereign claimed. For the man who was not a proprietor there was no contract, no privilege; he had nothing to give, nothing to receive; in the times of Joinville, nobles were called rich men. In France, a great proprietor was, by right, noble; if he was ruined or despoiled, his descendants sank into the crowd again: thus had the customs of a barbarous age established it. A strange thing it is, that there are times in which extreme civilization can make a nation revert to the same estate as extreme barbarism. When political illusions shall be dispersed, and there shall remain nothing but the mere substance of society, it is still property, it is the estate which will establish pre-eminence and denote ranks. Lands will no longer furnish soldiers, but they will pay taxes for the support of them; they will no longer be held by the tenure of complying with the duty of feudal aid; but they will still owe the sovereign the support of their influence, in exchange for the protection they shall receive from the sovereign authority.

If, in the middle ages, aristocracy was founded upon land, society derived a great advantage from the circumstance; for territorial property, which does not change, which

is always the same, preserves the institutions and manners of a people better than industrial property, which most frequently belongs no more to one country than another, and which, on that account, bears within itself the germs of corruption. If it was for this reason that formerly nobility was degraded by giving itself up to the speculations of commerce and industry, it must be agreed that the usage thus established, had at least a respectable aim, and arose from a salutary principle.

Territorial property had then such an influence over the social state, that it is quite enough to be acquainted with the changes it experienced, to judge of the changes to which society was subjected. "As soon as the state of the property of a certain period is discovered," says Robertson, "we may determine with precision what was at the same time the degree of power then enjoyed by the king or the nobility." During the crusades, ecclesiastical and civil laws permitted nobles to alienate their domains. A great number of them availed themselves of this fatal privilege, and did not hesitate to sell their lands; which displaced property, and consequently power. The nobility thus lost its power, and the crown gained that which the aristocracy lost.

The crusades, however, were not unproductive of good fruit for the nobility; gentlemen acquired principalities in the East; most of the cities of Greece and Syria became so many lordships, which recognised as masters counts and barons enrolled under the banners of the holy wars; some, still more fortunate, ascended the throne of David, or that of Constantine, and took place among the greatest monarchs of Christendom.

The military orders likewise presented the nobility with amends for the losses they experienced in ruinous wars. These orders had immense possessions in both the West and the East; they were for the European nobility, an asylum in peace, and a school of heroism in war.

It was at this period that the use of surnames was introduced, and coats of arms were assumed. Every gentleman added to his own name the name of his estate, or the title of the lordship he possessed; he placed in his coat of arms a sign which distinguished his family and marked his nobility; genealogy became a science, and consecrated, by its researches, the illustration of races. Whatever value may be now-a-days attached to this science, it must be admitted that it often threw a great light upon the history of illustrious families, and sometimes upon the general history of a country to which these families belonged.

Everything leads us to believe that the origin of surnames, but more particularly of coats of arms, is due to the Crusaders. The lord stood in no need of a mark of distinction when he did not go off his own manor; but he became aware of the necessity for distinguishing himself from others when he found himself at a distance from home, and confounded in the crowd of the Crusaders: a great number of families ruined themselves, or became extinct, in the holy wars. Such as were ruined attached themselves more strongly to the remembrance of their nobility, the only wealth that was left them; after the extinction of families, the necessity for replacing them was felt; it was under Philip-le-Hardi that the practice of creating nobles was introduced.[101] As soon as there were new nobles, it became of more consequence to be considered ancient ones. Property did not appear sufficient to preserve and transmit a name which itself became a property, consecrated by history and acknowledged by society. It was then that nobility attached more value to marks of distinction.

At the end of the feudal government, the nobility, it is true, still constituted, in a great degree, the strength of the army; but it served the state in a new character; it conformed more with the spirit of chivalry than with that of feudalism. A gentleman no

longer paid homage to his sovereign for his estate, but he swore upon his sword to be faithful to him.

As soon as feudal services ceased to be required, the nobility increased in zeal for personal service. Kings eagerly welcomed them when they were no longer formidable; thus they recovered in the favour of courts a great portion of the advantages they had lost. As they still held the first rank in society, and preserved a great ascendancy over the other classes, they continued, by their example, to polish the spirit and the manners of the nation; and it is by their means particularly, that those elegant manners were formed which have so long distinguished the French among all the nations of Europe.

It is difficult, however, to say with precision what the nobility gained and what they lost by the changes that were effected. Their existence, doubtless, had something more brilliant in it, but also something less solid. The honorary prerogatives which they retained, without giving them any real strength, armed more jealous passions against them than territorial power had done; for it may be remarked, that man's self-love endures riches and power in others, with a better grace than it endures distinctions.

We must add, likewise, that as society progressed, new means of illustration, new kinds of notability arose; the moral power of opinion, which had been attached exclusively to nobility, communicated itself by degrees to those who contributed to the prosperity of society by their talents, their knowledge, or their industry.

We have seen the brilliant side of feudalism; we have now to speak of the state in which the inhabitants of the cities and the country groaned. Most of the villages and cities depended upon some baron, whose protection they purchased, and who exercised an arbitrary jurisdiction over them. Man, reduced to servitude, or rather slavery, had no law which guarded him against oppression; the produce of labour, the wages of his sweat, did not belong to him; he was himself a property which could be claimed anywhere, if he fled away from his home. Chained to the glebe, he must often have envied the animal who helped him to trace the furrow, or the palfrey, the noble companion of his master. The serf had no other hope but that which religion afforded him, and left nothing to his children but the example of his patience in suffering. He could neither make a contract during his lifetime, nor a testament at the hour of death. His last will was not recognised by law; it died with him. To excuse the barbarity of this gross age, we must remember the still more frightful fate of slaves among the Greeks and Romans. We have no need to point out the obstacles this state of things must have opposed to the development of the industry and the social faculties of man. Thus the country was covered with forests, and most of the cities presented nothing but an aspect of poverty and misery.

The cities of Lombardy, and a great part of Italy, were the first places that shook off the yoke of feudalism. The emperors of Germany, as we have seen, were almost always at variance with the popes. The cities took advantage of these quarrels, to arrogate rights which no one disputed. Others purchased them of the emperors, who believed they made a good bargain when they sold that which they had not the power to refuse. Towards the middle of the eleventh century, the clergy and nobility had already no more influence in the cities of Italy. According to the evidence of Otho of Freisengen, a contemporary author, Italy was full of free cities, all of which had obliged their bishops to reside within their walls; there was scarcely a noble who was not subject to the laws and government of a city. In Germany the cities obtained their freedom at a later period. These Germans, who, according to Tacitus, considered dwelling in cities as a mark of servitude, not only in the end built cities, but sought liberty in them. The cities of the Rhine appear to have been made free by the emperors in the eleventh century. But most of these cities were poor, they contained but few

inhabitants, and were not able to defend themselves against the German oligarchy. At the commencement of the fourteenth century, several free cities, enriched by the commerce of the East, and by the communications opened by the crusades, formed a confederation, and by that means made their independence respected.

In England, the spirit of liberty did not take its spring before the holy wars; the cities, with the exception of that of London, which had obtained several privileges, scarcely dreamt of independence; the Britons, as in the times of Virgil, appeared still separated from the rest of the world. It may be said that liberty in the English nation was not an affair of locality, but a general affair, which was to be decided at a later period.

In Spain, the war against the Moors, as we have already said, favoured the independence of the commons. We are in possession of historical documents of the eleventh century, which prove that several Spanish cities enjoyed certain immunities at this period. But the first of these cities which were summoned to the Cortes, urged by a spirit of jealousy, refused to admit the others, which was very injurious to the development and progress of liberty in Spain.

In the south of France, the archives of the communes present us with some traces of liberty, a long time before the period of the crusades. The influence of a fine climate, the vivacity which animated the inhabitants, with some traditions of the Roman law, preserved, in the provinces which border on Spain and Italy, habits of independence which might serve as models or examples. When the kings of France thought of enfranchising some communes, it was from the south of the kingdom they must have taken the idea.

These enfranchisements of the southern cities, however, were rather consecrated by custom than by positive laws. According to the best opinions, the formal and legal enfranchisement of communes in France dates from Louis-le-Gros, who granted privileges to some cities situated within the domains of the crown. The example of Louis-le-Gros was followed by Louis VII. and Philip Augustus. A great number of cities saw all sorts of slavery excluded from their walls, chose their own magistrates, levied their own taxes, kept up a military force, and had a jurisdiction entirely their own. Such was the first blow given in France to the feudal government.

Before this period it was customary to implore the aid of the barons against violence and robbery. This support was abandoned as soon as another tutelary power arose. The serfs, and even the freemen, who had at first sought safety in castles, soon sought it in cities, against their former protectors, the castellans; the first engagements of the inhabitants of cities were mutual defence and reciprocal protection.

The liberty of cities began by the corporations; men could only be strong when united. This necessity for union in moments of crisis or peril is so natural, that when society is disturbed, factions and parties are formed which are like corporations. The spirit of a public body, or the spirit of party, in whatever way it may be considered, holds essentially with the social character. Liberty was much more considered in relation with the community than in relation with individual man; it was considered a benefit that could only be enjoyed in common. Thus society did not find itself subordinate to the individual, but the individual to society. Isolated man could do nothing; strength lay with the association, which effectually protected the rights of all, and watched over the conservation of individual liberty and public liberty.

When cities situated within the royal domains had obtained their franchises, the spirit of independence soon possessed the other cities of the kingdom. The communes which succeeded in gaining their enfranchisement, did not all obtain the same advantages; they were, more or less, favoured by circumstances. Here, liberty was

purchased of the lord; there, the yoke was shaken off by force; in other places, treaties were effected, in which the spirit of liberty and feudal power made mutual concessions.

During the crusades, the long absence of the barons must have multiplied, for the communes, opportunities of enfranchising themselves. Most of the lords who ruined themselves for the holy wars, exchanged, for the money of which they stood in need, all their rights over the cities which depended upon them—rights which they yielded the more willingly from hoping to win principalities in Asia.

This enfranchisement of communes produced a very different effect for the great vassals and the crown. It weakened the authority of the lords, because the spirit of liberty was against them; it increased the royal authority, because the cities which were free, or had a desire to be so, looked to the king. Cities, when their independence was threatened, implored the king's protection. We find in old chronicles, that Philip Augustus granted letters of protection to cities dependent upon barons. Thus kings became the hope of all the communes of the kingdom, and liberty supported itself by royalty. This is why the cities of France, to defend their franchises, formed no league, as they did in other countries; for they found a natural defence in royal power.

The revolution which was destined to destroy feudalism, appeared to act as of itself. There is, in the possession of a newly-acquired good, a restlessness, an anxiety, a fear of losing it, which kept the communes always on the alert; there is, on the contrary, in the possession of an anciently-acquired good, an indolent security, which did not permit the barons to see the true state of things. The lords only opposed new ideas by a short-sighted disdain, and believed they had lost nothing as long as they retained their swords by their sides.

If, however, we may judge by the complaints of Guibert, abbot of Nogent, a contemporary historian, the enfranchisement of the communes met with some opposition. There was no want of sour spirits, who considered it a dangerous and destructive innovation. But we may believe that these complaints were only inspired by that natural repugnance which the greater part of men entertain for seeing anything change which is consecrated by time, and by that vague mistrust which novelty produces, under whatever form it may appear. The truth is, that nobody knew, or could possibly judge, of the extent of the changes that were then in operation. Revolutions, whatever may be their object or their character, are never thoroughly understood before they have finished their course, and never reveal their secret at their commencement.

A century after Louis-le-Gros, Louis VIII pretended to have the right of immediate sovereignty over all the communes. This was a signal for all the cities to complete their emancipation from the barons; this was the mortal blow to the feudal aristocracy. This great revolution of the social state went on so rapidly, that history can with difficulty follow its progress, and cannot assign the part which the crusades bore in it.

Happy had it been for society if that spirit of liberty which then set it in motion, and which advanced without ceasing, sowing blessings and evils on its route, had produced none but wise institutions; if, always confined within just bounds, it had not frequently kindled bloody discords, and had not at last mingled itself with the blind passions of the multitude! What a picture were that which should exhibit the consequences of this revolution up to modern times, which should represent monarchy rising from the ruins of feudalism and then itself succumbing in a new revolution! What a subject for serious thoughts in the historian, when, embracing with a rapid glance ancient and modern times, he sees the two most active forces of society, at the revival of civilization,—royalty and liberty, marching constantly one towards the other, demanding of each other reciprocal support, overthrowing all the barriers that separated

them, destroying all they found in their passage; at last, after several ages of endeavours, meeting face to face upon the ruins accumulated round them, taking each other at first sight for enemies, declaring war against each other, and falling together on the same field of battle!

God forbid that I should here be thought to present discouraging images! I have only wished to show the fragility of human affairs, and the want of foresight in those who direct societies. The revolution we have beheld is, perhaps, less the work of liberty than of the equality which is seen to figure, for the first time, in the political world.

This equality, such as the moderns have constituted it, was scarcely known in the ancient republics, of which the language had no word to express it. The first book that spoke of equality was the Gospel. Christianity constantly represents all men as equal before God. The object of the Gospel was to lower the pride of the great; which was salutary. I know not what false philosophy made use of equality to raise the pride of the low;—and then society was shaken to its very foundations.

The great revolution which has been effected in the manners and laws of Europe, and which began at the times of the crusades, may be divided into two principal epochs. At first it was desirable to wrest from the feudal lords a power which they abused: that was the first epoch,—that was the revolution of liberty. When the feudal lords had nothing left but distinctions, these distinctions irritated pride and jealousy, which, in the end, persuaded themselves that every political superiority was a tyranny, which must be brought low. This was the second epoch,—the revolution of equality; much more terrible than the first, because it had for motive, passions much more difficult to satisfy than the love of liberty.

But the peasants and serfs of the country, whilst the cities were in the enjoyment of liberty, still groaned in slavery. Up to the fourteenth century, this numerous class found no abatement in the rigours of their servitude. The greatest advantage the crusades could have bestowed upon the peasants, was the momentary cessation of brigandage, and the peace which reigned in the country, all the time the wars against the Saracens were being carried on.

It is probable that serfs in Europe were not better treated, according to the legislation and customs of the West, than they were in the Holy Land, according to the Assizes of Jerusalem. There is no doubt that peasants taken from the glebe for the crusade became free men; but most of them perished by misery or by the swords of the Mussulmans. What became of the few who revisited their homes cannot be ascertained.

A population dispersed and scattered about a country did not present, as in cities, a formidable mass, capable of resistance. Peasants rarely communicated with each other, and could not support any demand, or establish any common right. Man requires some intelligence to make him sensible of the advantages of liberty, and the peasant class was then brutified by ignorance. We must likewise add, that the love of independence came with riches; and this is why it arose earlier in cities than in the country, and earlier in flourishing cities than in poorer ones. The serfs of the country were poor; they would not have known what use to make of liberty. Liberty is of little value to him who is in want of the first necessaries of life. Among warlike and barbarous hordes, who entertained a repugnance for labour, it was natural that they should be despised who gave themselves up to the painful toil of cultivating the earth. This repugnance was necessarily more strong among nomad nations, like those that conquered Europe. The contempt felt in the middle ages for the peasantry was injurious to their liberty; and this contempt even survived their servitude. People felt, in some sort, forced to treat as slaves men who performed a task which was considered necessary, but which every free man disdained.

The inhabitant of the country, abandoned to his own resources, did not aspire to independence; the only good he could pretend to was the choice of slavery. As the Church inspired more confidence than the nobles, a crowd of unfortunate beings took refuge, in a manner, at the foot of the altars, and devoted their liberty and that of their children to this church or that monastery, to which they looked for protection. Nothing is more curious than the formulae by which the clergy received this sacrifice of individual liberty. They congratulated the new serfs with having preferred “the domination of Jesus Christ to the liberty of the age;” they added, that “to serve God was to reign,” and that “a holy servitude was true independence.” These words must have been in harmony with the manners and ideas of the times, since a multitude of men and women were seen every day flocking to the monasteries, and conjuring the Church to admit them among “the serfs of Jesus Christ.” That they should believe themselves, on that account, much more free than other men, we may at the present day be astonished; but was there not a sort of liberty in wearing chains they had chosen, and with which they had fettered themselves?

Some free cities of Germany contributed to the enfranchisement of the peasants of their territory. The same thing happened in Italy and in Spain, where the territory of cities was considerable; in England, the peasantry waited a long time for any amelioration of their fate. But nothing is more difficult than to ascertain with certainty the destiny which, during many ages, this multitude of men who covered the plains of Europe underwent; in the darkness of the middle ages, numberless generations of serfs passed over the earth, without leaving any traces in history. We can with difficulty catch, in old chronicles and acts of administration, here and there a few scattered gleams to throw a light upon our researches.

In France, it is not till the commencement of the fourteenth century that any ordinances of the kings upon the enfranchisement of the serfs are to be found. In an ordinance of 1315, Louis X made use of these remarkable words: “Many persons among our common people are enchained in the bonds of servitude, which displeases us greatly.... Our kingdom,” he added, “is called and named the kingdom of the Franks; we are desirous that the thing should in truth be in accordance with its name,” &c. In this ordinance, made only for the royal domains, the king of France pressed the nobles to follow his example. “We are in possession of a letter-patent of the same king, by which commissaries were commanded to transport themselves to the bailiwick of Senlis, and “to give freedom to all who required it,” on condition, nevertheless, of paying a sum for the rights of servitude, which reverted to the crown.

All the historical documents of this period prove, more and more, that the kings had placed themselves at the head of the general movement of society. In all they then did, their motive, doubtless, was to re-establish order in the kingdom, and to found their authority upon the protection granted to those who suffered from the violences and excesses of feudal anarchy. If, however, we may judge by the ordinance just quoted, and by many other similar ones, their policy was not always disinterested, and, like most of the barons, they sometimes sold rather than granted the freedom of the serfs and the communes.

Many peasants showed themselves but little disposed to receive a liberty which was to be sold to them. Some from poverty, others from mistrust, a great number from unwillingness to change their condition, refused the benefit that was offered to them. Such is the spirit of man, that they resolved to remain serfs, because they were condemned to be such no longer. In several provinces, even disorders were created by their resistance. This was slaves fighting, with their chains, against Liberty herself. At a later period, the jaquerie proved that it was more easy to kindle the passions of a gross

people, than to make them free; and that it was far, as regarded the serfs, from impatience under the yoke and hatred for their masters, to the true love of liberty.

When we are desirous of breaking the chains of the multitude, it is never to the multitude that we must address ourselves; in order that the fate of the lower classes should be ameliorated, the amelioration must come from the superior classes, by whom knowledge is spread and institutions are established. This is what happened at the period of which we are speaking. The servitude of the country was much softened by the maxims of the clergy, but more particularly by the influence of that French magistracy which had arisen contemporaneously with civilization.

In the middle of the fifteenth century, some serfs of Catalonia, who had taken refuge in France, being claimed by their lords, the parliament of Thoulouse declared that every man who entered into the kingdom crying France! became free. Mezerai, who relates this fact, adds: "Such is the kingdom of France, that its air communicates liberty to those who breathe it, and our kings are so august that they only reign over free men."

At the beginning of the sixteenth century, scarcely a trace of servitude could be found in the cities or the country. History could but applaud this revolution, if the fall even of feudalism, whilst destroying ancient abuses, had not placed governments in antagonism with difficulties which had not been foreseen, and whose consequences were destined to be deplorable. When the feudal government, which cost the people nothing, was quite overthrown, it became necessary to provide for the expenses of a new administration; when the state had lost the defenders which the feudal laws provided for it, others were to be sought, and their services to be remunerated. Thence came the necessity for stipendiary armies and regular and permanent taxes. To provide the money wanted, the coinage was debased, the Jews were persecuted, violence was had recourse to, and justice was sold,—all of which tended to corrupt both the government and the nation. The embarrassment of the finances, and the disorders it produced, have only increased up to the present day. To remedy this, the moral strength and life of society have often been neglected, and means of raising money have constituted the whole policy of states. To have credit, or not to have it, that is, nowadays, life or death for governments. Credit, deficit, bankruptcy, are three words, of which the ancients and the middle ages were quite ignorant; but which are now constantly present to the restless, uneasy minds of kings and ministers. These three words will perhaps one day be sufficient to explain the decline and fall of empires.

Whatever was the weight of the public impositions, it must be allowed that the taxes gave rise to more frequent relations between governments and the people, which proved advantageous to liberty. People gave more attention to the administration which they paid for with the fruit of their industry and labour. Sovereigns had more consideration for the different classes of citizens of whom they demanded tribute; and were constrained to consult them in certain circumstances, in order that the people, says Pasquier, might not have occasion to be dissatisfied or murmur. The origin of representative government, as it exists in many European nations in our days, has been sought for in remote times; but everything leads us to believe that it owed its birth to the relations which the wants of states and the necessity for taxes naturally established between peoples and governments.

That which most increased the embarrassments of the majority of European monarchies, after the fall of feudalism, was the excessive enlargement of their military establishments. At the moment I am writing, there is no necessity to point out this fearful rock of modern societies. It is not a century since Montesquieu predicted that Europe would perish by its armies. God grant that this prophecy be not about to be accomplished! The military force of Europe has given us reason to dread all the evils it

was intended to prevent. It was to defend every kingdom from foreign invasions; and yet there is not a kingdom in Europe that has not been invaded, or threatened with invasion. It was deemed necessary to restrain the multitude by means of armies; and armies have been raised to such numbers of men, that they have become the multitude itself under arms. Can it be true, as has been said, that there is no remedy for this evil? Deplorable state of things, without which society cannot last, with which it cannot exist!

The crusades have been reproached with having given birth to the idea of imposts; this idea is too simple not to have arisen without the help of the crusades. It is probable that the manner in which the tenths were collected for the holy war, might serve as a model for those who afterwards established regular contributions. As to regular armies, the expeditions to the East might furnish the first idea of them. It is certain that these distant expeditions changed the conditions of the feudal service, and accustomed people to see permanent armies maintained and commanded by princes.

Among the institutions which contended with the barbarism of the middle ages, we will, in the first place, consider chivalry, the exploits of which are much better known than its origin. At a time when everything was decided by force, and everything was determined by the sword;—in which, as Montesquieu says, to judge was to fight—women, children, and orphans were not able to defend their rights, and were abandoned a prey to iniquity. Generous warriors came forward to defend them; their devotion was applauded,—their example was followed. Shortly the order of Paladins was formed, who perambulated the world, seeking for wrongs to redress, and felons to combat with. Such was, doubtless, the origin of chivalry, which is so uselessly sought for in the forests of Germany. This institution sprang from the extreme disorder of society, and arose like a bulwark, which human generosity opposed to the irruptions of license, and the passions of a barbarous age.

Chivalry was known in the West before the crusades. These wars, which appeared to have the same aim as chivalry,—that of defending the oppressed, serving the cause of God, and combating with infidels,—gave this institution more splendour and consistency,—a direction more extended and salutary.

Religion, which mingled itself with all the institutions and all the passions of the middle ages, purified the sentiments of the knights, and elevated them to the enthusiasm of virtue. Christianity lent chivalry its ceremonies and its emblems, and tempered, by the mildness of its maxims, the asperities of warlike manners.

Piety, bravery, and modesty were the distinctive qualities of chivalry: “Serve God, and he will help you; be mild and courteous to every gentleman, by divesting yourself of all pride; be neither a flatterer nor a slanderer, for such people seldom come to great excellence. Be loyal in words and deeds; keep your word; be helpful to the poor and to orphans, and God will reward you.” Thus said the mother of Bayard to her son; and these instructions of a virtuous mother comprised the whole code of chivalry.

The most admirable part of this institution was the entire abnegation of self,—that loyalty which made it the duty of every knight to forget his own glory, and only publish the lofty deeds of his companions in arms. The deeds of valour of a knight were his fortune, his means of living; and he who was silent upon them was a robber of the property of others. Nothing appeared more reprehensible than for a knight to praise himself. “If the squire,” says le Code des Preux, “be vain-glorious of what he has done, he is not worthy to become a knight.” An historian of the crusades offers us a singular example of this virtue, which is not entirely humility, and might be called the false modesty of glory, when he describes Tancred checking his career in the field of battle, to make his squire swear to be for ever silent upon his exploits.

The most cruel insult that could be offered to a knight, was to accuse him of falsehood. Want of truth, and perjury, were considered the most shameful of all crimes. If oppressed innocence implored the succour of a knight, woe to him who did not respond to the appeal! Shame followed every offence towards the weak, and every aggression towards an unarmed man.

The spirit of chivalry kept up and strengthened among warriors the generous sentiments which the military spirit of feudalism had given birth to: devotion to his sovereign was the first virtue, or rather the first duty, of a knight. Thus in every state of Europe grew up a young military power, always ready for fight, and always ready to sacrifice itself for prince or for country, as for the cause of justice and innocence.

One of the most remarkable characteristics of chivalry, and that which at the present day most strongly excites our surprise and curiosity, was the alliance of religious sentiments with gallantry. Devotion and love,—such was the principle of action of a knight: God and the ladies,—such was his device.

To form an idea of the manners of chivalry, we have but to glance at the tournaments, which owed their origin to it, and which were as schools of courtesy and festivals of bravery. At this period, the nobility were dispersed, and lived isolated in their castles. Tournaments furnished them with opportunities for assembling; and it was at these brilliant meetings that the memory of ancient gallant knights was revived,—that youth took them for models, and imbibed chivalric virtues by receiving rewards from the hands of beauty.

As the ladies were the judges of the actions and the bravery of the knights, they exercised an absolute empire over the minds of the warriors; and I have no occasion to say that this ascendancy of the softer sex threw a charm over the heroism of the preux and the paladins. Europe began to escape from barbarism from the moment the most weak commanded the most strong,—from the moment when the love of glory, when the noblest feelings of the heart, the tenderest affections of the soul, everything that constitutes the moral force of society, was able to triumph over every other force.

Louis IX, a prisoner in Egypt, replies to the Saracens, that he will do nothing without Queen Marguerite, “who is his lady.” The orientals could not comprehend such deference; and it is because they did not comprehend this deference, that they have remained so far in the rear of the nations of Europe, in nobleness of sentiment, purity of morals, and elegance of manners.

Heroes of antiquity wandered over the world to deliver it from scourges and monsters; but these heroes were not actuated by religion, which elevates the soul, nor by that courtesy which softens the manners. They were acquainted with friendship, as in the cases of Theseus and Pirithous, and Hercules and Lycas; but they knew nothing of the delicacy of love. The ancient poets take delight in representing the misfortunes of certain heroines abandoned by their lovers; but, in their touching pictures, there never escapes from their plaintive muse the least expression of blame against the hero, who thus caused the tears of beauty to flow. In the middle ages, or according to the manners of chivalry, a warrior who should have imitated the conduct of Theseus to Ariadne, or that of the son of Anchises towards Dido, would not have failed to incur the reproach of treachery.

Another difference between the spirit of antiquity and the sentiments of the moderns is, that among the ancients love was supposed to enervate the courage of heroes; and that in the days of chivalry, the women, who were the judges of valour, constantly kept alive the love of glory and an enthusiasm for virtue, in the hearts of the warriors. We find in Alain Chartier, a conversation of several ladies, who express their opinions upon the conduct of their knights, who had been present at the battle of

Agincourt. One of these knights had sought safety in flight, and the lady of his thoughts exclaims: "According to the law of love, I should have loved him better dead than alive." In the first crusade, Adela, countess of Blois, wrote to her husband, who was gone to the East with Godfrey of Bouillon: "Beware of meriting the reproaches of the brave." As the count of Blois returned to Europe before the taking of Jerusalem, his wife made him blush at his desertion, and forced him to return to Palestine, where he fought bravely, and found a glorious death. Thus the spirit and the sentiments of chivalry gave birth to prodigies equally with the most ardent patriotism of ancient Lacedaemon; and these prodigies appeared so simple, so natural, that the chroniclers only repeat them in passing, and without testifying the least surprise at them.

This institution, so ingeniously called "Fountain of courtesy, which comes from God," is still much more admirable when considered under the all-powerful influence of religious ideas. Christian charity claimed all the affections of the knight, and demanded of him a perpetual devotion for the defence of pilgrims and the care of the sick. It was thus that were established the orders of St. John, of the Temple, of the Teutonic Knights, and several others, all instituted to combat the Saracens and solace human miseries. The infidels admired their virtues, as much as they dreaded their bravery. Nothing is more touching than the spectacle of these noble warriors, who were seen by turns in the field of battle and in the asylum of pain; sometimes the terror of the enemy, and as frequently the consolers of all who suffered. That which the paladins of the West did for beauty, the knights of Palestine did for poverty and misfortune. The former devoted their lives to the ladies of their thoughts; the latter devoted theirs to the poor and the infirm. The grand-master of the military order of St. John took the title of "Guardian of the poor of Jesus Christ," and the knights called the sick and the poor "Our lords." It appears almost an incredible thing, but the grand-master of the order of St. Lazarus, instituted for the cure and the relief of leprosy, was obliged to be chosen from among the lepers. Thus the charity of the knights, in order to be the better acquainted with human miseries, in a manner ennobled that which is most disgusting in the diseases of man. Did not this grand-master of St. Lazarus, who was obliged himself to be afflicted with the infirmities he was called upon to alleviate in others, imitate, as much as is possible on earth, the example of the Son of God, who assumed a human form in order to deliver humanity?

It may be thought that there was ostentation in so great a charity; but Christianity, as we have said, had subdued the pride of the warriors, and that was, without doubt, one of the noblest miracles of the religion of the middle ages. All who then visited the Holy Land could but admire in the knights of St. John, the Temple, and St. Lazarus, their resignation in suffering all the pains of life, their submission to all the rigours of discipline, and their docility to the least wish of their leader. During the sojourn of St. Louis in Palestine, the Hospitallers having had a quarrel with some Crusaders who were hunting on Mount Carmel, the latter brought their complaint before the grand-master. The head of the Hospital ordered before him the brothers who had outraged the Crusaders, and to punish them, condemned them to eat their food on the ground upon their mantles. "It happened," says the sieur de Joinville, "that I was present with the knights who had complained, and we requested the master to allow the brothers to arise from their mantles, which he refused." Thus the rigour of the cloisters and the austere humility of cenobites had nothing repulsive for these warriors. Such were the heroes that religion and the spirit of the crusades had formed. I know that this submission and humility in men accustomed to arms may be turned into ridicule; but an enlightened philosophy takes pleasure in recognising the happy influence of religious ideas upon the manners of a society given up to barbarous passions. In an age when all power was

derived from the sword, in which passion and anger might have carried warriors to all kinds of excesses, what more agreeable spectacle for humanity could there be than that of valour humbling itself, and strength forgetting itself?

We are aware that the spirit of chivalry was sometimes abused, and that its noble maxims did not govern the conduct of all knights. We have described in the history of the crusades, the lengthened discords which jealousy created between the two orders of St. John and the Temple. We have spoken of the vices with which the Templars were reproached towards the end of the holy wars. We could speak still more of the absurdities of knight-errantry; but our task is here to write the history of institutions, and not that of human passions. Whatever may be thought of the corruption of men, it will always be true that chivalry, allied with the spirit of courtesy and the spirit of Christianity, awakened in human hearts virtues and sentiments of which the ancients were ignorant.

That which proves that everything was not barbarous in the middle ages is, that the institution of chivalry obtained, from its birth, the esteem and admiration of all Christendom. There was no gentleman who was not desirous of being a knight. Princes and kings took honour to themselves for belonging to chivalry. In it warriors came to take lessons of politeness, bravery, and humanity. Admirable school, in which victory laid aside its pride, and grandeur its haughty disdain; to which those who had riches and power came to learn only to make use of them with moderation and generosity.

As the education of the people was formed upon the example of the higher classes of society, the generous sentiments of chivalry spread themselves by degrees through all ranks, and mingled with the character of the European nations; gradually, there arose against those who were wanting in their duties of knighthood, a general opinion, more severe than the laws themselves, which was as the code of honour, as the cry of the public conscience. What might not be hoped from a state of society, in which all the discourses held in camps, in tournaments, in meetings of warriors, was reduced to these words: "Evil be to him who forgets the promises he has made to religion, to patriotism, to virtuous love; evil be to him who betrays his God, his king, or his lady?"

When the institution of chivalry fell by the abuse that was made of it, or rather in consequence of the changes in the military system of Europe; there remained still in European society some of the sentiments it had inspired, in the same manner as there remains with those who have forgotten the religion in which they were born, something of its precepts, and particularly of the profound impressions which they received from it in their infancy. In the times of chivalry, the reward of good actions was glory and honour. This coin, which is so useful to nations, and which costs them nothing, did not fail to have some currency in following ages. Such is the effect of a glorious remembrance, that the marks and distinctions of chivalry serve still in our days to recompense merit and bravery.

Since it can with truth be said that the crusades added some lustre and gave some ascendancy to chivalry, it must be agreed that they rendered essential service to humanity.

If the institution of chivalry was a barrier against license and barbarism, the institution of the clergy, founded upon more fixed and durable principles, ought to have rendered still greater services to civilization.

The ascendancy and wealth of the clergy placed them on an equality with the nobility, in the feudal system; but it must be allowed that the rank assigned them in this order of things was repugnant to their character and to the state of society. We do not hesitate to say that the feudal system had a tendency to corrupt the institution of the clergy, as the clergy corrupted the feudal system. The clergy, instructed in principles of

peace, were not fit to carry out the conditions of the military régime; on the other side, the military régime was sure to change the pacific manners of the clergy. It was not at all uncommon to see prelates clad in cuirass and helmet. Sometimes country priests led to battle the flock which a religion of peace had confided to them. This military spirit in ecclesiastics was much increased by the crusades, in which their arms were sanctified by the object of the war. The clergy, however, never became sufficiently warlike to fulfil all the feudal engagements; and we may add likewise, that they were not always sufficiently pacific to fulfil all their religious duties.

It may be concluded, from what we have just said, that the ecclesiastical order and the feudal government would, in the long run, repel each other. If we consult the history of the middle ages, we shall see that the barons and nobles often showed themselves jealous of the power of the clergy, and that the clergy, in the end, contributed to the ruin of the foundations of feudalism.

The existence of the clergy underwent many modifications, according to times, places, and circumstances. In Italy, they enjoyed but very little credit, and took part in most popular factions. In Germany, the high clergy shared with the nobility the wrecks of imperial power. In Spain, they contributed greatly to the expulsion of the Moors, and the spoils of the vanquished added to their wealth. In England, the clergy associated themselves with the barons, and contended with the crown. In France, they attached themselves to royalty, and favoured the constantly increasing power of the monarchs.

If we may judge by the councils which were held during the crusades, most of which were occupied with reforming ecclesiastical discipline, we have reason to believe that the morals of the clergy had then a strong tendency to corruption. Old chronicles are particularly severe against the Crusaders and the clergy of the East, whom they unceasingly accuse of outraging morality and religion by their excesses. Some of the chroniclers even, like James of Vitry, draw such hideous pictures, that they are suspected of injustice, or at least of exaggeration. It is not useless, for the sake of historical truth, to remark here, that most of the historians of whom we now speak, belonged to the class of preachers charged with the task of censuring their age, and who were often obliged to darken their colours in order to move the multitude. In all times, sacred orators have been seen exaggerating the vices it was their object to combat; and if we were not aware of the charity which animates them, we might sometimes mistake their discourses for violent satires. This is an observation of which we ought not to lose sight whilst reading the chronicles of the middle ages, which are almost all drawn up by ecclesiastics, accustomed by their profession to judge their contemporaries with severity. Another observation proved by history is, that corruption is spoken of with more bitterness in times in which it is scarcely known, than in times in which it has become general. In ages in which some ideas of virtue still prevail, people accuse themselves; and in ages quite corrupted, they praise themselves.

A chronicle of the time of the first crusades tells us, that the iniquities of men had then reached their height; and, what at once characterizes the spirit of the chronicler and that of his age, he adds that these iniquities would have shortened the duration of the world, “if it had not been that some new monastic congregations were formed.” In fact, during the twelfth and thirteenth centuries, more monasteries were founded than in all the other centuries of the middle ages. The enthusiasm for the holy wars, by exalting the imaginations of nations, had produced a mental revolution; prodigies were everywhere seen that had never been observed till that time; devotion itself believed that it could no longer attain salvation by ordinary ways: whilst a crowd of warriors precipitated themselves upon the East, many pious souls, to perform penance, sought for private

mortifications, and devoted themselves to the rigours of a voluntary exile, or buried themselves in deserts.

At the head of the monastic congregations which were formed at this period, we must place that of the Brothers of Mercy, which had its birth in the third crusade, and was instituted for the purpose of delivering captives. These venerable cenobites, after the example of the heroes of chivalry, sought for victims to console, and for the miserable to succour. Like knights, they exposed themselves to a thousand dangers, and braved death in the exercise of beneficence and charity. It was during the sixth crusade that the two orders of St. Dominic and St. Francis arose, orders which, according to the expression of the abbot of Usberg, renewed the youth of the Church. From the thirteenth century these two orders sent missions into the East, and into the north of Asia. Whilst the Tartar hordes were overturning empires, ravaging Europe, and threatening all Christendom, poor priests traversed the solitudes of Tartary, penetrated even into China; and, peaceful conquerors, armed with the Gospel, extended the empire of Christianity, and planted the standard of the cross at the extremities of the known world. The religious colonies which they then founded in Asia lasted much longer than the colonies founded by the Crusaders.

We will not attempt to enumerate all the services which religious communities rendered society. They had regulations which might serve for models in the infancy of political legislation. They were in all respects like the corporations of cities. Whilst anarchy disturbed cities, the woods had their legislation; and the germs of civilization developed themselves in silence and in solitude.

It was in monasteries that were found the only schools in which letters were taught, and that the Latin language, and the wonders it produced, were preserved. It was in them that studious men kept a faithful register of events, and employed themselves in transmitting to us those historical documents without which the glory and the manners of our ancestors would be unknown to us.

Besides that the clergy contributed greatly to the fertilizing of uncultivated lands, they protected the labourers with the whole power of the Church. The Truce of God, which was the work of the clergy, placed under the safeguard of Heaven, the inhabitants of the fields, the oxen, the companions of their labours, and even the instruments of their tillage. The Church went still further; it multiplied the festivals of the calendar, for the sake of the people. By[305] augmenting the number of religious solemnities, the Church had two motives: the first, to bring more frequently to the foot of the altar an ignorant and gross multitude, who there found the instruction necessary for the amelioration of their morals and the consolation of their evils; the second, to procure some days of repose for that crowd of serfs, condemned by the avarice of their masters to labours which had no end, and of which they did not gather the fruit.[109]

Amidst wars which revived without ceasing, the peasantry often found an asylum near a monastery inhabited by peaceful men, and protected by the opinions of the times. Nothing can prove better the ascendancy of the Church, than seeing, on one side, the nobility shut up in their strong castles, and on the other, cenobites dwelling in cloisters scarcely closed, and defended only by faith and confidence. As might be expected, the peace which reigned in the neighbourhood of monasteries attracted a numerous population around them. Many towns, and even cities, owed their origin to the vicinity of a monastery, whose name they still preserve.

The maxims of the clergy, more perhaps than their example, contributed to the enfranchisement of serfs. Gregory the Great, when giving liberty to some slaves, said that the Redeemer came upon earth to release men from slavery, and to substitute the rights of the people for the code of servitude. In the middle ages, many charters of

liberty were granted for “the love of God,—for the salvation of the soul,—for the remission of sins.” It was at the hour of death, and by testamentary dispositions, that most enfranchisements were granted; from which we may conclude that it was the work of the priests who assisted the dying. The clergy represented the enfranchisement of slaves as a thing agreeable to God; the ceremony of manumission was performed in the church as a solemn religious act. It was at the foot of the altars that the holy words were pronounced which broke the bonds of slavery. Thus everything announced that the spirit of the Gospel was everywhere mingled with the progress of civilization, and that the liberty of modern nations was to be one of the blessings of Christianity.

There was another mode of gaining liberty, which was by entering into holy orders, or to take vows in a monastery. So great a number of slaves escaped by that means from the yoke of their masters, that this custom was obliged to be restrained, and at last entirely abolished, in almost all the states of Europe. The crusades often bestowed upon the serfs the same privileges that the clergy did. Beneath the banners of the cross, serfs found the enfranchisement they had before found in monasteries. This facility which peasants possessed, of breaking their chains by going to the Holy Land, would have depopulated the plains, if new regulations had not placed restrictions and limits to it.

It has been said that the clergy became enriched by the crusades. This assertion, which has been so often repeated by the writers of the last century, requires to be examined by the impartiality of history. The clergy were rich at the period of the first crusade. Their enemies accused them for a long time of having usurped immense properties. In France, under the two first races, their wealth had given umbrage to the barons, who had several times despoiled them, under the pretext that they did not defend the state, and that the property they held belonged to them whose bravery watched over the safety of the kingdom.

If the crusades enriched the clergy, it might be supposed that the clergy would be most rich in countries which took the greatest part in the crusades. Now, the clergy of Germany, and several other states of Europe, surpassed in wealth the clergy of the kingdom of France, where the crusades excited so much enthusiasm, and caused so many warriors to take arms. The clergy, it is true, found new possessions in the East; but, after the crusades, nothing of them was left but vain titles.

The first crusade must have been, as we have said, very profitable to the clergy; they were not obliged to pay the expenses of it; the zeal of the faithful furnished them. Nevertheless they did take part in this crusade; and the priests who set out, with the other Crusaders, certainly did not enrich themselves in their pilgrimage. Many, no doubt, shared the fate of Robert, abbot of St. Remi, the historian of the first crusade, who, on his return from Jerusalem, was expelled by his monks for having ruined his convent.

At the second crusade, contributions were levied upon the churches, without any regard to the warm remonstrances of the ecclesiastics. From that time an opinion, which became very injurious to the clergy, was established throughout the Christian world, which was, that wars undertaken for the glory of Jesus Christ and the deliverance of the holy places, ought to be paid for by the Church. Tributes were at once levied upon the clergy, without consulting any other authority, or following any other regulations than those of necessity and circumstances. To reckon from the third crusade, after the publication of the Saladin tenth, more regular imposts were established, which were fixed by the popes or councils, and which were collected with such rigour, that churches were despoiled of their ornaments, and sometimes the sacred vases were put up to sale. It is true that the clergy sometimes received offerings and bequests from those who

went to the Holy Land, or had made a vow to go; but what did such tributes of piety amount to when compared to the tributes they themselves were compelled to pay? We do not hesitate to affirm that, in the space of two hundred years, the clergy paid towards the holy wars more money than would have been required to purchase all their property; and thus the zeal of ecclesiastics for the deliverance of the holy places was observed perceptibly to cool; and it may be said that the indifference which followed among Christian nations the ardour for the crusades, began by the clergy. In Germany, and many other countries, their discontent was carried so far, that at last the popes did not dare to trust the preaching of crusades to the bishops, and only gave this mission to the mendicant orders, who possessed nothing, and had nothing to pay for the expeditions against the infidels.

It has been said that the clergy took advantage of the crusades to buy at low prices the property of the nobility, as, in our days, we have seen many people take advantage of a revolution, to purchase at a moderate price the property of the clergy themselves. We find, in fact, examples of such acquisitions in the first crusades; but these examples must have been more rare in the holy wars, of which the clergy were obliged to pay the expenses. The great advantage that the clergy had over the nobility was, that the nobles were able to pawn or alienate their possessions, and that ecclesiastics were never allowed to pledge or alienate their property. Another advantage the clergy possessed was, that they formed a body always animated by the same spirit, and always governed by the same laws. Whilst everything changed around them, they never changed. It was thus they resisted the revolution which was effected in property.

We have seen, that in the twelfth and thirteenth centuries a great number of monasteries were established. By that means wild, uncultivated places became fertile lands; and these conquests made over the desert added to the domains of the clergy. We must likewise add, that the jurisdiction of the clergy, which every day made fresh progress, was for them a source of wealth. It was in the nature of things, as we have already remarked, that the most enlightened class should become the richest. The clergy had therefore no need of profiting by the ruin of the Crusaders in order to become rich; their knowledge, their spirit of order and economy, with the ascendancy they possessed over the people, offered them ample means for increasing or preserving their possessions.

Everybody, besides, had reason to rejoice at seeing the clergy acquire wealth; for this wealth belonged to everybody. In fact, every man could enter into the clergy, and the clergy belonged to all families. This order, so powerful in the middle ages, was as a natural link, as an intermediate point, which drew together and united all the classes of society. In the quarrels which jealousy sometimes raised between the clergy and the nobility, the great vassals reproached the ecclesiastics with being the children of serfs. It was not uncommon to see men who had issued from the lowest class of the people, in the highest functions of the Church; a certain proof that the clergy offered every one a way by which he might elevate himself, and that they thus assisted in reëstablishing the harmony destroyed by feudal inequality.

The clergy—such as our fathers saw it—only now exists in the memory of men. In proportion as this institution, with all the advantages we have spoken of, shall be further removed from us, we shall perhaps become the more aware of its value. There are things of which we judge more favourably when memory recalls them to us, than when they are present.

After a revolution which has ruined so many families, in which so many hopes have been deceived,—at a time in which a numerous youth is crowded in the confined circle of public employments,—in which the divers professions, among the enlightened

class, by no means suffice for the vast number of the candidates,—let me ask whether the Church, with its riches and its consolatory morality, would not be as a port in the storm,—as a refuge always open for those to whom the world has nothing to give? At a time in which everything is uncertain, moving, and transitory,—in which no man is sure of his destiny, who but must envy those men whose fate never changed,—who lived always in the same manner,—who saw the present without complaining,—to whom the future gave no uneasiness, and who might justly be compared to the young ones of the birds, of which Scripture speaks? If I durst utter all my thought—and I speak less in the name of religion than in the names of philosophy and humanity—I should even regret those austere retreats, open to piety, and consecrated by peace and prayer. There, at least, a shelter was found from the passions which disturb society, as they trouble the heart of man. Why, in fact, should there not be hospitals for the miseries of the soul, as there are for other human infirmities? Why are not they who have suffered from the storms of life, and whose heart is torn by deep wounds, to find a refuge against their ills, as well as those whom indigence overtakes, or as well as the war-mutilated soldier? Who does not know that great revolutions, like great griefs, inspire a desire for concealing existence, and seeking repose in solitude? “When the storm growls,” says Pythagoras, “worship echo.” Let us look back to the times which preceded the middle ages,—to those times in which the world was ready to fall to pieces with the Roman empire: it was at this deplorable epoch that the deserts of the Thebais were peopled with pious cenobites, who were no longer able to support the spectacle of human passions. It was not only simple and vulgar men who flocked to the solitudes of Ceteus and Memphis, but learned men, warriors,—men who had been seen in the courts of emperors. Whilst society was shaken to its foundations,—whilst disorder and corruption spread their baneful influence everywhere, elevated minds, whom this state of things drove to despair, went to bury themselves in retirement, embracing the altars of that Christian religion which was the only support left to unfortunate virtue, and was the last hope of civilization.

The swords of knights and the maxims of the clergy, as we have seen, contended with advantage against the excesses of barbarism; but no institution had yet attained sufficient consistence to guarantee the security of European societies. In spite of all efforts for the reëstablishment of order, anarchy still subsisted. In order to know what, either in an age or a people, is the spirit of civilization, it is sufficient to be acquainted with the progress that has been made in that same age, or among that same people, in the administration of justice. Of all the monuments the human mind can raise, a civil and criminal code is that which requires the most extensive knowledge, and the profoundest acquaintance with the passions of man.

In the middle ages, society, immersed in darkness, had lost the lessons and examples of antiquity in all which concerned judicial order; and found itself, in a manner, reduced to the experience of the barbarians.

When the barons usurped from the crown the right of administering justice, there were as many jurisdictions in France as there were lordships. Judicial administration then lost that spirit of wholeness, that uniformity, which gives weight and rectitude to its decisions. Judgment was no longer given but according to local customs, or uncertain traditions. When, in the seventeenth century, the judicial customs and traditions which had been found in preceding ages were collected, there were found two hundred and eighty-five of them; a certain proof that in the times of which we speak, there could be no fixed rule, and that anarchy had invaded the sanctuary of justice.

Royalty could not watch over seignorial jurisdictions, and the ordinances of the kings were powerless out of the domains of the crown. The great vassals had no mutual

understanding that might modify or regulate legislation. It is a remarkable thing that France, after the decline of the empire of Charlemagne, remained more than two centuries without recognising any authority to which it could carry its griefs and its complaints,—without having, either in the person of the monarch or the assemblies of the great, a power which could establish regulations, repair injustices, correct abuses, and consecrate the maxims of experience. If the kingdom was able to subsist for so long a time in this state, have we not reason to believe that there is in every society an unknown force, which defends that society against its own excesses, and saves the people in spite of their passions,—in spite of all which seems calculated to bring on their ruin?

To decide in civil and criminal causes, there was no other guide, no other intelligence, but the instincts and the conscience of the judges. These feeble means were not competent, in complicated cases, to assign to actions their true intention, or to appreciate the language of innocence or the denegations of crime. All matters were then treated according to verbal conventions, and judged according to unwritten testimonies. Words, often ill-interpreted, sometimes partially effaced from the memory, frequently contradicted or falsified, could not enlighten justice. Good faith was implored; the consciences of witnesses and parties were appealed to; but it was too frequently perjury that answered, and which commanded the decisions of the judges. At length, it was believed that an infallible means was discovered for detecting falsehood and fraud; an appeal was made from the consciences of men to the justice of Heaven. He who was accused, he whose evidence was contradicted, submitted to the ordeals of fire, boiling water, or red-hot iron. It was believed that Heaven would not permit injustice, and that it would rather suspend the laws of nature than the laws of society.

These proofs, however, were abandoned to the vulgar; judicial combat was the ordeal of nobles or of freemen. This species of justice, in which every warrior had only his own valour as the arbiter of his destiny, conformed exceedingly well with the military spirit of the age.

So barbarous a custom was generally adopted: not satisfied with having recourse to judicial combat in criminal cases, civil questions were subject to its decisions. A gentleman had not only a right to defy his adversary, he might also challenge the witnesses themselves, and force sometimes even the judges to descend with him into the arena. Justice was then only seen in victory, or rather victory became the sole justice. Thus the Franks, in the crusades, often expressed their astonishment that God should sometimes allow the Mussulmans to conquer the Christians.

The sword decided everything; the places where justice pronounced her decrees resounded with the cries of fury and hatred. They were stained, by turns, with the blood of the innocent or with the blood of the guilty, as skill, strength, or fortune favoured the arms of the combatants. In the face of such combats, how was it possible to preserve the idea of justice or injustice? Must not ferocity of manners have increased, and education become unnatural?

We ought, however, to remember the circumstances which brought about this custom, and which may render it excusable in the eyes of enlightened philosophy. In the impossibility in which the judges often found themselves of ascertaining the truth or pronouncing with certainty, fraud, perjury, and falsehood triumphed over the laws, and threatened to invade the whole of society. No better means could be discovered to prevent this misfortune than to terrify imposture and perfidy, by the preparations, “pomp, and circumstance,” of a judicial combat. Justice, being unable to reveal herself amidst the darkness of barbarism, surrounded herself with terrible images, and would only allow her sanctuary to be approached with mistrust and fear. The terror which the

idea even of a judicial combat inspired, the uncertainty of such a judgment, must have prevented many contests, and that was a great advantage. No other more certain means, besides, were to be found to appease quarrels, which could not be prolonged without perilling the whole of society. In an age in which the passions were mixed with everything, it was doubtless important for society that justice should terminate debates in an equitable manner; but it was likewise important that these debates should terminate promptly.

At the first aspect, we only see in this custom a privilege and a monstrous employment of physical force. But without this employment of physical force, the world was perhaps likely to become the prey of perjured, faithless men. We ought then to sigh less over this revolting abuse than over the state of society in which it appeared necessary, in order to prevent abuses still more revolting. It required much trouble afterwards to reform the judicial combat. The prejudices most difficult to be destroyed are those in which bravery and the point of honour believe themselves interested. Neither the power of kings, nor religion, nor philosophy, have been able to abolish duels among modern nations; and duels, in some respects, are nothing but the justice which was rendered by the sword in the middle ages.

We have not yet made known all the obstacles which the triumph of justice met with in the manners and customs of these remote times. The absence of laws caused great disorders; but the yoke of the laws was more insupportable to the barons than anarchy itself. The confidence which the barons felt in their arms, rendered them at least indifferent to all kinds of legislation. In any society whatever, the men who have power or force in their hands are seldom the first to appeal to laws; because nobody can be unjust towards them with impunity, and they have always the means of doing themselves justice.

Judicial order, as we understand it now-a-days, could be nothing, in the twelfth century, but an abstraction which did not enter into men's minds. The warlike nobility of Europe would have had nothing to do with any kind of justice which did not present an image of war. The barons could not form an idea that legislation might be a safeguard for themselves as well as society. They only felt an injustice as they felt a wound in the field of battle; and personal resentment was the only motive which animated them to the pursuit of the guilty. Equity then scarcely passed for a virtue, but revenge was a duty. There were no laws against those who were unjust, but there were laws against those who did not avenge themselves.

With these manners and this character, the barons were not able to renounce the practice of private wars, which the Franks and other barbarians had brought with them into Europe. Every noble who fancied himself attacked in either his honour or his property, took arms to defend his rights or avenge his quarrel. All the relations and vassals of the belligerent parties were obliged to take part in the quarrel. Fields were ravaged, towns and villages were burnt, and it was thus they demanded or rendered justice. During many centuries Europe was desolated by these intestine wars. Sanguinary discords, which were transmitted from generation to generation, became an habitual state, for which customs and regulations were invoked; and whilst society was without laws, civil war had its jurisprudence.

It was not easy to remedy such vast disorders. How could force be disarmed, and despoiled of a prerogative it seemed to prefer to all other privileges? Society, such as it then was, had but one single power capable of counterbalancing that of the warlike passions which desolated Europe; this was the force of religious ideas and the ascendancy of Christianity. The authority of councils was invoked against private wars; the saints were made to speak; superstition itself was called in; visions, revelations, and

prodigies were had recourse to. The Church put forth all its threats and launched all its thunders. These means sometimes suspended the progress of the evil, but the principle of discord always subsisted. It was not possible to put an end to private wars, but they were at length suppressed during certain days of the week; and all the good that such a powerful religion could do was to bring about the adoption of the Truce of God. It was here the crusades wonderfully seconded the zeal of the clergy. Whenever war was declared against the Saracens, discords were all at once appeased, as if by miracle, and Europe remained in profound silence before the standard of the cross.

The efforts of the clergy, however, in conjunction with some other favourable circumstances, were destined in the end to bring about the triumph of justice and humanity. Before civil justice was established, the Church possessed a holy jurisdiction which judged the faithful. This justice stood in no need of pursuing the guilty; the guilty came to give themselves up to its judgments: it was not blind, like human justice; the most secret folds of the conscience developed themselves before it: it met with no resistance, it excited no murmurs; those whom it condemned, condemned themselves. To cause its laws to be executed, and to sanction its decisions, it had the power of remorse, the fear of an avenging God, the promises of heaven, the menaces of hell. Such was the tribunal of penitence, which, in the absence of civil laws, held the place sometimes of other tribunals, and watched over public order, as a triumph of religion. A tribunal so formidable necessarily increased the influence of the clergy, and contributed, no doubt, to extend their jurisdiction even to affairs in which evangelical morality was not at all interested. People, persuaded that all justice comes from God, were likely to be led to believe that God pronounced his least judgments by the organs of his ministers upon earth. When the popes were reproached with interfering in the policy of princes, they answered that the acts of that policy might be sins, and thence these acts came under the pontifical jurisdiction. The clergy usurped judicial authority in civil affairs, as the sovereign pontiffs had usurped temporal authority. In the middle ages the clergy declared themselves arbiters of the just and the unjust; and as their jurisdiction was much more favourable to humanity, more conformable to reason than that of the barons, it made rapid progress. Among the privileges which the popes granted to the Crusaders, that of being judged by the ecclesiastical laws was placed in the first rank. The clergy took advantage of the absence, the death, or the ruin of the nobles who were gone to the crusades, to extend their jurisdiction, as the commons availed themselves of this circumstance to obtain their liberty, and kings to increase their power. At last this jurisdiction became so powerful that it awakened the jealousy of the feudal nobility. Towards the middle of the thirteenth century, the nobles formed a league against the clergy, and in a manifesto, which we still possess, they demanded that “they should render to Cæsar that which belonged to Cæsar.” They forbade their vassals to appeal to the ecclesiastical tribunals, except in cases of heresy, marriage, and usury, and threatened delinquents with the loss of their property and the mutilation of a member. “The clerks,” added they, “enriched at our expense, shall be brought back to the state of the primitive church and to a contemplative life, leaving to us the action which becomes us, and presenting to us the miracles which we have not seen for a long time.”

As the influence of the clergy arose from Christianity, the nobles, in their manifesto, wished to claim the advantage of having alone converted the Gauls by their arms. All that they said in support of this assertion gave reason to predict that they would not triumph in a contest in which Victory would range herself on the side of knowledge and intelligence.

This was not an ordinary war, but a veritable war of opinions; and as the lords had, to sustain it, nothing but their swords, they were at last obliged to renounce their pretensions.

The society of Europe, however, arrived at that period so fatal to nations, at that crisis, almost always a sanguinary one, in which new opinions and old opinions declare an obstinate war against each other; in which all that is new ferments, and is agitated violently; in which all that is ancient resists, and falls to pieces with a crash. For a length of time old laws were powerless; and the laws which were endeavoured to be established, had, in their execution, neither the force that is acquired by habit, nor that which is conferred by experience. A universal crisis was experienced throughout Europe; and the West, troubled by revolutions and civil wars, was, for a moment, upon the point of falling back into the darkness and chaos of the tenth century.

It was at this period that was established in Germany the imperial chamber, instituted for the purpose of appeasing discords and repressing brigandage. In Arragon the tutelary authority of the justiza was created, who was armed against license with all the power of a dictator. In all countries brotherhoods and associations were formed against the excesses of anarchy. It was in France, above all, that the necessity was felt to call in justice to the support of shaken social order, and to place it under the safeguard of royalty. Royal power was born, in some sort, amongst the perils and fears of society. There is an instinct which, in moments of crisis, guides people towards the authority which is to protect them; and this authority becomes all-powerful, from the reason that its assistance is implored, and that it is the object of all hopes.

Ecclesiastical jurisdiction had already dealt a mortal blow to feudal justice. The study of the Roman law caused something of the experience of the ancients to revive among nations scarcely escaped from barbarism. A new judicial order sprang up in Europe, particularly in France. This judicial order was at first very complicated, in consequence of that natural disposition of men of the pen and of the robe to multiply forms in all affairs. To follow the clue through the labyrinth of the new laws, the barons were deficient in knowledge, and more particularly in patience. If it be true that lawyers complicated legislation in order to remain the sole interpreters of it, their hopes were not deceived; for they in the end took the places of the feudal nobles in judicial functions.

It is true that seignorial justices were not abolished; but an appeal was permitted from their decisions to the judgment of the crown. There were, besides, cases in which the justice of the barons was found incompetent, and as this incompetence was almost always judged of by the jurisdiction of the king, the latter finished by attracting to itself most of the causes of any weight or importance. As it is otherwise important that justice should be protected by a force that can make it respected, as the power of the barons declined, and as that of the king increased daily, the royal jurisdiction prevailed, and custom sanctioned the maxim that all justice emanates from the king. When once this maxim was recognised and proclaimed in all the provinces, Beaumanier was right in saying, "that the king was sovereign over everything, and that he had by right the general guardianship of the kingdom."

It was at this period arose that French magistracy which afterwards became so eminent. The parliaments exhibited the frankness and loyalty of old times, united with the intelligence of modern times. They sometimes defended the rights of the people against the crown, and were often a buckler for the crown against factions. Perhaps their roots did not strike deeply enough into the society whose rights they defended. The fundamental laws of the kingdom had neither regulated their rights, nor fixed with precision the limits of their power. Their authority was due less to written constitutions than to that want of justice which is felt among civilized people, than to that supreme

ascendancy which they almost always obtain whose function it is to be exponents of the law. We have seen parliaments perish amidst public disorders, for which they themselves gave the imprudent signal. They saw the faults of administration, but they were deficient in positive knowledge to point out the proper remedy: they appealed to the people, and factions answered; they invoked liberty, and the revolution burst forth. Now, when this magistracy no longer exists among us, and that it can have no place in the order of things which events have given birth to, it appears to us the moment is come for everybody to be just towards it, and to praise that noble disinterestedness, that enlightened firmness, that inflexible probity, which formed its principal character. "It is for the observer of the present period," says an English writer, "and not for the historian of past times, to decide if those virtues which distinguished the ancient French magistracy are sufficiently common now-a-days, not to be remembered with great praise, and exhibited to our contemporaries as useful examples."

In the revolution which was effected, we are astonished that the barons showed so little foresight; they opposed the privileges of an order of things which no longer existed, when, without their intervention and without their concurrence, a new order of things was established; the greater that was their need of union to defend themselves, the more obstinacy they showed for maintaining the too fatal privilege of making war upon each other. The habit of warlike and feudal manners made them prefer to all other functions the occupation of arms, which they considered, with reason, as the most glorious career; but which ruined them, kept them in their ignorance, and drove them from affairs, whilst others enriched themselves in peaceful employments, exercised their faculties usefully, and employed themselves exclusively with power. In the end, the nobility, after the most generous sacrifices, became nothing but an aristocracy without action in the government, whilst those who lent a hand to the administration became really the masters.

The revolutions we have just described have made us for a moment forget the crusades; the holy wars, however, may be reckoned among the causes which ameliorated legislation. The departure of the Crusaders gave occasion for a number of actions; precautions against fraud were multiplied; public notaries were called in; the use of charters,—called chartres chirographaires, or chartres parties,—was adopted, or rather revived. We have already said that many regulations were made to limit the numbers of the Crusaders, and these regulations were so many laws added to those which existed. The Crusaders, whilst passing through distant countries, might remark many wise customs, which they brought back into their own country. Villehardouin informs us with what astonishment the French nobles, on their arrival at Venice, beheld the senate, the doge, and the people deliberating in their presence. This spectacle could not fail to enlighten them. When the Latins were masters of Constantinople, they there became acquainted with the legislation of Greece; in Palestine, the Assizes of Jerusalem gave them an idea of a legislation less imperfect than their own; the code which for a long time governed the Christian colonies led Louis IX. to think of making a collection of laws, which he did not, it is true, put in practice, but which no doubt spread much useful information. The example of St. Louis, and the encouragement that jurisconsults received on his return from Egypt, contributed to create among the people the love of justice; and this love of justice, which began to be felt among all classes, was the best guarantee of a nascent civilization.

Skilful writers have gone over before us this epoch, so abundant in great events and in lessons of policy. They have shown how royalty rose from the bosom of disorder; how legislation progressively prevailed over anarchy; and how several states of Europe—particularly France—attained that degree of strength and splendour in

which we have seen them during the eighteenth century. There would remain but very little for us to say, after the great publicists who have preceded us, if recent revolutions had not broken forth to enlighten us. The experience of the present times has thrown a new light over past ages; and we are better acquainted with the nature and origin of old institutions, since we have seen them sink into ruins. The tree of our ancient monarchy has not been able to resist the concussions which have shaken society; its branches have strewed the earth, and its roots have been laid bare. It then became easy for us to see by what secret conduits strength and life had been circulated; how had grown, and how had fallen,—

“That tree whose head approached to heaven,
And whose feet touched the empire of the dead.”

After having gone through the different classes of society, and shown the origins of our institutions during the crusades, we are about to see what was, at the same period, the progress of navigation, commerce, industry, the sciences, letters, the arts, and general knowledge.

Before the twelfth century, the seas of Europe and Asia, with the exception of the Mediterranean, were scarcely frequented even by the nations who dwelt upon their shores. At the period of the first crusades, that which formed the kingdom of France had but two or three ports upon the coast of Normandy, and had not a single one upon the ocean, or the Mediterranean, when, in the seventh crusade, Louis IX caused that of Aigues-Mortes to be dug. England was scarcely more advanced; that kingdom abandoned the navigation of the seas which surrounded it to pirates. It appeared that the world was not yet large enough for the ambition and genius of the English nation, which at the present day dominates over all the known seas. Some cities on the shores of the Baltic, of Holland, Flanders, and Spain, made maritime expeditions, but which scarcely deserve to be described in the history of the crusades. When the crusades began, the spirit of devotion, united with that of commerce, gave a new and more extended direction to the voyages and labours of navigators. The inhabitants of Denmark appeared in the seas of Syria; and Norwegians, who came by sea, assisted at the taking of Sidon. Citizens of Lubeck and Bremen were present at the siege of Ptolemaïs. From all the coasts of the West, vessels and fleets transported pilgrims, provisions, and arms into the kingdom of Jerusalem and the other Christian principalities established in Asia by the victories of the Crusaders.

Thus navigators from all countries met in the seas of the East. It was, in some sort, under the auspices of the cross, that advantageous relations began to be established among the maritime nations of Europe. At the commencement of the twelfth century, a fleet of Pisans, joined with some other Italians, came to assist the Arragonese in conquering the Balearic Isles. The navigators of Italy were so little acquainted with the seas of Spain, that they took the coasts of Arragon for the country of the Moors. This first alliance between distant nations was the work of a crusade preached by Pope Pascal III, and seconded by a great number of knights of Provence and Languedoc.

The navigators of Lubeck, Bremen, and Denmark, after having tried their strength in long voyages, took advantage of the experience they had gained, to visit the unknown seas of the Baltic. These new enterprises presented to their pious zeal and their ambition a nearer sea, and savage peoples which they might bring under their faith, and make subservient to their commercial views. Maritime expeditions were mixed with the crusades preached against nations still living in a state of paganism. At the aspect of the

cross and the flag of navigators, rich cities sprang up, and barbarous regions began to be acquainted with the blessings of civilization.

It was at this period that navigation opened for itself a new career, and saw the theatre of its useful labours expand. Nothing could have favoured its progress like the communication that was then established between the Baltic, the Mediterranean, the Spanish Ocean, and the seas of the north. By uniting nations in pursuit of the same advantages, it multiplied their relations, their ties, and their interests, and redoubled their emulation. In this career thus opened to all the nations of Europe, practical knowledge became rectified, was much increased, and spread everywhere; the configuration of coasts, the position of capes, ports, bays, isles, &c. &c., were all ascertained; the depth of the ocean was fathomed; the direction of winds, currents, and tides was observed; much information was gained upon all the points of hydrography, and very soon that ignorance of the eleventh and twelfth centuries was dispersed, which had occasioned so many shipwrecks, that the chroniclers of the times of the first crusades, as they tremblingly recount them, can only ascribe them to the anger of Heaven.

We would here speak of the mariner's compass, if the period of its invention could be ascertained clearly. A passage of James of Vitry, which we have elsewhere given, does not permit us to doubt that the properties of the loadstone were known in the time of the crusades, and that navigators derived great assistance from it in their long voyages; but, on the other hand, there is nothing to prove that the use of the mariner's compass was then general. We may believe that so valuable a discovery was still a secret for the vulgar, and that those who were in possession of this secret, only sought to profit by it for their own interest, without thinking of the advantages that might be drawn from it for the progress of navigation. We will add that that which has happened to the mariner's compass, has happened also to most of the inventions of industry, of which history can rarely assign the epochs, because their authors, from a spirit of cupidity or jealousy, have not only not promulgated them, but have concealed them carefully from the knowledge of their contemporaries.

Naval architecture was much improved during the crusades. The vessels were greatly enlarged, to enable them to contain the multitudes of pilgrims to be transported. The dangers incidental to long voyages, caused the ships destined for the East to be constructed in a more solid manner. The art of setting up several masts in the same vessel, the art of multiplying the sails, and of disposing them so as to enable the ship to sail against the wind, were the happy fruit of the emulation which then animated navigators.

Thus the activity and the genius of man triumphed over all obstacles, commanded the elements, and took possession of the empire of the sea. But this empire, like that of the land, was, in the middle ages, a prey to brigandage and violence; tempests, contrary winds, shipwrecks, were not the only evils to be apprehended in long voyages. On every sea no right was known but the right of the strongest, and the absence of a maritime code added greatly to the perils of distant navigation.

The necessity for a legislation that might assure the interests and the freedom of navigators was strongly felt. It was Spain that furnished the first model of one. At the commencement of the twelfth century a code of maritime rights was drawn up by the ancient prudhommes of the Sea of Barcelona. The Venetians adopted it in an assembly held at St. Sophia, in 1255. This code was afterwards adopted by the Pisans and Genoese, and, under the name of the Consulat of the Sea, became the common law or right of the eastern seas. Another code, published at first by Eleanor of Guienne, and

afterwards by Richard Cœur-de-Lion, under the title of “Rolls of Oleron,” obtained the assent of several maritime nations, and was at last accepted in all the seas of the West.

Protected by this code, navigators were enabled to gather the fruit of their long labours, and soon disputed advantageously the empire of the Mediterranean with the infidels. If Italy and several other countries of the West escaped the yoke of the Saracens, they owed their safety more to the superiority of their fleets than to that of their armies.

I have spoken in the preceding book of the discovery of America, and of the passage to India by the Cape of Good Hope. It is probable that, without the crusades, the genius of navigators would, although later, have surmounted the immense space and numberless dangers that separated the Baltic and the Mediterranean from the Indian Ocean, and the Old World from the New. We may at least say that the distant expeditions and the perilous enterprises undertaken beneath the banners of the cross, prepared the way for the last prodigies of navigation, by opening everywhere new routes for industry, and, above all, by favouring the progress of commerce, the natural and necessary link between the divers nations and the different countries of the globe.

Each climate has its productions; and this diversity of riches creates for men an obligation for exchanges. This obligation for exchanges produces communication among all nations, so that in time the most widely-separated regions cannot remain unknown to each other. It may truly be said, that Providence has thus placed various productions in different climates, that it has denied to some countries what it has granted to others, to create for men dispersed over the face of the earth, the necessity for reciprocally seeking each other, for trading to supply their mutual wants, for communicating their knowledge, and for marching together towards civilization.

In the middle ages, the indolent and effeminate Greeks neglected to bring into the West the merchandises of Asia. The Saracens only anchored on the coasts of Europe, to bring thither the scourges of war. The commerce of the West went to seek that which was not brought to it; and frequent voyages to the East were all for the profit of the West.

A long time before the crusades, the merchandises of India and Asia had arrived in Europe, sometimes by land, crossing the Greek empire, Hungary, and the country of the Bulgarians; but more frequently by the Mediterranean, in which were all the ports of Italy. These routes were both made more familiar by the holy wars, and from that time nothing could stop the rapid progress of commerce, protected in its march by the standard of the cross.

Most of the maritime cities of the West not only got rich by furnishing Europe with the productions of the East, but they found further a considerable advantage in the transport of pilgrims and Christian armies. Fleets followed along the coasts of the countries in which the Crusaders were fighting, and sold them the munitions of war and the provisions of which they always stood in need. Thus commerce brought back into Europe a part of the treasures which the princes and barons, who ruined themselves to go and fight the infidels, carried into Asia.

All the wealth of the maritime cities of Syria, and even of Greece, belonged to merchants of the West. They were the masters of a great part of the Christian cities of Asia; we know what was the share of the Venetians after the taking of Constantinople. They possessed all the isles of the Archipelago, and half of Byzantium. The Greek empire was as another Venice, with its laws, its fleets, and its armies.

The Latins soon lost Constantinople, Jerusalem, and most of the countries which submitted to their arms. Commerce, more fortunate, preserved its conquests after the crusades. The city of Tana, built at the mouth of the Tanais, became for Venice a

colony, which opened for her useful relations with Persia and Tartary, and which dominated in the markets of Tauris, Trebizond, Bagdad, and Bassora. Some Genoese, assembled in a little city of the Crimea,—Caffa, at the time even when the Turks were threatening Europe, employed themselves in working the mines of the Caucasus, and receiving the treasures of India by way of Astracan. European commerce established stores even among nations that made cruel war against the Christians. The terror which the Mamelukes inspired did not prevent colonies of merchants establishing themselves in Egypt. Africa, particularly the coast of the Mediterranean, was all subservient to their mercantile ambition, and the places which St. Louis had not been able to conquer, became tributaries to their industry.

Whilst the commerce of all parts of the world was thus placed in the hands of a few maritime cities, many of the great kingdoms of Europe were still strangers to it. England, which had no other wealth but its wools, gladly received in its capital the merchandises of Asia, brought thither by Italian and Spanish merchants. The cities of France took but little part in the commerce of the East. The crusades were the work of the French; others gathered the fruits of them. Marseilles was, in the middle ages, the only French city which kept up any relation with distant nations. This city founded by the Phocians, for the sake of the commerce with the Gauls, had never ceased to turn its eyes towards the places of its origin, and have commercial relations with Syria and Greece. Spain, whose industry developed itself early, took more advantage from the crusades, and, towards the end of the holy wars, the Spaniards had warehouses upon all the coasts of Asia.

No country, however, derived more advantage from the trade of the East than Italy. This country, which dominated over the Mediterranean, and which lay open to all parts of the known world, was placed in the most favourable position. This position, which had formerly facilitated the conquests of the Romans, assisted the nations of Italy in their new enterprises, and subdued the world to their speculations, as it had subdued it to their arms. Whilst their fleets set out for the East, they sent into Europe, not legions and proconsuls, as Rome had done, but caravans of merchants, who subdued the provinces they passed through to the calculations and the wants of commerce. These merchants disposed of, by their industrious traffic, all the money which then circulated in the West. In all countries they had numerous colonies and considerable establishments. Europe has no great cities in which the name of the Lombards, given to a street, to a quarter, does not, even at the present day, attest the long sojourn of the Italian merchants.

We cannot help admiring this power of commerce; but it had likewise its principle of destruction. What rivalries, what jealous passions, did it not give birth to daily! Pacific conquests were contended for without ceasing, swords in hand. In this struggle many cities succumbed; Pisa was destroyed by Genoa; Genoa, in her turn, could not maintain its rivalry against Venice. Another rock for these commercial powers, was the mobility of the commerce which had elevated them, and which carried unceasingly its favours and its gifts from one place to another. If commerce changed its route or its direction, that was quite enough to make a city prosper, or to precipitate its fall. In the middle ages, a crowd of cities disappeared, without discord or war having at all contributed to their ruin. It appeared as if fortune took a pleasure in destroying her own work, and as if she disdained on that account to associate herself with human passions.

It is not possible to separate the progress of industry and even of agriculture from that of commerce. To ascertain what industry and agriculture could gain by relations with the East, it would perhaps be sufficient to ascertain in what state these two sources of prosperity then were among the Orientals. Among so many travellers, there were,

doubtless, some who had an interest in observing the usages and practices of the distant countries they visited. We know that in the expeditions of the Crusaders, such as were masters of a trade, or were skilful in a mechanical art, were enrolled in preference to others. These industrious pilgrims did not always make a voyage barren of advantages for their country; and in those holy wars, in which the knights of the cross only sought victory and renown, industry, if I may venture to say so, had also its crusade, whose peaceful trophies consisted in precious discoveries, stolen from the Greeks or the Saracens, and in the happy imitation of that which they had admired in the arts of the East.

The Saracens had manufactures of stuffs before the crusades. At Damascus, and in the cities of Egypt, metals were worked with greater perfection than in the West. Old chronicles inform us that the Christians of Palestine went sometimes to Damascus to purchase arms. Joinville relates that, being on a pilgrimage to our lady of Tortosa, he bought at Tripoli some camlets, fabricated in that city. He sent some pieces of them to Queen Marguerite, who, he tells us, at first took them for relics, and fell on her knees to receive them; but upon discovering her mistake arose, saying, "Mischief upon the seneschal! who has made me kneel to his camlets." Joinville was directed by Louis IX. to purchase a quantity of this stuff, which proves that the manufactory in which it was fabricated had some reputation.

There were at this period, in the same city of Tripoli, and in several cities of Greece, a great number of silk-looms, the produce of which must have excited great attention in the merchants and pilgrims who visited the East. About the middle of the twelfth century, Roger II., king of Sicily, caused several of these looms to be transported to Palermo; this was the fruit of an expedition to the coasts of Greece. The mulberry-tree flourished and multiplied under the beautiful sky of Italy, as well as under that of the Morea, and this useful conquest gave the Sicilians the means of soon surpassing the industry of the Greeks. The principal workshop was placed in the palace of the kings, as if to display the richness and magnificence of this new art.

Many useful inventions came to us at this period from the countries of the East. Some writers affirm that windmills were known in Europe before the crusades; but we should remember that they might have been due to the early pilgrimages into Asia, which it is so difficult to separate, upon such matters, from the holy wars.

Tyre was at this time famous for its glass. The sand found in its vicinity gave to the fabrication of glass a perfection unknown in other countries. The use of glass was much more common in Palestine than in the West. The Venetians obtained from Tyre the idea of their beautiful works in glass, so celebrated in the middle ages.

The Crusaders, as has been seen in this history, always evinced great surprise at witnessing the explosion of the Greek fire. But what appears very strange, they never seemed to envy the Saracens this great advantage. The Frank warriors, in the field of battle, preferred the sword and lance to a means of fighting which, in their minds, took away something from personal bravery. It is not at all improbable, however, that the Greek fire, in the end, furnished the idea of gunpowder; an invention fatal to humanity, but which placed a formidable weapon in the hands of European society, when threatened by the Turks and Tartars.

We have already spoken of the maize, or Turkish wheat, sent into Italy by Boniface of Montferrat, in the fourth crusade. The Damascus plum was brought at the same time into Europe by a duke of Anjou, who visited Jerusalem. Our gardens owe to the holy wars the ranunculus, so prized by Orientals, and shalots, which take their name from Ascalon; the knowledge, or rather the use of saffron, alum, and indigo, in Europe, may be traced to the times of the crusades.

We may remember with what delight the Crusaders saw for the first time the sugar-canes of the territory of Tripoli. The plant was transported to Sicily, about the middle of the twelfth century. It is not correct, however, to say that it passed from thence into the new world. If the Spaniards afterwards transported the sugar-cane to the island of Madeira, we may believe they found it in the kingdom of Granada, whither the Moors had brought it from Africa. But it is also probable that notice was only taken of this plant because the taste for sugar was widely spread, and that the substance, which was brought from Egypt, became an important branch of commerce. It is thus we may render honour to the crusades.

Natural history, which is connected with the progress of industry and agriculture, was enriched likewise by some useful notions. Distant climates not only exchanged their vegetable productions, but the crusades procured for Europe an acquaintance with several animals of Africa and Asia. We have mentioned that the Mamelukes of Egypt sent Louis IX an elephant, of which the French monarch made a present to the king of England. A short time after the first expedition of Louis IX, Bibars sent to Mainfrey, son of Frederick II., several Mogul prisoners, with their horses, which were of Tartar breed. Among the Oriental productions which the Egyptian ambassadors were directed to present to the king of Sicily, was a giraffe, an animal that had never till that time been seen in the West.

The curious circumstances which we could further produce, would add nothing to the opinion that must be already entertained of the happy influence of the crusades upon the progress of agriculture and industry. The riches of Asia, when brought into Europe, soon gave birth to a desire for the cultivation of the arts which embellish life, and of the sciences which double the faculties of man.

In the tenth century, architecture consisted in the construction of towers, ramparts, and fortresses. In the habitations of the great, everything was sacrificed to the necessity of providing defences against an enemy; nothing could be afforded to comfort or magnificence. The dwellings of the people, even in cities, scarcely protected them from the injuries of weather or the intemperance of seasons. The only architectural monuments were those which devotion raised to ancestors. Before magnificent palaces for princes, or convenient houses for the rich were thought of, edifices consecrated to religion were constructed. It is scarcely possible to enumerate the churches and monasteries built in the eleventh and twelfth centuries. According to the opinion of the time, the most certain mode of expiating sins, was to build a church or a monastery. Thus architectural monuments arose at the voice of repentance, and religious inspirations revived, in some sort, the prodigies which fabulous antiquity attributed to the lyre of Amphion.

In every city, in every town, the inhabitants made it their pride to ornament their cathedral, and the altars at which they invoked the saint whom the parish had chosen for its patron. It may be said that there was something like patriotism in this pious zeal; for the basilic, or paternal church, was then the most noble and the most sensible image of the country.

At the commencement of the crusades, there existed a religious confraternity composed of men practised in the labours of building; they travelled about the world, offering their services to the faithful to build or repair churches. Another confraternity was formed with the useful design of constructing bridges for pilgrims and travellers. A chapel or an oratory reminded passengers that the bridge they were crossing was the work of charity.

The clergy, who were rich, and could only display their opulence in buildings, made it their glory to erect churches. To complete their work, they called in the aid of

painting and sculpture, which, like architecture, owed their first encouragement to piety, and whose earliest masterpieces were consecrated to the ornamenting of the altars of the Christian religion.

Nothing was more common than to see noble Crusaders, on their departure for Palestine, or on their return to the West, found a monastery or a church. Several pilgrims are named, who, on coming back from Jerusalem, employed their treasures in constructing churches, the form of which might offer them an image of the holy sepulchre they had visited. The treasures conquered from the infidels were often appropriated to such buildings. Before the first crusade, some cities of Italy undertook an expedition into Africa, and the spoils were reserved for the ornamenting of churches. We read in an Italian chronicle, that the Pisans ceded to the Greek emperor Calo-John several cities which belonged to them in Asia Minor, upon the condition that this emperor would defray the expenses necessary for the building of the archbishop's palace at Pisa, and ornamenting the cathedral of Palermo.

During the crusades, the sight of the monuments of architecture which were admired in the East, must have awakened the emulation of the western pilgrims. Nothing could exceed the surprise of the Crusaders at beholding the city of Constantine. Foucher de Chartres exclaimed in his enthusiasm: "Oh, what a vast and beautiful city is Constantinople!" The German historian Gunther likewise expresses his admiration, and says that such magnificence could not be believed if it were not seen. The marshal of Champagne relates that the French knights, on seeing the beautiful towers and the superb palaces of Byzantium, could not persuade themselves that there could be such a rich city in all the world!

Italy, which derived such advantages from its relations with the East, profited greatly by the masterpieces of Greece. The inhabitants of Rome, and of several other cities founded and embellished by the Romans, had before them remains of antiquity that might serve them as models. The riches which their commerce brought them furnished them with the means of encouraging industry and the arts, which assist in the embellishment of cities. The cities of Italy,—Venice in particular,—had palaces and sumptuous edifices before the crusades. In the thirteenth and fourteenth centuries, the taste for beautiful architecture changed the face of Italy, and spread by degrees throughout the rest of Europe.

We must add, however, that the fine arts, with the exception of architecture, owed very little to the frequent communications with the East. Painting was despised among the Mussulmans, to whom the Koran forbade the reproduction of the images of man or of animated beings. The Latins likewise, as our readers may remember, after the taking of Constantinople, destroyed most of the monuments raised by the genius of sculpture, and converted the masterpieces of Phidias and Praxiteles into pieces of coin.

The indolent and silent character of the orientals was not calculated to carry music to perfection, as this art bespeaks a lively and warm imagination in a people; and the Greeks had for a long time lost the secret of those melodious songs which, in the times of Linus and Orpheus, charmed the heights of Rhodope and the woods of Mænalus. The history of music, then, has very little to do with that of the holy wars. When Italy saw the fine arts revive, they sprang up as a natural production of the soil, as plants indigenous to the climate; they owed their splendour to the prosperous state of society, and followed, as a consequence of the opulence and luxury which commerce and industry had produced.

The revival of the fine arts announced that of letters. But if it be true that letters owed a part of their progress to the influence of the crusades, it must be confessed that the Crusaders did not always show themselves disposed to profit by them for

themselves: nothing can exceed the ignorance of the Crusaders who then set out for the East. History informs us that after the taking of Jerusalem, they burnt at Tripoli a library which contained the most precious monuments of oriental literature: at the taking of Constantinople, a conflagration devoured the literary treasures of ancient Greece. The Crusaders beheld this misfortune with so much indifference, that not one of their chronicles makes mention of it, and posterity would have been ignorant of it but for the eloquent complaints of Nicetas.

The science which gained most by these distant expeditions was doubtless geography. Before the crusades, this science was quite unknown. Countries, the least distant from each other, had no intercommunication. Burgundy was scarcely known at Paris; in Burgundy Paris was considered as a very remote place. The Crusaders who followed Peter the Hermit were not acquainted with the names of the cities of Germany and Hungary which they passed through. They experienced a defeat at Mersbourg, and the contemporary chronicles that speak of it content themselves with calling the Hungarian city Malleville, or the city of misfortune.

If the Franks scarcely knew their own country, what must have been their ignorance of the countries of the East? We may judge by the necessity they felt for taking their guides from among the Greeks, whom they mistrusted, and by their extreme embarrassment whenever these guides abandoned them. Several armies perished from want of knowing the places to which victory conducted them. Most of the chroniclers knew no more about the matter than the Crusaders; and this it is that renders it so difficult to follow them in Asia Minor and Syria.

One most remarkable circumstance is, that out of more than two hundred chronicles that speak of Egypt, we have not been able to find more than one that makes mention of the Pyramids. James of Vitry, who sojourned for a long time in Syria, and who appears to have possessed as much knowledge as was then common to the learned, repeats, in his descriptions of the East, the fables of Herodotus; such as the history of the Amazons and that of the phoenix. We can scarcely forbear laughing at the simple credulity of Joinville, who tells us gravely, in his memoirs, that the trees of the terrestrial paradise produce cinnamon, ginger, and cloves, and that these spices are fished out of the waters of the Nile, whither they have been carried by the winds.

The Crusaders, constantly engaged in fighting, never entertained the idea of making themselves acquainted with the countries subdued by their arms. Nevertheless, in consequence of them, religion and commerce,—the one led by the desire of spreading the Gospel, the other by the hopes of gaining wealth, opened some new routes, and gained useful notions concerning the East during the crusades. The missionaries sent by the court of Rome and by St. Louis travelled over the vast regions of Asia, and commerce either followed or went before them in these distant journeys. The accounts of Rubruquis, Asselin, John Plan Carpin, and Marco Paolo, contain observations of which the truth and correctness are recognised at the present day.

We may add that the Crusaders, who went from all the countries of Europe, became acquainted with each other beneath the standard of the cross. Nations were no longer foreign to each other; which dissipated the ignorance in which they had been regarding the names of the cities and provinces of the West.

The geographical charts of this period neither give the configuration of the globe, nor the extent of countries, nor the position or limits of emperors; they merely trace, by vague designations, that which struck travellers most forcibly,—such as the curiosities of each country, the animals, the buildings, and the various dresses of men. We have seen a map of the world, which is attached to the chronicle of St. Denis, and which appears to have been made in the thirteenth century: we do not find, as in modern maps,

the names of the four cardinal points set down, but on the four sides are written the names of the principal winds, to the number of twelve. Jerusalem, according to the opinion of the time, is placed in the centre of the three parts of the known world; a large edifice surmounted by a cross represents the holy city. Around this queen of cities, the author of the map has figured, by other edifices, the cities of Palestine, Syria, Egypt, &c.: the distances are marked without any attention to exactness; all appears thrown at random on the paper: this confused mass of edifices or houses, seems to be less a representation of the universe than the shapeless picture of a great city, built without plan or regularity.

We may judge by this how completely geography was then in its infancy; but, at the same time, it renders it evident that it was not quite neglected, as till that time it had been. Thus, we have a right to believe they would not stand still there, and that geographical knowledge would soon advance. In the fourteenth century, the countries of the East were already much better known, if we may judge by the chart which Sanuti presented to the pope, and which may be seen in the collection of the historians of the crusades by Bengars.

The sciences most useful to man, such as medicine, might have made some progress during the crusades, if the Crusaders had profited by the knowledge of the Orientals. In medicine particularly, the Arabians had more positive knowledge than the Latins. At the siege of Ptolemaïs, we have seen that Saladin sent his physicians to Richard; but we do not learn that the king of England sent his to Saladin, when he fell ill. In the first crusade of St. Louis, the physicians who accompanied the army of the Crusaders understood nothing of the scurvy and other epidemic diseases, which exercised such ravages in the camp of the Christians. Their ignorance was not less fatal than the contagion: when Louis IX and his warriors became the prisoners of the Mussulmans, the diseases which desolated them ceased all at once, because they were no longer attended by their own physicians, but were placed under the care of the Arabians.

The East then furnished Europe with several processes and remedies from which modern medicine, for a length of time, derived great advantage. Cassia and senna came from Asia, and became known in the West at the period of the crusades. Theriaca, which played so great a part in the medicine of the middle ages, was brought from Antioch to Venice. Robert of Normandy, on his return from the Holy Land, after the taking of Jerusalem, obtained from the school of Salerno a collection of Hygeian precepts, which became proverbs among all the nations of Europe.

And yet these discoveries, and this knowledge of the Orientals, did not much enlighten the West in the art of curing. Properly to receive lessons of experience of this kind, preliminary studies were necessary, and the physicians of Europe were then too ignorant to profit by the learning of the Arabians. At this period, religious charity raised a great number of open asylums for suffering humanity. But this charity, however admirable, when its object was to attend the sick, and comfort them in their sufferings, knew but very little of the symptoms or the character of the numberless diseases which attack the life of man. It may be safely said, that during the crusades, we received from the East many more serious diseases than true instruction in medicine. We know that there were numerous lazar-houses established in Europe in the time of the crusades; but we know nothing of the remedies employed for the cure of leprosy. Isolation appears to have been the only curative or preservative means known for this malady, which many learned physicians now look upon as mere prejudice. The spirit of devotion richly endowed lepers, without doing anything for their cure. Leprosy, in the end, disappeared without the assistance of medicine, and the property bestowed upon lazar-houses was

transferred to the hospitals; which was advantageous to humanity, and may be set down as one of the benefits of the crusades.

We will say nothing of the other sciences, which owed still less than geography and medicine to the holy wars.

The Saracens of Syria were very little enlightened in the middle ages. In the East, the state of knowledge, like everything else, depended upon the reign of a great prince; whilst this prince reigned, knowledge flourished by his influence; at his death, everything returned to darkness, as the natural state of countries governed by Islamism.

The Franks gained more by their commerce with the Greeks than by that with the Saracens. The Crusaders established continual relations between the cities of Italy and the empire of Byzantium. Some sparks of the genius of the Greeks were glimmering in Italy before the taking of Constantinople by the Turks.

A college for young Greeks was established at Paris in the reign of Philip Augustus. In the thirteenth century universities flourished at Bologna, Paris, and Salamanca, in which the Greek language was taught; and later, the Oriental languages were added, by a decree of the council of Vienna.

We find in a chronicle of St. Denis these remarkable words:—"This year, 1257, William, a physician, brought some Greek books from Constantinople." Thus, the arrival of some volumes from Greece was an event worthy of being recorded, and the importance attached to it, already announced the disposition of men's minds.

When the Turks became masters of Constantinople, the learned, exiled from their country, came to establish themselves in Italy, where the Greek muses formed an alliance with the Latin muses. The venerable interpreters of antiquity were hailed everywhere with eagerness, and the communication of their knowledge was repaid by generous hospitality. Among the distinguished men to whom the muses of ancient Greece owed an honourable protection, we must not forget Nicholas V, who, as the head of the Christians of the West, excommunicated the Greek Church, and, as a scholar, seemed to have vowed a worship to the genius of Homer and Plato. Printing, which had then recently been invented, was employed to preserve the literary treasures brought from the East, and made them for ever safe from the scythe of Time, the furies of war, or the hands of barbarians. The Iliad and the Odyssey found readers in places which had inspired the Æneid; the orations of Demosthenes were again read amid the wrecks of the forum, where the learned might believe they still listened to the voice of Cicero. The genius of the Italians, kindled by the masterpieces of ancient Rome and of old Athens, produced fresh masterpieces; and Italy presented a phenomenon which the world will, perhaps, never see again,—that of a nation which, in the space of a few centuries, obtained twice the palm of literature in two different languages.

It was from Constantinople we received the philosophy of Aristotle. We can scarcely say to what extent the true friends of intelligence ought to congratulate themselves on this head. Aristotle had disciples, partisans, and martyrs; the philosopher of Stagyra was very near being preferred to the Bible; the contemners of Aristotle were called *Biblici*. At that period a mania for subtleties was introduced into the schools, which dishonoured the teaching of philosophy. Reason was no longer studied in the mind of man, but in a book; nature was no longer studied in the universe, but in Aristotle. The schools became like fencing-matches. In an age in which everything was decided by violence, the human mind wished to have its species of warfare; so that victory in most affairs was considered justice; and became, in the schools, the only reason. We may believe that this philosophy did not much assist the march of true wisdom; but we must admit, that if it did, for a moment, lead the human mind astray, it did not quite arrest its progress. It exercised the faculties of man, and by that means

assisted in their development. At the commencement of societies, it is less the errors of the mind than its inaction that retains nations in the darkness of barbarism.

Universities had never been so attended as at this period. The number of students in the schools of Paris, Bologna, and Oxford were said to amount to ten thousand. The great privileges granted to universities, prove the esteem in which learning was then held. The doctors disputed for precedency with knighthood itself. If Bartholo is to be believed, ten years' teaching of the Roman law conferred the title of knight. This dignity was called the knighthood of learning, and they who attained it were called knights-clerks.

Among all the productions of mind, those which ought to be ranked first, were such as had for object the preservation of the memory of events. At all periods of the middle ages, chronicles appeared, to which were consigned the important facts of history. In many monasteries were kept registers or journals, in which was inserted everything remarkable that happened in the various parts of the world. Monks, in the general assemblies, sometimes communicated these registers to each other, and this communication assisted them in rendering their chronicles more complete. In ages less remote from us, other cenobites have collected, with laborious care, these same chronicles, concealed in the solitude of cloisters, and have transmitted them to posterity as the most precious monuments of old times.

The ancient chroniclers were simple and pious men; they considered the least falsehood as a mortal sin; they were scrupulous in telling the truth, when they were acquainted with it. Most of them would have thought themselves deficient in the duties of an historian, if they had not gone back to the creation of the world, or at least to the deluge. Among the events which they relate, they never forgot such as would strike the vulgar, and which struck themselves; as the revolutions of nature, famines, prodigies, &c. According to the spirit of their age, the foundation of a monastery holds a more conspicuous place in their recitals than that of a kingdom or of a republic. Politics are quite unknown to them; and everything which astonishes them, everything they do not easily comprehend, they rarely fail to account for by a miracle.

Such is the character of our old chroniclers; and even when they do not inform us of that which we desire to know, their simplicity touches us, and their ingenuousness interests us. When they tell us of wonderful things which were believed in their times, and of which they appear fully persuaded, they do nothing but paint themselves and their age.

But we must beware of fancying the Oriental chronicles of the same period more perfect than our own. We find in them the same spirit of superstition and credulity, united to that spirit of fatalism which characterizes the Mussulman faith.

It is quite in vain for us to seek in Arabian historians any of those thoughts that instruct us in the knowledge of human passions or political revolutions. They almost always neglect the most important circumstances of events, in order to describe whimsical particularities, or to enter into insignificant details; thus, obeying the spirit of oriental despotism, which wills that man should be always occupied with little things. When they relate the fall of an empire, if asked why it has fallen, they reply: "God knows, God has willed it so." In all their chronicles which we have consulted, whenever the Mussulmans triumph over the Christians, we never find any other reflection but this: "God is God, and Mahomet is his prophet." When the Christians gain a victory, the Mussulman chronicles preserve a perfect silence, contenting themselves with saying: "May God curse them!"

Oriental historical productions are very far from redeeming this absence of remark by another merit, such as order, clearness, or elegance; most of their accounts are

nothing but a nomenclature of facts confusedly arranged. Quotations from the Koran, verses made upon the occurrence of an event, some comparisons which belong rather to poetry than history,—such are the only ornaments of their narrations.

We see by this that our chronicles of the middle ages have nothing to envy in those of the East. Most of them, it is true, are of an extreme dryness, and have neither precision nor method. But still some few of them do not appear unworthy of attracting the attention of scholars and men of taste. As their authors wrote in Latin, we have reason to believe that the great works of antiquity were not unknown to them, and in many of their recitals, we may easily perceive they have had models.

History must have made some progress during the crusades. These long wars between the Christians and the Mussulmans were like a great spectacle at which Europe and Asia were present. The importance of the events, and the lively interest which Christendom took in them, inspired several writers with the desire of retracing the history of them. A crowd of chroniclers arose in the West, among whom some were not unworthy of the name of historians. Everybody is acquainted with William of Tyre, who may be called the Livy of the crusades, Albert d'Aix, Baudry, archbishop of Dol, Odo of Deuil, and particularly James of Vitry, in whom we meet with vivid and animated descriptions, a rapid and flowing style, and a narration almost always elegant:—and, though last, not least, Villehardouin and Joinville, who wrote in the French language, and whose memoirs are the earliest monuments of French literature.

But all these events which presented to historians such rich pictures, the wonders of nascent institutions, the prodigies of the social world issuing from the chaos of barbarism, must not only have awakened the curiosity, they must have struck vividly the minds of new generations. This grand spectacle, without doubt, contributed to the development of the faculties connected with the imagination. After having seen the simple and faithful relations of events, the genius of poets was called upon to add something to the truthful pictures of the chroniclers. The troubadours who flourished during the crusades were not likely to neglect the exploits of so many gallant knights. We hear their voices constantly mingling with those of the preachers of the holy wars, and find their poetical fictions everywhere confounded with the narrations of history.

Among the warriors who went into the East to combat the infidels, a great number of troubadours and trouvères distinguished themselves. We have seen the romance of Raoul de Couci, and the verses of Thibault, count of Champagne. We may add to these names known in the fasti of the French muses, those of the count of Poitiers, the count of Anjou, the duke of Brittany, Frederick II., and Richard Cœur-de-Lion. Often would these princely and lordly Crusaders charm the tediousness of a long pilgrimage by poetical relaxations and remembrances. The count of Soissons, when a prisoner with St. Louis, sang the praises of the dames of France, in the presence and beneath the very swords of the Saracens. One chronicle relates that at the end of the third crusade, the duke of Burgundy made a satire against Richard, and that Richard replied by a poem. The example of these princes was enough to arouse the emulation of the poets; and as they composed their verses in the French language, this language, which was then spoken at Jerusalem, Constantinople, and many other places in the East, must have prevailed over all contemporary idioms.

The muse of the troubadours celebrated chivalry, love, and beauty; that of the trouvères, who dwelt on the banks of the Loire, and in the provinces situated beyond that river, delighted in songs of a more serious kind. The trouvères had rivals in England and Germany. These poets had created for themselves an heroic and new world, which inspired them with noble actions. They celebrated the lofty deeds of Arthur and Rinaldo, the knights of the Round Table, Charlemagne, Roland, and the twelve peers of

France. They added to these names those of Godfrey, Tancred, Richard, and Saladin, the remembrance of whom vividly interested all the Christian nations of the middle ages.

The marvellous, among a people, belongs to their habits, to the effects of climate, and to the great revolutions of society. In consequence of the mixture and confusion of divers nations in the middle ages, the wonderful traditions of the North became confounded with those of the South, and produced a semi-barbarous mythology, which differed widely from the laughing mythology of the Greeks. But the labours, the perils, the exploits of a religious war, of a distant war, like those of the crusades, must have given a more noble direction to the imagination of poets, and preserved it from that which was common and whimsical in the romantic conceptions of a gross age. That which was then passing upon the real theatre of events, was more extraordinary than the inventions of poetry; and the marvellous of that period was the more easy to be seized, from being all to be found in actual history.

A new literature then was born, conforming with the genius of a new state of society. If this literature, which, to employ the expression of the learned Heren, bore a character of national and contemporary originality, had produced great works like the Iliad and the Odyssey, the muses would have opened for themselves a career unknown to the ancients; language would have been, from that time enriched, perfected, fixed by the masterpieces themselves; and history would have spoken of the age of the crusades, as it speaks to us of the age of Augustus or Pericles.

Unfortunately, our literature of the middle ages only produced indifferent poems, which were not able to make us forget the great works of antiquity. There were none but romantic productions, in which the interest of the subject was not at all raised by talent, and poems whose authors, though witty and ingenious, had none of that authority of genius which carries away the opinions of an age, and even of posterity.

We have more than one reason for regretting that the human mind did not open for itself a new career at the period of the crusades. There is no doubt that the ancients offer us the more perfect models of taste; but in proportion as people, in the end, became impassioned for the Greeks and the Latins, modern nations disdained their own antiquities for those of Athens and Rome. With the study of masterpieces which had nothing to do with our own glory, the remembrance of our own ancestors was not at all mixed; and the knowledge they have given us has added nothing to our patriotism. What an interest and what a value would the remembrances of our country have had for us, if they had been traced by a literature, formed according to the manners of the nation, and which would, in some sort, have commenced with the nation itself!

Most of the romancers, and even the poets of these times, who had no models and wanted taste, found no other means of interesting their readers, than by exaggerating the sentiments of chivalry. Imitation, pushed to the extreme, was taken for reality, and there were found knights who wished to do that which they saw in romances and poems. Thence came knight-errantry. Thus, in all times, the state of society has acted upon literature, and literature, in its turn, has reacted upon the state of society.

The romances which were consecrated to chivalry and the crusades, underwent the modifications that manners and customs received; and this species of composition has come down to our days, expressing, by turns, the tastes, sentiments, and opinions of each age. This was quite unknown to antiquity. It was born with the Romance language, whose name it took; and they who now derive pleasure from it ought to be thankful for it to the age of the crusades.

These kinds of productions, which attracted the curiosity and attention of the vulgar, contributed to form the national language, which then appeared to be scorned by the learned. The Latin language still remained the language of the sciences and of

learning. But it lost its correctness and its purity. The Latin of the fifteenth century was more corrupt than that of the twelfth. The Romance language and the Latin language had a tendency to corrupt each other, by their mixture and their reciprocal borrowings.

Knowledge, however, continued to increase and spread, and assisted greatly in polishing the manners of the nations of Europe. One proof that the crusades were not unconnected with these first steps of civilization is, that knowledge and letters first flourished among the peoples enriched by the commerce which the holy wars favoured, as in Italy; and with the peoples who had most communication with the Orientals, as the Spaniards. Two inventions were destined to complete this happy revolution, and mark the commencement and the end of the period of the crusades. The first was the invention of paper, which became known in Europe just before the first expedition into the East; the second, the invention of printing, which took place towards the end of the holy wars.

There remains but little for us to say upon the results of the crusades. Several distinguished writers have spoken of them before us, and the information they have given upon this important subject, whilst it facilitates our labour, only leaves us the advantage of expressing an opinion which their authority has consecrated, and which has no longer any need of being defended.

The better to explain and make clear all the good that the holy wars brought with them, we have elsewhere examined what would have happened if they had had all the success they might have had. Let us now attempt another hypothesis, and let our minds dwell for a moment upon the state in which Europe would have been, without the expeditions which the West so many times repeated against the nations of Asia and Africa. In the eleventh century, several European countries were invaded, and others were threatened by the Saracens. What means of defence had the Christian republic then, when most of the states were given up to license, troubled by discords, and plunged in barbarism? If Christendom, as M. De Bonald remarks, had not then gone out by all its gates, and at repeated times, to attack a formidable enemy, have we not a right to believe that this enemy would have profited by the inaction of the Christian nations, and that he would have surprised them amidst their divisions, and subdued them one after another? Which of us does not tremble with horror at thinking that France, Germany, England, and Italy might have experienced the fate of Greece and Palestine?

We have said, when commencing our history, that the crusades offered the spectacle of a sanguinary and terrible struggle between two religions which contended for the empire of the world; the victory to belong to that one of these two religions which would inspire its disciples and defenders with the most generous sentiments, and which, favouring among them the progress of civilization, would give them the greater force and power to defend their territories and assure their conquests.

In this formidable struggle, the true means of defence consisted in superiority of knowledge and of social qualities. As long as the ignorance of barbarism reigned over the nations of the West as well as over those of Asia, victory continued uncertain; perhaps even the greater strength was then on the side of the more barbarous people, for they were already possessed of all the conditions of their political existence. But when the dawn of civilization rose over Europe, she became aware of her own security, and her enemies began to be sensible of fear.

The Mussulman religion, by its doctrine of fatalism, appeared to interdict all foresight to its disciples, and in days of mischance contained nothing to revive the courage of its warriors. The Christians, on the contrary, lost none of their faculties in reverses: reverses often even redoubled their energy and activity. What is most astonishing in the history of the crusades, is to observe that the defeats of the Christians

in Asia, excited, among the warlike populations of Europe, much more enthusiasm than their victories. The preachers of the holy wars, to persuade Christian warriors to take up arms against the infidels, said nothing of the glory and the power of Jerusalem; but endeavoured, in their pathetic lamentations, to exaggerate the perils, the misfortunes, and the decline of the Christian colonies.

We see by this what advantage Christianity had over the worship of Mahomet, in the war between the East and the West.

Another vice of the Koran is, that it has a tendency to isolate men; which is injurious to the development of their social qualities. Under the empire of Islamism, there is nothing strong but despotism; but the strength of despotism is, almost always, nothing but the weakness of the nation it rules over. The Christian religion has another aim, when it says to its disciples, Love one another as brothers. One of its most admirable characteristics is the spirit of sociability with which it inspires men. By all its maxims, it orders them to unite, to help one another, to enlighten one another. It thus doubles their strength, by placing them constantly in community of labours and dangers, fears and hopes, opinions and feelings. It was this spirit of sociability which gave birth to the crusades, and sustained them during two centuries. If this spirit was unable to assure success, it at least prepared the Christian republic, at a later period, to defend itself with advantage. It made the nations of Europe like fasces that cannot be broken. It created, in the midst of disorders even, a moral force which nothing could conquer; and Christianity, defended by this moral force, was at length able to say to the barbarians, masters of Constantinople, that which God said to the waves of the sea: You shall go no further.

Thus Christianity, and the heroic virtues with which it inspired its disciples, were, in the middle ages, an invincible buckler for Christian Europe. When the enthusiasm for crusades beyond the seas began to die away, the heads of the Church still invoked the spirit of the Gospel, to animate the nations against the Mussulmans, on the point of invading Germany and Italy; and, still holding up to Christian warriors the cross of Christ, sometimes succeeded in awakening in hearts sentiments of a religious and patriotic heroism. It cannot then be denied that the crusades contributed to save European societies from the invasion of the barbarians; and this was, without doubt, the first and greatest of the advantages which humanity derived from them.

Here I am, then, arrived at the termination of my labour. To resume my opinions and render a last homage to truth, I must say, that, among the results of the crusades, there are some which appear incontestable, others which cannot be determined with precision. I ought to add, that many circumstances concurred with the civil wars in assisting the progress of knowledge and civilization. Nothing can be more complicated than the springs which set modern societies in motion; and he who would desire to explain the march of things by one single cause, must fall into great error. The same events do not produce always or everywhere similar effects; as may be seen by the picture we have traced of Europe in the middle ages. The holy wars assisted, in France, in abasing the great vassals, whilst feudal power received scarcely any injury from it in Germany and other countries. During this period some states were enlarged, others marched rapidly towards their fall. Among some nations, liberty took deep root, and presided over young institutions; among others, the power of princes was elevated, at times freeing itself from all restraints, at others, being limited by wise laws. Here flourished commerce, the arts and sciences; elsewhere industry made no progress, and the human mind remained immersed in darkness. The germs of civilization, in the times of the crusades, were like those seeds which the storm carries with it, and scatters, some in barren places, where they remain unknown and unproductive; others, upon propitious

land, where, the action of the sun, a happy temperature, and the fecundity of the soil, favour their development, and cause them to bear good fruits.

Every age has its dominant opinions; and when these opinions are connected with great events, they leave their impress upon the institutions of societies. Other events, other opinions come, in their turn, to give a new direction to human affairs, and to modify, ameliorate, or corrupt the morals and the laws of nations. Thus, the political world is unceasingly renewed; by turns, disturbed by violent shocks, and ruled by generally-spread truths or errors. If, in the future, societies assume still another new face, there is no doubt their institutions will, one day, be explained by the influence of the revolutions we have seen, as we now explain the institutions of times past, by the influence of the crusades. May posterity gather and preserve the fruit of our misfortunes, better than we ourselves have gathered and preserved the fruit of the experience and of the misfortunes of our fathers!

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APPENDIX.

No. 1.—Page 2, Vol. I.

In the third and fourth century of the Christian era, pilgrimages to the Holy Land became so frequent, that they led to many abuses. St. Augustine, *Serm. 3, de Martyr. Verb.*, expresses himself thus: “*Dominus non dixit, Vade in Orientem et quære justitiam: naviga usque ad Occidentem, ut accipias indulgentiam.*” The same saint says elsewhere, *Serm. 1, de Verb. Apost. Petri ad Christum*: “*Noli longa itinera meditari; ubi credis, ubi venis; ad eum enim, qui ubique est, amando venitur, non navigando.*” St. Gregory of Nyssus, in a letter which bears for title, “*De Euntibus Hierosolymam,*” speaks with still greater vehemence against pilgrimages: he thinks that women, in particular, would meet on their route with frequent opportunities for sinning; that Jesus Christ and the Holy Ghost were not in one place more than another; he censures bitterly the morals of the inhabitants of Jerusalem, who committed the greatest crimes, although they had constantly before their eyes Calvary and all the places visited by pilgrims. St. Jerome endeavoured to divert St. Paulinus from the pilgrimage to Jerusalem, by a letter which is still preserved: “*De Hierosolymis,*” said he, “*et de Britannia equaliter patet aula cœlestis.*” He added, that an innumerable crowd of saints and doctors enjoyed eternal life without ever having seen Jerusalem; that from the reign of Hadrian to that of Constantine, an image of Jupiter received the adorations of the pagans upon the rock of Calvary, and that fervent worship was paid to Venus and Adonis within the walls of Bethlehem.

We add an extract from the pilgrimage of St. Eusebius of Cremona, and his friend St. Jerome, taken from a notice, written by Francis Ferrarius, vol. i. of the *Bollandists*, of the month of April, p. 276.

“(A.D. 390-423.) According to St. Jerome, St. Eusebius was born at Cremona, of distinguished parents, who spared neither pains nor expense for his education. They were rewarded by the rapid progress of their son in knowledge, but particularly by the rare virtues which he showed from his earliest childhood. Solely occupied with religious ideas, Eusebius, when still young, abandoned his parents, his country, and all the advantages which his birth and wealth promised him, to go to Rome, and visit the sacred monuments contained in that city. Very soon becoming united in a strict friendship with St. Jerome, who dwelt in Rome, Eusebius determined to accompany him in a voyage which the latter intended to make to Jerusalem.

“Having embarked, they visited the isle of Cyprus in their passage, passed through Antioch, where they were received by St. Paulinus, who was bishop of that city,[128] and arrived safely at Jerusalem. After having performed their devotions in the spots sanctified with the presence of Christ, they visited Bethlehem, Calvary, Mount of Olives, and Mount Tabor, the valley of Jehoshaphat, the castle of Emmaüs, and extended their pilgrimage as far as Egypt, to witness the fasts and austerities to which the pious solitaries of the Thebais abandoned themselves. Returning into Judæa, the city of Bethlehem particularly fixed their attention, and they resolved to found a monastery there, which was soon filled with religious men disposed to follow the rules established by St. Jerome himself. But the crowd of pilgrims becoming daily more considerable, and not knowing how to feed and lodge them, the two friends were obliged to return to Italy, to sell the property they had there, which they destined for these pious purposes. St. Jerome, compelled by his affairs to go to Rome, there met with St. Paulina, descended from the ancient family of the Gracchi. This lady, learning the project that had brought him into Italy, determined to follow his example: she abandoned her fortune, her country, and her children, and accompanied him to Bethlehem, where she founded a monastery for maidens, which she governed herself to the time of her death. St. Jerome, after having employed the large sums he brought back in the construction of an hospital for pilgrims, terminated his pious career at Bethlehem, at an advanced age. Eusebius, who was named abbot after the death of his friend, only survived him two years. Deeply regretted by his monks, of whom he had constantly been the benefactor and the father, he was interred, according to his desire, with St. Jerome, close to the stable in[351] which the Saviour was born. Thus were united in the tomb, as they had been in life, and as they are, without doubt, in heaven, where their virtues have placed them, two men who renounced all they held most dear to strengthen the faith of the faithful, and to become in a distant country the consolers of the unfortunate.”

No. 2.—Page 3, Vol. I.

The Itinerary from Bordeaux to Jerusalem.

Although we do not think it necessary, at this time of day, to give, as Mr. Michaud has done, in his “Pièces Justificatives,” the whole of this celebrated Itinerary,[129] with remarks upon the places passed through or by; we think we shall gratify the praiseworthy curiosity of many of our readers by so far presenting the details, as to show the route by which early pilgrims travelled to the Holy Land.

This Itinerary is deemed by learned men the most exact and correct that has come down to modern times; it was printed for the first time, in 1588, by the care of the

celebrated Pierre Pithon, from a manuscript upon vellum in his own library; and which, when M. Michaud wrote this history, was in the Imperial Library at Paris. This Itinerary was composed about the year 333 of the Christian era. In fact, the author of it informs us that he went from Constantinople to Chalcedon, and that he returned to Constantinople under the consulship of Dalmatius and Xenophilus, who, we learn from Cassiodorus and other authorities, were consuls together in the year 333. The author was a Christian of Bordeaux, whose aim, in this work, was to facilitate for his compatriots the voyage to the Holy Land, which he himself had performed.

The example of the empress Helena, and the magnificence with which she had ornamented the humble spot which gave our Saviour birth, singularly excited, at this period, the zeal and curiosity of Christians for such voyages. A passage from the Psalms, badly interpreted in the Greek, was considered as a prophecy, and a commandment to all the faithful to visit the holy places. In the Psalms was read: "Let us adore the Lord, in[352] the spot where his feet were placed," and the bishops of that time unceasingly repeated: "The psalmist has prophesied, and has said; Let us adore the Lord on the spot where his feet were placed." This is in the 132nd Psalm, and Jerome, Eusebius, and others did not understand it otherwise; the Vulgate translates it: *Adorabimus in loco ubi steterunt pedes ejus*; but the Hebrew only says, We will prostrate ourselves before thy footstool, that is to say, before the holy ark; and this is the version in the English.

On leaving this famous city, our pilgrim directed his course towards Thoulouse, passing by Auch—from Thoulouse to Narbonne, passing by Carcassonne—and from Narbonne to Arles, passing by Beziers and Nîmes. Arles was then a city of great note, being called the Little Rome of the Gauls. He continues his route towards Italy, and after having passed through the cities of Avignon, Orange, Valence, Die, Gap, and Embrun, he arrives at the foot of the Cottian Alps (*Alpes Cottiaë*); at Briançon he begins to climb Mount Genevre, and soon finds himself at Susa in Italy. He afterwards enters Turin, follows the Po, traverses the beautiful plains of Piedmont, which are north of that river, till he gains Pavia; he re-ascends towards the north, and arrives at Milan, then the city of Italy second only to Rome. Continuing his route towards the East, the pilgrim passes through Bergamo, Brescia, Verona, Vicenza, and arrives at Aquileia, then a great city, but afterwards destroyed by Attila. He then ascends the Julian Alps, which separate Friuli from Carniola. He arrives at Æmona (*Layback*), and at twenty-three miles beyond that place, marks the limits of Italy and Norica; which limits were at that time the boundaries of the Western and the Eastern empires.

Our pilgrim, after quitting the vicariat of Italy, or the ancient Cisalpine Gaul, enters the diocese of Illyria, goes on to Cilley, and reaches the city of Petau, in modern Styria. Crossing the river Drave, he enters Lower, or Second Pannonia; but continues to follow the northern banks of the Drave, or the southern frontiers of modern Hungary, and traversing Pannonia Superior, he directs his course to the south, and gains the banks of the Save at Cibalis, which was placed where now the modern village of Svilaï stands, to the east of Brod. Proceeding towards the East, he enters Sirmium, then one of the most considerable cities of the Eastern empire, but of which there are now scarcely any vestiges. At a short distance from Sirmium our pilgrim comes to the confluence of the Save and the Danube, at Singidunum, where Belgrade is at present, which city, he informs us, terminates Pannonia Superior. Crossing the Save, he finds himself in Mœsia, now Servia, and follows the course of the Danube.[353] At Viminacium, now in

ruins, near Vi-Palanka and Ram, our pilgrim does not neglect to remark that it was at this place Diocletian killed Carinus, which agrees with the account of Eutropius of this event. After leaving the banks of the Danube at Viminacium, he directs his course towards the south-east, following the Roman way, which deviates little from the banks of the Morava, and at about fifty miles before he comes to Nissa, he points to a station called Mansio Oromago, as the limits of Mœsia and Dacia; but which we must observe is the Dacia of Aurelian, and not that of Trajan, of which he speaks. After having traversed Nissa into Servia, he arrives at the city of Sardica, whose ruins are now to be seen near Sophia, or Triaditza. Continuing to follow the same route, which is that of the present day, from Belgrade to Constantinople, he sets down the limits between Dacia and Thrace, just beyond the Mutatio Sencio. From Philippopolis, or Felibra, our pilgrim journeys to Heraclia, now Erekil, on the coast of the Sea of Marmora, and, at length to Constantinople. From Constantinople, says our traveller, you cross the Bosphorus, you arrive at Chalcedon, and go through Bithynia. At Libyssa, near Gebyzeh, on the coast of the Propontis, our pilgrim remarks, is the tomb of Hannibal; which is confirmed by Pliny, Plutarch, Eusebius, &c. Tournefort and Belo, among the moderns, say they have seen the tomb in this place. After arriving in Nicomedia (Isnikmid), our pilgrim continues his route, and passing through Nice (Isnik) marks near Ceratæ the limits of Bithynia and Galatia. Then on to Ancyra, near Angora—then to Andrappa, where he places the limits of Galatia and Cappadocia. Proceeding still towards the south-east, into the Karismania of the moderns, he gains Tyana, which he tells us is the country of the magician Apollonius. Next is a place called Pilas, and soon after Tarsus, which he does not fail to tell us is the country of the apostle Paul. He then enters Cilicia Secunda, which formed one of the divisions of the empire of the East. At nine miles beyond Alexandria (or Scanderoun) he marks the limits of Cilicia and Syria, and arrives at length at the city of Antioch (Antakia). Our traveller then continues his route along the Roman way which ran along the coast of Syria, and at Balnea (Belnia), indicates the limits of Syria and Phœnicia. On passing by a small place called Antaradus (Centre-Aradus), which is the Tortosa of the time of the crusades, he takes care to observe that the city of Aradus itself is only two miles from the coast. This powerful city was built in the little island called Ruad by the moderns. Our traveler crosses Tripolis (Taraboles), then Berytus (Berouth), and arrives at Sidona (Saide). Next to Tyre (now the little village of Sour); thence to Ptolemaïs (St.[354] Jean d’Acre), and at Sycamenes he finds himself at the foot of Mount Carmel. At eight miles from that place he indicates the confines of Syria and Palestine, and arrives at Cæsarea (Qäisarich). On leaving Cæsarea, our pilgrim quits the direct road that leads to Jerusalem. In order the better to fulfil the object of his voyage, and visit Palestine, he directs his course to the East, towards the revered waters of the Jordan. After interrupting his Itinerary to make several Biblical remarks, he proceeds to the banks of the Jordan, at a place called Scythopolis or Bethsan, named by the moderns Bisan; then going afterwards to the south of the side of Jerusalem, he passes Aser, “in which was the house of Job,” and at fifteen miles thence enters Neapolis or Sichem, the Naboles of the moderns. Here he ceases to follow any direct route, but visits every place that the Old or New Testament has rendered memorable; and gives an account of them in his journey from Neapolis to Jerusalem. After seeing everything that could attract the attention of a pious and well-informed Christian, he returns to Jerusalem, and resumes his Itinerary with as much exactness as at first. As his homeward journey begins by the same route he arrived, we will join company with him at Erekil, on the coast of Marmora, where he begins to deviate. He proceeds to the south of Mount Rhodope, the Despeto-dag of the moderns; he passes through the city of Apris, which, after Theodosius, took the name of Theodosiopolis. At

a short distance from Apris, our pilgrim indicates the limits of the province of Europa, and that of Rhodope. To understand this, we must remember that at the period at which the Aquitain pilgrim wrote, the diocese of Thrace was divided into six provinces, amongst which were those of Europa and Rhodope; the cities of Constantinople, Heraclea, and Apris were in the province of Europa. Our pilgrim reaches Trajanopolis, which the Turks call Orichovo, and keeping to the west, through Macedonia, or the Romania of the moderns, and along the northern shores of the Sea of Marmora, and of the Archipelago, he points out, near a place called Pardis, the boundary of the provinces of Rhodope and Macedon—he crosses Neapolis, now Cavale, and Philippi, which is in ruins. Shortly afterwards he visits the celebrated Amphipolis on the Strymon, the ruins of which are now near a little village called Jeni-Keni. Twenty miles farther our pilgrim contemplates the tomb of the poet Euripides, at a station named Arethusa, situated in a valley of the same name. He passes by Thessalonica (Saloniki), which is still one of the most considerable cities of these countries. He arrives at Pella, the celebrated capital of Macedon, which presents nothing at the present day but ruins, known by the name of Palatiæ, or the Palaces. Our pilgrim does not omit to[355] show his erudition by remarking that Alexander the Great was of this city—*civitas Pelli, unde fuit Alexander Magnus Macedo*. Here the pilgrim, directing his course towards the north-west, follows the famous Egnatian way, constructed by the Romans through Macedon. This way passes to Edessa, to Heraclea in Macedon, and there, discontinuing its northward direction, it goes straight to the west to Dyrrachium; but one branch of this way, before arriving at Dyrrachium, now Durazzo, re-descends towards Apollonia, now in ruins under the name of Polina; and it was this last that the pilgrim took. At thirty-three miles from Heraclea, near a station called Brucida, he points out the limits of Macedon and Epirus, two provinces which were then only subdivisions of the great diocese of Macedon. At twenty-four miles from Apollonia, the Aquitain traveller gains the coast at Aulona (Valena), at a place where Epirus, or the coast of Albania of the moderns, comes nearest to Italy. He then crosses the strait between Aulona and Hydruntum, near Otranto. Upon his arrival in Italy, our pilgrim goes to Brindisi, and afterwards takes the Appian way, of all the ways the best and the most frequented. It led him first to Capua. From Capua he continues, by the same way, to Rome, crossing the Pontine marshes. He quits Rome, and follows the Flaminian way, which crosses the Apennines, and which leads out at Ariminum (Rimini), by Spoleto, Fano, and Pesaro.

From Rimini our pilgrim takes the Emilian way, which traced and still does trace a straight line; and traversing Bologna, Modena, Parma, and Placentia, he arrives at last at Mediolanum (Milan); from whence he returns to Bordeaux by the same route he took at starting.

No. 3.—Page 25, Vol. I.

There is so much sameness, accompanied by such incredible marvels, in the numerous pilgrimages described by M. Michaud, that we are certain our readers will willingly dispense with them. The incident which he promises to give of Foulque, count of Anjou, is this:—“Then the count approached to kiss the Holy Sepulchre, and then the divine clemency showed that the good zeal of the count was acceptable, for the stone, which is hard and solid, at the kiss of the count became soft and flexible as wax warmed

at the fire. The count bit it, and took away a large piece in his mouth, without the infidels perceiving it; and he then, quite at his ease, visited the other holy places.”

There is, indeed, another incident to which we fear M. Michaud alludes; but as the amusement or instruction it could afford would not compensate for its indecency, we do not give it.

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No. 4.—Page 53, Vol. I.

Among the chroniclers who give an account of this very memorable event, one of the most esteemed is William of Malmesbury, a monk of the order of St. Bennet. From his learning he was called the Librarian, and his particular study was history. He lived in the early part of the twelfth century. Our author having transferred the spirit of all the chronicles to his text, we deem it quite unnecessary to offer the whole that he has quoted from them in his *Pièces Justificatives*; but there is a curious passage of William of Malmesbury, which shows the character of the writer and his times, that we shall not hesitate to give.

Having said that, after the council, every one retired to his home, he continues thus:—“Immediately the fame of this great event being spread through the universe, penetrated the minds of Christians with its mild breath, and wherever it blew, there was no nation, however distant or obscure it might be, that did not send some of its people. This zeal not only animated the provinces bordering on the Mediterranean, but all who had ever even heard of the name of a Christian in the most remote isles, and among barbarous nations. Then the Welshman abandoned his forests and neglected his hunting; the Scotchman deserted the fleas with which he is so familiar; the Dane ceased to swallow his intoxicating draughts; and the Norican turned his back upon his raw fish.[130] The fields were left by the cultivators, and the houses by their inhabitants; all the cities were deserted. People were restrained neither by the ties of blood nor the love of country; they saw nothing but God. All that was in the granaries or destined for food, was left under the guardianship of the greedy agriculturist. The voyage to Jerusalem was the only thing hoped for or thought of. Joy animated the hearts of all who set out; grief dwelt in the hearts of all who remained. Why do I say, of those who remained? You might have seen the husband setting forth with his wife, with all his family; you[357] would have laughed to see all the penates put in motion and loaded upon cars. The road was too narrow for the passengers, more room was wanted for the travellers, so great and numerous was the crowd.”

No. 5.—Page 82, Vol. I.

Robert of Normandy.

Robert had, before the crusades, long and serious quarrels with his father, William II. of Normandy and I. of England. In 1080, he quitted his country and sought the

protection of his uncles, Robert, count of Flanders, Udo, archbishop of Trèves, and several other princes of the houses of Lorraine, Germany, Aquitaine, and Gascony. He made his complaints to them, mingling falsehood with truth, and received great assistance from them. But he squandered their gifts among actors, parasites, and courtezans. He was so prodigal that he soon became straitened again, and was obliged to have recourse to usurers. "Every one," says the chronicler Orderic Vital, "knew Duke Robert for an indolent, weak prince. So the ill-intentioned, despising him, took advantage of his character to excite trouble and factions. The duke was bold, valiant, worthy of praise in many respects, and naturally eloquent; but he was inconsiderate, prodigal in his bounty, free of promises, light and imprudent in his falsehoods, allowing himself to be easily prevailed upon by prayers; mild in character and slow to punish crime; changeable in his decisions, too familiar in his conversation, and by that means drawing upon himself the contempt of the ill-disposed. He was stout, and short of stature, whence his father named him Courte-Heuse. He was anxious to please everybody, and gave, or promised, or granted, all that was asked of him. Prodigal of his patrimony, he diminished it daily by giving imprudently to every one what he desired. Thus he became poor, and furnished others with means to act against him." When the first crusade took place, Normandy, ill-governed by such a prince, was in the most deplorable condition. Duke Robert, in fear of the greatest evils, saw no better means of avoiding them, than by pledging his duchy with his brother William Rufus, for five years, for the sum of ten thousand marks, and setting out for Jerusalem. With his exploits in the Holy Land our readers are acquainted. In the year 1100, Robert, on his return from Palestine, landed in Apulia, where he fell in love with Sibylla, daughter of Geoffrey of Conversana, nephew of Duke Guiscard. He married her, and took her into Normandy, obtaining from his father-in-law the means of redeeming his duchy. He lived there eight years^[358] much in the same fashion as before his pilgrimage. At the end of that period, and in consequence of events foreign to our object, he was made prisoner at Tinchebray in Normandy, by his brother Henry, who carried him to London, where he remained confined twenty-seven years, but always living amidst the enjoyments of life.

No. 6.

Charlemagne.

Whilst searching the Chronicles for passages illustrative of our work, we met with a portrait of Charlemagne so exceedingly interesting, that although he had nothing to do with the crusades, we cannot refrain from presenting it to our readers, begging them to remember that Charlemagne was considered, even in Asia, as the most powerful prince of Europe.

"Charlemagne, who attained the highest degree of celebrity and glory, of a scrupulous and profound piety, was well informed in letters and philosophy, was the avenger and ardent propagator of the Christian religion, and the defender and supporter of justice and truth. Charlemagne's face was very white (at the time he was crowned by the pope, Leo), his countenance was cheerful, and whether standing or sitting, his carriage was equally majestic. Although his neck was thick and rather short, and his belly too protuberant, all his limbs were well proportioned. On days of festivity he wore

a mantle of gold tissue, and a chaussure ornamented with precious stones. His sagum, or cloak, was fastened with a golden clasp, and his diadem was enriched with gold and jewels. Towards the end of his career, he was seized, on his return from Spain, with a fever, which lasted four years, and rendered him lame. He followed rather his own inclinations than the advice of his physicians, for whom he had a kind of aversion, because they wished him to abstain from roast meat, of which he was very fond, and to accustom himself to live on boiled meats. Charles was called great on account of his great good fortune, in which he was not inferior to his father, but was, on the contrary, more frequently a conqueror and more illustrious. In his youth his hair was brown, and his complexion ruddy; he was handsome, and had much dignity in his carriage; he was very generous, very equitable in his judgments, eloquent, and very well informed. He enjoyed every day the sports of the chase and the exercise of riding on horseback; he was exceedingly fond of tepid baths, to which he invited not only his children but the lords of his court, his friends, and his guards, so that there were often more than a hundred persons in the bath with him.[359] He was moderate in his eating, and still more so in his drinking; nevertheless he often complained that fasts were injurious to him. He rarely gave great banquets, except upon solemn occasions. There were, ordinarily, not more than four dishes on his table, besides the roast meat which he so greatly preferred. Whilst he ate, a person read to him histories and accounts of the actions of the ancients, or else the book of the City of God, by Saint Augustine, for which he had a great predilection. During the repast he never drank more than three times. In summer, he took fruit after dinner, and slept two or three hours, undressed as if at night. His dress was that of the Franks, and he constantly wore a sword; the sword-belt and baldric being of gold or silver. Sometimes he wore two swords. He spoke several languages. He had around him doctors of the seven liberal arts, who instructed him daily; that is to say, a deacon of Pisa, in grammar; a Saxon, in rhetoric, dialectics, and astronomy; and Albin, surnamed Alouin, in the other arts. He himself made some reforms in the art of reading and in that of singing, although he never read in public aloud, and never sang but with the choir. He caused all the laws of his kingdom to be written, that were not so before. He himself wrote the actions and the wars of the ancients, and began a grammar of the language of his country. He had every night a hundred and twenty guards around his bed. Ten were placed at his head, ten at his feet, and ten on each side of him, and each of these forty held a naked sword in one hand and a lighted torch in the other.”

No. 7.—Page 227, Vol. I.

The Chronicle of Tours.

We think it our duty to give here the passage from Albert d’Aix in its entirety, which contains the motives for the sentence of death pronounced by the leaders of the Christian army against the Mussulmans found in Jerusalem. At the end is the description of the massacres which followed the taking of the city. For all who wish to appreciate the spirit of the times, this document is important.

“Jerusalem civitas Dei excelsi, ut universi nôstis, magnâ difficultate, et non sine damno nostrorum, recuperata, propriis filiis hodie restituta est, et liberata de manu regis Babylonix jugoque Turcorum. Sed modo cavendum est, ne avaritiâ, aut pigritiâ vel

miseriordiâ erga inimicos habitâ, hanc amittamus, captivis et adhuc residuis in urbe gentilibus, parcentes. Nam si forte à rege Babylonîæ in multitudine gravi occupati fuimus.[360] subito ab intus et extra impugnabimur, sicque in perpetuum exilium transportabimur. Unde primum et fidele nobis videtur consilium, quatenus universi Saraceni et Gentiles, qui captivi tenentur, pecunia redimendi, aut redempti, sine dilatione in gladio corruant, ne fraude aut ingenio illorum nobis aliqua occurrant adversa. Consilio hoc accepto, tertio die post victoriam egressa est sententia à majoribus; et ecce universi arma rapiunt, et miserabili cædi in omne vulgus gentilium, quod adhuc erat residuum, exagunt, alios producentes à vinculis, et decollantes; alios per vicos et plateas civitatis inventos trucidantes, quibus antea pecuniæ causâ, aut humanâ pietate pepercerant. Puellis tenellis detruncabant, aut lapidibus obruebant, in nullis aliquam considerantes ætatem. E contra puellâ, mulieres, matronæ, metu momentaneæ mortis angustatæ et horrere gravissimæ necis concussæ, Christianos, in jugulum utriusque sexus debacchantes ac sævientes, medios pro liberandâ vitâ amplexabantur, quædam pedibus eorum adolvebantur, de vitâ et salute suâ illos mirum miserando fletu et ejulatu sollicitantes. Pueri vero quinquennes aut triennes matrum patrumque crudelem casum intuentes, unâ miserum clamorem et fletum multiplicabant; sed frustra hæc pietatis et misericordiæ signa fiebant. Nam Christiani sic neci totum laxaverunt animum, ut non sugens masculus aut fœmina, nedum infans unius anni vivens manum percussoris evaderet. Unde plateæ totius civitatis Jerusalem, corporibus extinctis virorum, mulierum, lacerisque membris infantium adeo stratæ et opertæ fuisse referuntur, ut non solùm in vicis, soliis, et palatiis, sed etiam in locis desertæ solitudinis, copia occisorum reperiebatur innumerabilis.”—Alb. Aq. lib. 6, cap. 30, ap. Bong. pp. 282, 283.

No. 8.

Letter from Bohemond, Godfrey, Raymond, and Hugh the Great, upon the Peace concluded with the Emperor, and the Victory gained over the Infidels (anno 1097, ex Manuscript. St. Albani).

Bohemond, son of Guiscard; Raymond, count of St. Gilles; Duke Godfrey, and Hugh the Great; to all of the sect of the Catholic faith: may they attain the eternal felicity which we wish them.

In order that the peace concluded between us and the emperor, as well as the events that have happened to us since we have been in the lands of the Saracens, be known to all the world, we despatch to you, very dear brethren, an envoy, who will inform you of all it can interest you to know. We have to[361] tell you, that in the month of May, the emperor promised us that from that time, pilgrims who came from the West to visit the Holy Sepulchre, should be protected from all insults on the lands of his dominions; pronouncing pain of death against whoever should transgress against his orders, and giving us at the same time, as hostages, his son-in-law and his nephew, as guarantees of his word. But let us return to events more capable of interesting you. At the end of the same month of May, we gave battle to the Turks, and, by the grace of God, we conquered them. Thirty thousand were left upon the field of battle. Our loss amounted to three thousand men, who, by that glorious death, have acquired felicity without end. It is impossible to value correctly the immense quantity of gold and silver,

as well as precious vestments and arms, that fell into our hands; Nice, a city of importance, with the forts and castles which surround it, immediately surrendered. We likewise fought a bloody battle in Antioch; sixty-nine thousand infidels were killed in the place, whilst only ten thousand of us had the good fortune to obtain eternal life upon this occasion. Never was a joy equal to that which animates us, beheld; for, whether we live, or whether we die, we belong to the Lord. On this subject learn that the king of Persia has sent us a message, by which he warns us of his intention of giving us battle towards the festival of All-Saints. If he should prove the conqueror, his design is, he says, with the help of the king of Babylon and many other infidel princes, to make incessant war upon the Christians; but if he should be conquered, he will be baptized with all those he can persuade to follow his example. We beg you, then, very dear brethren, to redouble your fasts and your alms, particularly the third day before the festival, which will be on a Friday, the day of triumph of Jesus Christ, in which we shall fight with much more hope of success, by preparing ourselves by prayers and other acts of devotion.

P.S.—I, bishop of Grenoble,[131] send these letters, which have been brought to me, to you archbishops and canons of the church of Tours, in order that they may be known by all those who will repair to the festival, and by those of the different parts of the earth into which they shall return; and that some may favour this holy enterprise by alms and prayers, whilst others, taking up arms, will hasten to take a part in it.

No. 9.

Letter from Daimbert, Archbishop of Pisa, Godfrey of Bouillon, and Raymond, Count of St. Gilles. They announce the Victories gained by the Christian Armies in the Holy Land (anno 1100, ex Manuscript. Signiensis Monasterii).

I, archbishop of Pisa, and the other bishops; Godfrey, by the grace of God now defender of the Holy Sepulchre, and all the army of the Lord, at present in the land of Israel, to our holy father the pope, to the Romish Church, to all bishops, and to all Christians, health and benediction in our Lord Jesus Christ.

God has manifested his mercy by accomplishing by means of us, that which he promised in ancient times. After the taking of Nice, our army, three hundred thousand men strong, covered the whole of Romania. The Saracen princes and kings having risen up against us, with the help of God were easily conquered and annihilated; but as some of us became vain-glorious upon these advantages, the Lord, to prove us, opposed Antioch to us, a city against which human efforts could do nothing, which stopped us nine months, and the resistance of which so humbled our pride, that it compelled us to have recourse to penitence. God, touched by our repentance, allowed a ray of his divine mercy to shine upon us, introduced us into the city, and gave the Turks with all their possessions up to us.

In our ingratitude, having a second time imputed this success to our own courage, and not to the Omnipotent who had caused us to obtain it, he permitted, for our chastisement, that an innumerable multitude of Saracens should come and besiege us, so that nobody durst go out of the city; we were soon given up to so cruel a famine, that some of us, in their despair, did not appear averse to nourishing themselves upon human flesh. It would be too long to make the recital of all we suffered in this respect. At length the anger of the Lord became appeased, and he so inflamed the courage of our

warriors, that even they who were weakened by disease and famine took up arms and fought valiantly. The enemy was conquered; and as our army was fruitlessly consuming itself within the walls of Antioch, we entered Syria, and took from the Saracens the cities of Barra and Marra, as well as several castles and strong places. A horrible famine which assailed our army here, placed us under the cruel necessity of feeding upon the dead bodies of the Saracens, already in a state of putrefaction. Happily, the hand of the Lord aided us again, and opened to us the gates of the cities and fortresses of the countries we passed through. At our approach,[363] they hastened to send us messengers loaded with provisions and presents; they offered to surrender and accept the laws we might please to dictate; but as we were few in number, and as the general desire of the army was to march to Jerusalem, we continued our route, after having required hostages of the cities, the smallest of which contained more inhabitants than we had soldiers.

The news of these advantages induced a great number of our people who had remained at Antioch and Laodicea, to join us at Tyre, so that, under the all-powerful ægis of the Lord, we arrived at Jerusalem. Our troops suffered much in the siege of this place from the want of water. The council of war being assembled, the bishops and principal leaders ordered that the army should make a procession barefooted around the city, in order that He who formerly humiliated himself for us, touched by our humility, might open the gates to us, and give up his enemies to our anger. The Lord, appeased by our action, gave up Jerusalem to us eight days afterwards, precisely at the period at which the Apostles composing the primitive Church separated to spread themselves over the different parts of the earth, an epoch which is celebrated as a festival by a great number of the faithful. If you desire to know what we did to the enemies we found in the city, learn that in the portico of Solomon, and in the temple, our horses walked up to their knees in the impure blood of the Saracens. We already marked out those who were to guard the place, and we had already granted to those whom a love of country or a desire to see their families again recalled into Europe, permission to return thither, when we were informed that the king of Babylon was at Ascalon, with an innumerable army, announcing haughtily his project of leading away into captivity the Franks who guarded Jerusalem, and then rendering himself master of Antioch. It was thus he spoke; but the God of heaven had ordained otherwise. This news being confirmed to us, we marched to meet the Babylonians, after leaving in the city our wounded and our baggage, with a sufficient garrison. The two armies being in presence of each other, we bent our knees, and invoked in our favour the God of armies, that it might please Him, in His justice, to annihilate by our hands the power of the Saracens and that of the demon, and by that means extend his Church and the knowledge of the Gospel from one sea to the other. God granted our prayers, and gave us such courage that those who could have seen us rush upon the enemy, would have taken us for a herd of deer going to quench the thirst that devours them in a clear fountain which they perceive. Our army consisted of little more than five thousand horsemen and fifteen thousand foot; the enemy, on the contrary, had more than a[364] hundred thousand horse and forty thousand foot soldiers. But God manifested his power in favour of his servants. Our first charge alone put to flight, even without fighting, this immense multitude. It might be said they feared to offer the least resistance, and that they had not arms upon which they could depend to defend themselves with. All the treasures of the king of Babylon fell into our hands. More than a hundred thousand Saracens fell beneath our swords; a great number were drowned in the sea, and fear was so strong upon them, that two thousand were stifled in the gates of Ascalon, by pressing to get in.

If our soldiers had not been occupied in pillaging the camp of the enemies, scarcely, of such a number, enough would have escaped to announce their defeat. We cannot pass by in silence a very extraordinary event. On the day before that of the battle, we took possession of several thousands of camels, oxen, and sheep. The leaders commanded the soldiers to leave them, in order to march towards the enemy. A wonderful thing to relate, these animals accompanied us still, stopping when we stopped, advancing when we advanced; the clouds even sheltered us from the ardour of the sun, and the zephyrs blew to refresh us. We offered up thanks to the Lord for the victory he had enabled us to gain, and we returned to Jerusalem. The count of St. Gilles, Robert duke of Normandy, and Robert count of Flanders, left Duke Godfrey there, and came back to Laodicea. A perfect concord having been reëstablished between Bohemond and our leaders by the archbishop of Pisa, the Count Raymond prepared to return to Jerusalem for the service of God and his brethren. In consequence we wish for you, heads of the Catholic Church of Jesus Christ, and first of the Latin people; and you all, bishops, clerks, monks, and laymen, that in favour of the courage and admirable piety of your brethren, it may please the Lord to pour his blessings upon you, to grant you the entire remission of your sins, and to make you sit at the right hand of God, who lives and reigns with the Father in the unity of the Holy Ghost, from all eternity. So be it.

We pray you and supplicate you by our Lord Jesus Christ, who was always with us, and who has preserved us through all our tribulations, to show gratitude towards our brethren who return to you, to do them kindness, and pay them that which you owe them, in order by that means to render yourselves agreeable to the Lord, and to obtain a part in the favours they have merited from divine goodness.

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No. 10.

Letter of the principal Crusaders to Pope Urban. (See Foulcher de Chartres, pages 394, 395, of the Collection of Bongars.)

We are all desirous that you should know how great the mercy of God has been towards us, and by what all-powerful help we have taken Antioch; how the Turks, who had loaded with outrages our Lord Jesus Christ, have been conquered and put to death, and how we have avenged the injuries done to our God; how we have at last been besieged by the Turks from Corasan, Jerusalem, Damascus, and many other countries; and how at length, by the protection of Heaven, we have been delivered from a great danger.

When we had taken Nice, we routed, as you have learnt, a great multitude of Turks who came out against us. We beat the great Soliman (Kilidge-Arslan), we made a considerable booty, and being masters of all Romania, we laid siege to Antioch. We suffered much in this siege, both on the part of the Turks shut up in the city, and on the part of those who came to succour the besieged. At length, the Turks being conquered in all the battles, the cause of the Christian religion triumphed in the following manner. I,

Bohemond (ego Bohemundus), after having made an agreement with a certain Saracen, who agreed to give up the city to me, I applied ladders to the walls towards the end of the night, and we thus made ourselves masters of the place which had so long resisted Jesus Christ. We killed Accien, the governor of Antioch, with a great number of his people, and we had in our power their wives, their children, their families, and all that they possessed. We could not, however, get possession of the citadel; and when we were about to attack it, we saw an infinite number of Turks arrive, whose approach had been announced to us for some time; we saw them spread over the country, covering all the plains. They besieged us on the third day; more than a hundred of them penetrated to the citadel, and threatened to invade the city from within.

As we were placed upon a hill opposite to that on which the fort stood, we guarded the road which led into the city, and forced the infidels, after several combats, to reënter the citadel. As they saw they could not execute their project, they surrounded the place in such a manner that all communication was cut off; at which we were greatly afflicted and desolated. Pressed by hunger and all sorts of miseries, many among us killed their horses and their asses which they brought with them, and ate them; but at last the mercy of God came to our assistance; the[366] apostle Andrew revealed to a servant of God the place in which the lance was with which Longinus pierced the side of the Saviour. We found this holy lance in the church of the apostle Peter. This discovery, and several other divine revelations, restored our strength and courage to such a degree, that those who were full of despair and fright became full of ardour and audacity, and exhorted each other to the fight. After having been besieged during three weeks and four days, on the day of the festival of St. Peter and St. Paul, full of confidence in God, having confessed all our sins, we marched out of the city in order of battle. We were in such small numbers, in comparison with the army of the Saracens, that the latter might well believe we meant to fly, instead of to provoke them to fight. Having made our dispositions, we attacked the enemy wherever they appeared in force. Aided by the divine lance, we put them at once to flight. The Saracens, according to their custom, began to disperse on all sides, occupying the hills and roads, with the design of surrounding us and destroying the whole Christian army; but we had learnt their tactics. By the grace and mercy of God, we succeeded in making them unite at one point, and when they were united, the right hand of God fought with us; we forced them to fly and abandon their camp, with all that was in it. After having conquered them and pursued them the whole day, we returned full of joy into Antioch. The citadel surrendered; the commander and most of his people being converted to the Christian faith. Thus our Lord Jesus Christ beheld all the city of Antioch restored to his law and his religion; but as something sorrowful is always mixed with the joys of this world, the bishop of Puy, whom you gave us for your apostolic vicar, died after the conquest of the city, and after a war in which he had gained much glory. Now your children, deprived of the father you gave them, address themselves to you who are their spiritual father. We pray you, you who have opened to us the way we are following, you, who by your discourses have made us quit our homes and all we held dearest in our own countries, who have made us take the cross to follow Jesus Christ and glorify his name, we conjure you to complete your work by coming into the midst of us, and by bringing with you all you can bring. It was in the city of Antioch that the name of Christian took its origin; for when St. Peter was installed in that church which we see every day, those who had called themselves Galileans named themselves Christians. What can be more just or more suitable than to see him who is the head of the Church come to this city, which may be regarded as the capital of Christendom? Come, then, and help us to finish

a war which is yours. We have conquered the Turks and the Pagans; we cannot in the same way combat heretics,[367] Greeks, Armenians, Syrians, and Jacobites; we conjure you to do so; we conjure you, holy Father, with earnestness. You, who are the father of the faithful, come amongst your children; you, who are the vicar of St. Peter, come and take your seat in his church; come and mould our hearts to submission and obedience; come and destroy by your supreme and sole authority all kinds of heresies; come and lead us in the road you have marked out for us, and open to us the gates of the one and the other Jerusalem; come, and with us deliver the tomb of Jesus Christ, and make the name of Christian prevail over all other names. If you yield to our wishes, if you come amongst us, every one will obey you. May He who reigns in all ages bring you amongst us, and make you sensible to our prayers. Amen.

No. 11.

Council of Naplouse, held by the Authority of Garamond, Patriarch of Jerusalem, to reform the Morals of the Christians of Palestine, in the Presence of Baldwin, King of Jerusalem, in the year of our Lord 1120, in the Pontificate of Calixtus II.

This is the manner in which William of Tyre, book xii. of the Holy War, chap. xiii. relates summarily the cause and the acts of the council.

The same year, that is to say the year 1120 of the incarnation of the Word, the kingdom of Jerusalem being tormented, on account of its sins, with many troubles, and in addition to the calamities inflicted by their enemies, a multitude of locusts and gnawing rats destroying the harvests to such a degree that it was feared bread would be wanting; the seigneur Garamond, patriarch of Jerusalem, a man religious and fearing God; the king Baldwin, the prelates of the churches, and the great men of the kingdom, repaired to Naplouse, a small city of Samaria, and held a public assembly and a general court. In a sermon addressed to the people, it was said, that as it appeared plain that it was the sins of the people which had provoked the Lord, it was necessary to deliberate in common upon the means of correcting and repressing excesses, in order that, returning to a better life, and worthily satisfying for their remitted sins, the people might render themselves acceptable to Him who desireth not the death of a sinner, but rather that he should turn from his wickedness and live. Terrified, then, by the menacing signs of Heaven, by frequent earthquakes, by successive defeats, by the pangs of famine, by perfidious and daily attacks of their enemies; seeking to win back the Lord by works of piety, they have, to restore[368] and preserve discipline in morals, decreed twenty-five acts, which shall have the force of laws. If any one be desirous of reading them, they will be easily found in the archives of many churches.

Present at this council, Garamond, patriarch of Jerusalem; the logician Baldwin, second king of the Latins; Ekmar, archbishop of Cæsarea; Bernard, bishop of Nazareth; the bishop of Liddes; Gildon, abbot elect of St. Mary of the Valley of Jehoshaphat; Peter, abbot of Mount Tabor; Achard, prior of Mount Sion; Payen, chancellor of the king; Eustace Granier; William de Buret; Batisan, constable of Jaffa; and many others of the two orders, of whom we forget the number and the names.

“The synod,” says Baronius, “towards the end of 1120 succeeded in effecting such a reformation in morals, that by the mercy of Heaven, in the following year, 1121, the leader of the Turks, coming against Antioch with considerable strength, was struck with apoplexy and died.”

Chap. 1.—As it is necessary that things which commence by God should finish in him and by him, with the intention of beginning this holy council and terminating it by the Lord, I, Baldwin, second king of the Latins at Jerusalem, opening this holy assembly by God, I render and I grant, as I have ordered, to the holy Church of Jerusalem, and to the patriarch here present, Garamond, as well as to his successors, the tenths of all my revenues, as far as concerns the extent of this diocese; that is to say, the tenths of my revenues of Jerusalem, Naplouse, and Ptolemaïs, which is further called Accon. They are the benefits of my royal munificence, in order that the patriarch, charged with the duty of praying the Lord for the welfare of the state, may have wherewithal to subsist on. And if, one day, in consequence of the progress of the Christian religion, he, or one of his successors, should ordain a bishop in one of these cities, he may dispose of the tenths as well for the king as for the Church.

Chap. 2.—I, Bohemond, in the presence of the members of this council, with the consent of the personages of the assembly and of my barons, who will do the same by their tenths, according to the extent of their ecclesiastical powers, I make restitution of the tenths, as I have said; and agreeing with them as to the injustice with which they and I have retained them, I ask pardon.

Chap. 3.—I, Patriarch Garamond, on the part of the all-powerful God, by my power and that of all the bishops and brethren here present, I absolve you upon the said restitution of the tenths, and I accept charitably with them the tenths you acknowledge to owe to God, to me, and to your other bishops, according to the extent of the benefices of the brethren present or absent.

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Chap. 4.—If any one fears being ill-treated by his wife, let him go and find him whom he suspects, and let him forbid him, before legal witnesses, entrance to his house and all colloquy with his wife. If, after this prohibition, he or any one of his friends should find them in colloquy in his house or elsewhere, let the man, without any cutting off of his members, be submitted to the justice of the Church; and if he purges himself by ardent fire, let him be dismissed unpunished. But when he shall have undergone some disgrace for being surprised in colloquy, let him be dismissed unpunished and without vengeance for having violated the prohibition.

M. Michaud inserts the whole of these laws; but we omit the next twelve, as more likely to create disgust than to afford instruction or amusement.

Chap. 16.—The male or female Saracen who shall assume the dress of the Franks shall belong to the state.

Chap. 17.—If any man, already married, has married another woman, he has, to the first Sunday of Lent of our year, to confess himself to the priest and perform penance; afterwards he has but to live according to the precepts of the Church. But if he

conceals his crime longer, his goods will be confiscated; he will be cut off from society and banished from this land.

Chap. 18.—If any man, without knowing it, marries the wife of another, or if a woman marries, without knowing it, a man already married, then let the one that is innocent turn out the guilty one, and be in possession of the right of marrying again.

Chap. 19.—If any man, wishing to get rid of his wife, says he has another, or that he has taken her during the lifetime of the first, let him submit to the ordeal of red-hot iron, or let him bring before the magistrates of the Church, legal witnesses, who will affirm by oath that it is so. What is here said of men is applicable to women.

Chap. 20.—If a clerk take up arms in his own defence, there is no harm in it; but if, from a love of war, or to sacrifice to worldly interests, he renounces his condition, let him return to the Church within the time granted, let him confess and conform afterwards with the instructions of the patriarch.

Chap. 21.—If a monk or regular canon apostatize, let him return to his order or go back to his country.

Chap. 22.—Whoever shall accuse another without being able to prove the fact, shall undergo the punishment due to the crime he has accused him of.

Chap. 23.—If any one be convicted of robbery above the value of six sous, let him be threatened with the loss of his hand, his foot, or his eyes. If the theft be below six sous, let him be marked with a hot iron on the forehead, and be whipped through[370] the city. If the thing stolen be found, let it be restored to him to whom it belongs. If the thief has nothing, let his body be given up to him he has injured. If he repeats the offence, let him be deprived of all his members, and of his life.

Chap. 24.—If any one under age commits a theft, let him be kept until the King's court shall decide what shall be done with him.

Chap. 25.—If any baron surprises a man of his own class in the act of theft, the latter is not to be subject to the loss of his members, but let him be sent to be judged in the King's court.

No. 12.

Bull of Pope Eugenius III. for the Second Crusade.

We here give a translation of the bull of Eugenius III., published in 1145, for the second crusade. It is taken from "Bullarum Romanum Novissimum," the first volume.

"The servant of the servants of God, to his dear son Louis, illustrious and glorious king of the French, to his dear sons the princes, and to all the faithful of the kingdom of France, health and apostolic benediction.

“We know by the history of times past, and by the traditions of our fathers, how many efforts our predecessors made for the deliverance of the Church of the East. Our predecessor, Urban, of happy memory, sounded the evangelic trumpet, and employed himself with unexampled zeal, in summoning the Christian nations from all parts of the world to the defence of the Holy Land. At his voice, the brave and intrepid warriors of the kingdom of the Franks, and the Italians, inflamed with a holy ardour, took arms, and delivered, at the cost of their blood, the city in which our Saviour deigned to suffer for us, and which contains the tomb, the monument of His passion. By the grace of God, and by the zeal of our fathers, who defended Jerusalem, and endeavoured to spread the Christian name in those distant countries, the conquered cities of Asia have been preserved up to our days, and many cities of the infidels have been attacked and their inhabitants have become Christians. Now, for our sins, and those of the Christian people (which we cannot repeat without grief and lamentation), the city of Edessa,—which in our own language is called Rohas, and which, if we can believe the history of it, when the East was subjected to the Pagan nations, alone remained faithful to Christianity,—the city of Edessa is fallen into the hands of the enemies of the cross.

“Several other Christian cities have shared the same fate: the[371] archbishop of that city with his clergy, and many other Christians have been killed; relics of saints have been given up to the insults of the infidels, and dispersed. The greatest danger threatens the Church of God and all Christendom. We are persuaded that your prudence and your zeal will be conspicuous on this occasion; you will show the nobleness of your sentiments and the purity of your faith. If the conquests made by the valour of the fathers are preserved by the valour of the sons, I hope you will not allow it to be believed that the heroism of the French has degenerated. We warn you, we pray you, we command you, to take up the cross and arms. I warn you for the remission of your sins,—you who are men of God,—to clothe yourselves with power and courage, and stop the invasions of the infidels, who are rejoicing at the victory gained over you; to defend the Church of the East, delivered by our ancestors; to wrest from the hands of the Mussulmans many thousands of Christian prisoners who are now in chains. By that means the holiness of the Christian name will increase in the present generation, and your valour, the reputation of which is spread throughout the universe, will not only preserve itself without stain, but will acquire a new splendour. Take as your example that virtuous Mattathias, who, to preserve the laws of his ancestors, did not hesitate to expose himself to death with his sons and his family; did not hesitate to abandon all he held dear in the world, and who, with the help of Heaven, after a thousand labours, triumphed over his enemies. We, who watch over the Church and over you, with a parental solicitude, we grant to those who will devote themselves to this glorious enterprise the privileges which our predecessor Urban granted to the soldiers of the cross. We have likewise ordered that their wives and their children, their worldly goods, and their possessions, should be placed under the safeguard of the Church, of the archbishops, the bishops, and the other prelates. We order, by our apostolic authority, that those who shall have taken the cross shall be exempt from all kinds of pursuit on account of their property, until their return, or until certain news be received of their death. We order, besides, that the soldiers of Jesus Christ should abstain from wearing rich habits, from having great care in adorning their persons, and from taking with them dogs for the chase, falcons, or anything that may corrupt the manners of the warriors. We warn them, in the name of the Most High, that they should only concern themselves with their war-horses, their arms, and everything that may assist them in contending with the infidels. The holy war calls for all their efforts, and for all the faculties they

have in them; they who undertake the holy voyage with a right and pure heart and[372] who shall have contracted debts, shall pay no interest. If they themselves, or others for them, are under obligations to pay usurious interest, we release them from them by our apostolic authority. If the lords of whom they hold, will not, or cannot lend them the money necessary, they shall be allowed to engage their lands or possessions to ecclesiastics, or any other persons. As our predecessor has done, by the authority of the all-powerful God, and by that of the blessed St. Peter, prince of the apostles, we grant absolution and remission of sins, we promise life eternal to all those who shall undertake and terminate the said pilgrimage, or who shall die in the service of Jesus Christ, after having confessed their sins with a contrite and humble heart.”

Given at Viterbo, in the month of December, 1145.

No. 13.

A Letter from Saladin, drawn up by the Cdi Alfadhel, to the Imaum Nassir Del-din-illah Aboul Abbas Ahmed, containing the account of the Conquest of Jerusalem, and of the Battle of Tiberias.

After devout wishes for the caliph, he enters thus on his subject:—

“The servant (that is Saladin) has written this letter, which contains the account of the auspicious events of which he is the author. The inscription of this letter is the description of divine goodness, which is a sea for pens, a sea in which they may swim for ages. It is a blessing for which the gratitude should be measureless. Let thanks then be rendered to God for this blessing of to-day; it is a blessing which will last for ever; let no one say: The like has been seen. The affairs of Islamism are in the happiest condition; the faith of those who believe in it is strengthened. The Mussulmans have destroyed the error which infidels had spread over these places. God has faithfully fulfilled, with regard to his religion, the compact he entered into. Religion was exiled and a stranger; she now inhabits her natural dwelling: the reward is received, that reward purchased at the price of life. The commandment of the truth of God, which was powerless, is now in vigour; his house is re-peopled, though it was abandoned after it had been destroyed. The order of God is arrived, and the noses of the polytheists are abased. Swords advanced by night, and the sick were asleep. (That is to say, I believe, that Saladin surprised the Crusaders, and that the Christians did not expect what happened to them on his part.) God has performed the promise he made to raise his religion above all religions. Its light is more brilliant than that of the morning; the Mussulmans are restored to their heritage, which[373] had been wrested from them. They have been awakened, they have conquered that which they could not have hoped to conquer, even in their dreams; their feet are firmly fixed upon the hill; their standards have floated over the mosque; they have prayed upon the black stone. In acting thus, the servant proposed to himself nothing short of these great results; he only confronted this evil (the evils of this war) in the hope of this great blessing; he only made war on those who opposed him, that the word of God might be spread; for the word of God is exalted; he has only fought that he might by that means merit eternal life, and not the wealth of this world. Perhaps, tongues may have accused him of having a contemptible object, and men’s thoughts have calumniated him; but he has extinguished these

thoughts by means of time and patience. He who sought a precious thing placed himself in danger. He who exerted himself to render his life illustrious, exposed himself. Otherwise, the servant has only acted after having consulted with the wisest of his doctors. The servant has written this letter, and already God has caused him to triumph over his enemies. The towers of the infidel are cast down; he drew his sword, and it became a wand; his attacks became weak; he turned his bridle; and, as a chastisement from God, he has not found hands to act with. His swords have slept in their scabbards, his lances have lost their noses (points), and for a long time they were raised to inflict death. The land of Jerusalem is become pure; it was as a woman who has her rules. God is become one God, and he was trinary (or three). The houses of the infidel are destroyed, the dwellings of polytheism are cast down. The Mussulmans have taken possession of the fortified castles. Our enemies will not return to them again, for they are branded with the seal of weakness and degradation. God has placed beauty where deformity was.

The first time the servant attacked them,[132] God came to his succour, and assisted him with his angels; he broke them with a rupture past remedy; he precipitated them with a fall which would not allow the infidels to rise up again. He made a great number of prisoners, and killed many of their people. The field of battle was covered with dead, arms, and horses. How many swords became like saws, with striking! How many horsemen rushed towards the destiny which destroyed them! The king himself (of Jerusalem) advanced and cleared all before him. That day was a day of testimony (of the favour of God and the valour of the Mussulmans). The angels were witnesses. Error was at bay; Islamism took birth. The ribs of the infidels were[374] materials for the fire of hell. The king was taken, and he held in his hand the most firm of his ties, the most strong of the bonds of his religion and of his belief. That was the cross, the leader, the guide of the partisans of pride and tyranny. They (the Christians) never advanced towards a peril without having this in the midst of them; they flew round it as moths fly round a light. Their hearts gathered together under its shade; they fought under this light with the greatest courage. They considered it as the strongest tie that could bind them together; they believed it to be a wall which would defend them on this day. On that day the greater part of the infidels were taken. Not one of them turned his back, except the Count.[133] May God curse him! He was eager for carnage in the day of victory, and full of base tricks in the day of degradation; he saved himself! but how? he stole away for fear of being struck by the lance or the sword; God afterwards took him in his own hands, caused him to die according to his promise, and sent him from the kingdom of death to hell. After the defeat, the servant passed through the province (Palestine), and gathered together the Abassides subjects that were scattered about it;—those subjects who carried terror to the hearts of their enemies; and he conquered by their aid such and such places.

This province (Palestine) is full of wells, lakes, islands, mosques, minarets, population, armies. The servant will change the tares of error for the good seed of the true faith; he will cast down the crosses of the churches, and will cause the izan (the summons of the Mussulmans to prayers) to be heard. He will change into pulpits the places on which the infidels immolated (altars), and of churches he will make mosques.

“There remained nothing but Jerusalem; every banished man, every fugitive had here taken refuge; those from afar as well as those near had here shut themselves up; they considered themselves as there protected by the favour of God; they believed that their Church would intercede for them. Then the servant arrived before the city; he beheld a city well peopled; he beheld troops who had agreed to die; for whom death would be sweet if their city was doomed to fall. He came to one side of the city, but he found that the valleys (or the gardens) were deep; that bad passages were numerous; that the walls, like a necklace, surrounded it, and that towers, like large beads,[134] were placed along the middle of the walls. Then he directed his course to another side, where there was such an ascent as he desired, a place and an asylum for the cavalry; he surrounded[375] this side and made his approaches to it; he caused his tent to be pitched in a spot exposed to the attempts of the enemy; he attacked the walls vigorously, and at length got possession of them. The besieged sent to him, offering to pay him a tribute for a certain time; they wished to obtain a cessation of their distress, and wait for reinforcements. The servant deferred his answer, and drew his machines nearer; the machines that are the sticks and cords that punish castles for their resistance. Their strokes prepared the victory. Possession was taken of the towers; the walls were void of combatants; stone crumbled away into dust again, as it had been at first. The gates fell into the hands of the army of the servant. Then the infidels despaired; the leader of the impiety came out then: this was Ben or Bezbar-ran; he requested that the city should be taken by capitulation and not by storm; the abjection of ruin and distress was imprinted upon his countenance, which before shone with the glory of royalty; he prostrated himself in the dust, he before whom nobody had dared to raise their eyes, and said: There (pointing to the city) are thousands of captive Mussulmans;—this is the determination of the Franks: if you take the city by force, if you place the burden of war heavily on their backs, they will immediately kill their captives; they will afterwards kill their wives and children; then they will have nothing to wish for but death; but not one of them will die without having sacrificed many of your people.’ The officers were of opinion that the city should be taken by capitulation; for, said they, if it is taken by storm, there is no doubt but that the besieged will rush headlong into danger, and will sacrifice their lives for a thing they have so well defended. In the sorties they had precedingly made, they had displayed incredible courage, and their attacks had been terrible.

But God has driven them out of this territory, and has cast them down; he has favoured the partisans of the truth, and has shown his anger against the infidels. These had protected this city by the sword; they had raised buildings at the point of the sword and with columns of soldiers. These (the infidels) have placed churches there, and houses of the Diweieh, Deuïourjeh, &c., and of the Hospitallers. In these houses are precious things in marble.

“The servant has restored the mosque Alasca to its ancient destination. He has placed imauns in it, who will there celebrate the true worship. The kothbeh (or sermon) was made there on Friday, the 14th of Chaaban. Little was wanting to make the heavens open with joy, and the stars dance. The word of God has been exalted; the tombs of the prophets, which the infidels had stained, have been purified, &c. &c.”

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Towards the end of his letter, Saladin says that his troops are spread all over the province; he boasts of the fertility and richness of it, and says he is going to complete the conquest of it. He adds that the fleet has put to sea; and that he is about to restore the walls of Jerusalem.

 No. 14.

Khothbeh, or Sermon made at Jerusalem, the first Friday after Saladin had taken Possession of that City, by Mohammed Ben Zeky.

Mohammed Ben Zeky ascended the mimber, or pulpit, and commenced the khothbeh, or sermon, by reciting the surate Falchah (the first of the Koran) from the beginning to the end. Then he said: "May the crew of the unjust perish! Praises be to God, the master of worlds!" Then he read, 1st, the commencement of the surate Alin'am: "Praise to God who has created the Heavens;" 2nd, a verse of the surate Soubhana: "Praise to God who has no son;" 3rd, three verses of the surate Alkehef: "Praises to God who has sent the book to his servant." Then he read, 1st, the verse: "Praise to God, and salvation to his servants;" 2nd, a verse of the surate Seba: "Praises to God to whom belongs all that is in heaven or earth;" 3rd, several verses of the surate Falhr: "Praises to God the creator of the Heavens." His intention was to bring together all the Temeh-houdah (praises which are contained in the Koran). After this, he commenced the khothbeh in these terms:—

"Praise to God, who has raised Islamism into glory by his aid; who has abased polytheism by his power; who rules worldly things by his will; who prolongs his blessings according to the measure of our gratitude; who defeats infidels by his stratagems; who gives power to dynasties, according to his justice; who has reserved future life for those who fear him, by an effort of his goodness; who extends his shadow over his servants; who has caused his religion to triumph over all others; who gains the victory over his servants without any one being able to oppose him; who triumphs in his caliph, without any one being able to resist him; who orders what he wills, without any being able to make objections to it; who judges according to his will, without any one being able to avert the execution of his decrees. I praise this God for having by his assistance rendered his elect victorious; for the glory he has given them; for the aid he has granted to his defenders; I praise him for having purified the house filled with pollution, from the impieties of polytheism. I praise him inwardly and outwardly. I give testimony that^[377] there is no other God but this God; that he is the only one, and has no associate; the only one, the eternal one, who begets not, neither is he begotten, and has no equal. I give testimony that Mahomet is his servant and his messenger, this prophet who has removed doubts, confounded polytheism, extinguished falsehood; who travelled by night from Medina to Jerusalem; who ascended into the heavens, and reached even the cedar Almontéhy. May the eternal felicity of God be with him, with his successor Abou Bekr Alsadic, &c.

"O men! publish the extraordinary blessing by which God has made easy to you the recapture and deliverance of this city which we had lost, and has made it again the

centre of Islamism, after having been during nearly a hundred years in the hands of the infidels.

This house was built and its foundations laid for the glory of God and in the fear of Heaven. For this house is the dwelling of Abraham; the ladder of your prophet (peace be with him!); the kiblah towards which you prayed at the commencement of Islamism, the abode of prophets, the aim of saints, the place of revelation, the habitation of order and defence; it is situated in the land of the gathering, the arena of the meeting; it is of this blessed land of which God speaks in his sacred book. It was in this mosque that Mahomet prayed with the angels who approach God. It was this city to which God sent his servant, his messenger, the word which he sent to Mary. The prophet he honoured with a mission did not stray from the rank of his servant. For God said, the Messiah will not deny that he is the servant of God; God has no son, and has no other God with him. Certes, they have been in impiety, they who have said that the Messiah, the son of Mary, was God.

“This house is the first of the two kiblah, the second of the mosques, the third of the héramëin; it is not towards it that the people come in crowds after the two mesdjed; it is towards it that the fingers are pointed after the two places. [I suppose Mecca and Medina.] If you were not of the number of the servants whom God has chosen, certes he would not have favoured you particularly by this advantage which has been granted to no other brave men, the honour of which no one can dispute with you; how fortunate you are in being the soldiers of an army which has made manifest the miracles of the prophet, which has made the expeditions of Abou Bekr, the conquests of Omar, &c. God has rewarded you by the best of rewards in that which you have done for his prophet. He has been grateful for the courage you have shown in punishing rebels; the blood which you have shed for him has been acceptable to him; it has introduced you into the Paradise which is the abode of the blessed;[378] acknowledge, then, the value of this blessing, offer up to him necessary thanksgivings; for God has shown for you a marked beneficence in granting you this blessing, in selecting you for this expedition. For the gates of Heaven have been opened for this conquest; its splendour has cast a light which has penetrated even to the deepest darkness; the angels who approach the Divine Majesty have rejoiced at it; the eye of the prophets and the messengers has beheld it with joy. Since, by the favour of God, you are the army which will conquer Jerusalem at the end of time, the troop which will raise the standards of the faith after the destruction of the prophecy.

This house, is it not that of which God spoke in his book? for he says, Be he praised who made his servant travel by night,’ &c.; is this not the house which the nations have revered; towards which the prophets came, in which the four books sent from God have been read? Is this not the house for which God stopped the sun, under Joshua, and retarded the march of day, in order that his conquest should be easy, and should be accelerated? Is this not the house which God committed to Moses, and which he commanded his people to save; but, with the exception of two men, these people would not; God was angry against these people, and cast them into the desert, to punish them for their rebellion.

“I praise the God who has conducted you to the place from which he banished the children of Israel; and yet these were distinguished above other nations. God has seconded you in an enterprise in which he had abandoned other nations that had preceded you; which has caused there to be but one opinion amongst you, whilst formerly opinions differed; rejoice that God has named you among those who are near him, and has made of you his own army, after you became his soldiers by your own free will. The angels (who were sent towards this house) have thanked you for having brought hither the doctrine of the unity.

Now the powers of the heavens pray for you, and pour benedictions upon you. Preserve this gift in you, by the fear of God. Whoever possesses it is saved. Beware of the passions, of disobedience, of falling back, of flying from an enemy. Are you eager to take advantage of the opportunity to destroy what anguish remains? Fight for God as you ought; sacrifice yourselves to please him, you his servants, since you are of the number of the elect. Beware that the devil do not come down among you again, and that irreligion introduce not itself into your hearts. Did you figure to yourselves that your swords of steel, your chosen horses, your untiring perseverance, have gained you this victory? No, it was God; it was from him alone that your success came. Beware,[379] servants of God after having obtained this victory, of becoming disobedient and rebellious; for then you will be like her who cut to pieces that which she had spun, or like him to whom we have sent our verses, and who has rejected them; the devil has laid hold of him, and he has wandered from the faith. The holy war! the holy war! that is the best of your worships, the most noble of your customs; help God, and he will help you; hold to God, and he will hold to you; remember him, and he will remember you; do good towards him, and he will do good towards you; endeavour to cut off every diseased member, to destroy even to the last enemy; purify the rest of the earth of those nations with whom God and his messenger are angry. Lop off the branches of impiety, and fear, for already the days have grown. Vengeance of Mussulman attacks, of the Mahometan nation. God is great: he gives conquests, he degrades impiety; learn that this is a great opportunity—seize it; it is a prey, cast yourselves upon it; it is a booty, get possession of it. It is an important business, apply your whole means to it, give yourselves up to it entirely; put the battalions of your tribes on the march for it. For this business draws towards its end, and the treasuries are filled with wealth. God has already given you the victory over these vile enemies. These enemies were equal to you, or perhaps more numerous than you; but however that might be, he has manifested that one of you is worth twenty other men. God will aid you as you cause his orders to be obeyed, and abstain from that which he has prohibited. He will strengthen all us Mussulmans by a victory; if God helps you, you have no other conqueror to fear; but if he withdraw his help from you, who will be he that shall help you after him?”

Then the preacher prayed for the Imaun Alnassir, the caliph, and said: “O God! eternalize the sultan, thy servant, who humbles himself before thy majesty, who is grateful for thy blessings, who cherishes the remembrance of thy favour. Preserve thy keen sword, thy brilliant star, who protects and defends thy religion, who defends the harem! the seid, the triumphant prince, the reuniter of the word, of the faith (that is to say, who has so acted that the Mussulman princes, with one accord, with one unanimous feeling, marched against the infidels); the exterminator of the cross, the good of the state

and of religion (salah eddounia wa eddyn). The sultan of the Mussulmans, the purifier of the sacred house, Aboul Modhaffer Yous-ben-Ayoub, the verifier of the power of the emir of the believers; O God! grant that thy angels may surround his throne; make good the reward due to that which he has done for the religion of Abraham; reward his actions for the sake of the Mussulman religion. O God! prolong for Islamism," &c.

[380]

No. 15.

Bull of Gregory VIII., A.D. 1187.

Gregory, bishop, servant of the servants of God; to all those of the worshippers of Our Lord Jesus Christ to whom these letters shall come, health and the apostolic benediction.

Having learnt the terrible severity of the judgments which the divine hand has exercised over Jerusalem and the Holy Land, we have been, we and our brethren, penetrated with such horror, afflicted with such lively grief, that, in the painful uncertainty of what it would be best for us to do on this occasion, we have only been able to partake the sorrows of the psalmist, and to exclaim with him, "Lord, the nations have invaded thy heritage, they have profaned thy holy temple; Jerusalem is no more than a desert, and the bodies of the saints have served as pasture to the beasts of the earth, and to the birds of the heavens." For in consequence of the intestine dissensions which the wickedness of men, by the suggestion of the demon, had given birth to in the Holy Land, behold Saladin, without any warning, at the head of a formidable army, comes pouring down upon the city. The king and the bishops, the Templars and the Hospitallers, the barons and the people, hasten to the rescue, bearing with them the cross of the Lord, that cross which, in memory of the passion of Christ, who was nailed to it, and which thus purchased the redemption of the human race, was regarded as the most secure rampart to be opposed to the attacks of the infidels. The conflict begins; our brethren are conquered, the holy cross falls into the hands of the enemies; the king is made prisoner, the bishops are massacred, and such of the Christians as escape death, cannot avoid slavery. Flight saves a few, and very few; and these tell us that they saw the whole of the Templars and Hospitallers perish before their eyes. We think it useless, beloved brethren, to inform you how, after the destruction of the army, the enemies spread themselves over the whole kingdom, and rendered themselves masters of most of the cities, with the exception of a small number, which still resist. It is here we are compelled to say with the prophet, "Who will change my eyes into a fountain of tears, that I may weep night and day the massacre of my people!" Nevertheless, far from allowing ourselves to be cast down, or to be divided, we ought to be persuaded that these reverses are only to be attributed to the anger of God, against the multitude of our sins; that the most efficacious manner of obtaining the remission of them is by tears and groans, and that at last, appeased by our repentance, the mercy of [381] the Lord will raise us up again, more glorious for the abasement into which he has plunged us. Who could, I say, withhold his tears in so great a disaster, not only according to the principles of our divine religion, which teaches us to weep with the afflicted, but further, from simple motives of humanity, when considering the greatness of the peril, the ferocity of

the barbarians, thirsting for the blood of Christians, their endeavours to profane holy things, and to annihilate the name of the true God, in a land in which he was born; pictures which the imagination of the reader will represent to him better than we can paint them. No; the tongue cannot express, the senses cannot comprehend what our affliction has been, what that of the Christian people must be, at learning that this land is now suffering as it suffered under its ancient inhabitants; this land illustrated by so many prophets, from which issued the lights of the world; and, what is still greater and more ineffable, where was incarnate God the creator of all things; where, by an infinite wisdom, and an incomprehensible mercy, he consented to subject himself to the infirmities of the flesh, to suffer hunger, thirst, the punishment of the cross, and by his death and glorious resurrection, effected our salvation. We ought not then to attribute our disasters to the injustice of the judge who chastises, but rather to the iniquity of the people who have sinned; since we see in Scripture that, when the Jews returned to the Lord, he put their enemies to flight, and that one of his angels was sufficient to annihilate the formidable army of Sennacherib. But this land has devoured its inhabitants; it has not been able to enjoy a long tranquillity, and the transgressors of our divine law have not preserved it long; all thus giving this example and this instruction to such as sigh after the heavenly Jerusalem, that it is only by the practice of good works, and amidst numerous temptations, that they can attain it. The people of these countries had beforehand reason to fear that which has now happened to them, when the infidels got possession of a part of the frontier cities. Would to God that they had then had recourse to penitence, and that they had appeased, by a sincere repentance, the God they had offended! for the vengeance of that God is always only delayed. He does not surprise the sinner; he gives him time for repentance, until at length his exhausted mercy gives place to his justice. But we who, amidst the dissolution spread over this country, ought to give our attention, not only to the iniquities of its inhabitants, out to our own, and to those of all Christian people, and who ought, still further, to dread the loss of those of the faithful that still remain in Judæa, and the ravages with which the neighbouring countries are threatened, amidst dissensions which prevail between Christian kings and princes, and between villages[382] and cities; we who see nothing on all sides but scandals and disorders, we ought to weep with the prophet, and repeat with him, "Truth and the knowledge of God are not upon earth; I see nothing reign in their place but falsehood, homicide, adultery, and thirst for blood." It is everywhere urgent to act, to efface our sins by voluntary penance, and, by the help of true piety, to return to the Lord our God, in order that, corrected of our vices, and seeing the malice and ferocity of the enemy, we may do for the support of the cause of the Lord, as much as the infidel does not fear to attempt to do every day against him. Think, my beloved brethren, for what purpose you came into this world, and how you ought to leave it; reflect that you will thus pass through all that concerns you. Employ, then, the time you have to dispose of in good actions, and in performing penance; give that which belongs to you, because you did not make yourself, because you have nothing which is yours alone, and because the faculty of creating a hand-worm is above all the powers of the earth. We will not say, reject us, Lord, but permit us to enter into the celestial granary that you possess; place us amidst those divine fruits, which dread neither the injuries of time nor the attempts of thieves. We will labour to reconquer that land upon which the truth descended from heaven, and where it did not refuse to endure the opprobrium of the cross for our salvation. We will not hold in view either a love of riches or a perishable glory, but your holy will, O my God! you who have taught us to love our brothers as ourselves, and to consecrate to you those riches, the disposal of which, with us, is so often independent of thy will. It is not more astonishing to see this land struck

by the hand of God, than it is to see it afterwards delivered by his mercy. The will of the Lord alone can save it; but it is not permitted to ask him why he has acted thus. Perhaps it has been his will to prove us, and to teach us that he who, when the time of repentance is come, embraces it with joy, and sacrifices himself for his brothers, although he may die young, his life comprises a great number of years. Behold with what zeal the Maccabees were inflamed for their holy law, and the deliverance of their brethren, when they precipitated themselves, without hesitation, amidst the greatest perils, sacrificing their wealth and their lives, and exhorting each other, mutually, by such speeches as these: "Let us prepare ourselves, let us show ourselves courageous, because it is better to perish in fight than to behold the evils of our nation, and the profanation of holy things." And they only lived under the law of Moses, whilst you have been enlightened by the incarnation of our Lord Jesus Christ, and by the example of so many martyrs. Show courage, then; do not fear to sacrifice these terrestrial possessions[383] which can last but so short a time, and in exchange for which we are promised eternal ones, above the conception of the senses, and which, in the opinion of the apostle, are worthy of all the sacrifices we can make to obtain them.

We promise, then, to all those who, with a contrite heart and an humble mind, will not fear to undertake this painful voyage, and who will be determined so to do by motives of a sincere faith, and with the view of obtaining the remission of their sins, a plenary indulgence for their faults, and the life everlasting which will follow.

Whether they perish there, or whether they return, let them know that, by the mercy of the all-powerful God, and by the authority of the holy apostles Peter and Paul, and by our own, they are liberated from all other penance that may have been imposed upon them, provided always that they may have made an entire confession of their sins.

The property of the Crusaders and their families will remain under the special protection of the archbishops, bishops, and other prelates of the Church of God.

No examination shall be made as to the validity of the rights of possession of a Crusader, with regard to any property whatever, until his return or his decease be certain; and till that time his property shall be protected and respected.

He cannot be compelled to pay interest, if he owe any to anybody.

The Crusaders are not to march clothed in sumptuous habits, with dogs, birds, or other such objects, which only display luxury and ostentation; but they are to have what is necessary, are to be clothed simply, and are rather to resemble men who are performing a penance, than such as are in search of a vain glory.

Given at Ferrara, the 4th of the calends of November.

[Then follows the ordinance for a general fast, to appease the anger of God, in order that he may enable them to recover Jerusalem.]

The anger of the Supreme Judge being never so effectively appeased as when we seek to subdue our carnal desires,—

Consequently, as we make no doubt that the misfortunes which have recently fallen upon Jerusalem and the Holy Land from the invasion of the Saracens, have been produced by the crimes of the inhabitants and those of the Christian people; we, with the unanimous advice of our brethren, and the approbation of a great number of bishops, order that, from this day, for five years, the fast of Lent shall be observed every Friday, during the whole day.

We further order, that in all places where divine service is^[384] celebrated, it shall be at nine o'clock, and that from the Advent of the Lord to his Nativity.

Every one, without distinction, abstaining from eating flesh on the Friday and Saturday of each week, we and our brethren further interdict the use of it on Tuesdays among ourselves, unless personal infirmities, a festival, or some other good cause excuse us; hoping by this means that the Lord will be appeased, and will leave us his benediction.

Such are our regulations on this subject, and whoever shall infringe them shall be considered as a transgressor of the fast of Lent.

Given at Ferrara, the 4th of the calends of November.

No. 16.

The Council of Paris, held in 1188, under the Pontificate of Pope Clement III. The Tenth, called Saladin Tenth, were then decreed, to provide for the Expenses of the War against Saladin, King of the Turks.

In the month of March of the year of grace 1188, towards Mid-Lent, a general council, to which were summoned the archbishops, bishops, abbots, and barons of the kingdom, was convoked at Paris by King Philip. An infinite number of soldiers and people there took the cross. It was resolved, with the consent of the clergy and the people, that, considering the urgent wants then experienced (the king having nothing more at heart than the undertaking of the voyage to Jerusalem), a general tenth, from which no one should be exempt, which was named the Saladin tenth,^[135] should be pre-levied for that year only.

Establishment of the Tenth.—In the name of the holy and indivisible Trinity, greeting. It is ordered by us, Philip, king of France, with the advice of the archbishops, bishops, and barons of our dominions, that the bishops, prelates, and clerks of the churches convoked, and the soldiers who have taken the cross, shall not be troubled for the repayment of the debts they may have before contracted, with Jews or Christians, until two years have revolved, reckoning from the first festival of All Saints which shall follow the decree of our said lord the king: so that at the following All Saints the creditors shall receive a third of that which is due to them, and thus, from year to year, at the^[385] same period, until the entire acquittal of the debt. The interests for anterior debts shall run no longer, dating from the day on which the debtor shall have taken the cross. The Crusader who is a legitimate heir, son or son-in-law of a soldier not a Crusader, or of a widow, shall procure for his father or his mother the advantage granted

by the present decree, provided he be not in the enjoyment of other revenues than that arising from the labour of his father and mother; but if their son or son-in-law was not at their charge, or even if he did not bear arms and the cross, they shall not enjoy the said advantage; but the debtors who shall have lands and revenues, within the fortnight which follows the approaching festival of John the Baptist, shall point out to his creditors the lands and revenues upon which they shall be able to recover their debts, on the terms above expressed, and according to the form prescribed, by means of the lords in the jurisdiction of whom these lands shall be. The lords shall have no power to oppose this consignment, short of satisfying the creditor themselves. Those who shall not have lands or revenues enough to form such a consignment, shall furnish their creditors guarantees and securities for the acquittal of their debts at the term fixed; if within the fortnight after the festival of St. John the Baptist, they have not satisfied their creditors by a consignment of lands, or by guarantees and securities, if they have no property, as it has been ordered, they shall not enjoy the privilege granted to others. If a clerk or a crusade soldier be the debtor of a clerk or of a crusade soldier, he shall not be troubled before the next All Saints, provided he can furnish him with a good guarantee for payment at that time.

If one of the Crusaders, eight days before the Purification of the Virgin, or later, consign, in favour of his creditor, some money, some work, or some bill, the creditor cannot be forced on that account to consider him liberated. The bargain by which a man has bought of another Crusader the annual produce of an estate is good and valid. If a soldier or a clerk has engaged or consigned his lands or his revenue for some years to another Crusader, or to a clerk or a soldier not crossed, the debtor, for that year, shall collect the produce of the lands or the revenues; but the creditor, after the expiration of the years during which he has enjoyed the consignment or the guarantee, shall continue to enjoy it a year longer, to compensate for the loss of the first year; so that, however, the creditor shall have for that first year half of the revenue for the cultivation, if he has cultivated the vines and the lands which were consigned to him as security. All bargains which shall have been made eight days before the Purification of the Virgin, or which shall be made after, shall be authentic. It will be necessary for all the debts coming[386] within the favour of the present decree, that the debtor shall give a guarantee as good, or even better than that which he had given before. If the parties are not agreed upon the goodness of the guarantee, it shall be referred to the lord of the creditor; if he do not answer to this demand, the affair shall be taken before the suzerain. If the lords or princes under whose direction the creditors or the debtors may be, refuse to give their hand to the execution of that which is ordered by the present decree, on account of the privileges given to the debtor, or of the consignments to be made, and if, warned by the metropolitan or the bishop, they have not done it within forty days, they will be liable to excommunication; but if the lord or the suzerain make it his duty to show, in presence of the metropolitan or the bishop, that he has not failed in this formality towards the creditor, or even the debtor, and that he is ready to execute what is ordered, the metropolitan or the bishop cannot excommunicate him. No Crusader, whether clerk, soldier, or other, shall be held responsible but for debts already demanded legally at the time at which they shall have taken the cross; he shall not be passible to others before his return from the Holy Land. They who are not Crusaders shall pay, at least this year, the tenth of all their property and revenues, except the monks of the order of Citeaux, of the Chartreux, of Fontevraud, and the lazar-houses, with regard to the property which belongs to them. Nobody shall meddle with the property of the communes, unless it be the lord of whom they hold. For the rest, every one shall retain the rights he had before

in the commune. The grand justiciary of an estate shall always levy the tenths of it. Let it be observed, that they who are subject to pay the tenth, shall pay it upon all their goods and revenues, without beforehand subtracting their debts. It is not till after they have paid the tenth that they may pay their creditors from the remainder of their property; all laymen, as well soldiers as those that are subject to the *taille* (poll-tax, or something like land-tax), upon taking the oath, under pain of anathema, and clerks under pain of excommunication, shall pay the tenth. The soldier who is not crossed shall pay to his lord who is crossed, and of whom he holds, the tenth of his own property and of the fief which he holds of him. If he holds no fief of him, he will pay him the tenth of his own property, and will pay the tenth to those of whom he holds directly. If he holds of no lord, he will pay the tenth of his own property to him upon whose fief he lives. If a man possessing an estate in proper, finds upon his estate tenths belonging to another than to him to whom he owes them, and if the proprietor can prove that they legitimately belong to him, the former cannot retain these tenths. The crossed soldier, a[387] legitimate heir or son-in-law of a non-crossed soldier, or of a widow, will receive the tenth of his father or mother. Nobody shall lay hands on the property of archbishops, bishops, chapters, or churches that depend upon them, but the archbishops, bishops, chapters, or churches themselves. If the bishops collect the tenths, they shall remit them to those who are appointed to receive them. The Crusader subject to the *taille*, or to the tenth, and who shall refuse to pay them, shall be arrested, and placed at the disposal of him to whom he is indebted. He who has arrested him cannot be excommunicated for doing so. He who shall pay his tenth with readiness, according to the law and without constraint, shall be recompensed by God.

No. 17.

Note upon the Greek Fire, taken from the Manuscript Life of Saladin, by Renaudot.

It is certain that the artificial fire called Greek fire, sea fire, or liquid fire, the composition of which is found in the Greek and Latin historians, was very different from that which the Orientals began at this time to make use of, and the effect of which was the more surprising, from the cause of it being entirely unknown; for whereas the first was prepared of wax, pitch, sulphur, and other combustible materials, there was nothing in this but naphtha or petrol, of which there were springs near Bagdad, like those of which the ancients speak, near Ecbatana and on the frontiers of Media. All naturalists agree that this bituminous matter takes fire very easily, and that it is impossible to extinguish it with anything but sand, vinegar, and urine. An experiment was made with it before Alexander, by lighting a great quantity of it by trains, which burnt for a long time without being able to be extinguished; a buffoon, even, having been rubbed with it, the fire injured him so seriously that there was great difficulty in saving his life. And yet, notwithstanding the ancients were acquainted with it, it is not known that they frequently employed it in war, nor that it entered into the composition of the true Greek fire, invented, according to common opinion, by Callinichus, under Constantine Pogonatus, but which is, notwithstanding, more ancient by many centuries. Thus it is very probable that the Orientals, not having made any use of it before this siege, Ebn-el-Mejas employed it successfully as a new invention; and that the Christians, on account of the resemblance, called it the Greek fire, from the idea they

conceived that it might be the same as that with which the whole Levant[388] was acquainted. This fire having been in use for the defence of besieged places, was called *oleum incendiarium*, *oleum medicum*; and it was employed in the time of Valentinian, under whom Vegetius, a military author, who gives the composition of it, wrote his work. Æneas, an ancient author quoted by Polybius, also speaks of it in his Treatise upon the Defence of Cities, and Callinichus added nothing new to it, except the machines, or copper pipes, by means of which they employed it for the first time at sea, and burnt the Arabian fleet near Cyzicus. The Greeks continued afterwards to use these machines, with which they armed their fire-ships, and never communicated the knowledge of it to any other nation; any more than did the Mahometans their naphtha fire, when they had once learned the practice. Thus the names became confounded by the ignorance of the two nations; the Greeks calling, with much reason, the artificial fire of the Mussulmans, *Media fire*, and the Latins comprising both under the name of Greek fire; as the Orientals afterwards called gunpowder naphtha, from the relation they found between it and that fire which it made them abandon.

No. 18.

Memoir upon the Forest of Saron, or the Enchanted Forest of Tasso.

Most of the places in Palestine, in which battles were fought between the Franks and the Saracens, were, towards the end of the eighteenth century, the theatre of many conflicts between the French and the Mussulmans. The French, in 1799, put the Syrians to flight in the neighbourhood of Arsur, on the same spot where Richard gained a great victory over Saladin. We feel pleasure in presenting to our readers the very interesting Memoir of M. Paultre, who made the campaign in Syria, and who identified the forest of Saron, or the enchanted forest of Tasso.

“The 24 Ventose, an 7 (14th of March, 1799), our army, leaving Jaffa to march upon St. Jean d’Acre, after an hour and a half’s progress, arrived on the edge of a torrent, which flowed from Lidda, and fell into the sea at a short distance on our left; the crossing of this torrent presented many difficulties to our artillery.

“Before us was a plain of about a league in width, but which, on our left, extended to the sea, where it was inclosed by dunes, or small sand-hills, covered with verdure; whilst on our right, it extended for two or three leagues, and was lost in the declivities[389] of the mountains of Gofna and Naplouse, called by the Hebrews, Mount Garizim. The torrent we had just passed was the ancient boundary between the tribes of Dan and Benjamin with that of Ephraim, on the territory of which we were about to march.

“The plain appeared to be closed before us by a wooded ascent, extending from the principal chain which ran along the plains of Palestine, on our left, quite to the seashore; our route was through these woods, and it would have been dangerous to approach them without having reconnoitred them; the more so from our knowing the Syrian army to be at a small distance from us, and it might be expected they had thrown some parties into them, to oppose our passage, and take the advantage which difficult and covered places might offer them. This forest, placed upon a very elevated hill,

presented to us a picturesque aspect, which pleasingly recalled the sites of our beautiful wooded countries of France.

“The French general availed himself of the moment which the passage of the torrent retarded the march of the army, to have the different issues of this forest reconnoitred by our vanguard, and to assure himself that the roads were practicable. At nine o’clock in the morning, the general who commanded the cavalry informed him that the route was free, that there was no party of the enemy in the woods, and that the army might advance with safety. According to this advice, the march was resumed, and after proceeding for an hour over a level plain, we began to enter the wood, and ascend a hill, where the road became very difficult for our pieces and our carriages. The route we followed appeared to be very little frequented, although our guides assured us it was the high road to Jaffa, St. Jean d’Acre, and Damascus. Sands, rocks, bushes, ravines, and steep hills, rendered our march very painful; it might have been said that routes had never been traced in these cantons; and I cannot better compare that which we followed than to the cross-roads of our least-frequented forests in France. Branches of trees, whole trunks, fallen from age or accident, with enormous rocks, at every step barred the way, and our sappers had infinite trouble to clear a passage for our carriages and loaded camels. If the enemy had known how to take advantage of the circumstance, and had augmented our difficulties by some redoubts or barricades of trees, it would have been impossible for us to have forced the passage; some parties of infantry, or only some armed peasants, would have been able to do us much injury, and entirely have stopped the march of our army, in places already nearly impassable by their nature. But happily, we had to do with enemies who had no suspicion of even the first elements of military tactics; for, whilst our columns traversed with so much difficulty[390] these woody and rocky mountains, where it would have been so easy to stop us, and fight us with advantage, they awaited us peaceably, four leagues further on, in a clear plain, where our artillery and our manœuvres gave us every advantage over them; as they had good reason to know on the morrow. After a painful march of two leagues, across the forest, the army halted on issuing from the wood, and took up a position on the northern side of the hill, near the village of Meski, where our headquarters were established. A torrent flowed at a small distance in front of our position; and our light troops, who had already passed it, informed us that they could perceive, in a vast plain which extended from the side of St. Jean d’Acre, parties of Syrian and Mameluke cavalry, which indicated the neighbourhood of the enemy’s army. Dispositions were then taken to keep us in readiness, in case they should march to attack us; but the evening and the night passed without a blow being struck; and, on the morrow, after having crossed the torrent without opposition, we presented ourselves before them in battle-array in the plain of Quoquoun, at the foot of the mountains of Naplouse, and, after a slight affair, we drove them back to the plain of Esdrelon, whence they effected their retreat upon St. Jean d’Acre.

“Description of the Forest of Saron.—The woods we had just crossed are known in the country under the name of the Forest of Saron; they extend over a vast hill, which is one of the western counterforts of the chain which separates the valley of the Jordan from the plains of Palestine, and which is itself a prolongation of Mount Libanus. This hill, designated by the Hebrews, Mount Saron, is detached from the principal chain below the city of Naplouse, and extends to the sea, where it terminates by low rocks and hills, between Jaffa and Arsouf, the ancient Apollonius; it may be of eight or nine leagues in length, from Mount Garizim, where it quits the principal chain, to the

seashore; its mean width is between two and three leagues, and its height is progressive, from Naplouse to the shore of the Mediterranean, where it terminates in rocks and hills of a moderate height. It is bordered on the north by the torrent of Arsouf (Naher-el-Hadder), which has its source below Naplouse, in Mount Garizim; passes near the ruins of ancient Antipatris, and falls into the sea near Arsouf, after a course of seven or eight leagues. To the south, it is parallel with the torrent of Lidda, the ancient Disopolis, which rises in Mount Acrabatene, off Jericho, near Gofna and Gazer, passes Lidda, and falls into the sea at about a league north of Jaffa, after a course of from eight to ten leagues. These two torrents flow parallel with each other, and make almost the same turns, being[391] directed by the declivity of the same hill. The mean distance between their beds is from five to six leagues, which was the width of the land of the ancient tribe of Ephraim, upon the centre of which extended Mount Saron, whose base, two or three leagues wide, terminates at these torrents, by two little lateral plains, of a league in width, or thereabouts.

“The forest covers the side of the hill, from the principal chain to within three-quarters of a league of the seashore; which gives it a length of from seven to ten leagues, and from two to three in width. The chain of Mounts Acrabatene and Garizim appeared to me barren, or covered only with brushwood. The declivities of Mount Saron are more steep and broken on the north than on the south side; its base is a limestone rock, which, in many places of the forest, rises above the surface in great blocks, heaped one upon another. In general, I cannot better compare the sites of this part of Palestine, than to those of the environs of Fontainebleau. The forest of Saron is composed solely of oaks, of the species designated by the ancients, *Quercus cerrus*; its leaves are more smooth and less indented than those of our common oaks. The capsule of the acorns is of very large dimensions; I have seen many of from ten to twelve lines in diameter, at their opening, and which had contained acorns of that size; the scales or shells which cover this capsule were not rounded and placed one upon another, as with that of the oaks of Burgundy, but were terminated in points, and bent outwards in a volute form, or like little hooked points, which has obtained for this oak the name of *Quercus cunita*; the leaves were covered with those tubercles, known in commerce as gall-nuts. These oaks did not appear to me to be susceptible of gaining any considerable size; most of them, although announcing great age, might be embraced by a single man, and had, at most, a square of from seven to eight inches. The trunk was knotty and not very straight, and in few cases was more than from twenty-five to thirty feet high; their top was rather orbicular than pyramidal, like that of our apple and chestnut-trees of Europe. Their bark was, however, more smooth and less furrowed than that of our oaks of the same age. In general, the growth of these trees was nearly like that in the gravelly woods of the dry and elevated coasts of Lower Burgundy, and I believe that the same cause, want of depth of vegetable earth and moisture, may produce this resemblance, although under different climates. And yet I suspect the wood to be very hard, and of good quality; but being knotty, twisted, and of small size, it can be of very little use for building purposes: thus, Solomon, to build his temple, was obliged to get his timber from Libanus, whilst the forest of Saron was at the very gates[392] of Jerusalem. Our first Crusaders, at the time of the siege of the holy city, being obliged to bring thither the wood for the construction of their machines and towers of attack, complained that this forest could only furnish them with pieces of small dimension, which rendered their building labours long and difficult. Perhaps, since that period, there has been no occasion for having recourse to this forest, which now is only used by the inhabitants of the neighbourhood, who cut, on its outskirts, the wood they stand in need of. The government takes no

notice of a property which can be turned to no public profit; considering the difficulty of transporting squared timber, in a country where carriages are not used, and where everything is carried upon the backs of camels; besides, so little wood is used for firing in hot climates, that this forest cannot have much value for that purpose even.

“I have now to prove that this forest of Saron was that in which our first Crusaders, at the siege of Jerusalem in 1099, went to cut their timber for the construction of the machines and towers they employed in the attack of the city.

“According to William of Tyre, it was a Syrian who pointed it out to the duke of Normandy and the count of Flanders. This historian places it at a distance of seven or eight miles from Jerusalem, and remarks that the trees of this forest being of small growth, and not capable of furnishing the strong timber of which they stood in need, the difficulty of procuring any other in a country in which woods were very rare, obliged them to form these machines of pieces fastened together, which required much time and labour.

“Casu affuit quidam fidelis indigena natione Syrus, qui in valles quasdam secretiores, sex aut septem ab urbe distantes milliaribus quosdam de principibus direxit, ubi arbores, etsi non ad conceptum opus aptas penitus, tamen ad aliquem modum bonas invenerunt plures.”

William of Tyre is mistaken in the distances, when stating this forest to be six or seven miles from Jerusalem, whilst it is really ten or eleven leagues from it. He places it likewise in a deep valley, which could only be correct if considered with reference to the mountains of Gosna and Naplouse, from which the Crusaders might have descended to cut the wood of which they stood in need.

“Raoul of Caën, equally a contemporary historian, is more exact in the placing of this forest, and proves to us in an irrefutable manner, that it was that of Saron in which the Crusaders went to cut the timbers for the siege; for he places it at the foot of the mountains of Naplouse, exactly where it now exists.

[393]

“Lucus erat in montibus, et montes ad Hyerusalem remoti ei, quàm modò Neapolis, olim Sebasta, ante Sychar dictus est, propiores, adhuc ignota nostratibus via, nunc celebris et fermè peregrinatum unica.”—Rad. Cad. cap. 121.

“In fact, to come from St. Jean d’Acre to Jerusalem, it is necessary to pass through this forest; and I do not know how the Crusaders could pass it without observing it, in their march from Antioch to the holy city. Apparently having followed the shores of the sea from Cæsarea to Jaffa, and the high hills that were on their left, prevented their seeing it.

“Le Perè Maimbourg does better; knowing that Palestine is a country in which woods have at all times been rare, in his History of the Crusades, he doubts the existence of this forest, which is, to the best of my belief, the only one in these cantons.

“Tasso, whose poetical and rich imagination delighted in creating so many wonderful things, was not stopped by such trifling considerations, and in his *Jerusalem Delivered*, the forest of Saron has supplied him with one of the finest episodes of his poem.

“I must here hazard some ideas upon the origin of the name of the forest, of the city, and of the country of Saron. M. D’Anville, in his map of Palestine, gives to the part of the territory of the tribe of Ephraim, comprised between the torrent of Lidda and that of Apollonias, the name of Saronas, which he writes as the name of the country; and it is precisely on this spot that the forest of Saron exists, of which, perhaps, M. D’Anville had no kind of knowledge. He likewise places between these two torrents above Lidda, a city called Thamnath Sara, in a country which he denominates Tamnitica, which now forms part of the forest where Mount Saron again unites with the principal chain.

“In the map of the Holy Land, by M. Robert, after the manuscripts of the Sieurs Sanson, there is a city of Sarona, situated between Lidda and Antipatris, towards the centre of the present forest. He makes this city a royal city of the Hebrews. He places, as M. D’Anville does, the city of Thamnath Sara; and at a short distance to the north, a city of Ozensara.

“The resemblance of these different names leads me to think they may be all formed from the primitive Sar, which, in many languages, signifies oaks, woods, forests as Diodorus points out, in book v., when saying that the Gauls gave the name of Saronides to certain philosophers of their country, because they dwelt in forests of oaks, and taught under the shade of those trees. We have preserved this sar in the word sarman, the wood of the vine; in serpe (or sarpe, low Breton), an instrument[394] to cut wood; surbacane, a perforated stick, to throw small arrows or other projectiles; sarse, a wooden cask; esserter, or essarter, to pull up bushes in a place about to be cultivated.

“I leave it to pens more versed than mine in the science of etymology, to follow this subject in a more learned and certain manner.

No. 19.

Ralph Dicet.

Ralph Dicet was of London, and lived, as it is said, in the reign of John; he was a man remarkable for his piety and learning.

He says: “In 1185, the king of England (Henry II.) convoked the conventual abbots, the counts and barons, near the Fountain of the Clerks,[136] at London.

“After having heard the patriarch, and the master of the Hospitallers, the king entreated all who were present to send to Jerusalem all the assistance in their power. They then deliberated whether it was proper for the king to go in person to Palestine, or whether he ought to remain in England, to govern it, as he had engaged to do, before the assembled church. The king promised to furnish succours, in men and money, to repress

all violences and iniquities of every kind, and that equity and mercy should preside over all judgments. It appeared most prudent for the king to govern his kingdom with suitable moderation, and to defend it from the irruptions of the barbarians.

“In the same year, the kings of France and England had an interview at Gisors, where they received the cross from the hands of the archbishop of Tyre. It was agreed that all the French Crusaders should wear a red cross, those of England a white cross, and those of the counts of Flanders a green one.[137]

Ralph says that when the cross was taken in England, a general tenth upon all property was levied, for the assistance of Jerusalem. This levy was made with so much violence as to terrify both the clergy and the people. Under the title of alms, it was enforced with a spirit of exaction and rapacity.

After this observation, the historian places the letters patent of Philip, king of France, and Richard, king of England, which order that the Crusaders should set out from both countries in the octave of Easter, under pain of excommunication[395] and interdiction; and forbid any one to do injury to the Crusaders during their absence. These letters are dated 30th December.

Ralph Dicet’s work terminates in the year 1199. It is excellent for dates, and for many passages of it.

No. 20.

Ralph of Coggershall.

Ralph of Coggershall, an Englishman by birth, flourished about the year 1220, in the reign of Henry III., son of John. He was of the order of Citeaux. His merit and his learning raised him to the dignity of abbot of the monastery of Coggershall, in the county of Essex. He is the author of many works.

D. Martenne, when publishing Ralph’s “Chronicon Anglicanum,” is astonished, and apparently with reason, that the English, who are so jealous of the glory of their country, have shown such neglect for the works of this author, whom their scholars value so highly.

Ralph, like the other chroniclers, is dry and brief, and it is not before the invasion of Palestine by Saladin that he abandons the style of the chronicler to assume that of the historian.

After having spoken of the arrival of the kings of France and England in Sicily, of that which Richard did in the isle of Cyprus, of the victory which this prince gained over the Saracen vessels before landing at Acre, of the siege and reduction of that place, of the divisions which broke out between Philip Augustus and Richard, of the taking of several maritime cities by Richard, and of the death of the marquis of Montferrat, Ralph of Coggershall relates that the duke of Burgundy, left in Palestine by Philip Augustus, who had returned home, came to join Richard, in order to fight together against the

enemies of Christ; and that it was resolved to go and besiege Jerusalem. He describes the victory which Richard gained over a rich caravan which was on its way to that city. He says, that while this prince was in his camp, before the castle of Ernald, and the duke of Burgundy, with his troops, was in the fortress of Betenoble, a spy came to warn the king that in the night he had heard some men and camels come down from the mountains, and that he had followed them. He added, that he had discovered they were sent by Saladin to the duke of Burgundy, and that the camels, to the number of five, were loaded with gold, silver, and silken vestments. The spy had orders from the king to take with him some[396] of the king's guards, and lie in ambush for the messengers of Saladin on their return. All which he did; he surprised them, took them, and brought them to the king. Richard drew from one of them by torture the secret intrusted to them. He acknowledged that the sultan had sent them to the duke. On the following day Richard sent for the duke, the patriarch, and the prior of Bethlehem. He had a private conference with them, and swore, before them, on the Gospel, that he was ready to go with his army and besiege Jerusalem, or Babylonia, or Berytus, without the possession of which places the king could not be crowned. Richard, after having taken this oath, desired the duke to take his. The duke refused, because the Templars and the French had assured him he should incur the anger of Philip, if Richard, by their means, triumphed in Jerusalem. Richard flew into a great rage, treated the duke as a traitor, and reproached him with receiving presents from Saladin. The duke denied all he was accused of. Then Richard sent for the messengers of Saladin. When they had been introduced, and had revealed their secret, the king ordered his guards to shoot them to death with arrows in presence of the whole army; which was done, without the troops of Richard or of the duke knowing the cause of this severity, or whence these messengers came, or what they had done. The duke of Burgundy, much ashamed, immediately retired with his troops, and took the road to Acre. Richard, upon hearing of this retreat, instantly sent messengers to the guards of the city, forbidding them to allow any Frenchman to enter. The duke encamped without the walls. The king struck his camp on the following day; and, following the duke, he also pitched his tents on the outside of the city.

Ralph then gives long details of the battle of Jaffa, which took place soon after. As this battle is one of those in which the valour and skill of Richard were displayed with the greatest advantage, and as the historians we have followed in our account of the third crusade, have only presented us with inexact details of this event, we think it but justice to the lion-hearted king to give an extract from that which Ralph says of it.

Richard had been reposing with his army three days before Ptolemaïs, when he was informed that Saladin was besieging Jaffa with all his troops; and that the city would soon be taken, and the garrison slaughtered, if he did not afford the besieged prompt assistance. Richard, afflicted with this news, endeavoured to bring back the duke of Burgundy to sentiments of concord; but this prince rejected all his advances, and set out with his troops that same night for Tyre. Shortly after arriving there, he finished his life miserably in the delirium of a fever; which Ralph considers as a just chastisement from heaven[397] Richard embarks with a part of his army, and trusts himself to the seas; but the vessels were driven towards the isle of Cyprus, by contrary winds and the fury of the waves, so that they who remained on land believed that the king had retreated secretly. This likewise accounts for some authors having said that Richard went to the isle of Cyprus. The king, and those who accompanied him, after having struggled against the winds and waves for three days, at length succeeded, by rowing obliquely, in anchoring with three vessels in the port of Jaffa.

Saladin, by repeated assaults, had already rendered himself master of the city, and had put to death all the infirm and the wounded. The garrison had retired into the castle, and were already thinking of surrendering by capitulation, when the patriarch, who went freely from one army to the other, told them that Saladin's soldiers had resolved to kill them all, to avenge their relations and friends, whom Richard had put to death without pity on several occasions; and that they would not escape death, if even Saladin should grant them permission to retire. In spite of this information, the garrison hesitated, and saw no hope of avoiding the fate which awaited them, when the vessels of the king appeared in the port. This sight restored their courage. On his part, Richard, perceiving that the fortress of the city was not taken, jumped on shore fully armed, followed by his troops, and like a furious lion, rushes amidst the hosts of enemies that cover the shore. He advances audaciously, through the arrows which pour upon him from all sides, cutting down all in his way. The Turks, unable to stand against such an attack, and believing that Richard had brought a more numerous army with him, precipitately abandoned the siege, and not without experiencing a great loss. They were so terrified, that nothing could stop them before they had got safely within the walls of Rœmula. The king, after this encounter, went boldly and pitched his tents under the walls of the city, in a plain near to Saint Abacue, for the Crusaders could not remain in the city on account of the odour arising from the dead killed on both sides, which had been placed, by mistake, by the side of a number of carcasses of pigs.

When it was announced to Saladin, on the following day, that Richard had arrived with only eighty soldiers, and the four hundred cross-bowmen who formed his guard, he broke into a great rage with his army, for having fled before so small a number. He immediately ordered his cavalry to return to Jaffa, and to bring him, the next day, the king alive and a captive.

That night Richard reposed tranquilly in his camp, suspecting nothing; when, at daybreak, the infidels surrounded his camp so completely, that there was no passage by which he could take^[398] refuge in the city. Three thousand Saracens entered Jaffa; and the Christians, awakened by noise and cries, were struck with terror at finding themselves enveloped on all sides.

At the sight of such a sudden danger, Richard quickly assumes his armour, mounts on horseback, and banishing all fear, appears, on the contrary, more bold in proportion with the number of his enemies. He animates his men to the fight; he tells them they ought not to fear death when they have to defend their religion, and avenge the insults offered to Christ; that it would be more glorious for them to fall for the law of Christ, and in falling, courageously to strike down his enemies, than to give themselves basely up to them, or to seek safety in a flight which was become impossible. Whilst addressing them thus, Richard ranged his companions in a close battalion, so that, during the combat, the enemy might be able to find no open space through which to break them. He then caused to be planted, at the foot of every one, tent-poles, which served them for a rampart. Whilst they were thus employed, as well as the time permitted, and that, on their side, the infidels, armed and waited, talking among themselves, one of the chamberlains of the king rushed from the city, and arrived at the camp, crying out with a lamentable voice, as it has been reported to us by Hugh de Nevil, who was in this battle, "Alas! my lord, we shall all perish; we have no resource left. A numberless multitude of pagans have got possession of the city, and we have

before us troops as uncountable, who threaten us with death.” The king, in great anger, commanded him to be silent; and swore he would strike off his head if he dared to speak such words before any one of the soldiers. Richard immediately harangued his troop afresh; he exhorted them not to be terrified by the numbers of the pagans; he told them he would go into the city to ascertain what was passing; and, taking with him six determined warriors and the royal standard, he intrepidly enters Jaffa, opens himself a road with sword and lance, precipitates himself upon the enemies, who are assembled in the public places, attacks them, cuts them down, kills them. The warriors who accompany him overturn all they meet, and slaughter them without mercy. The irruption of the king was so sudden and so violent, that most who fell were ignorant what power it was that destroyed them. The enemies fled before the king, who pursued them as flocks fly before a lion inflamed by hunger.

Richard having, by his incomparable valour, cut down or put to flight the infidels who were in the city, made some of the soldiers of the garrison, who had retired into the castle, come and take charge of the gates and walls of the place.

After this incredible victory, the king returned with his six[399] warriors to the army. Nevertheless, he was much afflicted at having so few horses; for there were but six and a mule in all the camp. To animate his soldiers still further, Richard related to them what the Lord had done in the city, by means of his arm, and how so small a number had triumphed over such a host of enemies: “For this reason,” exclaimed he, “let us invoke the aid of the all-powerful God, in order that he may to-day crush our enemies. Be sure to resist the first shock, and sustain courageously the violence of the first blows. Beware of breaking; for if separated, you will be torn to pieces like sheep, without strength and without defence. If, on the contrary, you can sustain the first charge without breaking, you will have nothing to fear from the courage of your enemies. You will triumph, with the help of God, over the enemies of Christ. But if I see any one of you show the least fear, or leave a passage for the enemy, or turn aside, I swear, by the all-powerful God, I will myself strike off his head.”

When the king had thus exhorted and animated his men to the fight, all raised their lances, and, by their prayers, invoked the assistance of God; but whilst many among them, no doubt, were reflecting that they had nothing but a cruel death before them, the sound of trumpets and the noise of clarions announced the approach of the infidels, who came down upon the Christians like a torrent, with their lances directed towards them, and uttering loud and frightful cries. The Turks expected that the Christians would give way at the first charge; that they would disperse over the plain; that their ranks would be broken; and that they would allow themselves to be cut to pieces almost without resistance. But the Christian battalion remained firm and motionless, without yielding a foot to either the terror or the violence of the assault. The Turks wondered at this unheard of audacity in so small a number, and reining up their horses, retired backwards some distance, yet not so far but that they might touch each other with their lances on both sides. Not an arrow was discharged, not a javelin was thrown; they only threatened each other with gesture, voice, and countenance. The Turks remained thus for half an hour, and then returned to their first position, murmuring and talking to themselves. They drew back from the Christians nearly half a stadium. Upon seeing this, the king broke into loud laughter, crying, “Brave soldiers of Christ! did not I tell you so? Did not I tell you they would not dare to measure themselves with you, unless we attacked them first? They have shown us all their

courage, and everything that they thought could inspire us with fear and terror. They thought to frighten us by their numbers, and that we should not dare to resist their first charge. They expected[400] us to submit, like women, to their blows, and fly here and there over the plain. Cursed be he now who would seek to avoid their charge, or who would fear to measure himself with them. Sustain their assaults with courage, as you have just done, until, with the help of God, we triumph over them.”

Richard had scarcely ceased to speak, when the infidels advanced afresh, uttering their cries, and sounding their trumpets; they, however, halted at a short distance from the Christians. The latter remaining motionless as before, and showing, if possible, greater intrepidity, the infidels returned a second time to their position, without venturing to strike a blow. They repeated this five or six times, from the first hour of the day to the ninth. Richard, who began to be tired of such long inactivity, and whose courage increased proportionately with the intrepidity of those around him, ordered his troop, when the infidels came down again, to launch some arrows and darts at them, and let them feel the points of their lances, so as to provoke them to fight. He commanded his cross-bowmen to march before the soldiers, and discharge their arrows, bolts, and javelins at the enemy, which was done; and when the Turks, according to their custom, advanced uttering hideous cries, and appeared ready to overwhelm the Christians, the latter attacked them with their lances, their swords, and all sorts of weapons, overthrowing them and killing them. The carnage soon produced cries of agony and disorder in the ranks of the enemy. Some were run through with lances, others were cast headlong from their horses; these were wounded in the head, those were pierced by arrows; and a vast number were slain by darts and javelins. The intrepid Richard, whose resplendent arms glittered like fire, and who had till that moment neither given nor received a wound, now all at once dashed amidst the infidel ranks, with his sword in one hand, and his lance in the other,[138] striking sparks from the helmets and armour of all he encountered, right and left. He rushed among the thickest of the enemy's battalions, without seeking to avoid their blows, and without ceasing to deal mortal ones. At one time he was surrounded by a hundred Saracens, who attacked him alone. He falls upon them; he strikes off the head of one at a blow; he divides the shoulders from the body of another; he cuts off the hand of this one, and the arm of that one; others he overthrows, and renders incapable of defence. The rest disperse, and seek to avoid his[401] blows. Richard inspires such terror that no one dares to wait for him, no one dares encounter him. The soldiers of Richard follow their king as they would have followed their standard; they penetrate the enemy, slaughtering without compunction, all who either resist or fall in their way. The infidels fall with lamentable cries; striking the earth with head and feet, and their lives gush out with their blood. Although they attacked the Christians with vigour, and hurled a shower of darts, it pleased God, however, that not one of their blows should be mortal, and that in this fight not a single Christian should perish, with the exception of one soldier, who, separating himself from his comrades, met with the death he wished to avoid by flight. The soldiers to whom Richard had confided the guarding of Jaffa, admiring the invincible courage of the king and his companions, issued in a body from the city, and fell with vigour upon the Turks. The latter, pursued without any intermission by Richard and his little army, took to flight, after losing a great number of their men, and concealed themselves in holes and caves.[139]

Ralph, of Coggershall, after describing this astonishing victory, says that Richard being attacked by the plague, determined to return into Europe. He gives an account, in

a few words, of the treaty made with Saladin. He says that that which confirmed the king of England in the resolution of leaving Asia, was the news he received of his brother John's attempts to usurp his authority in his kingdom. The battle of Jaffa was fought in the dog-days, and it was in the autumn that Richard set sail for Europe. The account which the author gives of the manner in which the king was made prisoner in Germany, is sufficiently curious to be repeated here. Ralph is the only one of the chroniclers we have analyzed who furnishes minute details on this subject.

King Richard, says he, with some of his people, was annoyed during six weeks, by a tempestuous sea. When he arrived within three leagues of Marseilles, and learnt that the Count de St. Gilles, and some other nobles, through whose states he must pass, had agreed to place ambushes for him, he resolved to return to England through Germany. He went back, and landed at the isle of Corfu. He found there two pirate vessels, which had had the audacity to attack his, and which his pilot recognised. Richard, on account of the courage and hardihood they had shown, made a bargain with the pirates, and agreed to[402] go on board their vessels. He only took with him a small number of his people. These were Baldwin de Betune; Master Philip, the king's clerk; Anselm, his chaplain, who himself related to us all he saw and heard; and some knights of the Temple. They landed on the coast of Sclavonia, at a city named Gazara. They immediately sent a messenger to the neighbouring castle, to request of the lord, who was master of the province, and nephew to the marquis of Montferrat, liberty to pass through his states. The king, on his return, had purchased three rubies of a Pisan, for which he gave nine hundred byzants. He had had one of these rubies set in a gold ring; and he charged the messenger to offer this ring to the lord of the castle. The latter inquired the names of those who demanded the passage. The messenger replied that they were pilgrims returning from Jerusalem, and he named Baldwin de Betune, adding that it was a merchant called Hugh, who sent him the ring. The lord of the castle, after having for a long time examined the present, replied to the messenger, "His name is not Hugh, but Richard, king of England. I have sworn," added he, "that I will make prisoners of all pilgrims who come into this country, and that I will not receive any present from them; but on account of the value of this, and of the dignity of him who sends it, and who has honoured me thus without knowing me, I return you the ring, and I grant free liberty of passage." The messenger went and reported this answer to the king. The pilgrims, very little satisfied with the message, left the city secretly in the night, mounted upon horses they had purchased, and made the best of their way across the country. But the lord sent a spy after them, to follow their steps and arrest the king. When Richard entered a city in which dwelt the brother of the lord, the latter called to him a trustworthy person, named Roger d'Argenten, a Norman by birth, who had been with him twenty years, and to whom he had given his niece in marriage; and ordered him to go to all the houses in which pilgrims lodged, and endeavour to discover, by language, or by some other sign, if the king were not among them. He promised him half the city if he could arrest the prince. Roger, after a long search, discovered the king, who for a considerable time dissembled, and was only induced to reveal himself by the prayers and tears of Roger. The latter immediately advised Richard to steal away, and gave him the best horse he could procure. He then went to his master, and told him that the news of the arrival of Richard was false, and that it was only Baldwin de Betune and his companions, who were returning from pilgrimage. But the master flew into a great rage, and ordered them all to be arrested. The king had left the city secretly with William de l'Etang, and[403] a servant who understood the German language. He travelled three days and three nights without taking any food. At last, pressed by

hunger, he turned from his road, to enter a city called Ginana, in Austria, on the Danube. To complete his ill fortune, the duke of Austria was then at Ginana. The king's servant, on going to the market, displayed several byzants, and created suspicions by his discourse; he was arrested and interrogated. He answered that he served a rich merchant, whom he expected in three days. He was then released; and he went instantly to the king, relating to him what had happened, and advising him to depart without delay. But the king, who was fatigued, determined to rest for a few days. The servant, after going to the market to buy provisions, had one day the imprudence to carry with him the king's gloves, stuck in his girdle. These gloves were very remarkable, and the servant was again arrested. Being taken before a magistrate of the city, he was put to the torture, and threatened with having his tongue cut out if he did not at once reveal the truth. The servant yielding to the agony of the question, made the confession demanded of him. Information was instantly sent to the duke; the house in which the king lodged was surrounded, and he was summoned to surrender. The king declared he would only surrender to the duke himself. The latter arrived, and the king, making a few steps to meet him, gave up his sword to him.[140] The duke, highly elated, led away the king, whom he treated honourably. He afterwards placed guards about him, who never left him, night or day, but kept watch, with drawn swords in their hands.

After this recital, Ralph makes many sad reflections upon the captivity of Richard, which he can only explain as a secret judgment of God, so astonishing and deplorable does it appear to him, that a king who had escaped so many dangers in Syria, should become the prisoner of a Christian prince, without having an opportunity to defend himself or give battle. He follows the king through his captivity, and describes his deliverance and return to his dominions. He gives an account of what happened to this prince when he had regained his kingdom, and pursues his history to the time of his death, which was in 1229. Ralph has drawn such a portrait of Richard as cannot fail to interest our readers, on account of the prominent part which that king has played in the history of the crusades.

“We had reason to hope,” says he, “that Richard, considering the liberality of his excellent mind and his great skill in the[404] art of war, would be the model of Norman kings. In the early days of his reign he was affable to everybody; being well disposed in religious affairs, and inclined to listen to just demands; he immediately filled up the vacant bishoprics and abbeys. He promised to render justice to all. He restored to many, for sums of money, their charters, privileges, and liberties, or else renewed them. The money he thus obtained served as means for his voyage to Jerusalem. He quitted his kingdom almost immediately afterwards, and commenced his expedition with much devotion, great preparation, and infinite expense. God protected him throughout, and caused him to escape all the dangers of this war; and, by his help, the king wrested from the hands of the infidels a great portion of the Holy Land. God still evidently watched over him during his return and his captivity, and preserved him from the hands of new and numerous enemies. But when Richard was restored to his subjects, he forgot the victorious hand that had preserved him: in the maturity of age he took no pains to correct the vices which had disfigured his youth. He displayed so much harshness and obstinacy, that he tarnished by excessive severity all the virtues that had graced the commencement of his reign. He always turned a threatening eye upon those who talked to him of state affairs; he made reproaches or censures with a terrible air, and showed a furious countenance to those who did not satisfy his demands for money, or perform the promises they had made to pay him some. In private he was affable and winning, and

even condescended to play or to joke. He was so greedy of money that he wished to empty every purse. He pressed the English to such a degree, in order to discharge the amount of his ransom, that he spared no order and no condition. Nevertheless, Hubert, archbishop of Canterbury and justiciary of the kingdom, mitigated, as much as he could, the effects of the cruel edicts of the king.”

Ralph, in another part of his works, after having praised the new king of England for having restored to the ecclesiastical benefices their revenues and their titularies, adds, that Richard took great delight in the divine service, and particularly in the solemnities of religion. He says that his chapel was richly ornamented; that he accompanied, with his sonorous voice, and encouraged by presents, the singers of the church; but that from the secrète of the mass to the post-communion, he prayed in silence, and with an earnestness which nothing could disturb. He afterwards names two abbeys which he founded or repaired, both of the order of Citeaux; one was that of Bon-Port, in Normandy, in the diocese of Rouën; the other, that of the Pine, in the diocese of Poitiers.

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No. 21.

The continuator of the history of William of Tyre relates nothing which is not found in the text, except a little trick which Saladin attempted to play off upon Richard, at the time of the battle of Jaffa, and which we think worthy of being presented to our readers. We quote the chronicle:—

“Saladin asked where the king of England was. They answered him, Sire, see him yonder on the ground, on foot, with his men.’ How,’ said Saladin, is the king on foot among his men; is he not ashamed?’ Then Saladin sent him a horse, and charged the messenger to say, that such a one as he should not be on foot among his men in such danger. The sergeant performed the commands of his lord. He came to the king and presented to him the horse sent by Saladin. The king thanked him for it, and ordered one of his own sergeants to mount it and show its paces before him. After the sergeant had spurred the horse into a gallop, and wished to return towards his master, he found he could not; for the horse, in spite of all he could do, carried him away to the Saracen host. Saladin was much ashamed of this.”

This chronicle, when speaking of the deliverance of Richard from his captivity, does not hesitate to say that it was by the advice of Philip Augustus, that such an enormous ransom was required, and that the king of France had a good share of it.

Another chronicler, Gauthier Vinisauf, says that Richard gave eight noble Turkish prisoners in exchange for William de Protelles (others name him Porcelot), who had saved his master, when taken by surprise, by throwing himself in the way of the Saracens, exclaiming, “I am King Richard.”

No. 22.

Extract from an anonymous Chronicle contained in the MSS. of the Sorbonne, No. 454, of the Thirteenth Century.[141]

Then the king Richard turned back, and directed his course as straight and as well as he was able towards Germany, where he landed, and, with a small train, wandered about till he came[406] to Austria (Osterriche), where he was watched by spies, and known. When he fancied he was discovered, he took the dress of a servant, and set to work in the kitchen to turn the capons; but the spy knew him, and went and informed the duke; and when the duke heard it, he sent so many knights and people that they were much the stronger, and the king was taken and sent away to a fortress, and his companions to another; and the king was sent from castle to castle, so that no one knew where he was, nor did the soldiers who guarded him know who he was.

How Richard the King was taken out of Prison by Blondel the Minstrel.—We have told you how King Richard was put in prison by the duke of Austria, and that no one knew where he was except the duke and those he trusted. It happened that the king had for a long time entertained a minstrel, born near Artois, whose name was Blondel. This person declared to himself that he would seek his lord over the whole earth till he had found him; and set out, and wandered about from day to day, by land and water, until he had sought for a year and a half without hearing anything of the king. And it so happened that he entered into Austria, and chance led him straight to the castle where the king was confined. And the Aubergiste, near the castle was a widow woman, and he asked her to whom that castle belonged, which was so fine, so strong, and well placed. The hostess replied that “it belonged to the duke of Austria.” “Pretty hostess,” said Blondel, “is there any prisoner confined in it?” “Certes,” said she, “there is one, who has been confined nearly four years, but we do not know who he is; they guard him very carefully, and we have no doubt he is a gentleman—somebody of high quality.” When Blondel heard this he was infinitely delighted, and his heart whispered him that he had at length found him he sought; but he was careful not to allow the hostess to know this. That night he slept soundly, for his mind was at rest; and when the cock announced the day, he arose and went to the church to pray God to assist him. He then came to the castle, and addressed himself to the castellan, telling him he was a minstrel, and played upon the lute, and that he would willingly remain with him if it were agreeable to him. The castellan was a young and handsome knight, and said he would gladly retain him. Then Blondel was delighted, and went to fetch his lute and his wallet; and he exerted himself so that he greatly pleased the castellan, and became a favourite with his household. Here he remained all the winter without being able to make out who the prisoner was. At length, near the festival of Easter, as he was one day walking in the garden which surrounded the tower, examining it in all directions, in[407] the hope of seeing the prisoner, whilst his thoughts were thus engaged, the king perceived Blondel, and, wishing to make himself known to him, called to his mind a song which they had made together, and which no one knew but the king and Blondel. So he began to sing the first verse of it in a loud and clear voice, for he sang very well. And when Blondel heard it, he became certain it was his lord; and his heart had never experienced such joy as that day. And he went from the orchard to the chamber in which he slept, and fetched his lute; then he began to play, and in his playing expressed his pleasure at having found

his lord. Thus Blondel remained till Pentecost, and performed his part so well that nobody suspected him. Then Blondel went to the castellan, and said to him: "Sir, if agreeable to you, I would willingly return to my own country, for it is a long time since I left it." "Blondel, good brother," said the castellan, "you will not do so if you will take my advice; but remain where you are, and I will advance your fortunes." "Certes, sir," said Blondel, "I cannot remain on any account." When the castellan found that he could not detain him, he bade him farewell, and gave him a good new horse. Having left the castellan, Blondel travelled so quickly that he soon arrived in England, and informed the barons and the friends of the king where and how he had found him. When they heard this news they were much delighted, for the king was the bravest knight that ever wore spur. They then determined among themselves that they would send into Austria, to the duke, to procure the deliverance of the king; and selected two of the most valiant and prudent knights for the purpose. They travelled so quickly that they soon reached the duke of Austria, whom they found in his castle. They saluted him on the part of the barons of England, and said: "Sire, they pray and beseech you to take ransom for their lord; they will give you as much as you may require." The duke replied that he would consider of it. And when he had taken advice upon the matter, he said: "If you wish to recover your lord, you must bring two hundred thousand marks sterling; if not, say no more about it, for it will be time and trouble thrown away." Having received the answer, they bade farewell to the duke, and said they would report it to the barons. They then returned to England, and told the barons what the duke had said; and the barons replied that he should never be detained for that. Then they got together the ransom, and sent it to the duke, and the duke delivered the king to them; but not before he had given him good security that he would never molest him.

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No. 23.

Extract from a Journey made into the country of Wales by Baldwin, Archbishop of Canterbury.

We have spoken, in the seventh book, of the preaching of Archbishop Baldwin, and of the account written by Gerald the Welshman (Giraldus Cambrensis), known also under the name of Barri. We think we shall gratify our readers by giving an extract from this relation, which will furnish some idea of the manners of the inhabitants of Wales in the twelfth century. The preachers went first to Hereford and Radnor. In this latter city a bishop of the country and a monk of the order of Cluni took the cross; at the same time was enrolled Rhys, son of Gruffydh, prince of the southern part of Wales. Their example was followed by Eineon, son of Eineon Clyd, prince of Ekenia, and by several other inhabitants. Giraldus relates what had happened to the lord of Radnor, in the reign of Henry I. This nobleman entered a church, where, without respect to the sanctity of the place, he passed the night with his horses and hounds. Rising early, according to the custom of hunters, he found that he was struck blind, and was told that all his hounds were dead. He was conducted back to his castle by the hand, and when he had for a long time led a sad and an unhappy life, he determined to go to Jerusalem, in order that the light of the faith might not be extinguished within him. When arrived in Palestine, he

proceeded to fight with the Saracens, and mounting a fiery horse, he rushed amidst the enemies' ranks, and expired with glory.

In the province of Warthrenion, near Radnor, an adventure no less miraculous was related among the people. Einon, son-in-law of Rhys, lord of the country, was one day hunting in the forests. One of his people struck a hind with an arrow. This hind, contrary to custom, had horns of twelve years, and as large as those of the male. This animal was considered as a prodigy of nature; but the hunter who had killed it instantly lost his right eye, was struck with paralysis, and remained during the rest of his life in a languishing state.

The people of this province held in reverence a stick which had belonged to St. Cyricus; this stick was crooked at both ends, in the shape of a cross, and was ornamented with gold and silver. It possessed the special virtue of curing the evil and humours of the neck. Those who were attacked by this sort of complaint, touched the stick, after having paid a denier. "It happened in our time," says Giraldus, "that a man suffering[409] from the evil only placed a single obole before the stick, and the evil was only half cured; upon this the sick man offered a second obole, and was quite cured. Another man obtained his cure by promising a denier, but as he did not perform his promise, his evil returned, and did not entirely disappear until he had offered three deniers."

Near Eleiven, in the church of Glascum, was a bell, which was said to have been that of St. David's. A woman, to liberate her husband, who was shut up in a neighbouring castle, carried thither the bell, which she had secretly taken from St. David's church; but the castellans would not deliver the husband, and retained the bell: the castle was consumed during the night by a miraculous fire, which spared nothing but the wall against which the bell was suspended. An almost similar miracle happened at the little village of Luel. The church, which had been set fire to, was entirely consumed, with all it contained, with the exception of the box which contained the host.

In the province of Elevein two great lakes burst their banks, one of which was constructed by nature, and the other by the hand of man. The natural dyke changed its place, and the lake appeared two thousand paces off, in a valley, where it preserved its fish. Giraldus, when relating this singular circumstance, adds, "that in Normandy, some time before the death of Henry II. all the fish in a lake were beheld fighting during a whole night, and that crowds were drawn together to witness this strange spectacle. The next morning, not a single fish was left alive."

In the country of Haga and Brecknock, in a lake across which the river Wye passes, before Glastonbury, the water all at once appeared of a green colour. Old men said this phenomenon took place at the time when the country was desolated by Noël, son of Meredith. It happened in the same country, that a little boy, endeavouring to take a nest of doves, in the church of St. David, his hand remained fastened to a stone, which was considered as a miracle wrought by the saint, who wished to preserve the birds of his church. This boy, followed by his parents and friends, came and threw himself at the foot of the altar, and passed three nights fasting and praying: the stone was detached from his hand, and he was delivered. Giraldus says that he saw this boy, then become an old man, in the course of his journey, and that he related this prodigy to him. The stone

was preserved in the church of St. David, and the impression of the five fingers of the boy was still visible.

A miracle not less incredible happened near St. Edmondsbury. A poor woman, with the appearance of devotion, approached the box or tronc of a holy personage, and instead of placing an offering in it, found means to steal from it every day some portion of the alms of the faithful. She kissed the tronc in such a manner, that a piece of money stuck to her tongue, which she conveyed to her mouth without being observed. One day, whilst kissing the tronc in her customary manner, her lips became fixed to it; she spit out the money which she had in her mouth, but could not release her lips from the box, during a whole day. A great number of Christians, and even Jews, came to behold this miracle, and were struck with surprise and admiration.

Archbishop Baldwin and his train preached the crusade in the fields where they found the labourers and shepherds. They gave the cross to a great number of men, who joined them in a state of perfect nudity; their wives having concealed their clothes to prevent their enrolling themselves in the crusade.

Whilst crossing the territory of Brecknock, Giraldus heard that in the church of Heveden, the concubine of the rector of the church imprudently sat down on the wooden coffin of St. Orsana, sister of King Ofred. This coffin was more elevated than the altar. When the concubine wished to rise up, she could not release her thighs from the wood, to which they were firmly fixed. The people crowded in, she was overwhelmed with blows, her clothes were torn off her back, and she was only relieved by the help of the Divinity, who, at length, was moved to pity by her tears and prayers.

The psalm-book of Quindreda, sister of St. Kenelmus, likewise operated great prodigies. On the eve of the festival of St. Kenelmus, at Winehelcumbe, a crowd of women came from all the neighbouring places to be present at the festivities given by the monks. The subcellarius fornicationem incurrit with one of those in the corridors of the cloister. On the following day, in the procession, he carried the book of psalms of which we have spoken; but when he wished to lay it down, the book remained attached to his hands. He then remembered the sin he had committed the night before; he confessed, performed penance, and, seconded by the prayers of his brethren, at length succeeded in breaking the chains the Divinity had imposed upon him. This book of psalms possessed admirable and frequently tried virtues. When the body of Kenelmus was being carried to the cemetery, and the people, on the way, cried out, "He is a martyr!" Quindreda, who was suspected of having killed her brother, answered, "It is as true that he has been assassinated as it is true that my eyes, drawn from my head, are fastened to this psalter." At these words the two eyes of Quindreda fell from their sockets upon the open book, and left the stains of blood upon the leaves.

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They likewise exhibited, in the same country, a collar or crown, which they said had belonged to St. Canaucus. A thief having endeavoured to steal it, was deprived of sight, and spent his life in darkness.

Giraldus related many other prodigies no less extraordinary. We repeat some of them in his own words. A soldier named Gilbert Hagernill, was delivered, per fenestram

ejectionis, of a foal, in the presence of a great number of witnesses. He had been ill three years before the event. A mare produced an animal of extraordinary swiftness, which in its fore quarters resembled a horse, and in its hind quarters a stag.

Near the rivers Avon and Neth Giralduſ was told of an adventure which had happened to a curate named Elidore. This curate, when twelve years of age, had fled from the paternal roof. After having remained two days in a cavern, he perceived two little men, who came towards him, and ſaid: "Will you come with us? We will take you to a land of delights." The youth followed the pigmies along a ſubterraneous and dark road, and diſcovered a beautiful country which was interſected by woods, meadows, and rivers, but which was not lighted by the ſun. Young Elidore was conducted before the king of this dark country, who, after admiring him for a long time, gave him to the prince, his ſon. The ſubjects of this prince were of very ſmall ſtature; they had light curly hair, which flowed over their ſhoulders. They had little horſes, as big as our hounds. They ate neither meat nor fiſh, and lived, for the moſt part, upon milk. They never ſwore or took oaths, and deteſted falſhood. When any of them went upon the earth, they could not at all comprehend the inſtancy, perfidy, and ambition of the men whom the ſun enlightened. They appeared to have no exterior worſhip, no religious obſervances, but confined themſelves entirely to the love of truth.

Young Elidore ſometimes reſcended to the earth, and came to ſee his mother, to whom he related his diſcoveries and adventures. His mother adviſed him to bring with him a little of the gold which he deſcribed as being ſo plentiful in that wonderful country. He wiſhed to obey her, and ſtole a golden ball, with which the king's ſon was accuſtomed to play. As he entered the paternal dwelling, his foot remained fixed to the ſill of the door; the golden ball he had brought, rolled to the feet of his mother, but was immediately picked up by two pigmies, who loaded Elidore with jeers and railery. The latter, quite aſhamed of his fault, wiſhing to return to the country of the Gnomes, in vain endeavoured to find the road; and although he continued his ſearch for more than a year, he never ſucceeded. He finiſhed by ſeeking conſolation in ſtudy, and became a prieſt. He had learnt,[412] ſays Giralduſ, the language of the pigmies, and retained ſeveral words of it: this language very much reſembled Greek.

This ſtory, which is very like one of the *Thouſand and One Nights*, may have furniſhed Swift with the idea of *Gulliver*; it is given at great length by Giralduſ. The curate, Elidore, adds our traveller, related theſe marvellous adventures in his old age, and could not repeat them without ſhedding tears.

In the country of Haverford and Roſs, an innumerable multitude of people followed Archbiſhop Baldwin, and took the croſs. The orators of the holy war preached in Latin and in French, and although the people did not underſtand a word they ſpoke, they were moved to tears. An old woman, who, during three years, had been blind, ſent her ſon to Archbiſhop Baldwin, in order to obtain a morſel of the robe of that holy pontiff. The young man not having been able to penetrate the crowd which ſurrounded the archbiſhop, brought back to his mother a clod of earth upon which the archbiſhop had trodden, and left his footmark; the blind woman preſſed this clod to her mouth, then applied it to her eyes, and recovered her ſight.

The preachers of the cruſade appeared in the iſle of Mona, or Angleſea. In this iſle, Roderick, the youngeſt of the ſons of Awen, took the croſs with a great number of

his subjects. The inhabitants of this isle pointed out, with great respect, a stone which bore the shape of a man's thigh, and which, by a miraculous virtue, when it was displaced, returned of itself, to the spot it had at first occupied. Count Hugh, of Chester, caused it to be fastened with strong chains to the bottom of the sea; but on the next day, it was again found in the place from which it had been taken.

The archbishop finished his tour by visiting the environs of Deva, or Chester; these countries were not less rich in marvels than the others. Many of the princes and nobles of this country took the cross.

When crossing the river Conway, Giraldus informs us that at the source of that river the enchanter Merlin lived; he gives, on this subject (chap. viii.), a curious notice upon the two Merlins; the one was of Scotland and the other of Wales; the latter was named Ambrose, and was born of a demon, in the city of Caermardyn, which owes its name to him.

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No. 24.

Letter to M. Michaud upon the Assassins, by Am. Jourdain.

In the course of your labours, you must often, Monsieur, have met with the names of these sectaries, known by the appellation of Assassins, whose religious principle consisted in blind obedience to that Old Man of the Mountains, who reigned only by murder, and the most horrible crimes. More than once perhaps you will have attributed to the love of the marvellous which prevails in ages of ignorance, barbarism, and credulity, the accounts of Western authors, contemporaries of the crusades, respecting their perseverance, and their imperturbable audacity in the pursuit and execution of crime. Nevertheless, we must confess, to the disgrace of our species, these accounts are even below the truth, and are confirmed by the unanimous concurrence of Arabian and Persian writers.

I will not describe these sectaries to you according to William of Tyre, James of Vitry, and an infinite number of historians with whom you are well acquainted; I should, if I did so, teach you nothing you did not know before. But I will devote this letter to presenting you with a short sketch of the origin, the dogmas, and history of the Assassins, even of their present state; for some remains of them still exist in the mountains of Syria. I shall be highly gratified if I can add any interest to your work, or give you at least a proof of the pleasure I receive in being serviceable to you.

Before entering on the matter, it will not be useless to recall to your mind the origin of the two great religious sects which divide the Mussulmans—the Sunnites and the Chütes.

Mahomet dying without naming his successor, there arose two factions among the people, one of which wished to elevate to the caliphate, Ali, the son-in-law of this false prophet, and the other the pious Abou-Bekr. The courageous firmness of Omar cut the

difficulties short, and the party of Abou-Bekr triumphed. Omar governed after him, and had Othman for his successor. It was not till the death of this weak prince, that Ali obtained possession of the throne, always regarded by his partisans as his heritage.

Nevertheless, scarcely had his reign begun, than factions arose on all sides, whose aim it was to deprive him of the sceptre. Ali had contributed to this state of things, by disdainng the arts of policy, and by offending by refusals and even by disgraces, some of the officers of Mahomet, whose credit was great. One of^[414] these factious persons, Moavia, an ambitious and powerful rival, aided by the cunning of Ibn-el-Ass, the famous conqueror of Egypt, sustained by Ayesha, the widow of Mahomet, who could not pardon the husband of Fatima, for having suspected her conjugal fidelity, and profiting skilfully by the faults of Ali, succeeded at length in wresting an authority from him whose legitimacy could not be contested; at the same time terminated by murder the course of a life which was about, probably, to end in humiliation and troubles of all kinds. His two sons experienced a fate not in any way more fortunate; they perished, victims of the ambition of the Omniades, a house of which Moavia was the first prince.

From that time there existed in the Mussulman empire two parties, whose opposition had religion for its basis, and which exist even at the present day:^[142] these are the Sunnites and the Chütes. The first recognised the legitimacy of the succession in the persons of Abou-Bekr, Omar, and Othman, and placed Ali in the same rank with these three caliphs. The second, on the contrary, treat the first vicars of Mahomet as usurpers, and maintain that Ali was his only and veritable successor.

The numbers of the partisans of Ali became very great, particularly in Persia; but these partisans were not long before they themselves were divided into several parties, united in their veneration for Ali and his posterity, but divided with regard to the prerogatives they attached to this noble origin, and to the branch which possessed the rights of the Imamat, that is to say, the spiritual and temporal power. Of all the sects to which this difference of opinions gave birth, the most powerful was that of the Ismaëlians. It was thus called because it pretended that the dignity of Imaun had been transmitted by an uninterrupted line of the descendants of Ali, to a prince named Ismaël, and that after his death the Imamat had reposed upon persons unknown to men, up to the moment at which the triumph of the house of Ali was to be effected; to this sect belonged the Carmates and the Fatimite caliphs, who wrested Egypt and Syria from the Abasside caliphs of Bagdad, after having laid the foundation of their power in Africa, and formed a great empire, to the period when Saladin overturned their throne to erect one for a descendant of Abbas. But as the Fatimites acknowledged no other legitimate authority but their own, they employed a great^[415] number of missionaries in spreading their dogmas, and gaining proselytes in secret.

Such is, Monsieur, the sketch I have deemed it necessary to make, before proceeding with the founder of the sect which is the object of my letter.

This founder was named Hassan, son of Sabbah. He was born in the environs of Thous, a city of Korassan, celebrated for having given birth to several great men. His father lived in the practices of a mortified life and of an austere doctrine, but he followed in secret the sect of the Rafedhites, or the partisans of Ali. To divert, however, all suspicion from his opinions, he intrusted the education of his son to a famous doctor,

Movaffeceddin, of Nichapour, who was a virtuous Sunnite. He pretended to an Arabian origin, and gave himself out as descended from the family of Sabbah-Homairi; but this was a fable to which no one gave faith, and it was very well known that his ancestors inhabited some villages in the dependence of Thous.

Hassan speaks thus of his first years of conversion to the sect of the Ismaëlians:—
“From the age of seven years I laboured to acquire knowledge and talents. I made, as my fathers had done, profession of that sect of Chütes who recognise the succession of the twelve Imauns.

I had occasion to become acquainted with a refik, named Amireh-Zanab, and a most intimate friendship grew up between us. I believed that the dogmas and opinions of the Ismaëlians were only those of philosophers, and I imagined that the sovereign of Egypt (that is to say, the Fatimite caliph) was a sectary of this philosophy. This persuasion engaged me in warm discussions with Amireh; whenever he wished to defend his own doctrines, we had disputes and controversies respecting the dogmas of them. It was in vain for him to attack the doctrines of my sect, I did not yield at all to his arguments, and yet he insensibly made an impression on my mind. Whilst things were in this state we separated, and I was afflicted with a long illness. I then said inwardly to myself: “The doctrine of the Ismaëlians is conformable with truth, and it is only obstinacy that prevents me from adhering to it. If then, as God forbid! the fatal moment is come for me, I shall die without having embraced the truth.” I was, however, restored to health, and soon after made acquaintance with another Ismaëlian, named Abou-Nedjm-Sanadj. I questioned him upon the true system of Ismaëlian belief: he explained it to me clearly, and I very soon penetrated all the depths of it. I afterwards met with an Ismaëlian Dai, named Moumen, to whom the cheik Abdelmelik-ben-Attach, dai of Irac, had given permission to exercise the functions of missionary. I informed him of the wish I had to make my profession of faith[416] to him, and he acceded to my request. At the time that the cheik Abdelmelek came to Rey, I accompanied him, and my conduct having pleased him, he confided to me the ministry of a dai. You must go into Egypt,’ said he, in order to render your homage to the Imaun Mostanser, and may that be a blessing to you!’ Mostanser-billah, a descendant of Ali, then occupied the caliphat of Egypt and the Imamat. When, therefore, the cheik left Rey for Ispahan, I set out for Egypt.”

Hassan was received in Egypt with great distinction, for the fame of his merit had preceded him thither, and the Imaun Mostanser admitted him to the most familiar intimacy. This high degree of favour ruined him. The courtiers, jealous of his credit, laboured to procure his disgrace, and a difference having arisen between him and the celebrated Bedr-Al-djemali, generalissimo of the caliph’s troops, Hassan succumbed. His enemies seized him and threw him, with some Franks, into a vessel about to sail to Africa. Scarcely was he on the sea when a horrible tempest arose and placed the ship in great danger; all the passengers were overcome by terror, expecting nothing but death; Hassan alone preserved his self-possession and tranquillity. When interrogated upon this extraordinary conduct, “Our lord,” answered he, “has promised me that no harm should happen to us;” and, in effect, at the end of a short time, the sea resumed its calm. The cry of miracle soon arose, and Hassan made so many disciples of the companions of his voyage. Another time, the vessel was driven into the port of a Christian city, the

governor of which allowed our pious doctor to reembark, after having treated him with hospitality. At length, the vessel being cast upon the coast of Syria, Hassan abandoned it, and directed his course towards Persia, by land. He passed through Aleppo and Bagdad, and went from thence to Konsistan, Ispahan, Yezd, and Carmania, preaching his doctrine everywhere. From Carmania he returned to Ispahan, where he sojourned more than four months, at the end of which he set out for Konsistan. He remained here three months, and then went to Damegan, where he dwelt for three years, making a great number of proselytes. Hassan, after various other wanderings, took possession of Altamont, a strong castle, situated in the Roudbard, a country near Casbin. Mirkhond, a Persian historian, relates, that he proposed to Mehdi, a descendant of Ali, who possessed this place, to purchase as much land of him as could be comprised within the skin of an ox, for the sum of 3,000 dinars. Mehdi having consented to this bargain, Hassan took the skin of an ox, of which he made thongs, and tying these together, passed the line all round the castle. It was by means of this trick that he made himself master of Altamont,[417] which afterwards became the central point of the power of the Ismaëlians.

This power, by the ability and activity of Hassan, made a rapid progress; it was already established throughout the province of Roudbar, in which his sectaries built a number of strong castles; nobody was talked of in Persia but Hassan, who threatened to bring the whole of that great country under his domination. Melik-chah, alarmed at what he heard, ordered one of his generals to destroy Hassan and his partisans, and to raze his fortresses; but in vain; and death overtook Melik-chah before his troops had obtained the least advantage.

The troubles which followed his death, and the division which arose among the children of this prince, on the subject of the succession to the throne, left the field free for Hassan to augment the number of his proselytes. The best-fortified castles of the north-west of Persia fell into his hands. At length, the sultan Sindjar, having made himself master of this kingdom, set seriously about the destruction of the Ismaëlians. Hassan, by artifice, got rid of this dangerous enemy. He seduced one of the servants of the prince; who, whilst he slept, placed a sharp stiletto near his head. When the sultan, on awaking, saw this poniard, he was seized with great fear; but as he was ignorant of the hand that placed it there, he preserved silence upon the circumstance. At the end of some days he received the following letter from the head of the Ismaëlians:—"If good intentions were not entertained towards the sultan, the poniard which he found near his head would have been plunged into his heart." Sindjar was so terrified, that he consented to make peace with the Ismaëlians upon three conditions: the first was, that they should add no new constructions to their castles; the second, that they should purchase neither arms nor machines of war; and the third, that he should make no new proselytes. He even granted Hassan, by the title of pension, a portion of the revenues of the country of Coumes.

From that time Hassan lived peaceably in the castle of Altamont, in the greatest seclusion, practising the exercises of austere piety, and employing himself in the composition of dogmatic treatises upon his doctrine. It is said that he only ascended to the terrace of his palace, at Altamont, twice during thirty years. He required of his sectaries the most rigid exactitude in the observances of religion. Even paternal tenderness could not lead him to deviate from this severity. Hosséin, his son, having killed the dai of Couhestan, he punished him with death; another son, for having drunk

wine, met with the same fate. A man having played upon the flute, in the castle of Altamont, he commanded him to be turned out of the place, and resisted all the[418] prayers that were made to him to obtain his pardon. Some authors pretend, that by sacrificing his sons thus, he wished to prove to the Ismaëlians that he had no intention of fixing the sovereign power in his own family; I doubt whether such a reason can justify Hassan in his barbarity. And yet it would not be the first time that policy has sacrificed the feelings of the heart to state interests.

The ability of this man in the management of affairs equalled his fanaticism. History has preserved several proofs of this, of which I shall only quote the following. Hassan had studied under the imaan Movassek-eddin, in company with Nizam-el-Mouk, one of the greatest statesmen Islamism ever produced; and community of labours established the strictest friendship between them. They entered into a mutual promise that the first of the two that should obtain honours should share them with the other, and that fortune should not affect their attachment. Hassan, after having for a long time led a miserable life, went to Nichapour, where he found Nizam-el-Mouk minister of the great Melik-chah; this was about the year 1073 of the Christian era. Nizam-el-Mouk, faithful to his promise, received Hassan with great kindness, and procured him a post at the court. Endowed with an expansive mind, rare cunning, and great talents for administration, this aspirant was not long in insinuating himself into the good graces of the Sultan, and acquiring his confidence. One day, Melik-chah having conceived some doubt of the probity of his first minister, asked him in how short a time he could draw out a clear statement of the receipts and expenses of the provinces. We should observe, that at that period the dominions of this prince extended from Antioch, in Syria, to Kachkar, in Turkistan. Nizam-el-Mouk said it would require two years; Hassan offered to perform the labour in forty days, provided the Sultan would place at his disposal all the writers of the court; and his offer being accepted, he realized his promise. He was preparing to present the result of his researches to the prince, when Nizam-el-Mouk, who saw his ruin approach, found means to get the statements into his hands, and to mutilate them. When Hassan appeared before the Sultan, the prince put several questions to him relative to the situation and finances of the empire. Hassan had recourse to his papers, and found them incomplete; he hesitated, stammered, and could not answer. Nizam-el-Mouk skilfully took advantage of his tergiversations to degrade Hassan in the mind of Melik-chah. "Wise and prudent men," said he, "required two years to perform the work commanded by your majesty; an ignorant man, who has pretended to terminate it in forty days, is unable to give satisfactory answers to the questions put[419] to him." The prince, in his anger, was desirous of punishing Hassan; but, as he was a creature of his court, he allowed the affair to drop, and satisfied himself with despising him. This anecdote, which does little honour to the character of Nizam-el-Mouk, and shows no delicacy on the part of Hassan, towards the man to whom he owed his fortune, proves at least that the latter possessed great aptitude for business.

Such was the man whom the Ismaëlians, or rather the Assassins of the Crusaders, recognised as their chief, and to whom they gave the name of Séidouna,—Our Lord. But before we proceed, it is necessary to enter into some details upon the principles of this sect, upon the denominations that it bore, and upon its organization.

You have seen, sir, the origin of the denomination of Ismaëlian, given to the branch of the partisans of Ali to which Hassan belonged. This name is not, however, the only one under which these heretics were known by orthodox Mussulmans. They were

likewise called Bathenians, Nezzarians, Molaheds, and Hachichens; but the two last epithets alone applied to the proselytes of Hassan.

The title of Bathenian designated the principles established by the Ismaëlians. One of the characters of their religion was to explain, in an allegorical manner, all the precepts of the Mussulman law; and this allegory was carried so far by some of their doctors, that it tended to nothing less than the destruction of all public worship; and to the elevation of a purely philosophical doctrine, and a very licentious morality, upon the ruins of all revelation and all divine authority. This is why they were called Bathenis, or Bathenians; which is to say, partisans of interior worship.

Molahed, the plural of the Arabian word Molhed, signifies impious; the partisans of Hassan did not receive this epithet till towards the year 1164 of Christ, and under the reign of one of his successors, named Hassan, the son of Mohammed. This prince, from his youth, gave himself up to the study of the dogmatic books of the sect; and as his father, to whom he succeeded, was unacquainted with science, he appeared in the eyes of the people a very profound scholar, and an extraordinary man. This good opinion, with respect to his person, increased daily, and the Ismaëlians became more blindly willing to execute his orders. Hassan, rendered bold by this success, put forth some extravagant opinions, and gave himself out to be the Imaun of the age. His father was still living; and, in his ignorance, scrupulously followed the doctrines of his sect. The pretensions of his son disgusted him, and he put to death two hundred and fifty of those who favoured them. As long as Mohammed lived, Hassan[420] suppressed his real intentions; but he resumed them the moment the death of his father put him in possession of the throne. He permitted everything that religion prohibited, abolished the exterior practices of the Mussulman faith, allowed his subjects to drink wine, and dispensed with all the obligations which the law of Mahomet imposes on its sectaries; he declared that the knowledge of the allegorical sense of the precepts dispenses with the observance of the literal sense, and at length caused himself to be proclaimed son of Nezzar, son of the caliph Mostanser, and the caliph of God on the surface of the earth.[143] This heretical conduct procured for the Ismaëlians the denomination of Molahed, impious.

The surname of Nezzarians is derived from that Nezzar, of whom I have spoken, and was given to those Ismaëlians who adhered to the party of that prince, the eldest son of Mostanser, caliph of Egypt. The sectarians of Hassan were of the party of Nezzar.

I now come to the epithet of Assassins. The origin of this word had been the object of numerous researches, which still remained without any satisfactory result, when an illustrious scholar proved, in an evident manner, supporting all he advanced upon various Arabian texts, that it was a corruption of the word hachichen; and that it was given to the Ismaëlians, because they made use of an intoxicating liquor called hachich. This hachich is a preparation of the leaves of hemp, or some other part of that vegetable, which they employ in different manners; as a liquor, under the form of confections; or as pastilles, sweetened with saccharine substances; and even as fumigations. “The intoxication produced by the hachich,” says M. Silvestre de Sacy, “throws the person who takes it into an ecstasy similar to that which the Orientals experience in the use of opium; and according to the testimony of a great many travellers, we may be satisfied that men in this state of delirium imagine that they enjoy the ordinary objects of their wishes, and taste of a felicity, the acquisition of which costs

them little, but the use of which, too often repeated, changes the animal organization, and leads to marasma and death. Some of them, in this state of transient insanity, losing the consciousness of their weakness, commit actions of a brutal nature, capable of disturbing public order. It cannot be forgotten that, during the sojourn of the French army in Egypt, the general-in-chief was obliged strictly to prohibit the sale and use of these pernicious substances, the indulgence in which has become a necessity for the inhabitants of Egypt, particularly the[421] lower classes of the people. Those who give themselves up to this custom, are still called Hachichin, Hachachin; and these two expressions plainly show why the Ismaëlians have been called by the Latin historians of the crusades, sometimes Assissini, and sometimes Assassini.

With a small acquaintance with the Arabic tongue, and an observation upon the alterations certain words of that language have experienced in being transferred to the works of Latin and Greek authors, it is impossible to raise any objection to the correctness of the etymology advanced by M. Silvestre de Sacy. We may, however, believe that all Ismaëlians did not employ the hachich; that their chief alone was acquainted with this preparation, and that he only administered it to those whom he destined to exercise the infamous trade of fedai, or assassins; for there prevailed among the partisans of this sect a remarkable hierarchy: the dai, the refik, and the fedai, formed three perfectly distinct classes.

The chief of the sect dwelt, as I have said, in the castle of Altamont, placed amidst mountains. It was the situation of this abode which gave him the title of Cheik Aldjebal,—Lord of the Mountain; but as cheik signifies equally lord and old man, our historians of the crusades took it in the latter sense, and called the prince of the Assassins the Old Man of the Mountain.

The daïs formed the first class of the sect; it was reserved to them to propagate the doctrine.[144] They exercised the functions of missionaries, spreading themselves throughout the provinces, preaching the dogmas of their worship, and receiving the profession of faith of such as were converted. There were, still further, degrees among these. They called dai aldoat,—dai of dais, him who had several missionaries under his orders, and whose jurisdiction comprised several provinces. The Ismaëlians had dais aldoat in Syria, Irac, Dilem, Korassan, &c.

Under the name refik, it appears, the body of the sectaries was comprised.

The fedaïs were the blind ministers of the Old Man of the Mountain; it was in their hands he placed the knife under which were to fall, without pity, all who opposed the establishment of his doctrine, or combated it by dangerous arguments; princes, generals, doctors,—nobody was safe from their blows; and they showed in the execution of the crime, a perseverance equalled only by their fanaticism.

The word fedaï, in its proper signification, means a devoted[422] man, and the application of it was very just, since this class of the Ismaëlians had for the orders of their prince a devotedness without example. It is true this blind obedience was purchased by stratagem; for I have not the least doubt that we must apply to the fedaïs that which Marco Paolo relates of the young people brought up by the Old Man of the Mountains. “This traveller, whose veracity is generally acknowledged,” says M. de Sacy, “informs us that this prince caused young people to be brought up, chosen from

amongst the most robust of the inhabitants of the places over which he ruled, to make of them the executioners of his barbarous decrees. All their education had for object to convince them that by blindly obeying the orders of their chief, they would secure themselves, after their death, the enjoyment of all the pleasures which delight the senses.[145] To attain this aim, this prince caused delicious gardens to be made round his palace. There, in pavilions, decorated with all that Asiatic luxury can imagine that is rich and brilliant, dwelt young beauties, consecrated solely to the pleasures of those for whom these enchanting places were destined. It was to this spot the Ismaëlian princes caused to be transported, from time to time, the young men of whom they meant to make the blind instruments of their will. After having caused them to swallow a draught which plunged them into a profound sleep, and deprived them for some time of the use of all their faculties, they had them conveyed to these pavilions, worthy of the gardens of Armida. Upon awaking, everything which struck their ears or their eyes threw them into a ravishment of delight, which left reason no empire in their minds. Uncertain if they had already entered upon the enjoyment of the felicity of which a picture had so often been held up to their imagination, they abandoned themselves with transport to all the various seductions by which they were surrounded. After they had passed some days in these gardens, the same means as had been employed to bring them there, without their knowledge, were again had recourse to to remove them from them. Advantage was carefully taken of the first moments of an awakening, which for them had put an end to the charm of so much enjoyment, to cause them to describe to their young companions the wonders of which they had been witnesses, and to convince them that the happiness of which they had during several fast-flitting days partaken, was but[423] the prelude or foretaste of what they could secure an eternal possession of by their submission to the orders of their prince.”

This draught, endowed with such wonderful powers, was nothing but the hachich, with the virtues of which the chief of the sect was acquainted, and the use of which was not spread till some centuries after.

This, sir, is what Oriental historians furnish us with respecting the origin, dogmas, and political organization of the sect of the Assassins. As to its history, the extent of its dominions, and its power, these are points, for the development of which a much greater space would be requisite than that to which I am obliged to limit myself. Nevertheless, I will devote a few lines to these articles, for the gratification of your curiosity.

Mirkhoud has left us, in his work entitled *Bouzat Alsafa*, a history of the Ismaëlians of Persia. This piece is the more valuable and authentic, from having been extracted word for word, from a history written by the celebrated vizier Atha-el-Mulk, who was sent by Holagon, after the ruin of the Ismaëlians, into the castle of Altamont, and had an opportunity of consulting their original historical memoirs. Mirkhoud, or rather Atha-el-Mulk, informs us, then, that the Persian dynasty of the Ismaëlians furnished eight princes, including Hassan-ben-Sabbah, and that it subsisted during a space of 166 years, to the time at which Holagon, at the instigation of several princes who detested the Ismaëlians on account of their excesses, conquered Persia, destroyed the castles of the sect, and sent Rohn-eddin-Karchar, the last sovereign of Altamont, to the other side of the Oxus. This great event took place in 1256.

But this principal branch, or rather this stock of the Ismaëlians, is not that of which such frequent mention is made in our crusades; Hassan Sabbah, after having laid

the foundation of his power in Persia, sent missionaries, of both the first and second order, into all parts of the Mussulman world; and these missionaries were particularly active in Syria. A certain very celebrated Seljoukide emir, who governed Aleppo, seconded their designs wonderfully. Redoun (that was the name of this prince) formed a friendship with the Ismaélians, embraced their principles even, and granted them open protection. From that period, that is to say 501 of the Hegyra, dates the origin of the great power they exercised in Syria, which subsisted nearly two hundred years; but these Ismaélians were subject to the sovereign of Altamont, and were directed by daïs: it is even remarkable that most of the fedais, employed in committing murder in Syria, were Persians by nation, and had doubtless been educated for that execrable profession in the delicious gardens of Altamont, and by the virtue of the chich.

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Europe has taken too little interest in the history of the Ismaélians, as obtained from Oriental writers, to be certain of the extent of country occupied by these sectaries. The geography of Persia, likewise, is enveloped in too much obscurity to allow us to assign an exact position to the various castles they inhabited. But what I can affirm is, that the province of Roudbar, in which was placed the seat of their empire, is, according to the Ferhenk Choouri,—the Persian dictionary, explained in Turkish, a large district, comprising many villages, and situated between Casbin and Guilan, in the neighbourhood of Theheran, the present capital of Persia.

William of Tyre informs us that the Ismaélians possessed ten fortresses in Syria, and reckons them at sixty thousand souls. Their principal establishment was at Massiat, an important, well-fortified place, situated to the west of Hamah, at the distance of a day's march. They obtained possession of it in 505 of the Hegyra, after having assassinated the emir who governed it; and have kept it even up to our times. In addition to Massiat, they held seven fortresses in the parallel of Hamah, from Hemes to the Mediterranean, and in the neighbourhood of Tripoli. They began to appear in Syria towards the end of the fifth century of the Hegyra. Their power increased rapidly under the Seljoukide Redevan, who embraced their doctrine. During the whole course of his reign, they had a house in Aleppo, in which they exercised their worship. They were so much dreaded, that they carried off women and children out of the open streets in mid-day, without any one daring to oppose their violences. They publicly plundered people of a sect opposed to their own; gave asylum to the greatest criminals, and gathered from impunity fresh audacity for the commission of new crimes. These barbarians carried their insolence so far as to seize, by force of arms, cities and strong castles; it was thus they entered Apamea, from which place Tancred drove them.

Whatever may have been the extent of the dominions possessed by the Ismaélians, either in Persia or Syria, it cannot be compared with their power, established by fanaticism, and maintained by the fear they inspired. Spread throughout the whole of the Mussulman world, from the extremities of Asia Minor to the depths of Turkistan, they were everywhere dreaded. In presenting you with a few instances of their fanaticism and audacity, if I do not afford you a precise idea of their power, I shall at least make you acquainted with the nature of it, and with what it may be presumed to have been. Let us begin with devotedness and fanaticism.

History informs us that Henry, count of Champagne, having made a journey into Lesser Armenia, paid a visit, on his return,[425] to the king of the Assassins, and was received with the most distinguished honours. The prince led him to all parts of his abode, and having conducted him up a very lofty tower, upon every step of which stood men clothed in white: "I do not suppose," said he to his guest, "that you have any subjects as obedient as mine?" At the same time he made a sign with his hand, when two of these men precipitated themselves from the top of the tower, and expired instantly. The head of the Ismaëlians added: "If you desire it, at the least signal on my part, those whom you see will precipitate themselves in the same manner." When taking leave of Henry, he made him rich presents, and said: "If you have any enemy who aims at your crown, address yourself to me, and my servants shall soon relieve you from your anxiety, by poniarding him."

Melik-chah, alarmed at the progress of Hassan-ben-Sabbah, sent one of his officers to him to require him to desist from his views, and to surrender his castles. Hassan ordered one of his servants into his presence, and commanded him to kill himself, which the servant instantly did. He then told another to throw himself from the summit of a high tower, and his orders were equally promptly obeyed. "Report to your master," then said he to the ambassador, "what you have seen, and tell him that I have sixty thousand men at my command, whose devotedness and obedience are like that which you have seen."

In 1120, some Bathenians having assassinated Boursiki, prince of Mossoul, they were cut to pieces on the spot. The mother of one of these Ismaëlians having learnt the death of the emir and the fate of the assassins, gave herself up to transports of joy; but her satisfaction was changed into as lively a grief when she learnt that her son, by some fortunate chance, had escaped the destiny of his companions. Thus fanaticism produced the same effect upon this woman as was produced by national honour and patriotism in the case of the Spartan mother, whom history has immortalized as sinking under her grief when she heard that her son had escaped from the massacre of Thermopylæ. What becomes of the charm and power of virtue, if blind fanaticism, the disgrace of our nature, can rival her in the noblest actions she inspires?

The Ismaëlians were the more dangerous and redoubtable, from their practice of insinuating themselves into the courts of most princes, and their skill in adopting such disguises as circumstances required. They assumed the Syrian dress, in order to get rid of that Ahmed Bal, of whom I have just spoken; they entered the service of Tadjelmouth Bouri, prince of Damascus, in the quality of grooms of Korassan, and attacked him with impunity. The murderers of Bouriski took the dress of dervises,[426] to avert all suspicion. The Ismaëlians deputed to poniard the marquis of Montferrat, embraced Christianity, wore religious habits, affected the most austere piety, gained the friendship and esteem of the clergy, acquired the good-will of their victim, and, after having killed him, endured the tortures in which they perished with admirable resignation. The imaun Fakr-eddin, a very celebrated Persian doctor, having been accused of practising the Ismaëlian doctrines in secret, in order to clear himself from the calumny, ascended the pulpit, and pronounced maledictions against the sect. This news reaching Altamont, Mohammed, who then reigned, charged a fedai with the execution of his vengeance. This man repaired to the dwelling of the imaun, and told him that he was a jurisconsult, that he was desirous of being instructed by so able a master, and with his caresses and flattery, played his part so well, that he was admitted into the family of

the doctor; he passed seven months with him without obtaining an opportunity to execute his purpose. At length, finding himself one day alone with the imaun, he shut the doors of the house, drew his poniard, rushed upon the doctor, struck him to the ground, and seated himself upon his chest. "I will rip you up," said he, "from the navel to the breast." "What for?" replied the imaun. Then the fedai reproached him with having cursed the Ismaëlians from the pulpit. The imaun swore several times never to speak ill of that sect in future; upon which the fedai released him, saying: "I have no orders to kill you, otherwise I should not delay the execution of those orders, or hesitate in performing them; know, then, that Mohammed salutes you, and desires that you would do him the honour of visiting him at his castle. You will become an all-powerful governor, for we shall obey you blindly." And he added, "We take no account of the discourse of common people; their insults have no effect upon us. But you, you ought never to permit your tongue to utter anything against us, or to censure our conduct; because your words sink into the people's hearts as the strokes of the engraver penetrate the stone." The imaun said: "It is impossible for me to go to the castle, but I will, henceforward, never pronounce a word that may be displeasing to the sovereign of Altamont." After this conversation, the fedai took from his girdle three hundred and sixty pieces of gold, and said to the imaun: "Here is your salary for one year, and it has been ordered by the sublime divan, that you should receive every year a similar sum from the reis Modhaffer. I have in my chamber two Yeman robes; when I am gone your servants must take them, for our master has sent them to you." The fedai instantly disappeared. The imaun took the pieces of gold and the robes, and during five years received the appointed salary.

This miraculous devotedness, this confidence in an after-life, the felicity of which was beyond description, produced the audacity and perseverance in the execution of the orders of the prince, and the imperturbable courage which led the Ismaëlians to endure death, without allowing the most severe tortures to draw a confession from them. Caliphs and emirs fell beneath their blows, in mosques, in streets, within the walls of palaces, amidst crowds of people and courts of nobles. If they were taken with the fatal knife in their hands, they thanked heaven for bringing them nearer to the goal of their desires, and hailed death as leading them the first step towards felicity. Moudoud and Ac Sancar Albourski, princes of Mossoul, were assassinated as they were coming out of the great mosque of the city, although surrounded by their officers and domestics. Ahmed Bal, governor of some castles of the Azerbaidjan, had several times declared himself an enemy to the Lord of the Mountain; he was struck dead in the midst of the hall of audience of the sultan Mohammed at Bagdad. The great Saladin refused to embrace or protect the Ismaëlian doctrine, and announced his intention of destroying it. Whilst he was carrying on the siege of Akka, or Ptolemais, a fedai threw himself upon him, and dealt him a blow of a poniard upon his head. Saladin seized him by the arm, but the murderer never ceased striking till he was killed. A second and a third fedai continued the attack, but without obtaining better success. Nevertheless, says the historian, Saladin retired to his tent in great fear.

I have told you, sir, that the irruption of Holagon into Persia, and the expeditions of Biban into Syria, ruined the Ismaëlian power. But, whilst destroying their castles, these two great warriors were not able to completely exterminate the sect. When Tamerlane penetrated into Mezinderan, he found a great number of Ismaëlians. Mention is often made of these sectaries in the history of the conquest of Yemen by the Turks. We know that they are at present scattered through many parts of Persia, and that the

government tolerates them. They even pretend that they have preserved their imaan to this moment; that he is descended from Ismaël himself, the son of Djafar Elasdie, and is named Chah Kalil. He dwells in the city of Khekh, near to Kom. This imaan is almost venerated as a god, among his proselytes, who attribute to him the gift of miracles, and often decorate him with the title of caliph. The Ismaélians are found as far as the banks of the Ganges and the Indus, whence they piously come every year to receive the blessings of their lord[428] in return for the magnificent offerings they bring him. There likewise still exist many families of them in the mountains of Libanus, upon whom M. Rousseau, consul-general of France to Aleppo, has given us some valuable information.

The Ismaélians of Syria are divided into two classes,—the Soueidanis and the Khedhrewis. The latter, who form the most numerous part of the sect, have for chief the emir Ali Zoghbi, successor of the emir Mustapha Edris. Their principal place of abode is at Messias, which M. de Sacy thinks ought to be called Mesiat. This ancient fortress is situated at twelve leagues west of Hamah, upon an isolated rock. At three leagues west of Messias, the Ismaélians possess another fortress, named Kadmous, of not less consequence than the other.

The second class, which comprises the Soueidanis, is much less numerous than the preceding one, and is concentrated in the village of Feudara, of the district of Messias. Its poverty has drawn upon it the contempt of the Khedhrewis; its present chief is named Cheikh Soleiman.

The sect of the Ismaélians at the present moment only consists of some wretched families scattered here and there, whom the persecutions of the Turks are daily annihilating. The following is the sinister event which has plunged them into these circumstances. We will leave M. Rousseau to speak:—"The Reslans, one of the most distinguished families of the sect of the Nosäiris, possessed from time immemorial the fortress and territory of Messias, when the Ismaélians, having become sufficiently powerful to encroach upon their domains, suddenly attacked them, and drove them from the country, in which they established themselves. This manifest usurpation increased the inveterate hatred which all the neighbouring peoples entertained for them. The Nosäiris, after having uselessly attempted, by several means, to regain their possessions, at length had recourse to stratagem. They sent some of their people to Messias, who, under borrowed names, and without creating any suspicion of their designs, entered the service of the Chich emir, Mustafa Edris, who then commanded in the fortress.

"Abou Ali Hammour and Ali Bacha, chief of the conspirators, had not long to wait for the opportunity they wished for. One day when the emir remained alone in his dwelling, they assailed him, and slew him with several dagger-wounds. This unexpected murder was the signal for great misfortunes for the Ismaélians. Measures were so well concerted among their enemies, that at a given signal, a numerous band of Nosäiris, posted in the avenues of Messias, were to precipitate themselves upon it on a sudden, and massacre all the inhabitants who attempted to defend themselves. This project was completely carried out. The Ismaélians,[429] attacked sharply, terrified, and, for the most part, killed in the open streets, offered but weak resistance to their enemies, to whom they were compelled to swear submission and obedience for the future. The booty made on this day was valued at more than a million piastres, reckoning the plunder of the villages and the country. This event took place in the year 1809."

These Ismaëlians have a book which contains the dogmas of their present belief, the practices of their worship, &c. Its author was a certain Cheikh Ibrahim, who seems to have been one of the visionaries of the sect; it was made public after the pillage of Messias. It is an assemblage of absurd reveries and incoherent, ridiculous, insignificant principles, in which the primitive doctrine of these sectaries is joined to a crowd of dogmas which are foreign to it, and which time, communication with other sects, and ignorance, have introduced into their belief. Nevertheless, the study of them ought not to be entirely neglected, as they serve to prove to what a degree the human mind may deceive itself.

To avoid fatiguing your patience, I will pass over that which relates to mystic theology, and the different incarnations of the Imaun or Messiah, who was manifested in the persons of Adam, Noah, Abraham, Moses, Jesus, and Ali, fourth caliph, according to orthodox Mahometans. I will likewise be silent upon the mysteries of the alphabetical letters, which are divided into the luminous and the obscure, the substantial and the corporeal; were at first twenty-two in number, were augmented by six, at the time of the revelation of the Koran; are connected with the houses of the moon, with the signs of the zodiac, with the planets, and the elements; designate sometimes a prophet, sometimes a holy personage; in short, are susceptible of an infinity of allegorical applications; but I will give in its entirety the description of Paradise.

“I have reserved an abode more permanent, and filled with eternal delights for those who follow my law, and fear the effects of my justice. This abode is paradise, to which entrance may be obtained by eight different gates, which lead to the same number of inclosures; there are in each inclosure or division, 70,000 meadows of saffron, and 70,000 abodes of mother-of-pearl and coral; in each dwelling-place or abode, there are 70,000 palaces and 70,000 galleries of topaz; in each gallery there are 70,000 golden saloons; in each saloon, 70,000 silver tables; upon each table, 70,000 exquisite dishes, &c. &c. Each of these 70,000 palaces contains 70,000 springs, or streams of milk and honey with as many purple pavilions, occupied by beautiful young women. Still further, each saloon is surmounted by 70,000 domes of amber, and upon each dome are set forth 70,000 wonders[430] from the hand of Omnipotence. The inhabitants of these enchanted places are immortal and are unacquainted with infirmities, tears, laughter, prayers, or fasting.”

I ought to tell you, with regard to this passage, that in the true doctrine of the Ismaëlians, paradise is the true religion, and the epoch of its manifestation, and that this description, or any other like it, must be considered as an allegory.

To this quotation I cannot refrain from adding two others: one upon the duties of man, the other upon the metaphysical ideas of this sect.

“Oh! son of Adam, the empire of the universe belongs to me; all that you possess comes from me; but learn that the aliments which nourish you, will not preserve you from death, nor the clothes which cover you from the infirmities of the flesh; you will advance or go back, as you employ your tongue in falsehood or in truth. Thy being is composed of three parts: the first is mine, the second is thine; and the third belongs to us in common. That which is mine, is thy soul; that which is thine, is thy actions; and that which we share between us, is the prayers which thou addressest to me. Thou oughtest to implore me in thy wants; my delight is to listen to the prayers of the good. Oh! son of

Adam, honour me, and thou wilt know me; fear me, and thou wilt see me; adore me, and thou wilt draw near to me. Oh! son of Adam, if kings are cast into flames for their tyranny, magistrates for their treachery, doctors for their jealousies, artisans for their frauds, the great for their pride, the low for their hypocrisy, the poor for their falsehoods,—where will they be found who can aspire to enter into paradise?

There are three sorts of existence: the first, usual and relative, exposed to the influence of the stars, subject to alterations, and susceptible of being and not being at the same time; that is matter: the second, intellectual, which has been preceded by non-existence, but which becomes permanent from the moment it begins; that is the soul, upon which the celestial bodies cannot act: the third, necessary, absolute, and eternal, superior by its nature to the two others, that is the Supreme Being, by whom everything has been produced, who has always subsisted, and will subsist for ever.

“The Being whose existence is eternal, the first principle, is unlimited, One, and without companions.

“Man exists then doubly,—by his soul and by his body; his spiritual existence survives his bodily existence, which, sooner or later, is dissolved.

“The soul is a simple substance, homogeneous and immaterial, an indestructible breath of the Divinity. The body is a compound of material parts heterogeneous and destructible,[431] which only exists as long as its parts remain united together. The soul is not essentially inherent to the body; the latter is not the subject of it; we only know that it is present in it, as we are aware of the splendour of the sun upon the surface of any object whatever.

“The soul is immortal.

Souls were created before bodies: they resided, whilst waiting for them, in the intellectual world, the abode of true essences.

“After their union with the body, they constantly endeavour to preserve the reminiscence of their productive cause; and if, in their new state, they do not forget this first essence, they return to their former dwelling; otherwise they continue wandering and unhappy in the material world, there to perpetually experience the vicissitudes and pains of the present life.

“In order not to deteriorate, or lose its rights to proximity with its author, the soul must be constantly filled with the idea of that first cause which is disposed to attract it, unceasingly, towards it. It is its true state of perfection, that in which it maintains itself by becoming insensible to all terrestrial affections.

“In addition to his immaterial and reasonable soul, man has still another, which is the natural soul; this is born and dies with the body; it is a certain inexplicable, but active and actual force, which is common to him and animals devoid of reason, and

which elevates him above these; it is the immortal breath which the Divinity has communicated to him, to the exclusion of the other beings of the universe.”[146]—
Receive, monsieur, I beg, &c. &c.

No. 25.

Treaty made under the Walls of Constantinople.

This is certainly one of the most extraordinary documents we have ever seen. A handful of warriors, in a strange and foreign country, without any certainty of reinforcements, are before the second city of the world, well peopled, completely fortified, and prepared for defence; and yet they, before giving an assault, coolly draw up a treaty, by which the city and its empire are divided amongst them; and what completes the wonder is, that[432] they succeeded, and, for a while, obtained what they contemplated.

“We, Henry Dandolo, by the grace of God doge of Venice, Dalmatia, and Croatia, and the very illustrious lords, Boniface, marquis of Montferrat; Baldwin, count of Flanders and Hainault; Louis, count of Blois and Clermont; and Henry, count of St. Pol; each on his own part, in order to maintain among us union and concord, and to avoid every subject of offence, with the co-operation of Him who is our peace, who made everything, and for whose glory we have thought fit to establish the following order, after having reciprocally engaged ourselves with the bonds of an oath. In the first place, we all agree (after having invoked the name of Jesus Christ) to cause the city to be attacked; and if, by the aid of divine power, we succeed in entering it, we will remain and serve under the command of those who shall be established leaders of the army, and follow them as it shall be ordered. All the wealth that shall be found in the city, shall by every one be deposited in a common place, which shall be chosen for this purpose, we reserving always, as well as for our Venetians, three parts of this wealth, which are to be remitted to us as an indemnity for that which the Emperor Alexius was bound to pay to us, as well as to you. On your side, you will retain a fourth part, until we have all obtained equal satisfaction; and if there should be anything left, we will share it equally between us and you, so that all may be satisfied. And if the said wealth should not prove sufficient to discharge that which is due to us, this wealth, from whatever source it may arise, shall be shared in the same manner between you and us, as it has been thereupon agreed, except the provisions and forage, which shall be set aside and divided equally among your people and ours, in order that all may subsist in a suitable manner; and all that may be found besides shall be shared with the other booty, according as it has been agreed thereupon. We and our Venetians are to enjoy, throughout the empire, in a free and absolute manner, and without any kind of contradiction, all the prerogatives and possessions which we have been accustomed to enjoy, as well in spiritual as in temporal matters; as well as all privileges and usages, written or not written. There shall also be chosen six members on our part, and six on yours, who, after having taken an oath, shall choose in the army and raise to the empire, him whom they shall believe to be most fit to exercise it, and to command in this land for the advantage and glory of God, of the holy Romish church, and of the empire. If they agree among themselves, we will recognise as emperor him whom they shall have elected with one common voice. But if it should happen that six shall be on one side and six on the other,[433] it shall be left to chance, and him upon whom the lot shall fall we will acknowledge as emperor. If there should be a majority on one side, we will acknowledge as emperor him in favour of whom this majority shall be declared. If the council should be divided into more than

two parts, we will acknowledge for emperor him whom the most numerous party shall have elected. The person who may be chosen emperor, shall have the quarter of all that shall be conquered from the empire, the palace of Blachernæ, and the Lion's Mouth. The three other quarters shall be shared equally among you and us. As to the clerical members who shall be of the side on which the emperor shall not have been chosen, they shall have the privilege of composing the clergy of the Church of St. Sophia, and to elect a patriarch for the glory of God, of the holy Roman church, and the empire. But as regards the clerical members on one side and the other, they shall compose the clergy of the churches which shall fall to their share. As to the wealth of the churches, care will be taken to distribute to the ecclesiastics as much as will be sufficient to provide honourably for them, and to the churches as much as will be requisite to maintain them properly. Whatever may remain of this wealth shall be divided and shared as above directed. We will, in addition, make oath, on both sides, that, dating from the last day of the present month of March, we will remain during the space of an entire year in the service of the emperor, in order to contribute to and strengthen his power, for the glory of God, the holy Romish church, and the empire; and that all those who shall have previously sojourned in the empire, shall swear fidelity to the emperor, according to the good and praiseworthy custom. Thus then, all those who now dwell in the empire, as has been mentioned, shall swear they will hold as good and authentic the regulations and treaties which have been made. It is also proper to observe that, as well on your side as on ours, there shall be chosen twelve members, at most, as it may be convenient, who, after having taken the oath, shall be charged with the duty of distributing the fiefs and honours among individuals, and of regulating the rights of service to which these same individuals shall be subjected as regards the emperor and the empire, according to what these members shall think suitable; that the fief which shall be assigned to any one shall be possessed freely and without any obstacle, by his posterity, as well masculine as feminine, and that the possessor shall have entire power to execute whatever to him may seem good, saving his obedience to the laws and the duty he shall owe to the service of the emperor and the empire. There shall be likewise done for the emperor all the service necessary, independently of that to which the possessors of fiefs^[434] and privileges shall be bound, according to the order that shall be assigned to them. It is further enacted, that no inhabitant of a nation which shall be at war with us or our successors, or the Venetians, shall be admitted into the empire until that war shall be entirely terminated. Moreover, each party is held to labour sincerely to obtain from our holy father the pope, that if any one shall attempt to contravene the present constitution, he shall be struck by excommunication. On his side, the emperor is bound to swear that he will hold the acts and gifts which shall be made, irrevocable, conformably with all which has hereupon been named. That if the present treaty should require any addition or suppression, it will be within our power and liberty to make it, assisted by our six counsellors, conjointly with the said lord marquis, assisted equally by his six counsellors. On the other side, the above-named lord doge cannot take the oath to the emperor for any service, for any fief or privilege that may be granted to him; but he or they whom he shall delegate in that which concerns him, shall take the oath to do, towards the emperor and towards the empire, all services required, conformably with all which has been thereupon mentioned.

Given, in the year of grace 1204, the 7th day of the month of March.

No. 26.

In the year 1195, Walter Hemingford, an English chronicler, says that the Old Man of the Mountain sent to all the princes of Europe a letter, in which he exculpates the illustrious king Richard from the death of the marquis of Montferrat. Although this letter may be a little apocryphal, we publish it, to show our readers how the Old Man of the Mountain was then spoken of.

“The Old Man of the Mountain to the princes and all the people of the Christian religion, salutation. As we do not wish ill to him who is innocent and merits it not, we will not allow that the innocence of another should be compromised by any act that we have done. We will never suffer, with the permission of God, that they who have offended us shall rejoice long in the injuries inflicted on our simplicity. We signify then to you all, and we take as witness him by whom we hope to be saved, that it was not by any machinations of the king of England that the marquis was killed. He was justly killed, by our will and by our order, by our satellites, because he had offended us, and had neglected, in spite of our warnings, to make us reparation: for it is our custom first to warn those who have offended us in anything,[435] either us or our friends, in order that they may give us satisfaction; and it is our custom, if they despise our warning, to avenge ourselves by the hands of our ministers, who obey us with the greater devotion from being convinced they shall be gloriously recompensed by God, if they fall whilst executing our orders. We have learnt likewise that it is said of the same king that he had engaged us, as less incorruptible than others, to send some one of our people to lay an ambush for the king of Franco. This is false, and the effect of a vain suspicion. God is our witness, that he never proposed anything of the kind to us, and that our honesty would not permit us to allow anything evil to be attempted against a person who had not merited it. Fare ye well.”

No. 27.

Fragment from Nicetas Choniates, concerning the Statues of Constantinople destroyed by the Crusaders.[147]

The Latins manifested that love of gold which characterizes their nation, by thinking of a new species of plunder, till that time unknown to all the former spoilers of this city of cities. After opening the coffins of the emperors which are in the Heroium, erected near the magnificent church of the disciples of Jesus Christ, they pillaged them all during the night; and, in violation of the laws of equity, they took away all the ornaments in gold, pearls, and precious transparent stones, which had so long remained untouched in that sacred place.

Having found, likewise, the body of the emperor Justinian, still perfect and undecomposed, after the lapse of so many years, this spectacle struck them with admiration; but they paid no more respect, on that account, to the ornaments with which the body had been buried.

It may be affirmed that the Occidentals spared neither the living nor the dead, and beginning with God and his servants, they made all, indifferently, sensible to the effects

of their impiety. A short time after, they bore away from the great church that veil which was valued at many thousand silver minæ, and which was ornamented with thick golden embroidery. But as even all these riches could not satisfy the boundless cupidity of these barbarians, they cast their eyes upon the bronze statues, and consigned them to the flames. The Juno of bronze, which stood in the Square of Constantine, was taken to pieces and sent^[436] to the melting-house, to be transformed into staters;^[148] so large was this statue that the head was as much as four pairs of oxen could draw to the palace.

After the Juno, they took down from its base a group of Paris and Venus; the shepherd offering the goddess the golden apple of discord.

Whoever beheld without admiration that square obelisk of bronze, the height of which was almost equal to that of the loftiest columns? Upon it were sculptured all the birds which, in spring, make the air resound with their melodious concerts, the labours of husbandmen, musical instruments, bleating sheep, and bounding lambs. The sea there spread forth its waves, with vast numbers of fish, part of which were taken alive, and the rest, bursting through the nets, were plunging back into their watery home. Naked cupids, sporting by twos and threes, pelting each other with apples, and indulging in the wildest gambols. At the top of this square obelisk, which terminated in a pyramidal form, was placed a female figure, which turned with the least breath of wind; whence she was called Anemodoulos (that is to say, the slave of the winds). This work, of admirable beauty, was likewise melted, as was a colossal statue, which stood in the Place of Taurus, and represented a man on horseback in heroic costume. This figure, whose base was a trapezium, was said by some to be Joshua, because his hand was extended towards the declining sun, and that he seemed to be commanding it to stay its course. But most persons thought it was intended for Bellerophon, the hero born and brought up in the Peloponnesus, mounted upon Pegasus; for the horse had no bridle, and it is thus Pegasus is represented, striking, at will, the plain with his hoof, and, whether flying or running, disdainingly to submit to his rider. There was an ancient tradition, which was preserved to our times, and known to everybody, that under the left forefoot of this horse was concealed the figure of a man, representing, according to some, a Venetian, and according to others, some other enemy from the West, bearing a Roman name, or else it was a Bulgarian. Efforts had often been made to render this foot so firm and so solid that it might not be possible to discover what was said to be hidden beneath it. When this horse and his rider were taken to pieces to be melted, the figure was really found concealed under the foot of the horse; it was clothed in a mantle, much in appearance like one of wool; but the Latins, troubling themselves very little about the predictions concerning it, cast it also into the fire. Many other statues and admirable works, standing in the Hippodrome, shared the same^[437] fate, and were destroyed by these barbarians, who, incapable of admiration for the beautiful, converted all these masterpieces into coin, and annihilated monuments which had cost so much, for the sake of such an inconsiderable amount of money. They broke to pieces a Hercules, reclining upon an osier-basket (or mattress), covered by a lion's skin, the head of which had, even in the bronze, so terrible an aspect, that it appeared about to roar, and spread terror among the idle multitude who stopped to look at it. The hero was seated, without quiver, bow, or club; his right arm and leg were stretched out to their full length, whilst his left leg was bent; placing his left elbow on his knee, he raised his fore-arm, and with an air of sadness, reposed his head upon the palm of his hand. He appeared to deplore his destiny, and to be thinking over with indignation the troubles to which Eurystheus constrained him, from jealousy, and not from necessity. His chest and shoulders were

broad, his hair curly, his thighs large, his arms muscular, and his height was such as Lysimachus might, upon conjecture, have assigned to the true Hercules. This bronze Hercules was his first and last work: it was so large that the cord which went round his thumb was long enough for a common man's girdle, and that with which his leg was measured was equal in length to the height of a man. They did not, however, fail to annihilate such a Hercules; these men who had separated courage from the virtues allied to it, who attributed it to themselves particularly, and professed to esteem it above everything! They took away the ass with his pack-saddle, walking and braying, with the ass-driver following him, which Cæsar Augustus had caused to be placed at Actium or Nicopolis, in Greece, to perpetuate the remembrance of his having gone out one night to observe the army of Antony, and having met with this man, of whom he asked who he was, and whither he was going, the man answered his name was Nico, and that of his ass Nicander, and that he was going to Cæsar's army. Neither could they keep their hands from the hyena, and the wolf which suckled Remus and Romulus;—they melted this precious monument of the Roman nation for the sake of some paltry pieces of copper coin. They destroyed, in the same manner, the man contending with a lion; an hippopotamus of the Nile, the body of which ended in a tail covered with scales; the elephant shaking his trunk; the sphynxes, whose upper parts were those of women of rare beauty, but who, below, resembled fearful and horrid animals; these sphynxes were the more admirable from appearing to be able to walk, and at the same time to fly, and to dispute the palm of swiftness with the largest birds. A horse without a bridle, pricking up his ears and neighing; a tamed bull, walking with[438] slow, heavy steps; and Scylla, that ancient monster, a woman to the waist, with her long neck, her large breasts, and an air full of cruelty; her inferior parts divided, to form those animals which attacked the vessels of Ulysses, and devoured several of his companions.

There was, likewise, in the Hippodrome, a bronze eagle, a wonderful monument of the magic art of Apollonius of Tyana. Being at Byzantium, he was implored to put an end to the trouble the inhabitants endured from the bites of serpents. Having recourse to his criminal arts, in which he had been instructed by demons and men initiated in their wicked mysteries, he placed upon a column an eagle which could not be looked upon without pleasure, and which drew passers-by to stop and contemplate it, as the songs of the Syrens fascinated those who listened to them. His wings were extended as if he were about to fly; but the folds of a serpent, which he held in his talons, impeded his efforts. The reptile stretched out its head as if to reach the wings of the bird; but its efforts were in vain; for, pierced by the claws of the eagle, its ardour relaxed, so that it appeared rather to be about to sleep or die than to fasten on the wings of the eagle. Thus the serpent was breathing its last sigh, and its venom was exhaling with it; whilst the eagle, with a haughty glance, and actually appearing to utter cries of victory, endeavoured to raise the serpent, and bear it away into the heavens with him; all which was expressed by the eagle's superb look, and the death of the serpent. It might almost be said, in seeing the serpent thus forced to slacken its flexible folds, and forego its venomous bites, that it drove away, by its example, other serpents from Byzantium, and exhorted them to conceal themselves in their holes. And this was not all that rendered the figure of this eagle admirable; for it indicated, very correctly to the eye of an instructed spectator, the twelve hours of the day, by twelve lines traced upon its wings, when the rays of the sun were not veiled by clouds.

What shall I say of the Helen, with arms whiter than snow, with small delicate feet, and a bosom of alabaster? Of Helen, who brought all Greece together against Troy,

who occasioned the ruin of that city, who from the Trojan shores, passed to those of the Nile, and thence at length returned to Lacedæmon? Was she able to subdue these inexorable men, and soften these hearts of iron? She had not the power; she, whose beauty charmed every spectator, whose robing was magnificent, who, although of bronze, was full of delicious languor, and who, even to her tunic, her veil, her diadem, and her elegantly arranged hair, appeared to respire the very spirit of voluptuousness. Her tunic was of a fabric more delicate than the tissues[439] of Arachne; her veil was of the most admirable workmanship; the diadem which encircled her brow, glittered with the brilliancy of gold and precious stones; and her floating tresses, agitated by the wind, were gathered together behind, and descended to her legs. Her lips, slightly separated, like the cup of a rose, appeared ready to breathe soft and pleasant words, whilst her inexpressibly sweet smile seemed, in a manner, to meet the spectator, and fill him with delicious emotion. But language cannot describe or transmit to posterity the charm of her look, the arch so exquisitely marked of her eyebrows, or the graces which adorned her person. But thou, Helen, daughter of Tyndarus, lovely with natural beauty, work of the Loves, object of the cares of Venus, the most admirable gift of nature, the prize of victory proposed to Greeks and Trojans, where is the Nepenthe, that remedy against sadness, which the wife of Thoas remitted to thee? Where are those philters which none can resist? Why didst thou not employ them as formerly? But I see how it was. Thy inevitable destiny was to become the prey of the flames, thou, whose image alone had power to kindle the flames of love in the hearts of all who beheld thee. Perhaps I may say, that these descendants of Æneas condemned thee to the fire, to avenge in thy own person Ilium, consumed by the fires which thy loves had created. But the fury of gold which possessed the Latins, and led them to annihilate in every spot the most beautiful masterpieces of art, is beyond my power of imagining or describing. But I may venture to say this; they separate themselves from their wives, and yield them to the embraces of others for a few oboles; they are incessantly occupied in plunder, or in games of chance; they put on armour, and fight with each other, with a senseless and furious ardour, and not with a prudent, regulated valour; expose all they possess as the prize for victory, without excepting the young brides who have given them the pleasures of paternity, or even their own lives, a treasure so dear and valuable to all other men, and for the preservation of which there is nothing they will not undertake.—Barbarians even, without letters, know and repeat these verses upon thee, Helen:—"It is just that both Greeks and Trojans should undergo long misfortunes for the woman whose beauty equals that of immortal goddesses."

There stood upon a column another woman of singular beauty, apparently in the period of brilliant youth, whose hair descended in tresses on each side of her face, and was fastened behind; she occupied a situation but slightly elevated, so that she could be touched by the hand. In the right hand, although the arm had no support, this statue bore a horseman, whose horse she held by[440] one foot, and that apparently as easily as a cup of wine is carried. This horseman, of a manly, noble bearing, clothed in his cuirass, and with booted legs, seemed actually to breathe war. The horse's ears were raised as if he heard the sound of the trumpet, his head elevated, his look fiery, and the ardour painted in his eyes denoted his impatience for the course; his feet, prancing in the air, seemed springing forward with a warlike bound.

After this statue, next to the eastern boundary of the Quadriges, called of the yellow faction, were placed statues of charioteers, examples and models of the art of skilfully driving a chariot. They appeared almost, by the disposition of their hands, to

warn charioteers, not to loosen the reins on approaching the boundary; but to hold the horses with a tight hand whilst turning, and to make a sharp and continual use of the whip, so as to keep as close to the boundary as possible, and leave the unskilful rival charioteer, to make too wide a sweep, and lose the advantage, even with the best horses.

I will only add one particularity, for I have not undertaken to describe everything. That which excited remarkable pleasure and admiration, was a stone basis, upon which was placed an animal in bronze, which might have been taken for an ox, but that its tail was too small; like the oxen of Egypt, it had not long dewlaps, and its hoofs were not cloven. It crushed within its jaws, almost to the point of stifling it, another animal, whose body was bristling with scales, so pointed, that although of bronze, they would wound those who ventured to touch them: this animal was supposed to be a basilisk, and the creature it had seized, an aspick; but by others one was said to be an ox from the banks of the Nile, and the other a crocodile. For my part, I will not undertake to reconcile these opinions; I will content myself with saying that they were engaged in a most astonishing contest, and inflicted serious wounds upon each other; for sometimes the more strong, sometimes the mere weak, they were at the same time conquerors and conquered. The animal, which many supposed to be a basilisk, was all swollen from head to feet, and the poison circulating throughout its body, and flowing through all its members, gave it a colour greener than that of frogs,—a colour of death. It was upon its knees, with languishing eyes, and appeared to have lost all strength and vigour. It might have been believed even, that it had long been dead, had not its hind legs, at least, still stood firmly under it. The other animal which it held in its jaws, still waved its tail a little, and opened its long mouth under the pressure of the teeth which held and stifled it. It appeared to use its utmost efforts to escape from the teeth and jaws which held[441] it so tenaciously, but could not succeed; for its body was fast between the jaws, and transpierced by the teeth of its enemy from the shoulders and the fore-feet to the part next to the tail. It was thus they died, the one by the other; the combat was mutual, the vengeance reciprocal, the victory equal, and the death common.[149] For my part, I believe I may remark on this subject, that it is not only in effigy, or among fierce and strong animals, that beings wicked and fatal to man thus inflict a mutual death upon each other; but that we often see nations, which bring war to the Romans, destroy each other; which is an effect of the power of Christ, who disperses nations that are friends to war, who holds blood in horror, and shows the just marching against the aspick and the basilisk, and trampling under foot the lion and the dragon.

No. 28.

Letter to M. Michaud upon the Crusade of Children of 1212, by M. Am. Jourdain.

The expedition beyond the seas, undertaken about 1212, and composed entirely of children, if not one of the most striking events of the crusades, certainly appears to me to be not one of the least extraordinary. That institutions dictated by the spirit of religion, and destined either to propagate our religion, or to elevate its splendour, have not always found in their object a preservative against the corruption attached to human beings, is a truth established by numberless examples; but that fanaticism or the genius of evil, should be sufficiently powerful to extinguish in childhood the natural sentiment of its weakness, and draw it away from its natural supports, to inspire it with this train

of ideas, this perseverance in resolutions, this accordance required by every enterprise formed by a numerous concourse of individuals, is what we can scarcely believe, although the memory of the fact is preserved by several historians. Whoever is acquainted with the taste of the middle ages for the marvellous, and has only read the incomplete account of the modern historians of the crusades, is at first tempted to range this expedition among fabulous adventures; and to procure it any credit, it is necessary to produce evidences worthy of our confidence.

[442]

In my first incredulity, I employed myself in collecting these evidences; I offer them to you in this letter, monsieur, in order to furnish, if possible, one trait more for the varied picture of the errors of the human mind.

We must distinguish various circumstances in this strange event; its date, the means which prepared it, the places that witnessed it, and its issue. Although criticism has not sufficient data to determine each of these points with precision, nevertheless the chronicles of the middle ages furnish us with documents sufficiently extensive to satisfy a prudent curiosity.

With regard to the date, contemporary historians all place this crusade under the year 1212,[150] or 1213 at the latest.[151] It is only by an error very easy to be reconciled, that others advance it twelve years,[152] or put it back ten.[153]

As to the places that witnessed the birth and growth of such an enterprise, it appears that the Crusaders belonged to two nations, and formed two troops, which followed different routes: one, leaving Germany, traversed Saxony and the Alps, and arrived on the shores of the Adriatic Sea;[154] France furnished the others, who, after collecting in the environs of Paris, crossed Burgundy, and arrived at Marseilles, the place of embarkation.[155]

Prestiges, fanaticism, the announcement of prodigies, were all employed to rouse the youth of these countries, and put them in motion. It was reported, according to Vincent de Beauvais that the Old Man of the Mountain, who was accustomed to educate arsaçides from the tenderest age, detained two clerks captives, and would only grant them their liberty upon condition that they brought him back some young boys from France. The opinion then was, that these children, deceived by false visions, and seduced by the promises of these two clerks, marked themselves with the sign of the cross.

The promoter of the crusade in Germany was a certain Nicolas,[443] a German by nation.[156] “This multitude of children,” says Bezarre, “were persuaded, by the help of a false revelation, that the drought would be so great that year, that the abysses of the sea would be dry; and they went to Genoa, with the intention of passing over to Jerusalem, across the arid bed of the Mediterranean.”

The composition of these troops corresponded with the means employed to seduce them. There were children of all ages and conditions, and of both sexes; some of them were not more than twelve years old; they set out from villages and towns, without leaders, without guides, without provisions, and with empty purses. It was in vain their

parents or friends thought to dissuade them by showing them the folly of such an expedition: the captivity to which they condemned them redoubled their ardour; breaking through doors, or opening themselves passages through walls, they succeeded in escaping, and went to rejoin their respective bands. If they were questioned upon the object of their voyage, they answered that they were going to visit the holy places. Although a pilgrimage commenced under such auspices, and stained with all sorts of excesses, must have been an object of scandal rather than of edification, there were people senseless enough to see in it an act of the all-powerful God; men and women quitted their houses and their lands to join these vagabond troops, believing they pursued the way of salvation: others furnished them with money and food, thinking they aided souls inspired by God, and guided by sentiments of divine piety. The pope, when informed of their proceedings, exclaimed, with a groan: “These children reproach us with being buried in sleep, whilst they are flying to the defence of the Holy Land.”[157] If some few of the clergy, endowed with a little foresight, openly blamed this expedition, their censures were at once attributed to motives of avarice and incredulity; and, in order to avoid public contempt,[158] wisdom and prudence were condemned to silence.

The event, however, proved that all which man undertakes without employing the balance of reason and earnest reflection, does not come to a fortunate issue; “for soon,” says Bishop Sicard, “this multitude entirely disappeared:—quasi evanuit universa.”

But we must carefully distinguish between the fate of the German and that of the French Crusaders, although a part of the latter directed their course towards Italy.

It required nothing beyond wearing the cross to be admitted[444] into the crusade; if the watchful care of princes and prelates in expeditions directed by ecclesiastical and secular power could not succeed in excluding from them men of bad morals, what sort of people must have been mixed with a host got together without the least care, and under the eye of no superior intelligence, the greater part of whom fled, like the prodigal son, from the paternal dwelling, in order to give themselves up, without restraint, to their vicious inclinations? The account of Godfrey the Monk, therefore, does not at all astonish us when he says that thieves insinuated themselves among the German pilgrims, and disappeared after having plundered them of their baggage and the gifts the faithful had bestowed upon them. One of these thieves being recognised at Cologne, ended his days on the rack. To this first misfortune a crowd of evils quickly succeeded, the necessary result of the want of foresight of the Crusaders. The fatigue of a long journey, heat, disease, and want, swept away a great number of them. Of those who arrived in Italy, some, dispersing themselves over the country, and plundered by the inhabitants, were reduced to servitude; others, to the amount of seven thousand, presented themselves before Genoa. At first the senate gave them permission to remain six or seven days in the city; but reflecting afterwards upon the folly of the expedition, fearing that such a multitude would produce famine, and, above all, apprehending that Frederick, who was then in a state of rebellion against the Holy See and at war with Genoa, might take advantage of the circumstance to excite a tumult, they ordered the Crusaders to depart from the city. Nevertheless, it was a received opinion in the time of Bizarre, that the republic granted the rights of citizenship to several of the young Germans of this formidable body, who were distinguished by birth; they acquired afterwards so much consideration, that they were admitted into the order of patricians; “and it is from them,” adds the same historian, “that several of the great families of the

present day derive their origin; among whom may be remarked that of the Vivaldi." The others, finding their error, turned back towards their own country again; and these Crusaders, who had been seen advancing in numerous troops, and singing animating songs, returned singly, robbed of everything, walking barefooted, undergoing the pangs of hunger, and subjected to the scoffs and derision of the population of the cities and countries they passed through: it is not to be wondered at, that in such circumstances many young girls lost the chastity which had been their ornament in their homes.

The Crusaders from France experienced a nearly similar fate: a very slender portion of them returned: the rest either perished in the waves or became an object of speculation for two Marseilles^[445] merchants. Hugh Ferrers and William Porcus, so were they named, carried on a trade with the Saracens, of which the sale of young boys formed a considerable branch. No opportunity for an advantageous speculation could be more favourable; they offered to transport to the East all the pilgrims who arrived at Marseilles, without any kind of charge for the voyage; assigning piety as the motive for this act of generosity. This proposition was joyfully accepted; and seven vessels, laden with these pilgrims, set sail for the coast of Syria. At the end of two days, when the ships were off the isle of St. Peter, near the rock of the Recluse, a violent tempest arose, and the sea swallowed up two of them, with all the passengers on board. The other five arrived at Bugia and Alexandria, and the young Crusaders were all sold to the Saracens or to slave-merchants.^[159] The caliph bought forty of them, all of whom were in orders, and caused them to be brought up with great care in a place set apart for the purpose: twelve of the others perished as martyrs, being unwilling to renounce their religion. None of the clerks purchased by the caliph, according to the account of one of them who afterwards obtained his liberty, embraced the worship of Mahomet: all faithful to the religion of their fathers, practised it constantly in tears and slavery. Hugh and William having at a later period formed the project of assassinating Frederick, were discovered, and perished in an ignominious manner, with three Saracens, their accomplices, receiving, in this miserable end, the wages due to their treachery.

Pope Gregory IX. afterwards caused a church to be built in the island of St. Peter, in honour of those who were shipwrecked, and instituted twelve canonships to provide for the duties of it. In the time of Alberic the spot was still pointed out where the bodies cast up by the waves were buried.

As for the Crusaders who survived so many calamities, and remained in Europe, with the exception of some old and infirm persons, the pope would not release them from their vows; they were obliged either to perform the pilgrimage at a maturer age, or to redeem it by alms.

Such was the issue of this crusade, so justly designated by two chronicles, *expeditio nugatoria*, *expeditio derisoria*.^[160]

Two facts strike us as extraordinary in this account: the condition attached by the Old Man of the Mountain to the liberty of the clerk of whom Vincent of Beauvais speaks, and the trade in children carried on by the merchants of Marseilles.

Upon the first point we can offer nothing but the opinion received^[446] among the nations of the West. It was generally believed in the thirteenth century, that the Old Man of the Mountain kept up a connection with Christian Europe; several princes were even

accused of having had recourse to the daggers of his assassins to get rid of their enemies. Frederick received ambassadors from him in Sicily.[161] Roger Bacon complains bitterly of the fascinations secretly employed by the Saracens to seduce the young servants of Christ;[162] the name of Assassins had already passed into the vulgar tongue in the thirteenth century, and was the object of general terror. In spite, then, of the opinion of some critics, a more extended examination than comes within the scope of this letter is necessary, before we reject the account of Vincent of Bauvais.

As to the trade in young boys, that is not at all a new fact; many traces of it are to be found much anterior to this period. The Greeks and Venetians practised it openly enough. Pope Zacharias repurchased, in 748, many Christian slaves, who had been taken away from Rome by Venetian merchants; the people of Verdun, as witnessed by Lilprand, were about to sell to the Arabs of Spain some young boys they had mutilated, and who were to serve as guards to the women of seraglios.[163] Besides, the fate of the young Crusaders who embarked at Marseilles, and found degradation and slavery instead of the sacred soil promised to their blind zeal, is attested by two contemporary writers, worthy of perfect confidence: these are the illustrious Thomas de Champré[164] and Roger Bacon.[165] I do not then perceive any reasonable doubt that can be raised against this fact, but I find in it a fresh example of human cupidity, which sacrifices, in order to satisfy its cravings, that which nature and religion hold most sacred.—Receive, Monsieur, &c. &c.

[447]

No. 29.

A Letter from Pope Innocent III.[166]

Now that motives more pressing than ever call Christians to the assistance of the Holy Land, and that we have reason to expect, from the present aid, more fortunate results than have been hitherto obtained, we again raise our voice, and make you to hear our cries in the name of Him who, when dying, cried with a loud voice from the cross, and who carried obedience towards God, his father, so far as to die upon the cross, crying in order to drag us from the torments of an eternal death; who cried also by himself, and said: “If any one desires to come with me, let him entirely renounce himself, let him take up his cross, and follow me.” This is as if he said in a more manifest manner, Let him who desires to follow me to the crown, follow me also to the fight, which is now proposed to all to serve as a trial. There is no doubt that the Omnipotent God was able, if it had been his will, to prevent this land falling into the hands of the enemies; he is able even now, if it were his will, to wrest it from them easily; since nothing can resist his will. But as iniquity was carried almost to its height, and as the zeal of charity was chilled in most, to arouse his faithful servants from the sleep of death, and to recall to them the desire of life, he offers this conflict to them, in order to prove their faith, like gold in the crucible; offering to them in this, an opportunity, nay more, an assured pledge of obtaining salvation. For this, they who shall have fought valiantly for him, shall obtain of him a crown of happiness; but they who, in such a pressing necessity, shall have drawn back from the service they owed to the glory of the Lord, will deserve to hear, at the great day of judgment, their just

condemnation pronounced. What happy effects will this holy enterprise produce! How many, turning towards penitence, will range themselves under the standard of the cross, and will merit, by their efforts, a crown of glory, who perhaps would have perished in their iniquity, after having passed a life entirely consecrated to carnal voluptuousness and to the frivolities of this world. This is an old artifice of Jesus Christ, which he has deigned to repeat in our days for the salvation of his faithful servants. In fact, if any earthly monarch were driven by his enemies from his states, would not, when he should have recovered them, such of his[448] vassals be condemned as infidels, and destined to all the punishments which the greatly guilty deserve, as had not exposed for his sake, not only their lives but their persons? In the same manner the King of Kings, our Lord Jesus Christ, who has given you a body and a soul, and all the other blessings you enjoy, will condemn you as guilty of black ingratitude, and of the crime of infidelity, if you fail to march to his succour at a time when he is in a manner driven from the kingdom he has acquired by his blood. Let whoever then shall refuse, in this pressing necessity, to hasten to the help of his Redeemer, know that he will exhibit a criminal hardness, and that he will be grievously guilty. If any one should be unjustly deprived of a portion, however small, of the heritage of his fathers, soon, according to the usages of the world, he would labour with all his strength to have this injustice repaired, and to repel this violence; and would spare neither his person nor his property, until he had succeeded in regaining all that he had lost. What excuse, then, can he bring who shall have declined some trifling labours to punish offences committed against his Redeemer, and avenge the outrages he has received; and who, by sparing his person and his goods, prevents the recovery of the places which witnessed the passion and the resurrection of our Lord, in which God, our king, deigned, some centuries ago, to operate, upon the earth, the salvation of men? How, also, according to the divine precept, can he love his neighbour as himself (as it is written), who knows that his brethren, Christians in belief and in name, are groaning in the prisons of the perfidious Saracens, and are suffering all the horrors of the hardest captivity, and shall refuse to labour in an effective manner for their deliverance, transgressing by this, this precept of the natural law, which God has made known in his Gospel: "Do unto other men that which you wish they should do unto you." Are you ignorant, that among these people, many thousands of Christians groan in slavery and in chains, and are constantly subject to the most cruel tortures? All the provinces now in the power of the Saracens were inhabited by Christian nations till after the time of St. Gregory; but towards that period, there arose a child of perdition, a false prophet, named Mahomet, who, by the attractions of the joys of this world, and by the bait of carnal voluptuousness, found means to seduce a great number and turn them aside from the path of truth. Although his perfidy may have triumphed up to the present day, we place, nevertheless, our confidence in the Lord, who has hitherto so well inspired us, and we hope that we shall soon see the end of this beast, of which, according to the Apocalypse of St. John, "the number is included in six hundred and sixty-six." He will soon end by the operation of the Holy Ghost, who will[449] revive, with the fire of charity, the chilled hearts of the faithful; and of these years, nearly six hundred have already passed away. In addition to the other grave and considerable insults that the perfidious Saracens have inflicted on our Redeemer on account of our sins, lately, upon Mount Tabor, where he revealed to his disciples the image of future glory, these same perfidious Saracens have erected a fortress for the confusion of the Christian name. They hope, by means of this fortress, easily to obtain possession of the city of Acre, which is near to it, and afterwards invade, without the least obstacle, the rest of the Holy Land, almost entirely destitute of strength and means of defence. For this, then, my dear children in Christ, change into sentiments of peace and love your

brotherly dissensions and discords, and let every one of you hasten to range himself under the standard of the cross, without hesitating to expose his person and his wealth for Him who offered up his soul for you, and shed his blood for you. March with security, upon this holy expedition, certain that if you are truly repentant, this short and transient labour will be for you a certain means of obtaining life eternal. For us, depositaries of the Divine mercy, and to whom has been transmitted the authority of the blessed St. Peter and St. Paul, according to the power which, although we were unworthy of it, God has given us to bind and unbind, we grant, to all who shall undertake in person and at their own expense this meritorious labour, the absolute pardon of their sins, after they shall heartily have repented of them, and shall have confessed them by word of mouth, and we give them the certain hope, by this means, of obtaining more easily life everlasting. As for those who, without assisting in person in the expedition, shall contribute to it by sending, according to their rank and their means, men fit for the purpose, in the same manner to those who shall go in person, although at the expense of others, we grant to all pardon for their sins. We grant the same pardon, in proportion with the extent of their sacrifices and the fervour of their devotion, to those who shall deprive themselves of a part of their worldly goods to provide for the expenses of the enterprise. We equally take under the protection of Saint Peter and of ourselves, the persons and the property of the faithful, from the moment they shall receive the sign of the cross; we place them under that of the archbishops and bishops, and all the prelates of the Church; and we declare that no infringement shall be made upon the possessions of the absent, until certain intelligence be obtained of their death or of their return. If any one shall make an attempt to do so, he shall be cited before the prelates of the Church, and shall be subjected to ecclesiastical censure. If it should happen, moreover, that any one of those who are disposed to set out for the[450] Holy Land, should be obliged, by oath to pay any usurious amounts, we enjoin the prelates of the Church, to employ the same means to force their creditors to liberate them from their oath, and to desist from their usurious demands; and if it should happen that any one of these creditors should undertake to force his debtor to the payment of the usuries, let him incur the same censure, and be forced to make restitution. As for the Jews, we order that they be forced, by the secular power, to make remission of all usury to them who are going to the Holy Land; and, until they have made that remission, they shall be deprived, by means of excommunication, of all kinds of commerce with Christians. But in order that the succour furnished to the Holy Land should become less burdensome and more easy, from being levied upon a greater number, we beg all the faithful in general, and every one individually, in the name of the Father, the Son, and the Holy Ghost, the only true, the only Eternal God, demanding in the name of Jesus Christ and for Jesus Christ, of all archbishops, bishops, abbots, and priors; of all chapters of churches, whether cathedral or conventual; of all clerks, as well as of all cities, towns, and villages, to furnish each, according to their faculties, the required number of warriors, with everything necessary for their support for three years. If, for this purpose, each individual contribution should appear insufficient, several should be joined together; for we entertain no doubt that enough persons will present themselves, if the means be not wanting. We particularly request kings, princes, counts, barons, and other wealthy men who do not assist in the expedition in person, to contribute their part according to their means. As to maritime cities, we require of them the assistance of vessels. And for fear that we should appear to impose heavy and serious burdens upon others, which we are unwilling to put our hand to ourselves, we declare in our conscience, and before God, that all which we require of others we will eagerly do ourselves. We have thought it our duty to state, with respect to the clerks who shall

form part of the expedition, that, all contestation ceasing, they may, to that effect, pledge the revenues of their benefices for three years. But as the succour which the Holy Land requires may meet with many obstacles and delays, if, before conferring the cross upon every one, it were necessary to stop to examine if he were capable of performing personally all the obligations imposed by such a vow, we consent that, regulars excepted, all who desire it shall take the cross; and that, if reasons of a pressing necessity, or of an evident utility require it, their vow may be, in virtue of an apostolic mandatory letter, changed, redeemed, or deferred; and, for the same reason, we revoke the pardons and indulgences granted by us, up to this day, to those who offered to march against the Moors in Spain, or against[451] the heretics of Provence; particularly as they were granted to them for a time which is now entirely passed away, and for reasons which, in a great degree, have ceased to exist. For, with the grace of God, these affairs have so progressed, that they no longer require active measures; and if, by chance, they should again require them, we should take care quickly to turn our attention towards them. We grant, however, that the Provençals and Spaniards should still enjoy these indulgences. Moreover, as corsairs and pirates greatly impede the measures taken for the succour of the Holy Land, by seizing and plundering those who are going thither, we excommunicate them, as well as their principal accomplices and abettors; forbidding under pain of anathema, any person, wittingly, to treat with them for any sale or any purchase, and enjoining the governors of cities and places which they inhabit, to reclaim them from this trade of iniquity, and put an end to their brigandages. Besides, as not being willing to trouble the wicked is nothing else but encouraging them; and as this is not foreign to the manœuvres of a secret society which neglects to oppose these manifest crimes, we cannot refrain from employing ecclesiastical severity against the persons and the property of those who shall be in this condition; because they would become no less dangerous to the Christian name than the Saracens themselves. Moreover, we renew the sentence of excommunication, passed in the Council of the Lateran, against those who supply the Saracens with armour and weapons, or serve as pilots to the corsairs of those nations; we declare also that they shall be deprived of all they possess, and shall remain in slavery, if they chance to fall into it. We order that this sentence be published in all maritime cities, every Sunday and festival. But as we have much more to look for from divine clemency than from human power, we must, in such a conjuncture, contend less with corporeal arms than with spiritual arms; therefore we order and decree, that once in every month there shall be made, separately, a general procession of men, and in the same manner separately, as much as possible, one of women, during which, with minds filled with the spirit of humility, all will ask, with fervent prayers, that it may please the divine mercy to remove from us opprobrium and confusion, by delivering from the hands of pagans, that land upon which all the mysteries of our redemption were effected, and by restoring it, for the glory of the Omnipotent, to the Christian people. Care must always be taken, in these processions, to make a fervent exhortation to the people, and to repeat to them the name of the sign of our salvation. To prayer must be added fasting and charity, in order that they may be like wings to prayer, and carry it more easily and more promptly to the pious ears of the[452] Eternal, who will listen to us with kindness in his own good time. Every day, likewise, at the solemn mass, after the kiss of peace, at the moment in which the salutary host, offered for the sins of the world, is upon the point of being consumed, all present, men as well as women, shall prostrate themselves humbly to the earth, and the clerks shall sing with a loud voice, the psalm, *Deus venerunt gentes in hæreditatem tuam*; to which they shall add: *Exurgat Deus et dissipentur inimici ejus; et fugiant à facie ejus qui oderunt eum*. Then the officiating priest shall sing with a loud voice upon

the altar, the prayer, Deus qui admirabile, &c. In churches in which the general procession shall assemble, care shall be taken to place a tronc, which shall be fastened with three keys, one of which shall remain in the hands of an honest priest, another in those of a devout layman, and the third in those of a monk, that they may be faithfully taken care of. It is in these troncs that clerks, laymen, men, and women shall deposit the alms destined for the aid of the Holy Land, according to the dispositions of those to whom these cares shall have been confided. As to the departure and the voyage, which should be made with modesty and order, we will, as yet, state nothing regarding them until the army of the Lord shall have taken the cross. But as all the circumstances are now prepared for, we will make all the arrangements which may appear necessary, aided by the counsels of wise and prudent men. To this effect, we have chosen our beloved son De Sales, the late abbots of Novo Castro, C. dean of Spire, and the guardian of the Augustines, all men of probity and known fidelity, who, after having associated themselves with other worthy and honest men, shall regulate and dispose, in our name, all that they shall deem necessary for the success of this enterprise, causing their orders to be faithfully and carefully executed by men fit for the business and specially appointed to it. This, therefore, is why we pray you all, we supplicate and conjure you, in the name of the Lord, command you by this present apostolic letters, and enjoin you by the authority of the Holy Ghost, to take care to prove, on every occasion, to these legates of Jesus Christ, by your eagerness to furnish them with all things necessary, that they will find, by you and in you, the means of attaining the so much desired end.

No. 30.

Poetry of the Troubadours for the Crusades.

See how great is the folly of him who remains here! Does not Jesus command his apostles to follow him, and that he who[453] should follow him should leave his friends and his wealthy abode? The time is come to obey this order: he who dies beyond the seas is more happy than if he lived; and he who lives on this side of them is more unfortunate than if he died. What is a cowardly, shameful life worth? Ah! he who dies generously triumphs over death itself, and lives again in felicity.

Let him cease to boast of being brave, the knight who does not arm to succour both the cross and the sacred tomb! Yes, with rich equipments, with valour, with courtesy, and with all that is fair and irreproachable, we cannot obtain glory and happiness in paradise. What more could counts and kings require, if, by honourable deeds, they could redeem themselves from hell and from fire eternal, in which so many wretches would live tormented for ever?

Whoever is forced by old age or sickness to remain at home, let him give his money to those who are willing to take arms: it is a good deed to send another in your place; particularly when you are not kept back by cowardice. Ah! at the day of judgment, what will they answer who have remained at home? God will appear, and will say: "False men! men full of cowardice! for your sakes I died, for your sakes I was

scourged.” Then, the just man himself, will he be without fear?—(Pons de Capducil: Er nos sia.)

I would that the king of France and the king of England were at peace! Certes, God would greatly honour him of the two who should consent the first, and would never forget his merits. Yes, that king would be crowned in heaven. Ah! why are the king of Apulia and the emperor not friends and brothers, until the holy tomb be recovered? Are they ignorant that the pardon they grant here, they themselves shall obtain at the day of the great judgment?—(Pons de Capducil: En honor.)

What mourning! what despair! what tears! when God shall say, “Go, wretches, go into hell, where you shall be tormented for ever in tortures, in agonies. This is your punishment for not having believed that I underwent a cruel passion: I died for you, and you have forgotten it.” But they who, in the crusade, shall meet with death, will be able to say, “And we, Lord, we died for thee.”—(Folquet de Romans: Quan lo dous.)

To-day will the brave, the gallant, and the courageous show themselves; it will be their audacity and their bravery that will distinguish them: this is the moment to display skill and valour. God calls, he himself calls, he chooses true knights, he who knows them, and he rejects the base who are wanting in courage and faith: it is the valiant alone whom his mercy will distinguish.—(Pierre d’Auvergne: Lo Senhor.)

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The time is come, the day is arrived, in which it will be put to the test who are the men worthy of serving the Eternal: he calls, but he only calls upon the gallant and the brave. They shall be ever his, who, knowing faithfully how to suffer, devote themselves, and fight, shall be full of frankness, generosity, courtesy, and loyalty. Let the cowardly and the avaricious remain where they are; God only wants the good: he is willing that they should save themselves by their own high deeds. What a worthy and glorious salvation!

If ever William Malespine appeared brave among us, he has now furnished God himself with the proof of it; he took the cross the first, he took the cross voluntarily, to deliver the holy sepulchre and the sacred heritage. What shame! how wrong it is of the kings and the emperor that they do not deign to conclude treaties and truces with one another, in order to be able to succour the kingdom of the law, the holy light, and the tomb and the cross which the Turks have so long retained. The repetition alone of this disaster overwhelms us with profound sadness—(Aimerie de Peguilhan: Evas pana.)

It will soon be known what gallant men entertain the noble ambition of meriting the glory of this world and the glory of God. Yes, they may obtain the one and the other, they who devote themselves to the pious pilgrimage to deliver the holy tomb. Great God, what grief! the Turks have assailed and profaned it! Let us be sensible, even to the depths of our hearts, of this mortal disgrace; let us clothe ourselves with the sign of the Crusaders, let us pass over the seas; we have a safe and courageous guide, the sovereign pontiff Innocent himself.

Yes, every one is invited thither, every one is required; let every one march forward and cross himself in the name of that God who was crucified between two

thieves, when he was so unjustly condemned by the Jews. If we still set a value on loyalty and bravery, we must fear the opprobrium of leaving Christ thus disinherited; but we love, we wish for that which is evil, and despise that which would be good and useful. But what! life, in our countries, is for us, nothing but a continual danger; and death, in the Holy Land, is for us eternal happiness.

Ah! ought we to hesitate to suffer death in the service of God, of that God who deigned to suffer for our deliverance! Yes, they shall be saved with St. Andrew, they who shall march towards Mount Tabor: let no one feel dread in the passage of this fleshly death. That which is to be feared is spiritual death, which delivers us up to the place where there shall be weeping and gnashing of teeth, as St. Matthew shows and assures us.

[455]

Signor, saciez-tu or ne s'en ira
En cele terre u diex fu mors et vis,
Et ki la crois d'outre mer ne prendra
A paines mais ira en Paradis:
Ki a en soi pitié et ramembrance
Au haut Seignor, doit guerre sa vengeance,
Et delivrer sa terre et son pays....
Or s'en iront cil vaillant bacheler
Ki aiment Dieu et l'oneur de cest mont
Ki sagement voilent à Dieu aler,
Et li morveux, li cendreus demourront:
Avugle sunt, de ce ne dont je mie,
Ki au secours ne font Dieu en sa vie
Et por si poc pert la gloire del mont.
Diex se laissa per nos en crois pener;
Et nous dira au jour où tuit venront:
"Vos, ki ma crois m'aidâtes à porfer,
Vos en irez là où li angele sont;
Là me verrez, et ma Mère Marie;
Et vos, par qui je n'oi onques aie,
Descendez tuit en enfer le parfont." [167]

—Thibault, king of Navarre. He took the cross in 1236; he set out from Marseilles in the month of August, 1238 or 1239.

No. 31.

Upon the Funeral Ceremonies of the Prussians.

When a man, particularly a noble, died, he was placed upon a seat in the midst of his family and his friends, who said to him, "Hilloa! hadst thou not a comfortable house and a handsome wife, why didst thou die? Hadst thou not large flocks, horses of speed, and dogs of sure scent? What has driven thee from the world?" They then spread out the

riches of the dead man, asking him the same questions; and as he made them no answer, those who were present charged him with messages to[456] their deceased friends and relations.[168] They made the defunct funeral presents: for the men, this was a sword, to defend them against their enemies; for the women, it was a needle and thread, with which they might mend their clothes during their long voyage. The poor were buried, the rich were consumed upon a funeral pile.[169] The relations accompanied the convoy on horseback, sword in hand, uttering cries to drive away evil spirits. When arrived at the place of the ceremony, the cortège went three times round the pile, repeating these words: "Hilloa! why hast thou quitted life?" With the dead they burnt household goods, horses, dogs, falcons, everything which had ministered to the wants or pleasures of the deceased upon earth; sometimes even the wives, and the slaves who were attached to him, were cast into the lighted pile. Panegyrist, whom they called talissons[170] and ligastons, pronounced the eulogy of the dead; and whilst the flames ascended towards the heavens, they fancied they beheld him in the clouds, mounted upon a white horse, clad in brilliant armour, holding three stars in the right hand, a falcon on the left hand, and advancing towards another world in all the splendour of power and glory.

No. 32.

Letter from the Count of Artois upon the taking of Damietta.

To his very excellent and very dear mother, Blanche, by the grace of God, illustrious queen of France, Robert, Count d'Artois, her devoted son, salutation, filial piety, and a will always obedient to hers. As you take much interest in our prosperity, in that of ours and of the Christian people, when you shall learn them with certainty, your excellence will no doubt rejoice to know that the lord, our brother and king, the queen[457] and her sister, and ourselves also, are enjoying, thanks to God, perfect health. We ardently desire that you may be in the enjoyment of the like. Our dear brother, the Count of Anjou, is still afflicted with his quartan fever, but it is less violent than it was. The lord, our brother, with the barons and pilgrims who passed the winter in the isle of Cyprus, assembled on board their vessels, at the port of Limisso, on the evening of the Ascension, in order to proceed against the enemies of the Christian faith. After much labour, and much opposition on the part of the winds, they arrived, under the guardianship of God, on the Friday after Trinity, and towards mid-day, upon the coast, where, having cast anchor, they assembled in the king's vessel, to deliberate upon what was to be done. As they saw before them Damietta, and the port guarded by a great multitude of barbarians, on horseback as well as on foot, and the mouth of the river covered with a great number of armed vessels, it was resolved that on the following day, all should land with our lord the king.

On the morrow, the Christian army, leaving the large vessels, descended into the galleys and small boats. Full of confidence in the mercy of God, and in the succour of the holy cross, which the legate carried near the king, they directed their course towards the shore and against the enemy, who launched a great number of arrows against them. Nevertheless, as the small boats, on account of the too great depth of the sea, could not gain the shore, the Christian army, leaving their boats to the care of Providence, threw themselves into the sea, and gained land, although loaded with their armour. Although a multitude of Turks defended the shores against the Christians, nevertheless, thanks to

our Lord Jesus Christ, the latter made themselves masters of it without loss, and killed a great number of the horse and foot soldiers, and some, as we hear, of great name. The Saracens retreated into the city, which was well fortified by the river, its walls and strong towers; but the All-Powerful Lord gave it up, on the next day, which was the octave of the Trinity, to the Christian army; the Saracens flying away, after having abandoned it. This was done by the favour of God alone. Know that these same Saracens have left the city full of provisions of all kinds, and of machines of war. The Christian army, after having fully supplied itself, left half for the provisioning of the city. The king, our lord, has sojourned there with his army, and, during his sojourn, has caused to be brought from the vessels all he requires. We have thought it best to remain here till the retreat of the waters of the Nile, which will, as we hear, inundate the country, and would cause great losses in the Christian army.

[458]

The countess of Anjou was confined in the isle of Cyprus, of a fine well-made boy, whom she has left at nurse there. Given at the camp of Jamas, in the year of our Lord 1249, in the month of June, and on the eve of St. John the Baptist.

No. 33.

Letter of St. Louis upon his Captivity and Deliverance.

Louis, by the grace of God, king of the French, to his beloved and faithful prelates, barons, warriors, citizens, burgesses, and all the other inhabitants of his kingdom, to whom these present letters may come, salutation!

For the honour and glory of the name of God, desiring, with all our soul, to pursue the enterprise of the crusade, we have thought proper to inform you all that after the taking of Damietta, which our Lord Jesus Christ, by his ineffable mercy, as by miracle, gave up to the power of the Christians, as you have no doubt learnt, by the advice of our council, we set out from that city the 20th day of the month of November last. Our armies of land and sea were united; we marched against that of the Saracens, which was gathered together, and encamped in a place vulgarly called Mansourah. During our march, we sustained the attack of the enemy, who constantly experienced considerable loss. Upon one day among others, many men belonging to the Egyptian army, who came to attack ours, were killed. We learnt by the way that the Sultan of Cairo had just terminated his unhappy life; that before dying he sent for his son, who was in the eastern provinces, and made all the officers of his army take the oath of fidelity to this prince; and that he had left the command of all his troops to one of his emirs, named Fakr-eddin. Upon our arrival at the spot I have named, we found the news true. It was on the Thursday before the festival of Christmas that we arrived there; but we were not able to approach the Saracens, on account of a stream of water, which was between the two armies, called the river Thanis, a stream which separates itself at this spot from the great river of the Nile. We placed our camp between these two rivers, and it extended from the greater to the lesser one. We had there some engagements with the Saracens, who had many of their men killed by the swords of ours, but a great number of them were drowned in the waters. As the Thanis was not fordable, on account of the deepness

of its waters, and the height of its banks, we began to throw a causeway across it, in order to open a passage for the Christian army; we worked at it for many[459] days with great labour, dangers, and expense. The Saracens opposed all the efforts of our toil: they built machines to act against our machines; and they broke to pieces with stones, and burned with their Greek fire the towers and timbers which we placed upon the causeway. We had almost lost all hope of passing over by means of the causeway, when a Saracen fugitive informed us of a ford by which the Christian army might cross the river. Having called together our barons, and the principal leaders of the army, on the Monday before Ash-Wednesday, it was resolved that on the following day, that is to say, the day of Carême penant (three days before Lent), we should repair early in the morning to the place pointed out for crossing the river, leaving a small part of the army to guard the camp. The next day, having ranged our troops in order of battle, we proceeded to the ford, and crossed the river, not without incurring great dangers; for the ford was deeper and more difficult than it had been represented to us. Our horses were obliged to swim, and it was not easy to get out of the river, on account of the elevation of the banks, which were besides very muddy. When we had crossed the river, we arrived at the place where the Saracens had raised machines in face of our causeway. Our vanguard, attacking the enemy, killed a vast many people, and spared neither sex nor age. Among the number, the Saracens lost a general and several emirs. Our troops having afterwards dispersed themselves over the country, some of our soldiers passed through the camp of the enemy, and arrived at the village named Mansourah, killing all they met with; but the Saracens perceiving the imprudence of our men, resumed their courage, and fell upon them, surrounding them on all sides, and overwhelming them with numbers. A great carnage ensued of our barons and warriors, ecclesiastics as well as others, whom we have with reason deplored, and whose loss we still continue to deplore. There we lost also our brave and illustrious brother, the count d'Artois, worthy of eternal remembrance. It is with bitterness of heart we recall the memory of that painful loss, although we ought to rejoice at it; for we believe and hope that having received the crown of martyrdom, he is gone into the heavenly country, and that he there enjoys the reward accorded to holy martyrs. On that day the Saracens pouring down upon us from all parts, and piercing our troops with showers of arrows, we withstood their fierce assaults till the ninth hour, although we were entirely without the assistance of our cross-bowmen.[171] In the end, after having a great number of our warriors[460] and horses killed and wounded, with the help of our Lord, we preserved our position, and having rallied, we went that same day and pitched our tents close to the machines of the Saracens. We remained there with a small number of our people, and made a bridge of boats, that those who were on the other side of the river might come to us. The next day many of them crossed, and encamped near us. Then the machines of the Saracens being destroyed, our soldiers were able to go and come freely, and safely, from one army to the other, over the bridge of boats. On the following Friday, the children of perdition having collected their forces from all parts, with the intention of exterminating the Christian army, came to attack our lines, with much audacity, and with infinite numbers. The shock was so terrible on both sides, that it is said never was such a one beheld on these shores. With the help of God, we stood our ground on all sides; we repulsed the enemy, and made a great number of them fall beneath our blows. At the end of a few days, the son of the late Sultan, returning from the eastern provinces, arrived at Mansourah. The Egyptians received him as their master, and with transports of joy. His arrival redoubled their courage; but from that moment, we know not by what judgment of God, everything on our side went contrary to our desires. A contagious disease broke out in our army, and carried off men and

animals, in such a manner that there were very few who had not to regret companions or attend upon the sick. The Christian army was, in a very short time, much diminished. There was such a scarcity of food, that many died of want and hunger; for the boats of Damietta could not bring to the army the provisions embarked upon the river, because the vessels of pirates and of the enemy cut off the passage. They even captured many of our boats, and afterwards took, successively, two caravans, which were bringing us provisions, and killed a great number of sailors and others who formed part of it. The extreme scarcity of food and forage spread desolation and terror throughout the army, and with the losses we had experienced, forced us to quit our position, and to return to Damietta, if it were the will of God; but as the ways of man are not within himself, but in Him who directs his steps, and disposes all things according to his will, whilst we were on the road, that is to say, the 5th of the month of April, the Saracens, having got together all their forces, attacked the Christian army, and by the permission of God, and on account of our sins, we fell into the power of the enemy. We and our dear brothers, the counts of Anjou and Poitiers, and the others who were returning with us by land, were all taken prisoners. The greater part of those who were returning by the river were, in the same manner, either taken prisoners or killed.[461] The vessels on which they were aboard were mostly burnt with the sick who were in them. Some days after our captivity, the sultan proposed a truce to us; he demanded earnestly, but without threats, that Damietta and all that it contained should be given up to him without delay; and that he should be indemnified for all the losses and all the expenses he had incurred up to that day, from the moment the Christians entered Damietta. After many conferences, we concluded a truce with him for ten years, on the following conditions:—

The sultan will deliver from prison, and allow to go whither we will, ourselves and all that have been made prisoners since our arrival in Egypt, and all other Christians, of whatever country they may be, who have been made prisoners since the sultan Kamel, grandfather of the present sultan, made a truce with the emperor; the Christians retaining in peace all the lands they possessed in the kingdom of Jerusalem, at the time of our arrival. On our part, we consent to give up Damietta, with eight hundred thousand Saracen byzants, for the liberty of the prisoners, and for the losses and expenses of which we have just spoken (we have already paid four hundred), and to deliver all Saracen prisoners which the Christians have made since we have been in Egypt, as well as those who had been made captives in the kingdom of Jerusalem, since the truce concluded between the aforesaid sultan and the aforesaid emperor. All our household goods, and those of all others who were at Damietta, shall be, after our departure, placed under the care of the sultan, and be transported into the country of the Christians when an opportunity shall offer itself. All the Christian sick, and those who shall remain at Damietta to sell what they possess there, shall be in equal safety, and shall depart either by land or by sea, when they shall please, without obstacle or molestation.—The sultan was bound to give safe conduct to the countries of the Christians to those who should wish to depart by land.

This truce, concluded with the sultan, had just been sworn to on both sides, and the sultan had already set forward on his march to go with his army to Damietta, and fulfil the conditions which had been stipulated, when, by a judgment of God, some Saracen warriors, doubtless with the connivance of the greater part of the army, rushed upon the sultan at the moment he was rising from table, and wounded him severely. The sultan, in spite of this, came out of his tent, hoping to be able to escape by flight; but he was killed by sword-cuts, in presence of almost all the emirs, and of a multitude of other

Saracens. After this many Saracens, in the first moments of their fury, came with arms in their hands to our tent, as if they wished, and as many[462] among us feared, to slay both us and the other Christians; but divine clemency having calmed their fury, they pressed us to execute the conditions of the truce. Their words and their requests were, however, mingled with terrible threats: at last, by the will of God, who is the father of mercies, the consoler of the afflicted, and who listens to the lamentations of his servants, we confirmed by a new oath the truce which we had made with the sultan. We received from all, and from each one in particular of them, a similar oath, sworn according to their law, to observe the conditions of the truce. The time was fixed for the giving up of the prisoners and the city of Damietta. It had not been without difficulty that we agreed with the sultan for the giving up of that place; it was not without difficulty again that we agreed afresh with the emirs. As we could have no hopes of holding it, after what we were told by those who came back from Damietta, and who knew the true state of things; by the advice of the barons of France, and of many others, we judged it would be better for Christendom, that we and the other prisoners should be delivered by means of a truce, than to retain that city with the remains of the Christians that were in it, ourselves and the others remaining prisoners, exposed to all the dangers of such a captivity. For this reason, on the day fixed, the emirs received the city of Damietta, after which they set us at liberty, ourselves, our brothers, the counts of Flanders, Brittany, and Soissons, and many other barons and warriors of the kingdoms of France, Jerusalem, and Cyprus. We had then a firm hope that they would render up and deliver all the other Christians, and that, according to the tenor of the treaty, they would keep their oaths.

This done, we quitted Egypt; after having left the persons charged to receive the prisoners from the hands of the Saracens, and to take care of the things we could not bring away, for want of vessels to convey them in. Upon our arrival here, we sent vessels and commissaries into Egypt, to bring away the prisoners; for the deliverance of these prisoners is the object of all our solicitude; and the other things which we had left behind, such as the machines, arms, tents, a certain number of horses, and several other articles; but the emirs detained our commissaries a long time at Cairo, to whom they have, at length, only delivered four hundred prisoners out of twelve thousand that there are in Egypt. Some of these were only liberated upon the payment of money. As to the other things, the emirs would restore nothing; but what is most odious, after the truce concluded and sworn to, according to the account of our commissaries and captives worthy of credit, who have returned from that country, they have chosen from among their prisoners some young men, whom they have[463] forced, the sword held over their heads, to abjure the Catholic faith, and embrace the law of Mahomet, which many have had the weakness to do; but others, like courageous athletes, rooted in their faith, and constantly persisting in their firm resolution, have not been moved by either the threats or the blows of the enemies, and have received the crown of martyrdom. Their blood, we do not doubt, cries to the Lord for the Christian people; they will be, in the heavenly court, our advocates before the Sovereign Judge; and they will be more useful to us in that country than if we had been able to keep them upon earth. The Mussulmans likewise slaughtered many Christians who were left sick in Damietta. Although we should have observed the conditions of the treaty that we have made with them, and were always ready to observe them, we had no certainty of seeing the Christian prisoners delivered, or of having that restored which belonged to us. When the truce was concluded, and our deliverance had taken place, we had a firm confidence that the country beyond the sea, occupied by the Christians, would remain in a state of peace

until the expiration of the truce; and we had both the desire and the intention to return to France. We were already making preparations for our passage; but when we clearly perceived, by that which we have just related, that the emirs were openly violating the truce, and, in contempt of their oath, did not fear to make a sport of us and Christendom, we assembled the barons of France, the prelates, the knights of the Temple, of the Hospital, of the Teutonic order, and the barons of the kingdom of Jerusalem, and we consulted with them upon what was best to be done. The greater number were of opinion that if we were to return at this moment, and abandon this country, which we were upon the point of losing, it would be exposing it entirely to the attacks of the Saracens, particularly in the state of misery and weakness to which it was reduced, and we might consider the deliverance of the Christian prisoners now in the power of the enemy, as lost and hopeless. If, on the contrary, we remained, we had hopes that time would bring about something favourable, such as the deliverance of the captives, the preservation of the castles, and the fortresses of the kingdom of Jerusalem, and other advantages for Christendom; particularly as discord had sprung up between the sultan of Aleppo and those who governed at Cairo. The sultan has already, after gathering together his armies, got possession of Damascus, and some castles belonging to the sovereign of Cairo. It is said he is about to come into Egypt, to avenge the death of the sultan, whom the emirs killed, and to make himself master, if he can, of all the country. In consequence of these considerations and compassionating the miseries and degradation of the[464] Holy Land, we who came to succour it, pitying the captivity and the sorrows of our prisoners, although many dissuade us from remaining longer beyond the seas, we have preferred putting off our passage, and continuing still some time in Syria, to abandoning entirely the cause of Christ, and leaving our prisoners exposed to so many and such great dangers. But we have determined upon sending back into France our dear brothers, the counts of Poitiers and Anjou, for the consolation of our dear lady and mother, and of the whole kingdom. As all those who bear the name of Christian ought to be filled with zeal for the enterprise we have formed, and you in particular, who are descended from the blood of those whom the Lord chose as a privileged people, for the conquest of the Holy Land, which you ought to look upon as your property, we invite you all to serve Him who served you upon the cross, shedding his blood for your salvation; for this criminal nation, in addition to the blasphemies they vomited in the presence of Christian people against the Creator, beat the cross with rods, spat upon it, and trampled it under-foot, in hatred of the Christian faith.

Courage, then, soldiers of Christ! arm, and be ready to avenge these outrages and these affronts. Take example of your ancestors, who distinguished themselves among all nations by their devotion, by the sincerity of their faith, and filled the universe with the fame of their noble actions. We have gone before you in the service of God. Come and join us. Although you arrive late, you will receive from the Lord the recompense which the father of the family, in the Gospel, accorded without distinction to the labourers who came to labour in the vineyard at the end of the day, as to the labourers who came at the beginning of it. They who shall come, or who shall send succour whilst we are here, will obtain, in addition to the indulgences promised to Crusaders, the favour of God and of man. Make, then, your preparations, and let them whom the virtue of the Most High shall inspire to either come themselves or send assistance, be ready by the month of April or of May next. As for such as cannot be prepared for the first passage, let them at least be in a situation to make that which will take place about the festival of St. John. The nature of the enterprise requires promptness, and every delay must produce fatal consequences. For you, prelates and others, faithful servants of Christ, help our cause

with the Most High by the fervour of your prayers; order it so that this be done in all places under your direction, so that they may obtain for us from divine clemency the blessings of which our sins render us unworthy.

Done at Acre, the year of our Lord 1250, in the month of August

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No. 34.

A List of the Great Officers or Knights who followed St. Louis to Tunis, according to Agreements entered into between them and the King, in the year 1269, as set forth in the Manuscript from which this List is taken; which Manuscript was inherited by M. Malet de Graville, formerly Admiral, and was printed at the end of the Preface to the History of St. Louis, by Joinville, edition of the Louvre.

Monseigneur de Valery is to go himself, and thirty knights, and the king is to give him eight thousand livres Tournois, and he is to have food for his horses of the king during the passage; but they shall not be fed at court (n'auront pas bouche à court), and shall remain a year, he and his people, which year shall commence as soon as they shall have arrived on dry land; and if it should so happen that by agreement or by the accidents of the sea they should sojourn in some island with the king, by which they should remain with the sea behind them, the year shall commence with their sojourn, and the knights must be paid half of their dues when the year begins, and the other half when the first half shall have passed away; and if it be required to know what shall be allowed to each banneret, it is to be two horses; and to each knight not a banneret, one horse; and the horses to carry the groom who shall take care of them; so that grooms have six horses each in charge.[172] The constable shall go likewise, he and fifteen knights, upon the same condition as the sieur de Valery, but he shall only receive four thousand livres Tournois of the king.

Monseigneur Florent de Varannes, the admiral, shall go also upon the same conditions, himself and twelve knights, and shall receive of the king three thousand two hundred livres Tournois.

Monsieur Raoul d'Estrées, the marshal, shall go also on the same conditions, himself and six knights, and shall receive sixteen hundred livres Tournois.

Monseigneur Launcelot de St. Marc, marshal, shall go on the same conditions, himself and five knights, and shall have fourteen hundred livres Tournois.

Monsieur Pierre de Moleines shall go, himself and five knights, on the same conditions, except that he and his companions shall eat at court, and shall receive of the king fourteen hundred livres Tournois, and four hundred livres as a gift.

Monsieur Collart de Moleines, his brother, shall go on the same conditions, and in the same manner as Monsieur Pierre, his brother.

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Monsieur Gilles de la Tournerelle shall go, himself and four knights, on the same conditions, and shall eat at court.

Monsieur Malry de Roie shall go, himself and eight knights, on these same conditions, and shall eat at court, and shall have two thousand livres, and two hundred livres separately for himself.

Monsieur Gerard de Mortroise shall go, himself and ten knights, to receive three thousand livres Tournois.

Monsieur Raoul de Neele, himself and fifteen knights, to receive four thousand livres Tournois, and shall eat at their own expense (à son hostel).

Monseigneur Almaury de Meulane, himself and fifteen knights, four thousand livres Tournois, and shall eat at their own expense.

Monsieur Ausoat d'Offemont, himself and ten knights, twenty-six hundred livres Tournois, and shall eat at the expense of the king (en l'hostel du roy).

Raoul de Flamant, six knights; Baldwin de Longueval, four knights; Louis de Beangen, ten knights; Jean de Ville, four knights; Malry de Tournelle, four knights; William de Courtenay, ten knights; William de Patay, himself and his brother, with many others, all receiving pay in proportion to the number of their knights, and all eating at the king's expense (en l'hostel du roy).

The archbishop of Rheims to receive 1,111 m. l.

The bishop of Lengres to receive 1,111 m. l., with a vessel for his thirty-two knights.

Monsieur Robert de Bois-Gencelin, quite alone, one hundred and sixty livres, to eat at the king's expense. Pierre de Sanz, Etienne Gauche, Macy Delene, all the same, that is, quite alone, one hundred and sixty livres, or, as the text is, eight twenty livres each, and eat at the king's expense.

Monsieur Gilles de Mailley, himself and ten knights, three thousand livres, and passage and return for his horses; eat at court.

Monsieur Ytien de Morignac, himself and five knights, twelve hundred livres, and passage and return for his horses; eat at court.

The Fourrier de Vernail, for himself and four knights, twelve hundred livres, and eat at the king's expense.

Monsieur Guillaume de Fresne, ten knights, twenty-six hundred livres, and eat at the king's expense. The count de Guynes, exactly the same.

The count de St. Pol, himself and thirty knights, for passage and return of horses, for eating and for all other things, twelve thousand livres, and two thousand private gift.

Monsieur Lambert des Limons, himself and ten knights in[467] the pay of the king, that is to say, to each, ten sols Tournois per diem, and shall not eat at court,—amounts to eighteen hundred and twenty-five livres.

Monsieur Gerard de Campandu, himself and fifteen knights in the king's pay, shall not eat at court, as with M. Lambert, two thousand seven hundred and thirty-seven livres ten sols Tournois.

Monsieur Raymond Alan, himself and five knights, at the king's pay, amounts to nine hundred and twelve livres ten sols Tournois.

Monsieur Jehan de Debeines, himself and ten knights, three thousand livres, and passage and return for six horses, shall eat at court.

The mareschal de Champagne shall go, with ten knights, and shall receive nothing of the king.

Monsieur Gaillard Darle, himself and five, in the king's pay, nine hundred and twelve livres ten sols.

Monsieur Guillame de Flandres, himself and twenty knights, six thousand livres, and passage and return for his horses, and shall eat at court.

Monsieur Aubert de Longueval, himself and five knights, eleven hundred livres, passage and return for horses, and eat at court.

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No. 35.

Instructions of St. Louis, addressed, on his Death-bed, to Philip-le-Hardi.[173]

Dear Son,—As it is the most earnest desire of my heart that thou shouldst be well informed on all subjects, I think thou mayest derive much instruction from this writing; often having heard thee say that thou retainest better that which proceeds from me than from any other person.

Dear Son, my first instruction to thee is, that thou shouldst love God with all thy heart and with all thy power, for without that all that thou doest is nothing worth: thou shouldst avoid all things that thou thinkest may displease him, and which are within thy power, and particularly thou shouldst have so strong a resolution that thou wouldst not commit a mortal sin for anything that could happen to thee, and that thou wouldst suffer all thy members to be hacked off, and thy life taken away by the most cruel martyrdom, rather than knowingly commit a mortal sin.

If our Lord should afflict thee with any persecution, malady,[468] or other thing, thou shouldst suffer cheerfully, and thank him for it and be pleased; for thou must think

that he hath done it for thy good, and thou must further think that thou hast merited it, and more still if it be his will; because thou hast but too little served him, or too little loved him, and because thou hast done many things against his will.

If our Lord shall please to send thee any prosperity, health of body, or other thing, thou shouldst thank him humbly, and shouldst take great care not debase thyself by pride, or any other offence; for it is a great sin to wage war against the Lord with his own gifts.

Dear Son, I advise thee to confess frequently, and always to choose a confessor of holy life and sufficient knowledge, by whom thou mayest be instructed upon the things thou shouldst shun and upon the things thou shouldst do; and bear thyself in such a manner that thy confessors and friends may dare boldly to instruct and reprove thee.

Dear Son, I advise thee to hear willingly the service of the Holy Church, and when thou art in the chapel, beware of daring to utter vain words. Repeat thy orisons with earnest attention, either by mouth or by thought, and be particularly observant when the body of our Lord shall be present at the mass.

Dear Son, have a compassionate heart for the poor, and for those whom thou thinkest are enduring sufferings of either heart or body, and according to thy power comfort them willingly with consolation or with alms. If thou art sick at heart, tell it to thy confessor, or any other person whom thou thinkest to be loyal and can keep thy secret: in order that thou mayest be ever at peace, never do anything that thou canst not tell of.

Dear Son, entertain willingly the company of good men, whether religious or secular, but eschew the company of the wicked; hold willingly good conversation (parlements) with the good, and willingly hear our Lord spoken of in sermons; and in private seek earnestly for pardon. Love good in others, and hate evil, and never suffer words to be spoken in thy presence that may lead people to sin, never hear willingly others spoken ill of, or any words that may disparage our Lord, or our Lady, or the saints. Never suffer any such speech without reproofing it; and if it should proceed from a clerk, or so great a person that thou canst not punish him, cause it to be told to him who can inflict justice for it.

Dear Son, take care that thou beest so good in everything, that it may appear thou art grateful for the blessings and honours that God has heaped upon thee, so that if it please our Lord that thou shouldst come to the honour of governing the[469] kingdom, thou mayest be worthy to receive the holy unction with which the kings of France are consecrated.

Dear Son, if thou shouldst attain the kingdom, take care to possess the qualities which belong to kings; that is to say, be so just as never to swerve from justice, whatever may happen to thee. If a quarrel should arise between a poor man and a rich man, take the part of the poor man against the rich man, until thou shalt ascertain the truth, and when thou shalt know it, do justice. If it should so happen that thou shouldst have a dispute with another person, maintain the cause of the stranger before thy council: do not appear to be too forward in thy quarrel, until thou shalt be certain of the

truth; for those of thy council might fear to speak against thee, which thou oughtest not to desire.

Dear Son, if thou learnest that thou art possessed of anything wrongfully, either in thy own time or in that of thy ancestors, immediately restore it, however great the matter may be, in land, money, or other property. If the affair be obscure, so that thou canst not arrive at the truth, make such peace, according to the advice of worthy men, that thy soul or that of thy ancestors may be entirely freed from it: and if ever thou hearest that thy ancestors have made any restitution, take great pains to learn whether nothing still remains to be restored; and if thou findest there is, make restitution instantly, for the good of thy soul and that of thy ancestors. Be diligent to protect in thy territories all kinds of people, particularly persons belonging to the holy Church; defend them from injury both in their persons and their property, and I hereupon remind thee of a saying of King Philip, one of my ancestors, as one of his council has told me he heard him speak it. The king was one day with his privy council, and some of his counsellors said that the clerks did him great wrong, and they wondered that he suffered it. He replied: "I believe that they do me great wrong; but when I think of the honours our Lord has conferred on me, I by far prefer suffering my loss or injury, to doing anything which might create a misunderstanding between me and the holy Church." I repeat this to thee, that thou mayest not lightly believe those who speak against persons connected with the holy Church. In such a way honour and protect them, that they may be able to perform the service of our Lord in peace. I teach thee this, in order that thou mayest principally love religious people, and mayest succour them in their wants; and those by whom thou shalt think our Lord is best honoured and served, such love better than others.

Dear Son, I desire that thou shouldst love and honour thy mother, and that thou shouldst willingly receive and observe^[470] her good instructions, and be inclined to place faith in her good counsels; love thy brothers, and always watch over their good and their advancement; be to them in the place of a father, to lead them to all that which is good; but take care, that for the love of any one, thou dost not fall off from acting rightly, or do anything that ought not to be done.

Dear Son, I advise thee, that all the benefices of the holy Church which thou shalt have to bestow shall be given to persons judged worthy by the great council of prud'hommes; and it appears better to me that thou shouldst give to them who have nothing, and will employ thy gifts well, if thou searchest for them diligently.

Dear Son, I advise thee to avoid, as much as it shall be possible, to enter into war with any Christian; and, if any one do thee wrong, try by every means to learn if there be no way of maintaining thy right without going to war, observing that this is to avoid the sins that are committed in war. And if it should happen that it be proper for thee to make it, or that any one of thy men fail in his duty, or commit wrong against any church, or any poor person whatever, and will not make amends, for which, or for any reasonable cause, it be proper for thee to make war, carefully give orders that the poor people, who have committed neither crime nor offence, be protected, let no injury fall upon them either by fire or other means; for it will be much better for thee to contend with the evil-doer, and take his castles by storm or siege: but be sure to be well advised before thou movest in any war; be sure that the cause be perfectly just, that thou hast summoned the evil-doer, and hast waited as long as thy duty will permit.

Dear Son, I advise thee, that when wars shall arise in thy dominions among thy men, that thou shouldst take all possible pains to appease them; for that is a thing which is pleasing to our Lord; and Messire Saint Martin has given a very great example of it, for he went to restore concord among the clerks who were in the archbishop's palace, although at the time he knew from our Lord that he must die; and it appeared to him that by doing so he ended his life worthily.

Dear Son, be sure that thou hast good judges and provosts in thy dominions, and frequently examine whether they are doing justice, and whether they are doing wrong to nobody, and are acting as they ought; in the same manner be sure that they who live in thy court (ton hostel), commit no injustice; for however thou mayest hate doing ill to others, thou oughtest still more to hate the ill which should come from those who receive the power from thee, and shouldst take great heed that this never should happen.

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Dear Son, I advise thee to be always devoted to the Church of Rome, and to our holy father the pope, and to pay him the respect and honour due to thy spiritual father.

Dear Son, confer power freely upon well-intentioned people who know how to employ it properly, and take great pains to remove all sins from thy territories,—that is to say, profane swearing and everything that may be said or done in contempt of God, our Lady, or the saints; carnal sins, gaming with dice, tavern-drinking and other vices. Suppress, in thy dominions, wisely and prudently, all rebels and traitors against thy power; drive them and all ill-disposed persons from the land, until it be quite purged of them. When, by the sage counsel of worthy people, thou shalt hear of any good thing to be done, forward it by every means in thy power, giving proofs that thou acknowledgest the blessings our Lord has bestowed upon thee, and that thou art willing to return him thanks for them.

Dear Son, I advise thee to take great care that the money thou shalt spend shall be properly expended, and, moreover, that it be justly levied: this is a thing of which I should wish thee to be particularly heedful; that is to say, avoid extravagant expenses and unjust extortion, let thy money be justly received and well employed; and this may our Lord teach thee, with everything that may be profitable and suitable to thee!

Dear Son, I pray thee, if it shall please our Lord that I should quit this life before thee, that thou wilt help me with masses and prayers, and that thou wilt send to the congregations of the kingdom of France, to make them put up prayers for my soul, and that thou wilt desire that our Lord may give me part in all the good deeds thou shalt perform.

Dear Son, I give thee every blessing that a father can and ought to give to a son, and I pray our Lord Jesus Christ, that by his great mercy, and by the prayers and the merits of his blessed mother the Virgin Mary, and of the angels and archangels, and of all the male and female saints, that he will keep and defend thee from committing anything that may be against his will, and that he will give thee grace to perform his will, and that he may be served and honoured by thee: and may he grant to thee and to me, by his unbounded generosity, that after this mortal life, we may come to him for life

everlasting, there where we may see him, may love him, and may praise him without end. Amen.

To him be all glory, honour, and praise, who is one God with the Father and the Holy Ghost, without beginning and without end. Amen.

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No. 36.

Edward I., King of England.

As our author has said but little to show English readers what part this, one of their greatest kings, played in the holy wars, we offer an extract from the chronicler Walter Hemingford, canon of Gisseburne, of whom Michaud speaks highly.

Edward, son of Henry III., took part in the crusade of Louis IX. He set out, about the feast of St. Michael, to Aigues-Mortes, where he embarked, and at the end of ten days, landed at Carthage, and was received with much joy by the Christian princes who were then there; that is to say, Philip of France, who had just succeeded Louis IX., his father; Charles king of Sicily, and the king of Navarre. Walter relates that Edward was disgusted with the treaty made between the Christian kings and the king of Tunis, and would take no part in it. The English prince went to Acre with a thousand picked men, and reposed for a month, in order to refresh his troops, and become acquainted with the country. At the end of the month, many Christians joined him, and leaving Acre, at the head of seven thousand men, he marched to a distance of twenty leagues from that city, took Nazareth, and killed a great number of Saracens. The army then returned towards Acre, but were followed by the enemy, who hoped to surprise them in some valley, or confined place. The Christians, upon becoming aware of their intentions, faced about, killed many, and put the others to flight.

Towards the feast of St. John, Edward, learning that the Saracens were within fifteen miles of Acre, marched out, fell upon them, at break of day, killed about a thousand of them, and put the rest to flight. The name of Edward was soon spread among the enemies of Christ, and beginning to dread him, they devised means to get rid of him. The great emir of Jaffa, feigning a wish to be converted to the Christian faith, sent to him several times a slave, bearing letters, but charged secretly with the commission of assassinating the king, which the slave executed. But fortunately Edward escaped the consequences by the assistance of skilful leeches. As soon as he was cured, he concluded a truce for ten years, and returned to Europe with his Crusaders.

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No. 37.

The Openings of the Troncs.

M. Michaud has given a very long account of the openings of the troncs, of which we only think it necessary to offer our readers a small portion, to show them the nature of the thing. The continued repetition of the names of French towns, &c., with the amount of money found in the troncs, can be interesting to nobody.

On Low Sunday, the 19th day of April, in the year 1517, between the hours of eight and nine after mid-day, was raised and carried away the tronc of the metropolitan church of St. Stephen of Thoulouse, closed and fastened with three keys, and sealed with two seals, and placed in the archiepiscopal house of the said Thoulouse, by the said commissary, treasurer, or receiver and comptroller, in the presence of Messire Jehan de Verramino, canon and chancellor of the said church; Thomas le Franc, rector of the said church; Domingo Vaussenet, burgess, and several others; and on the next day, in the presence of as above, the said commissary, receiver, and comptroller opened the said tronc, where they took and found for the confessionals the sum of six hundred and fifty-one livres, six sols, six deniers in full, for one thousand one hundred and fifteen confessions, which have been distributed; for this

6c. 51 liv. 6s. 4d. (sic)

Of other money found in the said tronc on the day and year aforesaid, arising from the pardons and jubilee of the crusade, the sum of four hundred and ninety-nine livres, fifteen sols, four deniers Tournois

ci. 499 liv. 15s. 4d.

From another opening of the tronc of Thoulouse, at the feast of the following Christmas, in the said year 1517, the sum of twenty-seven livres, three sols, nine denier Tournois.

27 liv. 3s. 9d.

From another opening of the said tronc of Thoulouse, made the first day of May, 1518, which is the second of the year 1518, in which there was found, as well for money for the jubilee as for confessionals, the sum of two hundred and five livres, ten sols, six deniers Tournois; for this

205 liv. 10s. 6d.

From another opening made the 7th day of June, of the said year, there was found, as well for jubilee as for confessionals, the sum of one hundred and twenty-seven livres, two sols Tournois; for this

127 liv. 2s.

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From an opening of the tronc of Castannet, in the diocese of Thoulouse, there was found, as well for confessionals as for the jubilee, the sum of fourteen livres, one sol, five deniers Tournois; for this

14 liv. 1s. 5d.

&c. &c. &c.

From the opening of the various troncs in the diocese of Thoulouse, within and without the city, in the years 1517 and 1518, many being opened several times, they collected an amount which stands thus at the end: Summa Totalis receptœ presentis computi

3,700 liv. 18s. 6d.

The expenditure of this money is detailed equally minutely; of which we will offer a few examples.

EXPENDITURE

OF THIS PRESENT ACCOUNT,

AND, IN THE FIRST PLACE,

Moneys paid to People who are to account for them.

To Master Jehan Grossier, notary and secretary of the king our lord, and by him commissioned to keep the account, and receive the moneys for the crusade granted by our holy father the pope to the king our lord, in his kingdom and other lands and lordships owing allegiance to him, the sum of fifteen hundred and thirty-two livres, seventeen sols, four deniers Tournois, which the present receiver owes on account of the said receipt which he has made of the moneys for the said crusade to the said city of Thoulouse, which sum has been paid to the said Grossier, in virtue of the letters missive of our lord the king, given at Amboise, the 25th day of January, there rendered, as by his quittance, signed by his hand, the 26th day of February, in the year 1517, thus so rendered, as appears; and for this

1,532 liv. 17s. 4d.

To the said Master Jehan Grossier, by his written quittance, the 10th day of June, in the year one thousand five hundred and eighteen, the sum of two hundred and forty-eight livres, three sols Tournois, which the said receiver ought, upon receiving the said receipt, pay him, by virtue of the letters missive of the king our lord, given at Amboise, the last day of April, as by said quittance, here rendered, as appears; for this

248 liv. 3s.

To the same Master Jehan Grossier, for another written quittance on the 20th day of May, 1520, the sum of six hundred and twenty-five livres, fourteen sols, five deniers Tournois, which the said receiver ought to pay him, as by his said quittance, here rendered, as appears; for this

625 liv. 14s. 5d.

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Other Expenses made by the said Master Jehan Clucher, by the order of Messire Josse de la Garde, Doctor of Theology, Vicar-General of the Very Reverend Father in God, Monseigneur the Archbishop of Thoulouse, Commissary, ordered by the King our Lord, on the matter of the Crusade, and according to the Letters Missive and Instructions signed by the hand of the King, transcribed and rendered at the commencement of this Account.

For the expenses of the commissaries, receiver, comptroller, and notary, for having been, with seven horses, setting out on the 22nd day of April, in the year 1517, through the diocese of the archbishopric of Thoulouse, to collect the troncs and boxes, in which they were engaged for the space of thirteen days, the sum of twenty livres, nine sols, five deniers Tournois, which has been paid by the present receiver by order of the said commissary, as appears by the papers signed and certified by his hand, and by Monsieur Raymond Raffin, canon in the metropolitan church of Thoulouse, comptroller, deputed by our lord the king to assist in collecting the money for the said crusade,[174] containing the expense of this account rendered, and containing likewise a certification of the payment of all the said expense, instead of quittance (receipt); for this the sum of

20 liv. 9s. 5d.

To Pierre Langiere, the sum of sixteen sols Tournois, for having pasted up four hundred articles, and for having placed and fixed about two hundred of them at the doors and cross-ways of the said Thoulouse, for the feast of Easter; for this

16s.

To Messire Pierre Ferrestiere, Anthoine Chassantre, and Durant Veissiere, priests, for having carried the said articles, at the said time, to Montastruc, Versveil, and Carmaing, the sum of sixty sols Tournois; this

60s.

To Georges Ruveres, for having made two tin cases to put over the tronc, the sum of ten sols Tournois; this

10s.

To Thomas Noel, for having made the tronc for the said crusade, at Thoulouse, the sum of sixty-three sols, four deniers Tournois; this

63s. 4d.

To Jehan Dernent, for having bound about with iron the coffer of the said tronc, and made the padlock for the same, the sum of eleven livres, T.; this

11 liv.

To Master Stephen Fabry and Jehan Galmart, for having carried the said articles into several places, and for writing-paper and packthread to tie up the packets, the sum of four livres, two sols, nine deniers Tournois; this

4 liv. 2s. 9d.

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To William Perolle, for having carried some confessionals to Cluriac, the sum of twelve sols Tournois; this

12s.

To Lion de Veausclera, for four padlocks for the said tronc, the sum of forty sols Tournois; this

40s.

To the bell-ringers of St. Stephen of Thoulouse, for what may be due to them for having rung the Pardon, at the late festival of Easter, the sum of sixty sols Tournois; this

60s.

To la Roussignolle, for twelve cloth bags to put the money into, the sum of eight sols, six deniers Tournois; this

8s. 6d.

To Master Jehan Galmar, for having been to fix the troncs in various places, and having furnished nails for the padlocks, the sum of twenty-seven sols, six deniers

27s. 6d.

To Bertrand Beix, for having served, or waited at, the tronc of St. Stephen of Thoulouse, for the space of fifteen days, the sum of seventeen sols, six deniers Tournois

17s. 6d.

For the dinner[175] which was made for those who were present to see the money counted from the tronc of the said St. Stephen of Thoulouse, and for the cook, the sum of seventy-two sols Tournois

72s.

To the preachers of Thoulouse, for having preached the said pardons, the sum of eighteen livres Tournois; this

18 liv.

To Master Jehan Bourlier, notary,[176] for having attended the placing and removing of the said troncs, in the said diocese of Thoulouse, for the space of fifteen days, at the period of Easter, the sum of fifteen livres Tournois

15 liv.

To Master Jehan Terrein, of Thoulouse, the sum of a hundred sols Tournois, for having superintended the giving out of the letters, and obtaining the names and surnames of those who took them to the church of Thoulouse, at Easter, this

100s.

To the bell-ringers of the said St. Stephen, for ringing the bells and cleaning the church, the sum of forty sols Tournois; this

40s.

To those who sealed the confessionals of the said crusade and jubilee, the sum of six livres Tournois, this

6 liv.

To Messire Jehan Bonissent, secretary of Monseigneur de Thoulouse, for having made eight mandatory letters on parchment, and having signed four hundred articles to be posted upon the doors of churches, the sum of six livres Tournois, this

6 liv.

To Jehan Grant, printer, for having printed a thousand small articles, and a hundred confessionals, on parchment, the sum of one hundred and ten livres Tournois; this

110 liv.

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To Jehan Bodret, apothecary, of Thoulouse, for thirty-one pounds of red wax, and also for four quires of paper, the sum of ten livres, seventeen sols, six deniers Tournois; this

10 liv. 17s. 6d.

To Master Guillaume de Villano, notary, for having signed and filled up the confessionals and commissions, and having made the other acts of the said crusade, the sum of ten livres Tournois; this

10 liv.

To the Receiver of the said crusade, for having been to place the troncs and collect the money, for the attendance of thirteen days, the sum of twenty-eight livres Tournois

28 liv.

To Monsieur the Comptroller of the said crusade, for the same cause, the sum of twenty-eight livres Tournois; this

28 liv.

To Monsieur the Commissary of the said crusade, with three horses, for the same cause, the sum of forty livres Tournois; this

40 liv.

To Master Jehan Bourlier, for having made two duplicates of the receipt and expense of the said crusade, the sum of thirty sols Tournois; this

30s.

To Raymond de Vlino, for having made three hundred and fifty coats of arms, at twelve deniers Tournois each, amounting to the sum of seventeen livres, ten sols Tournois; this

17 liv. 10s.

To those who sealed the said confessionals, both on parchment and on paper, and for having folded them, the sum of four livres Tournois

4 liv.

Then follows a list of amounts paid to preachers of the crusade, which is far too long for insertion, but all tending to prove that the task was not performed gratuitously. We have extracted the above articles from the interminable account to show our readers something of the nature of the charges made by various classes for work done early in the sixteenth century, but more particularly to point out, after the money had been extorted from the pious or the charitable, how many hands were dipped into the tronc before their contents were applied to their destined purpose. The preachers, as appears by the following items and many others of the account, took a fifth part of what was found in the tronc at the time of opening them.

To the preachers who have preached in the city of Thoulouse, for the fifth part of four hundred and nine livres, sixteen sols, eight deniers Tournois, which have been found in the said tronc, opened at several festivals, has been paid over the sum of eighty-one livres, nineteen sols, four deniers Tournois; this

81 liv. 19s. 4d.

To the preacher of Lisle en Jourdain, for HIS fifth part of one hundred and ninety-eight livres, three sols, seven deniers Tournois; this

39 liv. 3s. 7d.

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Nobody seems to have touched the tronc without benefit; thus there are sixty sols to Jehan Turein for taking charge of the tronc, at Easter; and fifteen sols to a child who cried at the tronc. The high officials took each one hundred livres per annum whilst the crusade was being preached, and their underlings did nothing without remuneration.

No. 38.

Memoir of Leibnitz, addressed to Louis XIV.

After the example of M. Michaud, we do not hesitate to lay before our readers the following paper, although it bears little relation to our history. A document passing between two such men as Leibnitz and Louis XIV., upon a speculative, yet an important question, cannot be without interest; besides which, there is very little doubt that it fell into the hands of Buonaparte before he undertook his expedition to Egypt. It is generally believed that this Memoir of Leibnitz, upon the expedition to Egypt, was preserved, up to the period of the revolution, in the archives of Versailles, and that this historical document disappeared during the political troubles of France. An extract from it was published in an English pamphlet in 1805; and another extract was made in a book entitled *Voyage en Hanovre*, published in 1805. M. Michaud has made more use of the English pamphlet than of the latter publication. M. Mangourit, the author of the *Voyage*, saw in the library of Hanover a copy of the Memoir addressed to Louis XIV., written by the hand of Leibnitz; it had for title, *De Expeditione Egyptiatica, Epistola ad Regem Franciæ scripta*. M. Mangourit informs us that Marshal Mortier ordered a copy to be made of it, to be sent to Paris, where it was placed in the library of the king. It appears that the Memoir was sent a short time before the famous passage of the Rhine and the war against Holland. M. Mangourit is persuaded that Leibnitz, whom he represents as the instrument of some cabinet, had no other motive in persuading Louis to invade Egypt but to divert him from his threatened attack upon the Batavian republic. M. Michaud says that this opinion appears improbable, and that the author gives no satisfactory proof of it. We think some of our readers, at least, will incline to the opinion of M. Mangourit.

Leibnitz commences his Memoir by declaring that the fame of his majesty's wisdom has induced him to present to him some reflections upon a subject familiar to preceding ages, but recently neglected and forgotten; it concerns an enterprise, "the greatest[479] that can be attempted, and at the same time the most easy of such as are considered great. I venture to add," continues he, "that it is the most holy, the most just (*addere audeo, sanctissimum justissimumque*), and that it is not accompanied by any danger, even should it be attempted in vain. It agrees likewise so well with the kind of preparations already made, that it would appear to have been a long time in contemplation, and would thus increase the admiration of those who justly call the conceptions of your majesty the miracle of secrecy. It would do more harm to Holland than could be hoped for from the most brilliant success of an open war, without leaving them the power of opposing any obstacle to it. It would accomplish the object of the present armament, by procuring for France the empire of the seas and of commerce. In

short, all hatreds and all jealousies being thus extinguished at a single blow, your majesty would find yourself raised by it, with general assent, to the rank of supreme arbiter of Christendom—the highest possible to be conceived, and it would cover your name with an immortal glory, for having cleared, whether for yourself or your descendants, the route for exploits similar to those of Alexander.”

After having made it plain that the present moment was exceedingly favourable, that there was no sovereign more powerful than the king of France, or one more beloved by his subjects; “I am persuaded,” says he, “that there is not in the known world any country the conquest of which deserves so much to be attempted, or which would be so likely to give supremacy, as the Egypt which I delight in calling the Holland of the East, as I call France the China of the West.”

“The marriage between this prince and this country, that is to say, between the king of France and Egypt, appears to me to interest equally the human race and the Christian religion.”

Leibnitz afterwards says, that upon examining the motives which determined Louis IX. to attempt the conquest of Egypt rather than that of Jerusalem, he had become convinced that they merit the greatest attention.

“After the death of the Emperor Frederick Barbarossa, Philip, surnamed Augustus, and Richard, king of England, besieged and took St. Jean d’Acre. There was among the prisoners an Arabian named Caracous, whom history represents as a prophet. This man, hearing Philip frequently speak of the aim the Christian powers proposed to themselves in this war, declared that they could never retain Jerusalem and the Christian sovereignty in Asia, unless the Egyptian monarchy were overthrown; and for that purpose it was of the greatest importance to get possession of Damietta. From this arose a dissension between Philip and Richard, &c. Richard himself, after having failed in Palestine,[480] wished to undertake an expedition against Egypt, but death prevented him.

“The Christian powers at length became aware of their error, and Pope Innocent III. promoted an expedition against Egypt, the issue of which was unfortunate. Then came the expedition of St. Louis, which failed from the imprudence and want of skill in the leaders. Louis exposed his army in the interior of the country, between two branches of the Nile, with his rear and the course of the river in the power of the enemy. Instead of getting possession of the coasts and securing the Nile for his fleet, the only means of establishing his conquest, provisioning his army, and making himself safe from all attacks, he allowed himself to be surrounded; the Saracens intercepted his supplies, and finished by destroying the Christian army.

“Afterwards, the wars between France and England, as well as those which broke out between France and the house of Austria, put an end to all idea of invading Egypt, till the time of Ximenes, who was the author of a league, formed for the conquest of this country, by Ferdinand of Castile, Emanuel of Portugal, and Henry VIII. of England.[177] Three princes,” says Leibnitz, “of whom it may, with reason, be said, that each of them laid the foundation of the power and commerce of their respective people; and that it is which France now expects from Louis XIV.

“This project was defeated by the death of Ferdinand, which caused the crown of Spain to pass to the house of Austria.”

Leibnitz then gives a sketch of the revolutions of Egypt, from the earliest ages to the time it was subdued by the Turks; to show the importance that has always been attached to the possession of Egypt, and to prove that it has never opposed much resistance to a skilful and powerful conqueror.

“Egypt, now become a province of the Turkish empire, will be, on that account, more easily subdued; not only from the difficulty the Port will have in throwing in succours, and the inclination the inhabitants always have for revolt, but still more from its being no longer the seat of an empire.”

After this preamble, Leibnitz, developing his plan, argues that the conquest of Egypt is the most certain road to supremacy in Europe; or, in other terms, that it will strengthen the best interests of France,—that, considering the magnitude of the object, the enterprise is very easy;—that there is no risk;—that it is in accordance with sound policy;—that it should not be delayed;—in short, that it is great, just, and pious.

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“This supremacy, which it is so important for France to obtain, consists in the possession of as much power as can be reasonably hoped for; for it cannot look to a universal monarchy, but only the general direction or arbitration of affairs. Universal monarchy is an absurdity; the history of Europe proves it. By making war upon Christian states, weak aggrandisements can alone be obtained, and a small accession of territory acquired. Such means are not suitable for a most Christian king, or a great monarch:—marriages, elections, and successions produce more.

“War should alone be directed against barbarous nations; and among these, it is incontestable that by a single fortunate blow (and the French are particularly formed to strike such), empires may be in an instant overthrown and founded. In such wars are found the elements of high power, and of an exalted glory.

“It is certain that the power of France must increase with the peace of Europe, and that it must be weakened by ill-timed wars. Let it then be employed against the barbarians, and for the restoration of Egypt. In America, the Spaniards, the English, and the Dutch would render every enterprise impossible; but, directed towards Turkey, no one would dare to oppose it; Egypt being once invaded, the war that we should then make would be rendered sacred by universal approbation; and instead of the deserted countries of Palestine, only celebrated by its ruins, we should have, as the rewards of our efforts, that eye of countries, that mother of grain, that seat of commerce. (Non, deserta illa, ruinis tantùm nobilis Palæstina, sed oculus regionum, mater frugum, sedes commerciorum acquiretur.)

“Of all the regions of the earth, Egypt ought to be considered, after China, as the first. It possesses so many advantages, that the imagination can add nothing to them. It is the principal isthmus of the globe, the seas of which it divides in such a manner, as to create the necessity for passing round Africa. It is at the same time the barrier and the passage between Africa and Asia. It is the point of communication, and the general

entrepôt of the commerce, on one side, of India, and on the other, of Europe. It is in some sort the eye of the adjacent countries, rich by the fertility of its soil, and by its great population, amidst the deserts which surround it. It unites the wonders of nature and of art, which, after so many ages, ever appear to furnish subjects for fresh admiration.”

After having supported his opinions by numerous quotations upon the resources Egypt possesses, Leibnitz continues thus:—

“Suppose Egypt should be occupied by an army of the most Christian king, we shall see how much this event must contribute to political supremacy. (*Pars melior Franciæ cedit; hæc maris Mediterranei domina, imperium Orientalis resuscitabit.*)

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“It is evident that the Turkish empire might be overthrown by the attacks of the Germans and the Poles, if the germs of rebellion, which are there now forming, were developed generally; and there is no doubt that Muscovy and Persia would take advantage of that circumstance. Then, the most valuable portion of that monarchy would fall to France; which, becoming thus mistress of the Mediterranean, would reestablish the Eastern empire. From Egypt it would extend its empire over the ocean, and would take, without difficulty, possession of the Red Sea, and the isles near Madagascar. It would not be long in gaining the Sea of Ethiopia, the Persian Gulf, and the isle of Ormuz, which commands it.

“The conquest of Egypt would likewise be followed by great and important changes in Europe. The king of France could then, by incontestable right, and with the consent of the pope, assume the title of emperor of the East; he could add to his title of eldest son, that of patron (*advocatus*) of the Church, and by the great advantages procured to the Holy See, hold the pontiffs much more in his power than if they resided at Avignon. Italy and Germany would be definitively delivered from the fear of the Turks, and Spain from that of the Moors. The commerce of the world would be shared between France and the house of Austria; at length, the reconciliation between the most powerful families would be cemented to the satisfaction of both, France having for its share the East, and Spain the West.[178] And if they should wish to be united by the indissoluble tie of their common interest, they would gain the object which the wisest of ministers have endeavoured to attain in the conferences of the Pyrenees; they would become the arbitrators between other powers; they would prepare the happiness of the human race, and they would create an everlasting reverence for the memory of the great king, to whom so many miracles were due.

“With Egypt, the Dutch might easily be deprived of the commerce of India, upon which great part of their power depends, and they would by that be more directly and necessarily injured than by the most brilliant success in an open war. The Christian religion would again flourish in Asia; the world would obey the same laws, and the whole human race would be united by the same ties; so that, with the exception of the philosopher’s stone, I know nothing that can be imagined of more importance than the conquest of Egypt.”

When discussing the facility of the execution, Leibnitz considers[483] sides—“The forces to be employed—the means of transporting the troops—the climate of the country—its fortifications and military strength—the manner of making war there—the interior troubles of Egypt—the dispositions of the neighbouring nations—and the allies and auxiliaries, as well of the aggressors as of the invaded country.”

With respect to the forces of France, Leibnitz refers to Louis, who must be better acquainted with their numbers than he; he however believes that there is in fact already more strength than would be required.

Francis, duke of Urbino, demanded 50,000 men to overturn the Ottoman empire. For the conquest of Egypt, thirty thousand picked men would be sufficient. Emanuel the Wise, king of Portugal, flattered himself that he could succeed with a much smaller number. “There is no doubt,” adds Leibnitz, “that our numbers would prodigiously increase in a short time, by the accession of Arabs and Numidians, whilst the Turkish forces in that province must be very inconsiderable.

“But suppose,” continues Leibnitz, “we were compelled to embark 50,000 men; that is a force which France would easily provide. For, although I am persuaded that 20,000 would amply suffice to occupy and guard the coast of Egypt, it would be prudent to draw advantage from the forces now assembled, and to effect by one stroke, by one vigorous operation, the conquest of the whole of Egypt.” Leibnitz further advises that the troops should be encouraged by speeches, indulgences, rewards, honours, &c. &c.; thinks it of much less importance to employ a great number of troops than it is to select them well.

“Some persons are averse to the transporting of large armies by sea; but wiser persons are of a contrary opinion, and think that the trifling inconveniences of this mode of transport are more than compensated by very great advantages. The first inconveniences to which they are subject on board, are neither dangerous nor of long duration; they may be considered even as evacuations favourable to health. Scorbutic affections appear only in long voyages, and acute diseases are occasioned by intemperance, which discipline may prevent, or by a change of climate, which cannot be experienced in the Mediterranean. No mutiny need be apprehended, because the soldiers are in some sort in the power of the sailors.”

The memorial of Leibnitz here presents an historical summary of the armies embarked at different periods, from the Punic wars to the last conquests made in Asia and America, by the Spaniards, the Portuguese, the English, &c.; and whilst recommending that the vessels should not be too heavily laden as regards troops, he remarks that the navigation of the Mediterranean[484] has, for a long time, become familiar to French sailors, and that there could be no danger, if proper attention were paid to seasons. French and Venetian vessels constantly visit Candia, and from that island to Egypt the passage is not difficult. Let us add, that the isle of Malta is a secure station for the fleet, that isle being united to France by an infinite number of ties, since the major part of the knights and the grand master of the order are French.

“After the port of Alexandria shall have been taken by a coup-de-main (which cannot fail of succeeding), the coasts of Syria, as well as the isles of Cyprus and Candia,

will necessarily fall, provided that the Turks are not able to undertake anything by sea to oppose it.”

The memorial of Leibnitz then rejects all fear of the insalubrity of the climate of Egypt; he expatiates upon the healthy qualities of the waters of the Nile, gives dietic rules, recommends abstinence from wine, and points out the variations in the weather in the different months of the year.

Then he speaks of the saltpetre which Egypt produces in such abundance, and continues: “The means of the natural defences of Egypt are the deserts and seas that surround it, and the Nile; its artificial means are its castles and its cities. The sea and the Nile, far from injuring, facilitate the employment of naval forces, and the deserts will interrupt communications with the other parts of the Ottoman empire, and will prevent the Turks from throwing imposing succours into the Egyptian territory. The strong places are either upon the Red Sea or upon the Mediterranean.” Here Leibnitz describes Alexandria, Rosetta, and Damietta, with the Bozag, pointing out the weakness of these places. “The coast of the Red Sea is still more neglected, and would fall quickly into the power of a Portuguese fleet, acting in concert with a French force from Madagascar;” for Leibnitz supposes that the Portuguese would be more disposed to second the views of the French than to oppose them.

The memorial describes very minutely the Arabian Gulf and the Strait of Bab-el-Mandel; he affirms that all places on the coast want fortifications; he speaks particularly of Suez, Cossier, Souakem, and at length of Cairo, which would not offer, any more than the rest, a strong resistance.

“Could the resistance of Cairo,” says Leibnitz, “alone prevent France from raising itself above all glory past or present? It would be disgraceful for so powerful a nation, when engaged in such a mighty enterprise, to entertain a moment’s doubt of final success in presence of this last obstacle. For France would not be fighting then for either Dunkirk or Gravelines, or for Maëstricht; but for the dominion of the seas, for the empire of[485] the East, for the overthrow of the Port, and for universal supremacy;—all results from the conquest of Egypt.”

Then follow some geographical details upon the coast of Syria, and the ports and cities of that country; that is to say, El-Aresch, Byblos, Tripoli, Alexandretta, Aleppo, and Damascus.

“Alexandretta commands the defiles of Cilicia. By the possession of this place, an army marching from Asia Minor upon Palestine could be forced to make a long and painful circuit, across a country half desert, and across portions of Cilicia, Armenia, and Mesopotamia.

“Aleppo and Damascus are the only cities capable of resisting for a moment our ulterior operations after the reduction of Cairo. Although they are distant from the sea, they must be secured, since then we shall command all the country on this side of Mount Amanus.

“The Turks may, it is true, if they are warned, place reinforcements in Egypt, and even fortify Alexandria and render Egypt nearly inaccessible. It will therefore be

essential to preserve the most profound secrecy upon the project, and accelerate the departure of the armament for its destination. When the expedition shall be once made, it will be no longer in the power of the Turks to place an obstacle in the way of its success, since the departure of so formidable a fleet will give alarm for the seat of government itself. Under this point of view it will be even useful to spread a report that it is in fact destined against Constantinople, in order that the Port should unite and concentrate, for the protection of the capital, its divided forces, and thus render the distant provinces the weaker. The French army being thus suddenly thrown into Egypt, it would require six months for the Turks to assemble an equal force, or even a much longer time, if Turkey were at the same time engaged in a Polish or Hungarian war. Moreover, as soon as the expedition should have succeeded, Persia, which cannot declare itself upon our promises alone, will not fail to rise likewise. And if the expedition took place in that season of the year which, according to the opinion of experienced persons, would appear the most suitable, it would be absolutely impossible for the Turks to arrive in any useful time, if even they had 100,000 disposable forces; because Egypt would be then inundated with the waters of the Nile, in which our fleet would dominate; and because the Turkish army could not set out on its march before the following winter, &c.

“Suppose now that Egypt should be in our power, and, which is not at all improbable, the Turks should find themselves at peace with all their neighbours, that there should be no trouble among themselves, and that they should be in a condition to[486] advance with 100,000 effective men; suppose, on the other side, that we were only able to oppose this force with 30,000 men, since we must leave 20,000 behind, to maintain our position in Egypt, and reduce the places not yet subdued: I affirm that these 30,000 men would be sufficient to repulse the Turks: let us add, that if measures be well taken, there is no doubt that considerable reinforcements might arrive from Europe, and that the Christian subjects of the Port, as well as the natives, would flock eagerly to range themselves under our Banners. But suppose our force did not exceed 30,000 men, this troop would be perfectly in a state to resist the Turks by two different manœuvres, whether by waiting for them in the plains of Egypt, between Suez and Cairo; or whether in marching forward to meet them in Arabia Petraea, between Gaza and the mountains, or in Syria between Alexandretta and Mount Amanus, called now the mount of Scanderoun, or El Lucan.

“There are in Arabia Petraea three narrow defiles, through which the caravans pass on their way from Egypt into Asia. One of these defiles is on the right, when we are coming from Egypt, and leads to the eastern shores of the Red Sea; another passage is on the left, on the shores of the Mediterranean,—it leads into Palestine and Syria; the third, situated between the two preceding ones, comes out at Mount Horeb, and at the monastery of St. Catherine. The two first passages lead into Arabia, where no army could penetrate without great difficulty. There only remains then the third route, which goes from Egypt into Palestine, across Idumea. But this passage is so narrowed on one side by the Mediterranean Sea, and on the other by the foot of the mountains of Arabia Petraea, that the sultan of Egypt would easily have expelled the army of Selim from his country, if he had taken care to secure the passage between Syria and Cilicia: it was by neglecting this precaution that Darius very much facilitated the conquest of Asia by Alexander. If the sultan of the Mamelukes, abandoning Palestine, had taken up a position in the narrow strait near Gaza, or near Sihor (called in Scripture the river of Egypt), which is a species of hollow ravine, running from the mountains to the sea, and

if he had there awaited his enemy, it is certain that in that position, 30,000 men would have been able to resist hundreds of thousands.

“Suppose the Turks were able to force not only the passage of Alexandretta, but likewise that of Gaza, they yet could not recover Egypt; for, in this case, our army would keep in its rear the Nile and a very fertile country, whilst the enemy would have nothing in their rear but the deserts of Arabia. And if, in this position, we were to avoid a pitched battle, which would be easy from the nature of the country, the Turkish[487] army would necessarily waste away, and would be forced, by want of provisions, to retire into Syria, and leave us in the tranquil enjoyment of our conquests.”

Leibnitz brings several historical facts to the support of his opinion; he proves that the Turks are much less formidable, less warlike, less numerous than they formerly were; he enters into details upon the seraglio, the revenues, and the military and maritime establishments of the Ottoman empire.

The author assigns reasons for hoping that, after the first news of the success of Louis XIV., there would ensue partial revolts, and then a general insurrection of the pachas, the civil functionaries, the soldiers, the Christians, and finally of the whole people. “I venture to affirm,” says he, “that all the subjects of the Ottoman empire are unhappy, discontented, anxious for change, and that at this moment they are only restrained by the disheartening remembrance of their former attempts to throw off the yoke.

“A French author, very well acquainted with the affairs of Turkey, and who is surprised that an empire so constituted subsists so long, forms the conjecture that God, who does everything for the best, had raised and sustained this powerful nation for the good of his Church, and to punish Christians for their sins and vices;’ but I,” continues Leibnitz,—“I am convinced that the time approaches in which the Omnipotent will visit his people, in which the fury of barbarians will be at an end, in which a far happier epoch will open on the Christian world. Much might be said with regard to prophecies; upon periods in human affairs; upon the inevitable catastrophes of empires; even upon the traditions of the Turks themselves, which make them look for their destruction from a country between two seas. This prediction has been commonly applied to Constantinople, and sometimes to the Morea; but no one has hitherto thought of Egypt.

“Let us, however, without presuming to penetrate the secrets of destiny, draw our conclusions from the ordinary course of affairs. It is notorious that the Sultan has entirely lost, in the opinion of his subjects, his character of inviolability, and this circumstance must necessarily facilitate his defeat.”

All that follows this is but a picture of the disorder which reigns in the political organization of the Turkish empire. Therefore, Leibnitz thinks that the conquest of Egypt would shake the Port to its foundation. He adds: “Audaciter dico, flagrabit Turcia seditionibus, si volumus; and if the Port were at the same time engaged in a war with Poland or Hungary, jam ruina ipsa,” says he, “et totius corporis paralysis universalis indubitata est.”

[488]

No. 39.

Capitulations between France and the Ottoman Port.

Francis I. was the first of our kings who made treaties with the Port. He obtained in 1535, from Soliman the Canonist, the first capitulations in favour of commerce and of the Catholic religion, in the states of the Grand Seignor; in 1604, Henry IV. obtained from the Sultan Ahmid I. the renewal of them with some additions; in 1675 they were renewed and augmented under the reign of the Sultan Mehemed IV., at the demand of Louis XIV.; in 1740, Louis XV. obtained from the Sultan Mahmoud the renewal of the ancient treaties, with considerable additions.

France has had since that period other negotiations with the Port; but these negotiations have not produced any treaty, the dispositions of which are either new or important. The documents necessary for the history of the relations of France with the Ottoman empire have always been carefully preserved in the chancery of the French embassy at Constantinople. It is there we must search for exact notices to add to that which we have been able to advance upon this question.

We will give, from these capitulations, as much as particularly concerns the subject of our history, or which may throw a light upon the Ottoman policy.

“The Emperor Sultan Mahmoud, son of Sultan Moustapha, ever victorious.[179]

“Here is that which ordains this glorious and imperial signature, conqueror of the world, this noble and sublime mark, whose efficacy proceeds from divine aid.

“I, who by the excellence of the favours of the Most High, and by the eminence of the miracles filled with blessings from the chief of the prophets (to whom be the most ample salutations, as well as to his family and his companions), am the Sultan of glorious sultans, the emperor of puissant emperors, the distributor of crowns to the Cosroes, who are seated on thrones, the shadow of God upon earth, the servant of the two illustrious cities of Mecca and Medina, august and holy places, to which Mussulmans address their vows; the protector and master of the holy Jerusalem; the sovereign of the three great cities of Constantinople, Adrianople, and Broussa, as well as of Damascus, the odour of Paradise; of Tripoli, of Syria, of Egypt, the wonder[489] of ages, and renowned for its delights; of all Arabia; of Africa, of Cairovan, of Aleppo, of Irak, Arab, and Adgen; of Bassora, of Lahra, of Dilem, and particularly of Bagdad, capital of the caliphs; of Rakka, of Mossoul, of Chehregour, of Diarbeker, of Zulkadric, of Ergerum the Delightful; of Sebarta, of Adana, of Caramenia, of Kars, of Ichidder, of Van, of the isles of the Morea, of Candia, of Cyprus, Chio, and Rhodes; of Barbary, of Ethiopia; of the places of war, Algiers, Tripoli, and Tunis; of the isles and the coasts of the White Sea and of the Black Sea; of the countries of Natolia, and the kingdom of Romelia; of all Kurdestan, of Greece, of Turkomania, of Tartary, of Circassia, of Cabarta, and of Georgia; of the noble tribes of the Tartars, and of all the hordes which depend upon them; of Caffa, and other surrounding places; of all Bosnia and its dependencies; of the fortress of Belgrade, a place of war; of Servia, as well as of the fortresses and castles existing in it; of the countries of Albania, of all Wallachia, of

Moldavia, and of the forts and holds which are in these cantons; possessor besides of a number of cities and fortresses, of which it is superfluous to repeat or boast the names. I, who am emperor, asylum of justice and king of kings, the centre of victory, Sultan, son of the Sultan, Emperor Mahmoud the conqueror, son of Sultan Mustafa, son of Sultan Muhammed: I, who by my power, the origin of facility, am adorned with the title of emperor of the two lands, and as a crowning grandeur to my caliphate, am illustrated by the title of emperor of the two seas.

“The glory of the great princes of the faith of Jesus, the elect of the great and the magnificent of the religion of the Messiah, the arbitrator and mediator in the affairs of Christian nations, clothed with true marks of dignity and honour, filled with grandeur, with glory and majesty, the emperor of France, and of other vast kingdoms which depend upon it, our very magnificent, very honoured, sincere, and ancient friend, Louis XV., to whom God grant all success and felicity, having sent to our august court, which is the seat of the caliphate, a letter containing evidences of the most perfect sincerity, and of the most particular affection, candour, and uprightness, and the same letter being destined for our Sublime Port of felicity, which, by the infinite goodness of the incontestably majestic Supreme Being, is the abode of sultans the most magnificent, of emperors the most respectable; the model of Christian nobles, skilful, prudent, esteemed, and honoured minister, Louis Sauveur, marquis de Villeneuve, your present counsellor of state, and your ambassador to our Port of felicity (may the end of which be crowned with good fortune), having demanded permission to present and remit the said letter, which has been granted to him by our[490] imperial consent, conformably with the ancient usages of our court; and consequently the said ambassador having been admitted to the foot of our imperial throne, surrounded with the light of glory, he has there delivered the said letter, and has been the representative of your majesty, in participating our imperial grace and favour; the translation of its friendly tenor was afterwards presented and reported, according to the ancient customs of the Ottomans, at the foot of our sublime throne, by the channel of the very honoured Elhadjy Mehemed Pacha, our first minister, the absolute interpreter of our ordinances, the ornament of the world, the support of the good order of nations, the orderer of the grades of our empire, the instrument of the glory of our crown, the channel for the favours of royal majesty, the very virtuous Grand Vizier, my venerable and fortunate minister and lieutenant-general, of whose power and prosperity may God perpetuate the triumph!

“And as the expressions of this friendly letter make known the desire and eagerness of your majesty to preserve, as heretofore, all the honours and ancient friendship, hitherto maintained from time immemorial between our glorious ancestors (may the light of God be upon them), and the very magnificent emperors of France; and as in the said letter there is question, in consideration of the sincere friendship and the particular attachment that France has always evinced towards our imperial house, again to renew, during the happy period of our glorious reign, and to strengthen and enlighten, by the addition of some articles, the imperial capitulations, already renewed in the year of the Hegyra 1084, under the reign of the late Sultan Mehemed, our august grandfather, noble and generous during his life, and happy in his death; which capitulations had for object, that the ambassadors, consuls, interpreters, merchants, and other subjects of France, should be protected and maintained in all peace and tranquillity,[180] and it has at length arrived at our imperial knowledge that these points have been conferred upon by the said ambassador and the minister of the Sublime Port: the foundations of the friendship which, from time immemorial, has subsisted with firmness between the court

of France and our Sublime Port, and the convincing proofs which your majesty has given of it, particularly during our glorious reign, giving reason to hope that the ties of such a friendship can only be drawn closer, and become stronger from day to day; these motives have inspired us with sentiments conformable with your desires; and wishing to procure activity in commerce, and security to[491] goers and comers, which are the fruits such a friendship ought to produce; we not only confirm by these presents in their full extent, the ancient and renewed capitulations, as well as the articles concerted at the above date, but to procure more ease for our merchants and greater vigour in commerce, we have granted them exemption from the right of Mezeterie, which they have paid at all times, as well as several other points concerning commerce, and the safety of comers and goers, which have been discussed, treated of, and regulated, in good and due form, in the divers conferences which have been held upon the subject, between the said ambassador, furnished with sufficient power, and the persons deputed on the part of our Sublime Port. After the entire conclusion of all, my supreme and absolute Grand Vizier, having rendered an account of it to our imperial Stirrup, and it being our will to show specially on this occasion the value and esteem that we entertain for the ancient and constant friendship of the emperor of France, who has just given us fresh and particular marks of the sincerity of his heart, we have granted our sign imperial for the execution of the articles newly concluded, and consequently of the ancient and renewed capitulations; having been transcribed and reported exactly, word for word from the commencement, and followed by the articles newly regulated and granted; these present imperial capitulations have been placed and consigned, in the above-said order, in the hands of the aforesaid ambassador.”

Articles 32, 33, 34, 35, and 36 of the capitulations contain what follows:—“As inimical nations, who have no positive ambassadors at my Port of felicity, formerly went and came in our states, under the banner of the emperor of France, whether for commerce, whether for pilgrimage, according to the imperial permission they had had for it under the reigns of our ancestors of glorious memory, as likewise it was granted by the ancient capitulations accorded to the French: and as afterwards, for certain reasons, the entrance to our states was positively prohibited to these same nations, and they were even withdrawn from the said capitulations; nevertheless, the emperor of France having evinced by the letter he has sent to our Port of felicity, that he should wish that the inimical nations, to whom trading in our states has been forbidden, might have liberty to come and go to Jerusalem, in the same manner as they were accustomed to go and come, without being in any way interrupted; and that if consequently it were permitted them to come and traffic in our states, it should be under the banner of France, as formerly, the demand of the emperor of France has been complied with, in consideration of the ancient friendship, which from the times of my glorious ancestors has subsisted, from father to son, between[492] your majesty and the Sublime Port, and we have issued an imperial edict, of which the following is the tenor:—That the Christian and inimical nations which are at peace with the emperor of France, and who shall desire to visit Jerusalem, may go thither and return, within the boundaries of their state, in the customary manner, and in full liberty and security, without any person causing them trouble or impediment; and if it should afterwards prove convenient to grant to the said nations the liberty of trading in our states, they will then go and come under the banner of the emperor of France as formerly, without being allowed to go and come under any other banner.

“The ancient imperial capitulations, which have been in the hands of the French since the reigns of my magnificent ancestors to the present day, and which have just been reported in detail above, having been now renewed with an addition of some new articles, conformably with the imperial order, issued in virtue of my khatt-cherif; the first of these articles declares, that the bishops dependent upon France, and the other ecclesiastics who profess the French religion, of whatever nation or race they may be, as long as they shall keep within the limits of their state, shall not be troubled in the exercise of their functions in those parts of our empire where they have been long settled.

“The French ecclesiastics who, according to ancient custom, are established within and without the city of Jerusalem, in the church of the Holy Sepulchre called Kamama, shall not be disturbed in the places of visitation which they inhabit, and which are in their hands, which shall remain still in their hands as formerly, without being disturbed in that respect, or by the imposition of tributes; and should any dispute arise, which cannot be decided on the spot, it shall be sent to my Sublime Port.

“The French, or those who depend upon them, of whatever nation or quality they may be, who desire to go to Jerusalem, shall not be molested either in going or returning.

“The two religious orders which are at Galata, that is to say, the Jesuits and the Capuchins, having two churches there, which have been in their hands ab antiquo, they shall remain in their hands, and they shall retain the possession and the advantages of them: and as one of these churches has been burnt, it shall be rebuilt as justice requires, and it shall remain, as formerly, in the hands of the Capuchins, without molestation or disturbance. There shall be no uneasiness entertained with regard to the churches the French have at Smyrna, Seyda, Alexandria, and other Echelles; and no money shall be required of them under any pretence.

“The French shall not be disturbed, when, within the bounds[493] of their own quarter, they read the Gospel in their hospital of Galata.”

Several of these dispositions not having been strictly executed, the Port renewed them in 1740; this is the renewal, as it is expressed in article 82.

“When the places, of which the ecclesiastics dependent upon France have possession at Jerusalem, as has been mentioned in the articles solemnly granted and now renewed, shall be in want of repair, to prevent the ruin to which they would be exposed by the course of time, it shall be permitted to grant, at the request of the ambassador of France, residing at my Port of felicity, orders for their being repaired in a way conformable to justice; and the cadis, commandants, and other officers, shall not be allowed to throw any impediment in the way of the things granted by order; and as it has happened that our officers, under pretext of having made secret repairs in the said places, made many visits in the course of the year, and extorted money from the ecclesiastics, we command that, on the part of the cadis, commandants, and other officers who may be there, there shall be only one visit made in the year to the church of the place that is called the Sepulchre of Jesus; and the same in the other churches and places of visitation. The bishop and ecclesiastics dependent upon the emperor of France, who are in my empire, shall be protected as long as they confine themselves to the

limits of their own state, and nobody shall prevent them from performing their rites according to their own customs, in the churches which are in their hands, as well as in the other places in which they dwell: and when our tributary subjects and the French shall go and come among one another, for the purpose of buying, selling, or other affairs, they shall not be molested, against the same laws, on account of this intercourse; and as it is decreed in the preceding stipulated articles that they shall be allowed to read the Scriptures in the hospital of Galata, and this has, nevertheless, not been done, we order, that in whatever place that hospital may for the future be, in a juridical form, they may be allowed to read the Scripture there, as is their duty, without any inquietude upon the subject.”

The capitulations or treaties with the Port are too extensive to allow us to give them entirely here. The articles, which amount to eighty-five, regulate the rights of persons and the commercial privileges of which the Port has granted the enjoyment to all the French established or travelling in the countries of its domination; they regulate also the diplomatic relations between the two powers, and the prerogatives of the ambassadors of the king of France.

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No. 40.

Note by M. Raynouard upon the Work by M. Hammer, entitled *Mysterium Baphometi Revelatum, &c.*

Since the proscription of the knights of the Temple and the abolition of the order, five hundred years had passed away, when accusations, evidences, and judgments, were again submitted to the revision of history;—the renown of the order and the memory of the knights are again reestablished in the opinion of impartial persons.

A new adversary of the Templars presented himself, and setting aside the accusations which contemporary persecutors had imagined, invented other crimes. In spite of the interval of time, he boasted of being able to produce material proofs: “There is no need of words,” says M. Hammer, “when stones serve as witnesses.”

What are these monuments with which the persons who prepared and achieved the ruin of the Templars were unacquainted, or which they neglected? How did they escape the industrious perquisitions of the envy, hatred, and sagacity of the inquisitors? Why did not the divers apostates, who, from ambition or fear, gave evidence against the order, point out monuments which then would have been more numerous and more striking, and whose existence might have justified their shameful desertion? And when the churches and houses of the Templars were occupied by successors who had so much interest in procuring pardon for the rigour of the spoliation, how was it that none of these successors discovered these material proofs, which, according to M. Hammer, proclaim to the present day the apostasy of the Templars?

The work of this scholar is entitled, *Le Mystère du Baphomet révélé*; or, the Brothers of the Military Order of the Temple convicted, by their own Memorials, of sharing the Apostasy, Idolatry, and Impiety of the Gnostics, and even of the Ophianites.

The following contains the exposition, the analysis, and the recapitulation of M. Hammer.

“We read, in the procedure undertaken against the order of the Temple, that the knights worshipped an idol of Bafomet form—in figuram Bafometi.[181] The decomposition of this word[495] furnishes *bafo* and *meti*. *Bafo*, in Greek, signifies dyeing, or dipping, and, by extension, baptism; *meti*, signifies spirit. The Bafomet of the Templars was then the baptism of the spirit—the Gnostic baptism, which was not performed by the waters of redemption, but which was a spiritual lustration by fire. Bafomet signifies, then, the illumination of the spirit.

“As the Gnostics had furnished the Templars with Bafometric ideas and images, the word *meti* (*metis*) became venerated among the Templars: “I shall, therefore,” adds M. Hammer, “furnish proofs of this decisive circumstance.

“The Gnostics were accused of infamous vices. The *metis* was represented under symbolical forms, principally under that of serpents, and of a truncated cross in the shape of Tau—T.

“The Gnostics,” continues M. Hammer, “did not always employ the word *meti* in their monuments; they likewise made use of the word *gnosis*, which is synonymous, and is found among the Templars.”

Developing his system of accusation, M. Hammer constantly maintains that it is proved by the proceedings instituted against the Templars, that they adored Bafometric figures; he produces medals which bear these pretended Bafometric figures, and particularly some medals upon which may be read, *meti*, with a truncated cross,[182] and others which represent a temple, with the legend, *Sanctissima Quinosis*, that is to say, *Gnosis*. He indicates likewise Gnostic vases and chalices; and attributing them to the Templars, advances, that the romance of the Saint Graal, or holy cup, is a symbolic romance, which at the same time conceals and proves the apostasy of the knights; and believes that he recognises in churches which formerly belonged to the Templars, or which he pretends to have belonged to them, Bafometric figures, and Gnostic and ophitic symbols.

M. Hammer expends much erudition in describing the various[496] and numerous systems which preceded and produced the sect of the Gnostics; at length he comes to the Bafometric figures; he produces twenty-four of them, which appear to him to bear the characters of the Bafomet; they are covered with astrological signs; many are encircled by a serpent, and hold this cross by a handle, which was called key of the Nile by the Egyptians, and which has been considered the symbol of fecundity; they bear inscriptions, some in Latin, some in Greek, which denote nothing but proper names; and others in Arabic would be unintelligible, if we had not the means of comparing them with those upon the vases. The principal vase bears an Arabic inscription, which refers to the worship of a divinity named *Mété*; it has the title of *Teala*—all-powerful, and of

Nasch—producer. M. Hammer pretends that the Mété was the same as the Sophia and Achamet of the various sects of Gnostics.

But no relation presents itself, either near or remote, with the Templars.

It was M. Nicolai who, in a German work, entitled, *An Essay upon the Secret of the Templars*, first employed this word Bafomet, and who attached to it the idea of the image of the supreme God, in the state of quietude attributed to him by the Manichean Gnostics; it was this learned man who first supposed that the Templars had a secret doctrine and initiations of several grades; and he pretends that the Saracens had communicated this doctrine to them.

In order to destroy all these systems, it is sufficient to prove that it is impossible to prove that the word Bafometi, which is reported in the proceedings against the Templars, signified anything but Mahomet.

M. le Baron Sylvestre de Sacy had already condemned this explanation of M. Hammer; and if the latter persisted in not recognising in Bafomet the name of Mahomet, it would be easy to prove to him that authors of the middle ages often wrote Bafomet for Mahomet;—authorities are not wanting.

If the word even of the Bafometric or Gnostic sect does not exist, if it never has existed, the entire system is without a basis.

But even if it could be proved that a Bafometric sect had existed, if we were in possession of certain details upon its opinions and mysteries, how could M. Hammer prove that the Templars belonged to this sect?

M. Hammer has collected and caused to be engraved as many as a hundred medals and other monuments which he attributes to the Templars, because he fancies he finds upon them the Mete and the Tau of the Gnostics.

The medals he produces are not even proofs of the existence of a sect of Gnostics; and even if this existence could be demonstrated, these medals and these monuments being entirely foreign to the Templars, why should they be applied to them?

To give an idea of the manner in which M. Hammer tries to prove, by the medals, that the Templars were Gnostics, I will cite only these upon which this savant fancies he reads the word Quinosis or Gnosis.

In the coin 80, we see, according to M. Hammer, the temple of Jerusalem with four towers; the inscription is: + S. S. SIMOONJU[prostrate d]A; but reading it the reverse way, and beginning, not by the final A, but by the prostrate d, which M. Hammer has taken for a Q, whilst other savants, who have quoted this medal, have thought it a D, he reads SSTA QUINOMIS, although there is no T in the inscription; and considering the M as a sigma reversed, M. Hammer has found Quinosis; then Qui into G, and only making a single O of the two, he obtains Gnosis; which, according to his account, reveals and proves the secret of the Gnostic Templars.

M. Hammer not only reads it backwards, but he begins by the penultimate letter, and leaves the A, after which is a + which separates the beginning of the inscription from its end. He adds a T, and supposes a Greek letter mixed with the Latin inscription; and yet, after all these changes, he cannot produce the word Gnosis.

And what prevented him from seeing in this inscription what it really is, SS. SIMON JUDA?

In the medal 99 we read in the same manner, S. Simon Vel Juda; in the 93rd, S. Simon Juda, &c. Nothing was more common in the middle ages than coins which, on one side bear the name of a saint, and on the other side the name of a city or prince.

Two of the coins upon which, instead of St. Simon and St. Jude, M. Hammer records Saint Gnostic, bear also the name of Otto, or Otto Marchio. This circumstance is embarrassing for M. Hammer; he explains it by saying that this Marquis Otho was a Gnostic, a protector of the Templars, and initiated into their secret doctrines.

Seelander only reads St. Simon and St. Jude upon these coins; he believes that this Otho might be Otho II., marquis of Brandenburg, who lived about the year 1200. If the opinion of Seelander will not induce M. Hammer to adopt this simple, natural, and evident explanation, he may find in Otto Sperlingius the explanation of a similar coin, with the inscription of St. Simon and St. Jude. The heads of the two saints are close together, under the same crown. A. Mellen thought that this coin was struck at Goslar, and Sperlingius adopts his opinion.

But even if it were allowed that these coins belonged to a sect of Gnostics, I should continue to assert that M. Hammer does not at all prove that the Templars made use of them. The reasoning of this savant is reduced almost to this:—"These monuments are Gnostic, therefore they relate to the Templars;" and to this:—"These monuments relate to the Templars, therefore they are Gnostic."

But let me be permitted to say once more, if the Templars had had amongst them such Gnostic signs, how was it that these signs were not made known and denounced when the question was to destroy the order? How is it that they are never found anywhere but in Germany?

I should obtain the same result if I were to examine in this manner in detail all that relates to the cups and chalices in which M. Hammer believes he sees Gnostic emblems; not only is there nothing upon them concerning the Templars, but M. Hammer has only collected them in places and upon monuments quite foreign to the order of the Templars.

As to the Gnostic sculptures which M. Hammer persists in seeing in some churches, is it not well known that we find in the churches of the middle ages sculptures and monuments which it is very difficult to explain, either on account of the moral and religious ideas which the artists of the time expressed under very unsuitable images; or on account of the pious allegories, the tradition of which is not come down to us?

The relievos of the capitals of the church of St. Germaine des Prés have embarrassed antiquaries, and if M. Hammer had found such in a church of the Templars, he would not have failed to magnify by them his act of accusation.

He cites seven churches in Germany, in which he pretends to recognise Gnostic emblems: but he offers no proof that these churches belonged to the Templars; and, even if the Order had built them, is it to be conceived, that if there existed a secret doctrine among them, the leaders would have exposed the symbols of it in public in their churches? And how is it that they selected seven German churches to receive these irreligious signs, whilst they did nothing of the same kind in the three thousand churches they possessed in Christendom?

M. Hammer is not more fortunate when he seeks in romances, which speak of the Saint Graal, the emblematic history, or the symbol of the order of the Temple.

These romances present nothing contrary to religion; the knights, who are the personages, promise fidelity to God and the ladies; they arm and fight for religion and beauty. Can we then be astounded that at the period when these romances were

composed, the search for the St. Graal, or holy cup, was considered an exploit worthy of chivalry?

M. Hammer fancies he finds something very favourable to him in the following passage:—"As the St. Graal came to Tramelet on the day of Pentecost,"—he remarks that the festival of St. Graal was not celebrated on Christmas-day, but at Pentecost; "if by this cup," says he, "had been meant, as some people suppose, the Lord's cup, the festival would have been celebrated either on Christmas-day or Holy Thursday, and not on the day of Pentecost, which the Gnostics regarded as very holy, as the day of the Holy Ghost, which was for the Gnostics Sophia, and for the Templars Mete."

The reply to this is very easy:—1st. King Artus held his plenary court on the great festivals of the year; it is not, then, surprising that the St. Graal should arrive at Pentecost. 2nd. The author of the romance could not choose the day of Christmas-day, which festival was not appointed in the time of King Artus. 3rd. It is even probable that the romance in question was composed before the institution of that festival by Urban IV., in 1264.

M. Hammer has been sensible that it was strange to form, after a lapse of five centuries, an accusation against the Templars quite different from that which served as a pretext for the contemporary oppressors. Therefore he advances that the pope, by the sentence which was pronounced against the Templars, was willing to conceal the knowledge of their true crimes; but he maintains, that when the archives of Rome shall come to light, as everything does sooner or later, we shall there find the proof of the crimes he now denounces.

How is it possible to be believed, that if the knights had been guilty of the crimes M. Hammer attributes to them, the pope and kings would have preferred the absurd system of accusation which they employed, to a system such as that which M. Hammer puts forth?

But, besides, it is very certain that ALL the pieces which the archives of Rome contained are now known: they are ALL marked with their numbers in the notice of the unpublished pieces which have assisted in the composition of *Les Monuments Historiques relatifs à la Condemnation des Chavaliers du Temple*, etc. M. Hammer has nothing, therefore, to hope from the archives of the Vatican.

This distinguished savant will some day acknowledge that he ought not to have yielded to the desire of putting forth a new system of denunciation against the order and the knights of the Temple. Their terrible and celebrated catastrophe imposes the obligation of being very circumspect and very severe in the choice of the means by which we may allow ourselves to endeavour to deprive them of the just pity which posterity has not refused to their fate.

SUPPLEMENTARY CHAPTER.

M. Michaud has told the story of the crusades with such fullness and accuracy that, so far as these religious pilgrimages in arms are concerned, nothing need be added. The movement of the West upon the East is traced and described in minute detail, with every accessory of personal incident and achievement, and the work has been done so thoroughly that probably no later historian will feel drawn to the same field. It may be profitable, however, to supplement this trustworthy and spirited narrative by a rapid

survey of the wide and fruitful changes which the crusades directly and indirectly introduced into the social and political life of Europe. It is one of the gains of time that its lapse discloses those larger relations of great events which are hidden from the observation of an earlier age; and while the earlier historian has the advantage of being near the historical movement which he describes, and of collecting at first hand the fullest information of its origin, direction, and personality, the later writer is far more fully equipped for the work of setting the movement in right relation to its social and political environment. Thucydides must remain pre-eminently the historian of the Peloponnesian War; but Grote and Curtius, largely deriving their facts from him, are able to discuss the decisive struggle between Athens and Sparta with wider grasp of the elements of Greek character and politics which brought about the conflict, and to trace its influence in later Greek history. This chapter will add no newly discovered facts concerning the crusades; but, taking advantage of later studies in this important field, it will indicate some of the results of these expeditions as they have disclosed themselves in the subsequent political development of Europe.

The Council of Clermont in 1095 found the feudal system fully developed in Western Europe. The Holy Roman Empire which, in the person of Charlemagne, had given brief promise of a restoration of authority to government, and of cohesion to society, had become a mere shadow among the warring, aggressive factions of feudalism. The tremendous energy of Charles was potent enough to drive back the boundaries of barbarism, and make for a little time a comparatively clear field for efforts toward an organized and stable society; but the task of subduing the social and political anarchy about him was too great even for a ruler of his genius. The time was not ripe, and when the laboriously gathered lines of power fell from the strong hand, there was no successor to grasp them. Anarchy became well-nigh universal. The royal authority was everywhere, with here and there a passing exception, a vague and indefinite thing, hemmed in and jealously watched by barons, more powerful than the king in everything but name. Society was broken up into small communities, with apparently no common direction of movement or impulse of progress. Every castle was a centre of power, which might be hostile to every other authority about it. There were no common ties binding races into the larger fellowship of kindred aims and aspirations. Men of the same blood were arrayed in more deadly hostility to each other than were men of alien races.

No large enterprises were possible, because the community of sentiment and the harmony of action which made them possible, were alike absent. The principle of individualism—the greatest contribution of the northern races to the political development of Europe—had reached its fullest growth, and everywhere asserted itself in the most aggressive forms. Western Europe had gone so far in this direction that no further progress in the arts, industries, and institutions of civilization was possible without the introduction of a new element into the problem. What was needed was the cohesive influence of some common purpose, which should give a new unity by disclosing to men the larger possibilities of organized social and political life. Organization is the necessary condition of progress, and so long as Europe remained without the conception of government with well-defined powers, regularity of administration, and ability to suppress opposition and impress its authority, in all sections of its territory, with a firm and steady hand, no forward movement was possible.

This spell of political and social impotence was broken by the crusades. Peter the Hermit was a voice crying in the wilderness, the forerunner of a historical movement which was to be the salvation of Europe. Returning from Syria with a heart hot with

indignation at the insults and persecutions which beset the pilgrim to the Holy Sepulchre, his call to arms had all the authority which a genuine religious conviction could give it, and all the persuasive eloquence of a call for which men had been longing and waiting in silence and despair. No one will deny the strength of the religious sentiment which, in answer to that message, speedily marshalled the hosts of the first crusade; but the restless life of oppressed and burdened races found in the new enterprise an outlet through which it poured itself like a rising tide. For the first time in its history Western Europe had a common purpose and united in a common undertaking. In the farthest hamlet the overshadowing power of the feudal lord became for the time being tributary to the authority of the Church, summoning Europe to fight its battles and protect its sacred places. Europe awoke to the fact, unsuspected before, that it was larger than its warring feudatories, that the possibilities of its life were far more varied and rich than men had dreamed under the iron pressure of the feudal system, and thus the needed element of association and cooperation asserted itself.

Like all great social and political changes, the transition from feudal communities to national organization was unconscious and undiscovered. In the minds of the crusaders and of the communities whose faith they represented and whose impulse they carried into action, no clearly defined ideal of national life answered the call of Peter. That ideal grew slowly, but its roots were planted in this movement. Spaniards, Germans, Italians, Englishmen, and Frenchmen found themselves acting in harmony for a common purpose. They bore different banners, they marched under different leaders, they took different roads; but a common impulse sent them forth and a common goal drew them on. Their community of sentiment was often marred by mutual jealousies, and their unity of action impaired by mutual antagonisms; but the substantial harmony which underlay these disorders and which secured the positive results of the earlier crusades, gave Europe a conception of life which it had thoroughly learned before the last crusaders returned from their fruitless quest.

That which drew together various nationalities and races, disclosing to them the religious and social aims and tastes which they possessed in common, brought about a similar result through the widely separated ranks of society. European society had no homogeneity when the first crusade was preached. It was divided into ranks sharply discriminated from each other, bound together by the pressure of external force, rather than by the cohesive power of organic structure. There was no mutuality of interest or feeling. King, baron, burgher, and peasant were so widely apart by virtue of the education of their circumstances that they could not understand each other. That common language of experience and aspiration, which to-day finds a response among men of all social ranks, would have been incomprehensible in the age of the first crusade. Baron and peasant had indeed acted together in feudal warfare; but only as the lower was forced to serve the higher, the weaker to do the work of the stronger. No common impulse had ever before stirred the common humanity of all classes; no call had ever before summoned them as individuals to a service in which each stood in a spiritual equality with every other. Men had moved in classes before, but they moved as classes and not as men.

The Church had seen its early dream of an imperial power with which it could keep itself in friendly and influential alliance fade like a mist before the iron individualism of feudalism, and had been compelled to begin almost anew its conquest over the governing powers of Europe. The work which a few skilful ecclesiastics could have done at the courts of kings in a few capital cities was relegated for centuries to an army of priests attached to baronial households, and conducting the sacred offices of their religion in the chapels of castles over the vast territory of Western Europe. The

Church and feudalism were in radical antagonism; they represented ideas which could not, in the extremes in which each held them, be harmonized in practical life. The Church had yielded to feudalism, as in an earlier age she had yielded to the barbarian conquest of Southern Europe, because surrender, in form at least, was inevitable. But, in the latter case, as in the former, the struggle was renewed at once upon a new plan of action. The orderly campaign by massing of forces at a few strategic points was abandoned for incessant watchfulness and a perpetual skirmish along an immensely extended frontier. Every barony became a scene of action, every castle a stronghold to be won by the most skilful devices of the spiritual warfare. The Church was the only representative of the idea of universal authority and order, but as yet no occasion had arisen by which it might profit to make that conception an active principle in society. It was in deadly antagonism to the system which broke society up into small, hostile communities; but the time had not come when it could bring to bear a force powerful enough to destroy its antagonist, or to set at work an influence which would inevitably result in the disintegration of the feudal order.

The preaching of the first crusade was an opportunity which the Church was quick to recognise and to follow up with that persistent and consummate ability which characterized all its earlier and much of its later history. It was possible now to call not only separate feudatories but all Europe to arms. Feudalism would keep men divided into fixed classes, and society broken up into permanent groups; the Church, on the other hand, would prevent the oppression of one class by another by binding all in a universal allegiance to herself, and would impress upon society the unity of a common service and a common faith.

The crusades sprang out of a feeling which was as strong in the heart of the peasant as in that of the noble. A great cause and a universal sentiment gave the Church the opportunity for which it sought. A solemn council made the preaching of Peter the Hermit the voice of the Church herself. Feudal distinctions were forgotten in the enthusiasm of a service which transcended in its sanctions and its aims all earthly duties, and in which earthly differences were for the moment laid aside. The power of the feudal nobility, hitherto the dominant authority in Western Europe, became, for the time being, secondary to that of the Church. Men were summoned no longer to the service of their lords, but to the service of their Church. The change was radical. It was the introduction of a principle which is still struggling to assert itself in practical legislation and political action. Its development has been slow, but it has revolutionized society, and what its ultimate outcome is to be no man can predict. King, baron, burgher, and peasant found themselves side by side in the same cause, one class serving another, not by virtue of a feudal but of a spiritual authority; comrades in arms in an enterprise which addressed what was common and eternal in them all rather than what was distinctive and conventional. Not suddenly, but by the slow processes of growth which belong to great moral changes, men forgot their abasement and slavery under feudalism in the dawning light of a liberty conferred by a superior and a[555] spiritual power. A conception of a higher authority than that lodged in the hands of the feudal lord took root in the mind of Europe and became fruitful of vast change. In Syria the leaders of the crusades were not able to keep their followers in subjection when they attempted to follow their personal ambitions. The commanding purpose which drew them thither overmastered all private designs and made insubordination a virtue. An influence more powerful than feudalism entered into European life with the crusades, and was perhaps the most far-reaching and potential effect which they produced upon the world.

The crusades found Europe stationary and without the power of progress. Society had crystallized into forms so rigid and fixed that strong pressure from without was essential to any movement toward liberation. Not only were communities circumscribed and reduced in numbers, and individuals held in their places by a power against which it was hopeless to strive; but the whole population was bound to the soil by a system of servitude the most exacting and the most pervasive known in history. Contiguous communities spoke dialects differing so widely as to make communication between men of the same race almost as difficult as between men of widely separated nationalities.

There was almost no interchange of knowledge, no commerce of ideas. Where men were born they spent their lives, and were buried with no sense of any larger relationships in life than those of the locality which formed their little sphere of action. Feudalism, in disintegrating society and reducing the individual to an unimportant factor in a vast system, had paralyzed the power of development, which comes only through interchange and combination of energy. The Chinese Empire of a century ago was hardly more securely walled in from external influence and condemned to absolute stagnation than were the countries over which feudalism had spread its iron network. Into this close, dense atmosphere the crusades sent a[556] vigorous current of new thought. The hopeless and weary routine to which great populations were condemned explains much of that enthusiasm with which multitudes rushed into a dangerous and laborious service. Men were stifled in an air which they and their fathers before them had breathed without any possibility of change. In the crusade epoch the religious impulse was strong, but the impulse toward freedom was doubtless the sentiment next in importance.

Between 1095 A.D. and 1291 A.D., there was an immense change. The first crusade found men of all nationalities eager to follow its leaders, the preachers of the last crusade appealed to deaf ears. Europe was indifferent to the cause which for two centuries had found orators as eloquent as Bernard of Clairvaux and leaders as pure as Godfrey, as daring as Richard, as devoted as St. Louis, and yet religious zeal was not dead, nor had the sanctions of religion lost their sacredness. The secret of the change in European sentiment lay in the enlargement and liberation of European life which the crusades had secured. There was a comparatively free interchange between the different sections. The incessant movements of the crusading hosts, the intermingling of so many different races had broken down many barriers and set many unifying influences at work. The German knew the Frenchman, and the Frenchman the Englishman, and this mutual knowledge was fruitful in quickened and stimulated life everywhere. Men began to better their condition by a change of location. Emigration, which in the earlier centuries of the Christian era had changed the face of Europe and then had been checked by feudalism, began once more in ways so small and insignificant as to remain long unnoticed, but of immense importance in the light of subsequent history.

The modification and disintegration of the feudal system is unquestionably the greatest contribution of the crusades to the development of humanity. This result was brought about, as has been shown, by the liberation of thought and life throughout Western Europe; but there were other and important elements which entered into the solution of the problem of European progress.

The expeditions to the East were, for that age, enormously expensive. Very many of the great feudal lords who fitted out expeditions were not able, out of their ordinary resources, to meet the necessary outlay. Money was raised by all kinds of expedients. Cities took advantage of the needs of their feudal lords to purchase their freedom, great estates that for centuries had increased by continued accumulation and conquest were

encumbered or sold. There was an interchange of landed property altogether unprecedented in European history. Many great fiefs disappeared entirely during the two centuries which saw the gathering of the successive expeditions for the East. By purchase and by escheat and confiscation, which the disorder of the times made possible, the royal authority made immense inroads into the territory of feudalism, and when the last hopeless struggle in Syria was over, the principle of centralization, represented everywhere by the royal power, had gained vastly upon the extreme individualism of feudalism.

The advance of the Church in influence and authority was, however, the most immediate and marked result of the crusades. Religious ideas, Guizot declares, had experienced no change, but power had changed hands no less than property. The Church, quick to profit by every opportunity which the troubled age and the vicissitudes of war afforded, had pushed steadily forward, occupying every defenceless position and fortifying every exposed point. The authority which Urban had exercised at the Council of Clermont, in calling all men to arms as subjects of the Church, was asserted upon every occasion with that steadiness and universality of policy which is one of the secrets of papal power. A new principle of allegiance was substituted for feudal subordination. Differences between great barons were settled by the voice of the Church, and in the councils of kings the pope spoke by his personal representatives.[558] Legates from Rome became familiar figures in every capital, and the persistence with which they made themselves heard in all public matters rapidly and continually enlarged the popular conception of the scope and weight of the authority of Rome.

In the East results of equal moment were brought about by the campaigns of the crusaders. Communication was reopened between the East and the West. The rude hand of war threw open the doors, which were never again to remain permanently closed.

The fierce struggles of the contending parties did not blind them to the fact that each had much to learn from the other. Oriental magnificence and culture had charms even for the warriors whose mailed hands were sworn to destroy the civilization under which they were developed. The positive and immediate gain to Western knowledge was doubtless less than was formerly believed, but the ulterior gain is incalculable. If the West is not indebted to the East for the art of printing and the compass, it is indebted for a substantial enrichment of thought, for a great enlargement of mental horizon. The interchange of thought which was set in motion by the crusades is still to work out its richest results; and in contemporaneous history there is no more impressive feature than the confluence of these two ancient civilizations.

