

THE STORY OF THE MIDDLE AGES

Christine Miller

A Revised and Expanded Edition of

The Story of Old France

and

The Story of the English

by

H. A. Guerber

Published by
Nothing New Press
1015-M South Taft Hill Road #263
Fort Collins, CO 80521
www.nothingnewpress.com

© 2000, 2001, 2002 by Nothing New Press

Nothing New Press ☞ Fort Collins, CO

☞

LXXI. THE FIRST CRUSADE.

Please Return to: Mrs. Mary Mueller
4930 - 138th Circle / Apple Valley, MN 55124

WHILE people were living in constant dread of the end of the world, and feared for their salvation, they had undertaken many pilgrimages. Now it was considered an act of great piety to travel to the Holy Land on foot, to visit the tomb of our Lord in Jerusalem, called the Holy Sepulcher. These holy travelers were known as pilgrims, who were also called palmers, because they brought home palms as relics.

The Holy Sepulcher had been in the keeping of the Saracens since the Romans had ceased to be masters in the East. The Saracens, although not Christians themselves, had been moderately kind to pilgrims, but when the Holy Land fell into the hands of the Turks in 1065, the poor Christians were subjected to great hardships. The story of their sufferings, of the lack of respect shown by the Turks for the holy places, and of the robbery and murder frequently committed upon pilgrim bands, little by little roused a storm of indignation in Europe.

Now in each castle it was customary to set aside a room, known as the Pilgrims' Room, for the use of all holy travelers. Wanderers on their way to and from the Holy Land were entertained everywhere free of charge; but in return for food and lodging they generally amused the owner of the castle and his family with thrilling tales of their adventures. Such tales were also sometimes told by traveling bards, or singers, who were called *trouvères* (troo-vair´) in the north of France, and *troubadours* (troo´ba-doorz) in the south. In these ways the conditions in Jerusalem became well known in most parts of Europe.

In 1094, one of the returning pilgrims, Peter the Hermit, obtained from Pope Urban II permission to preach a holy war against the Turks, and to urge the noblemen to arm speedily and march to Palestine to rescue the Holy Sepulcher from the hands of unbelievers.

A great assembly was therefore held at Clermont, whither the clergy and nobility were invited, and where the pope and Peter the Hermit eloquently described the sufferings of the Christians, and urged the barons to enlist in a holy war. Such was the effect of this eloquence that most of the knights present then and there donned a red cross, to show that they would fight for the Lord; and, as the Latin word for cross is *crux*, this pious undertaking became known as a crusade. Not only did the clergy and nobility enlist in this



Peter the Hermit preaching the Crusade.

war, but the poor and helpless, thinking they were as good in the sight of the Lord as the rich and strong, joined in it also.

Two great expeditions therefore soon set out from France. The first was composed of mainly poor men, women, and children, led by monks and by an adventurer known as Walter the Penniless. This band followed the usual pilgrim route, through Europe to Constantinople, begging its way, and stealing and murdering whenever a good opportunity offered. When this rabble reached Constantinople, the Eastern emperor, not wishing to support them, and finding them far too disorderly to be desirable guests, sent

them hurriedly across the Bosphorus to Asia, where they were soon attacked and annihilated by the Turks.

A second band, the real expedition composed of fighting men only, and led by Godfrey of Bouillon (booyawn'), made a much more successful journey, and having reached Asia, besieged Antioch, which was taken after eight months.

In 1099, five years after the First Crusade had been preached, the crusaders came in sight of Jerusalem, where they fought so bravely that the city fell into their hands. The Christians living in Jerusalem had been banished by the Moslem ruler of the city, for fear that they should help the crusaders; thus when the city finally fell



Knight of the First Crusade.

into their hands, only Jews and Moslems were left, who were all put to the sword. A Christian kingdom of Jerusalem was now founded, with Godfrey at its head, but he firmly refused the title of king, saying he would not wear a golden crown on the spot where his Redeemer had worn a crown of thorns, and preferred to be called Defender of the Holy Sepulcher.

Although more than five hundred thousand persons set out on this crusade, less than five thousand returned, nearly all the rest having perished, either from sickness or at the hands of the Turks. A small number of crusaders, left to defend the new conquest, formed two famous societies, which are known as the Knights Templar and the Knights Hospitallers. The former undertook to guard the Holy Sepulcher and the places made sacred by the life and death of our Lord, while the latter established inns where pilgrims could be lodged and cared for on their way to and from Jerusalem, and who served as their armed escort in time of need.

Thus the First Crusade—and the only one which was wholly successful—was mainly the work of Frenchmen. The kingdom of Jerusalem, which they established, lasted for eighty-eight years. It was because the first crusaders came from France that Europeans were dubbed Franks by the Turks, a name they still bear in the East.

The First Crusade was followed by many others, which caused great changes in Europe. During these years, not only were all the principal fighting men absent, thus leaving none but peaceful folk at home, but many of the noblemen, in order to procure funds for the expedition, either mortgaged or sold their lands, or allowed their vassals to purchase their freedom.

The French king, who stayed at home and took no part in the crusade, found it comparatively easy to govern old men, women, and children, who were not likely either to resist his authority or to quarrel among themselves. He could now consider himself really head of the realm for the first time, and he also took advantage of the times to extend his estates.



Knight Hospitaller.

Then, too, many cities, having purchased the right to govern themselves during their lords' absence, now obtained from the king charters of rights which established their freedom. The very first charter granted to a commune, or city, in France, is said to have been given to the city of Le Mans the same year that William conquered England (1066).

During the First Crusade many similar charters were granted. All these free cities soon erected city halls, where the burghers assembled, and tall belfries where the bells hung that rang out the alarm in time of danger or fire. These bells also rang for curfew, and thus helped to maintain order and safety.

Most of the free cities, like the castles, were surrounded by high walls, pierced by gateways flanked with towers, where watchmen were posted night and day, to notify the authorities of the approach of an enemy or of the outbreak of any fire or other disturbance.

LXXVIII. THE SECOND CRUSADE.

NOW the French king, Louis VI, that had been Henry I of England's great rival, reigned for many years. He placed the lilies, the *fleurs de lis*—emblems of purity of faith—on his coat of arms, and ever since his day, kings of France always used that flower as their distinctive symbol. Louis VI was very ambitious, and made many efforts to extend his power and increase his realm. He planned a marriage between his son and heir, Louis, and El'ea-nor of Aquitaine, the heiress of vast estates in southern France. Although the king died suddenly before this marriage could take place, his son, Louis VII, the Younger, dutifully carried out his wishes by marrying this lady.

With his own and his wife's estates, Louis VII was richer and more influential than any French king of the Capetian line before him. He was brave, but not always wise, and his reign was troubled by wars with England, of which you have heard, and many difficulties with his barons. In one of these contests he rashly set fire to a large town, where thirteen hundred poor people had taken refuge in a church and perished in the flames. Thereupon, full of remorse, and wishing to do penance, he made a vow that he would go

on a pilgrimage to the Holy Land.

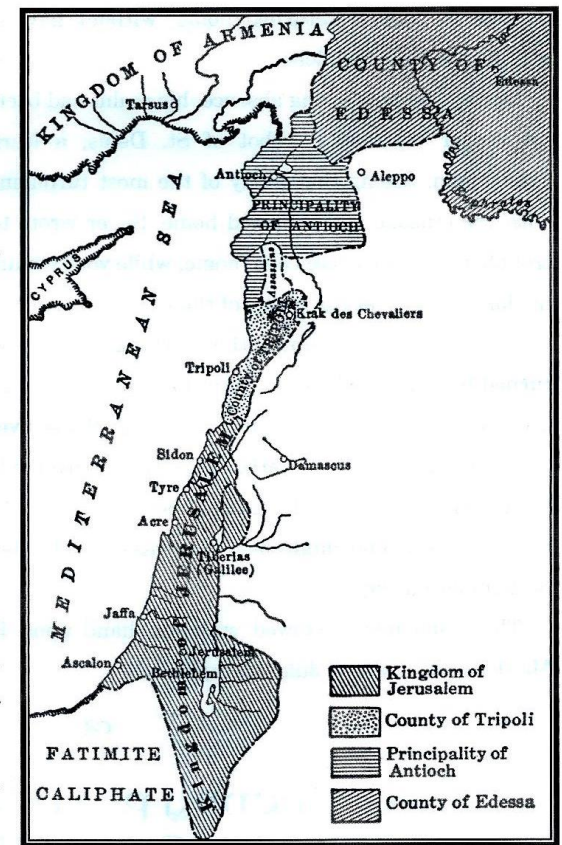
Just about this time the Turks had been successful at last in their efforts to reconquer some of the places taken from them by the Christians in the First Crusade. Stories of their successes and of their cruelty roused great indignation among all Christian people, so Pope Eugene III sent St. Bernard—a monk famous for his piety, learning, and visions—to preach the Second Crusade.

Like Peter the Hermit, St. Bernard preached to such good purpose that most of his hearers enlisted in the holy war. Among these were the king and queen of France, and when Bernard went to Germany, he induced King Conrad and his court to take the cross also. Thus, you see, the Second Crusade was not under French leaders only.

Conrad started first with an army of 70,000 men, and encountered great hardships in the wild hills of Asia Minor, where they were led astray by their guides, and, starved and distressed, were set upon by the Turks at I-co'ni-um. In this horrible battle most of the German army was destroyed, with only 7000 escaping to join the French.

The French were more fortunate; yet they were often in great danger, and on one occasion the king had to cling to a tree on the edge of a precipice with one hand, and defend himself against a large force of enemies with the other. But, having almost by miracle escaped from this great peril, Louis VII pressed on, and after making vain attempts to take Damascus, returned home, without having fulfilled his avowed purpose of visiting the Holy Sepulcher.

During the king's long absence, his realm had been wisely governed by his former tutor, Suger (su-zhay'), abbot of St. Denis, a learned, hard-working, and patriotic Frenchman. Seeing that many of the most turbulent nobles soon became discouraged with the crusade and returned home, Suger wrote to the crusading king, "Those who



Crusader States in Syria.

trouble the public peace come home, while you remain abroad. What are you thinking of, my lord, to leave at the mercy of the wolves the sheep entrusted to your care?"

It was after the receipt of this warning that Louis abandoned the pilgrimage and returned to France, where he rewarded Suger for his good offices by bestowing upon him the title, Father of his Country. As long as Suger lived, the king was guided by his wise counsels, but after his death, Louis rashly divorced his wife, Eleanor, who, being an heiress and a spoiled child, had not been an agreeable wife. But in divorcing this lady—by whom he had no children—Louis was obliged to let her take back the estates she had brought as a dowry.

These she now bestowed with her hand upon Henry Plantagenet, son of Queen Matilda and Geoffrey, duke of Anjou.

LXXXV. RICHARD THE LION-HEARTED.

AFTER divorcing his first wife, Eleanor of Aquitaine, Louis VII married again, and to his great joy became the father of a son, whom he called Philip, or Philip Augustus. This child was crowned as Philip II during his father's lifetime, and succeeded him before reaching fifteen years of age. Although so young, he showed great skill and tact, made a treaty with his nobles when they rebelled against him, suppressed all law-breakers, and—like most of the Christians of his day—persecuted the Jews with great cruelty. He also extended his lands by marrying a descendant of Charlemagne, Isabel'la of Hainault (eh-no'), who brought him vast estates as part of her dowry.

Philip Augustus also upheld Henry II of England's sons in their rebellion against their father. The sons of Henry and Eleanor were John, the youngest, as you have already heard, and Henry, Geoffrey, and Richard. Now Henry and Geoffrey died before their father, sorely repenting of their unfilial conduct. Indeed, the dying Prince Henry humbly begged the king's pardon, and asked to see him once more.

Fearing some treachery, the king did not dare go to him, but sent him a ring in token of complete forgiveness, and Prince Henry died kissing this ring and lying on a bed of ashes to show his deep repentance. Soon after, Geoffrey died also, from a fall from his horse, leaving his little son Arthur to his father's tender care.

Richard was a great friend of Philip Augustus, and together they two induced King Henry to meet them under an elm on the frontier of their wars in France, and sign a treaty. Here it was arranged that, instead of continuing to fight against each other, the two nations should combine forces to undertake a new crusade.

Shortly after this, however, King Henry died, and Richard succeeded him on the throne. Now that it was too late, he also bitterly regretted having ever borne arms against his father. The remembrance of this sin made him all the more eager to keep his promise and go to Palestine; for people then supposed that one could be forgiven for any sin by visiting the empty grave of Christ at Jerusalem.

Before he could set out, however, Richard had to take possession of his new kingdom and arrange how it should be governed during his absence. He therefore crossed from Normandy to England and went to London, where he was crowned with great rejoicings. All the people were invited to see the festivity except the Jews, who were greatly persecuted by the Christians at that time.

Hoping to make the new king kinder to them, some Jews came to offer him rich presents; but the people, seeing them, fell upon them, and after beating them, began to kill them. This outrage became the signal for a series of massacres all through the kingdom. We are told that the York Jews, after holding out for a long time in a tower where they had entrenched themselves, killed their wives and children and set fire to the place, so as to die in the flames, rather than fall into the hands of the cruel Christians. Richard did not try very hard to stop this awful massacre, and no one was punished, except a few men who, in pursuing the unhappy Jews, injured some of their fellow Christians.

Richard, upon ascending to the throne, first released his mother Eleanor from prison. Then, to raise money for the crusade, he sold many offices to the highest bidders. For a certain sum of money he released the king of Scotland from his vassalage; he sold his castles and estates, compelled his subjects to lend him money, and declared that he would sell London itself, if he could only find a purchaser rich enough to buy it.

Then, having secured all the money he needed, Richard left the kingdom in the hands of two bishops, and set out for Palestine, where he was to play a brilliant part in the Third Crusade, of which you will soon hear, and earn for himself the surname of Coeur de Lion (ker duh lee-own'), the Lion-Hearted, because of his remarkable courage.



LXXXVI. THE FALL OF JERUSALEM.

THE year before Henry II died, all Europe was saddened by the news that Jerusalem, which had been in Christian hands for eighty-eight years, had fallen again into the hands of the Saracens. The king of Jerusalem had been taken prisoner, and the Holy City had been obliged to surrender to Sal´a-din, a leader of the Turks and Saracens noted for great valor (1187).

When the tidings came that the Holy Sepulcher was again in the hands of the infidels, great excitement prevailed everywhere, and it was soon decided that all those who could not, for any reason, take part in the expedition, should contribute one-tenth of their wealth to help defray the expenses of the Third Crusade. This tax is known as Saladin's Tithe, because it was raised to fight this Saracen ruler and his forces.

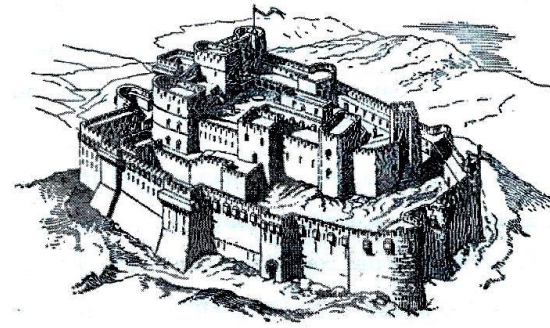
Philip, king of France, and Richard, king of England, started by sea for the Holy Land. They were obliged, however, to winter in Sicily, where, having nothing else to do, they began a quarrel which was to grow more and more bitter in time. From there, Philip hurried directly to the siege of Acre (ay´ker), while Richard stopped on the way at the island of Cy´prus.

Here the king of the island was very rude to Richard's betrothed, the fair Berengaria, and unkind to shipwrecked sailors. This made Richard so angry that he took possession of all Cyprus and made the king a captive. We are told, however, that he was very polite to his royal prisoner, and that, when the latter objected to wearing iron chains like a common criminal, Richard had him bound with fetters of silver, a favor which was greatly appreciated by the fallen king.

Richard left Cyprus as soon as he had married Berengaria, and sailed on to Acre, a stronghold on the coast of Palestine which the crusaders had vainly besieged for two years. There he was warmly welcomed by the Christian host; but he was so much braver than any of the other princes that they soon grew jealous of him.

Philip and Richard had expected a large German force to join them in Palestine. Now the German emperor, Frederick Barbarossa, had gathered together a great army, and with his two younger sons, set out for the Holy Land. Marching through Asia Minor, they suffered much from want of food and water, but at Iconium, where his uncle Conrad had once suffered a crushing defeat, Frederick, uttering his war cry, "Christ reigns!

Christ conquers!" so dashed on the enemy as to win a glorious victory. But only a few days following, as he was bathing in a cold, swift river, a chill struck him, and he sank into the rapid current. He was seventy years old when he was thus lost, in the year 1190.



Crusader Castle in Syria.

His body was found and buried at Antioch, and the Germans could scarce believe that their kaiser was really dead.

A legend soon arose that in a cave in Thuringia, Frederick Barbarossa sat with all his brave knights around a stone table, as his once-red beard, now white, grew through the stone. He was said to be waiting till the ravens ceased flying round the mountain, and Germany's greatest need be upon her, when he will waken and break forth, and deliver her.

Frederick's second son and namesake fought bravely, but soon caught the plague, and died when only twenty years of age. Frederick's great army was thus nearly exterminated, so that only a small band of Germans were left to meet the Christian host at Acre.



LXXXVII. RICHARD AND THE SARACENS.

THE siege at Acre lasted two years, and during that time many quarrels arose among the crusaders, who were very jealous of one another. Although the city was very strongly fortified, Richard made such daring attacks upon it that the inhabitants finally promised to surrender in forty days and to give back the true cross to the Christians. But, hearing that their famous chief Saladin had come with an army, and that he had hemmed in the Christians around the city, the people of Acre did not keep their word. When the forty days were over, and Richard saw that they had deceived him, he ordered the heads of three thousand Saracen prisoners to be struck off in the presence of their friends on the city walls.

When Saladin heard this, he had as many Christian captives slain, and the war was renewed more furiously than ever. Richard was very brave, but he was neither humane nor gentle, and he soon quarreled with the king of France and the duke of Austria. Although they remained with him, these two princes secretly hated him, and tried to hinder him in every way.

For months the fighting went on, and as Richard was always in the thickest of the fray, his name became the terror of the country. Saracen mothers used to threaten naughty children by saying, "Look out, King Richard will catch you;" and when a horse shied, the Saracen warrior would cry, "Dost thou think King Richard is behind yon bush?"

The Saracens, however, were worthy foes for the Christian knights; and their leader Saladin was just as brave, just as generous, and just as cruel, at times, as the famous Richard himself. We are told that these two leaders once had an interview, in which each showed his skill in handling the sword. While Richard cut a huge bar of iron in two with one mighty stroke, Saladin deftly divided a down and silk pillow and a floating veil of gauzy tissue, which were equally difficult feats.

Once, during the war, Richard fell seriously ill with fever. When Saladin heard that his enemy was sick, he made a truce; and as long as the disease lasted, he daily sent Richard fresh fruit, and ice and snow which were brought down from the top of Mount Leb´a-non.

The Christians, however, were in the meantime sorely afraid of the Saracens, for the latter had the aid of the chief of the As-sas´sin tribe, called the Old Man of the Mountain. The subjects of this chief were so devoted to him that they would obey him blindly, and he trained a number of the youngest and strongest of them to go among the Christians and suddenly stab them with poisoned daggers. Because these Assassins never appeared among the Christians except to commit murder, their name has become a common term for one who treacherously kills a fellow being.

Acre was finally taken by the Christians, who now began to quarrel among themselves about the naming of a king for Jerusalem, which they hoped soon to win also. Richard sided with one party, the French king and the Austrian duke with another. The man chosen by the latter party was murdered by one of the Assassins, but they accused Richard of having had a share in the crime.

Philip Augustus, angry and jealous because Richard was reaping all the honors, prepared to return home. Before he left the crusaders, he solemnly promised not to make any attempt to take Richard's lands or to do him any harm during his absence. But as soon as he arrived in Rome, he began to complain about Richard to the pope. The pope, however, would not listen to any of Philip's accusations, for he knew that without Richard the crusaders would soon have to give up all hope of taking Jerusalem.

Richard, in the meantime, had won a brilliant victory over the Saracens at Ar-suf´, where many of the forty thousand slain fell by his powerful hand. He next wished to march on to Jerusalem; but his soldiers were weary of fighting, and refused to go farther.

Richard therefore retreated to As´ca-lon, where he helped the Christians rebuild their fortifications, carrying stone and mortar with his own hands. This conduct was viewed with scorn by the duke of Austria, who insolently remarked that *his* father had not been a bricklayer. Some historians say that it was this remark which caused a final breach between the leaders, and report that Richard resented it by kicking the lazy and impudent duke. Others say that it was a dispute about a flag that caused the division. However this may be, Leopold of Austria left the army soon after this, and went home, vowing that he would be revenged some day.



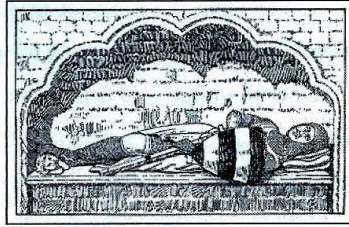
LXXXVIII. THE FAITHFUL MINSTREL.

RICHARD was confident to remain in the Holy Land, believing that Philip Augustus would keep the solemn promise that he had made. But while the king was busy fighting in Palestine, things were going on very badly at home. The offices, which he had sold to the highest bidders, were filled by men who thought only of growing rich, so law and order were very poorly maintained. Prince John, Richard's brother, who was surnamed Lackland because his father had left him no territory, was a very mean man, and he helped to make matters worse.

When Philip Augustus reached France, he became friendly with John, and proposed that they should invade Normandy together and take possession of King Richard's

lands. John was quite ready to help him, but the French barons all refused to fight for Philip, because he had promised Richard not to act as he was doing.

Rumors of the troubles in England, and of the wicked designs of Philip and John, came at last to the ears of the Lion Heart, who decided that it was useless to remain much longer in Palestine, and that he had better go home and take care of his people. He therefore stayed only long enough to deliver the Christians whom Saladin was besieging at Jop´pa. Then, having again defeated his brave rival, he signed a treaty with him, by which Saladin agreed to leave the maritime cities in the hands of the Christians, and to allow pilgrims to visit the holy shrines without molestation. This treaty, it was agreed, was to last for three years, three months, three weeks, three days, and three hours.



Tomb of a Crusader.

In spite of the bad season, Richard next embarked upon a vessel to return home. But the winds were against him, and after tossing about on the waves for many days, he was shipwrecked in the Ad-ri-at´ic Sea, and with much trouble managed to reach land.

Left thus without means and without followers, far away from home, Richard made up his mind to walk all the way across the Continent. As he had to pass through the lands of his enemy, the duke of Austria, he put on pilgrim’s dress, hoping that no one would recognize him, and that he could thus cross the country in safety.

One day, in an Austrian village inn, one of Leopold’s men recognized Richard by a ring he had always worn. This man told his master, who had the pilgrim seized and thrust into a prison, where he kept him for many months. Then Leopold sold his royal prisoner to the emperor of Germany, the son of Frederick Barbarossa, who kept him in another dungeon.

The rumor that Richard was a prisoner spread all over Europe, but while John and Philip rejoiced, and planned how to divide his lands, some of Richard’s friends grieved sorely. His favorite minstrel, a youth named Blon-del´, anxious to find him, set out alone and on foot, and wandered all through Germany, it is said, singing as he went to earn his daily bread. Whenever he came to a castle, Blondel inquired what prisoners were kept there. Months had gone by in vain and weary search, when the minstrel came at last to Richard’s prison.

He had no idea his quest was ended, and, sitting down under the castle walls, he sadly played a tune which was known only to himself and his master, and sang the first verse of the song. You can imagine his surprise and delight when he heard Richard’s familiar voice floating out through the grated window, singing the second verse.

Richard was found. The poor minstrel, who could not free his master alone, now hastened back to England. Here Eleanor, helped by some of the English, made arrangements to have the king set free, and collected the large sum of money upon which Heinrich VI of Germany insisted for a ransom.

Now the pope had demanded the release of the crusader, whose person ought to have been sacred, so the emperor called a diet, at which Richard was required to answer the charges brought against him by Leopold of Austria. Richard spoke with such grandeur and dignity in his defense, that even Leopold turned aside weeping, and the emperor sprang from his throne and embraced him. After this, the ransom raised for Richard was accepted, and the Lion Heart did homage to Heinrich as Holy Roman Emperor.

As the whole sum of the ransom could not be sent at once, some German noblemen accompanied Richard home to receive the remainder. When they saw the city of London, and the delight of the English at recovering their king, they cried, “If our emperor had known the riches of England, your ransom, O king, would have been much greater.”

CR

LXXXIX. DEATH OF RICHARD.

WHEN it first became generally known that Richard was about to be released from the prison where he had lain in captivity for eighteen months, many of the king’s enemies were terrified. The most frightened of all were John Lackland, and Philip Augustus, who had plotted together in treachery against the great crusader. The latter, finding he could not induce Heinrich VI to detain Richard any longer, sent this message to John: “Take care of yourself, for the devil is unchained!”

When Richard arrived in England, he was re-crowned, to efface the stain of his captivity. He found that many things had gone wrong in his absence, and that as the officers that he had appointed had not done their duty, there had been much crime. The

castles were occupied by robber barons, and the forests swarmed with bands of thieves or outlaws, headed by such chiefs as the famous Rob' in Hood.

This bold outlaw is said to have lived in Sher' wood Forest, and such wonderful stories have been told about him in old ballads, that it is very hard to know what in his adventures was real and what was made up. From these old tales we find that Robin was good to the poor and robbed only the rich. The spoil which he thus got he hid away in the forest; hence the woods were known as Robin Hood's Barn, and when people want to say that they took a roundabout road to get anywhere, they still exclaim, "I went all around Robin Hood's Barn."

Although Richard tried to suppress the disorders in his kingdom, he was much greater as a warrior than as a statesman; so he did not stay in England long, but crossed over to Normandy to make war against Philip.

When John, who had fled to Philip when he heard of his brother's release from captivity, heard that Richard was coming, he did not dare fight against him, so he went to meet him, and, falling at his feet, begged his pardon for having tried to steal his kingdom during his absence. Richard generously forgave his brother, but showed that he did not believe John's penitence sincere by remarking soon afterwards, "I wish I may forget my brother's injuries as soon as he will forget my pardon of them."

For the next five years Richard was busy making war against his French rival, and during this time Philip suffered several defeats, and had several hair-breadth escapes; but in the end both kings made up their minds to cease fighting and to sign a truce. Then, hearing that one of his vassals had dug up a treasure on his lands in France, Richard sent to claim it; for the law decreed that buried treasures belonged to the crown. The lord of Chalus (shah-lus'), however, would not give up the gold, so Richard besieged him in his castle.

As Chalus was a strong fortress, like those we have already described, Richard could not take it, in spite of all his bravery, and at the end of two months he was so angry at being detained, that he vowed he would yet hang every man in it. Because of this vow,



Richard the Lion Hearted.

he refused to accept the count's terms of surrender a few days later, and ordered a new assault. But in this attack Richard was wounded by an arrow; and although the hurt seemed trifling at first, the doctors, in cutting out the arrow, made the wound so much worse that the king soon saw that he must die.

While he lay in his tent, awaiting the end, his men took the castle, and, by Richard's order, they killed all its defenders, except the man whose arrow had wounded him. This archer was brought before Richard, who asked, "What harm have I done to you, that you should thus have attempted my death?"

"You killed my father and brother with your own hand," answered the archer, "and intended to kill me. I am ready to suffer with joy any torments you can invent, since I have been so lucky as to kill one who has brought so many miseries upon mankind."

When Richard heard this he ordered that the man should be set free; but, as the king breathed his last a few minutes later, his infuriated men fell upon the archer and flayed him alive. The dead king's body was buried in Rouen, and on his tomb you can see a full-length stone effigy of this man, who could in turn be gallant, brave, and generous, and mean, selfish, and cruel.

Many stories have been written about Richard and his adventures, and there are writers who have made a hero of him. But a real hero would have thought more of the welfare of his people, and when called upon to fight, would have acted just as bravely, but with less cruelty.



XC. MORE CRUSADES.

YOU have heard how Richard the Lion-Hearted was the bravest knight of the Third Crusade, and restored many coastal cities in Palestine to the Christians, although he was unable to take Jerusalem; and how he died while besieging a castle in central France (1199). In 1201 the Fourth Crusade was preached, but, although noblemen from all parts of Europe took part in it, none of the kings enlisted. The crusaders, having hired ships from Venice, yet not being able to pay for them in coin, gave, instead, their services to that republic, which was then engaged in war in Dal-ma'tia. Next, the crusaders went on to Constantinople, which they conquered, and where they founded a

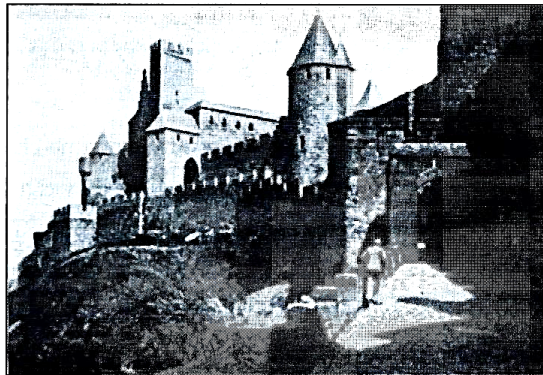
Latin empire which was to last about sixty years. The chief historian of this crusade is the entertaining storyteller, Villehardouin (veel-ar-dwahn´), whose account of this campaign is one of the French classics.

Seven years after the Fourth Crusade had been preached, the French began to wage war against some heretics—people who professed to be Christians, and yet upheld certain doctrines contrary to the teachings of the Church—in the south of France. As one of their strongholds was Albi (ahl-bee´), they are known as the Al-bi-gen´ses, and the crusade against them, which lasted, with intervals, about thirty-five years, is known as the Albigensian Crusade. The king himself was too busy at that time to take any part in it, so the war was led by a Norman baron, Si´mon de Mont´fort, who conducted it with great energy, and was rewarded for his services by the gift of large estates in the south, and the title of count of Toulouse.

In 1209, these crusaders took the town of Béziers (bayz-yah´), where they put to death all the inhabitants. One of the captains, having asked how they were to distinguish between heretics and good Catholics, was cruelly told to kill all, for “the Lord would know which were the sheep and which were the goats!” Carcassonne (car-cassone´), another of the primary fortresses of the Albigenses, soon fell also, and the heretics had to sue for peace.

Simon de Montfort having died during a renewal of the Albigensian War (1218), his son besought help of the king, who now granted it; but the southerners did not like their new master, and in the end the estates won by Montfort were given up to the king and added to the crown lands (1229).

Now on the eve of the Albigensian Crusade, a Spanish clergyman named Dom´i-nic accompanied his bishop to southern France. He was deeply shocked to see how many people, at that time, were heretics; even his host at Toulouse was an Albigensian! Dominic spent an entire night showing



Castle of Carcassonne.

this man the error of his beliefs, which resulted in his conversion, and thus Dominic determined to spend the rest of his life in fighting heresy.

After a time, he gained a few followers, and then asked Pope Innocent III to sanction his new order, called the Do-min´i-can Friars, as the Franciscan Friars had been sanctioned. The pope hesitated again, but is said to have had a dream in which one of the most important of the Roman Catholic churches in Rome was kept from falling into ruins by Dominic’s strong support; and, interpreting this dream as a sign of blessing from God, he gave his approval.

The great work of the Dominicans, unlike the Franciscans, was to turn heretics from the error of their ways, and the brothers of this order were carefully trained in the art of religious argumentation, called apologetics, to better serve their purpose. They, too, traveled about from place to place preaching, and received their daily sustenance as alms. They early won the love of the people for their pious ways, but did not always remain charitable; and when you learn something of the Ref-or-ma´tion, you will no doubt hear of the In-qui-si´tion, a terrible council which tortured and punished all who were believed to be heretics, which was under the charge of the Dominicans.



XCVII. EFFECT OF THE CRUSADES.

THE Eighth Crusade was the last of its kind, for all later crusades were undertaken merely for gain, and not at all in the old religious spirit. Although, with the exception of the first, none of these undertakings proved wholly successful, the Crusades brought about many changes for the better in Europe. Not only did they extend the knowledge of the people, but they furthered commerce, encouraged the navy, and introduced many new customs, new plants, and new goods in the kingdom. Mulberry trees, velvet, silk, linen and cotton goods, windmills, and chickens are a few of the common things which Europe owes to the Crusades.

These expeditions also rid the country of many adventurers, and of most of the undisciplined noblemen, so many of whom perished in foreign lands that very few were left

to trouble the public peace. Besides, during the Crusades, masters and men so often had to share the same hardships and perils, that they grew to depend more and more upon each other; and, distance lending enchantment to their homes, they learned to feel much more of a patriotic spirit. Finding, in time of peril, that unity meant strength, the nobles who engaged in the Crusades gradually learned to submit to discipline, and instead of fighting independently as before, now began to combine their efforts.

It was during the Crusades, and especially at the siege of Antioch, where such hosts were assembled, that distinctive signs on arms and banners were first seen. Then, too, family names first came into use, for while baptismal names might do at home, they were not sufficient to distinguish one John, for instance, from another. Thus, John, the son, was distinguished from John, the father, by being called John Johnson; and Thomas the swarthy, and a pale-faced namesake, were called, respectively, Thomas Brown and Thomas White. Some were known by the name of the province or town whence they had come, as Godfrey of Bouillon, and others by physical peculiarities, as James Cruikshank (the crooked-legged).

In nearly all the Crusades, France bore a prominent part. For that reason, the account of the Crusades is generally considered part of her history, and France, besides, can claim the honor of having given several kings to Jerusalem.

Philip III, son of Louis IX, called the Bold, because when a mere child he boastfully announced that he was not afraid of the Saracens, returned home from the fatal Eighth Crusade, bringing with him the coffins of his father, wife, son, brother, and brother-in-law. His first royal act had been to make a treaty with the Bey of Tunis, whereby all Christian captives should be freed, and the war expenses paid. Then, considering it wiser to relinquish all further attempt to carry on his father's visionary plans, he returned home, to undertake the government of his realm. By the death of many relatives and subjects at Tunis, his crown estates had been greatly increased, and he soon found himself master, in his own right, of about half the land in all France.

King Philip, having lost his first wife, married a second, but his barber and favorite, becoming jealous of this lady, soon accused her of practicing magic arts, and of having thereby caused the death of her young stepson. The king foolishly listened to these accusations, and the queen might actually have been burned as a witch, had she not been declared innocent by a "wise woman."

Shortly after that, a package of letters was mysteriously brought to the king, who, after reading them, ordered the arrest and execution of the barber who hitherto had all his confidence. Although no one ever knew exactly what the papers contained, it was believed that they brought clear proof of this man's guilt, else he would not have been executed so promptly.

