

the pontiff, and drew over to his side the general sentiment of Europe; the Pope was made to give way, and peace proclaimed. The treaty, which closed the sixth crusade, was for ten years.

THE SEVENTH CRUSADE.

67. On neither side probably was the truce strictly kept, and the injuries done to pilgrims on their way from Acre to Jerusalem were alleged as a sufficient reason for sending out the expedition headed by Richard, Earl of Cornwall, brother of the English Henry III, and afterward King of the Romans. This expedition may be regarded as the seventh in the list of crusades, and deserves notice as having been brought to an end, like that of Frederick, by a treaty, in 1240. The terms of the latter covenant were even more favorable to the Christians, but, two years later, the Latin power, such as it was, was swept away by the sword of Korasmians, pushed onward by the hordes of Jenghiz Khan. The awful inroad was alleged by Pope Innocent IV as reason for summoning Christendom again to the rescue of the Holy Land.

THE EIGHTH CRUSADE.

68. Nearly seven years passed away before the French king, Louis IX, was able to set sail for Egypt. The royal saint, who lives for us in the quaint and graphic account of his seneschal Joinville, may with truth be said to have been animated by a spirit of devotion and self-sacrifice. Intolerant in theory and bigoted in language, Louis had that true charity which would make him succor his enemies not less than his friends. Nor was his bravery less signal than his gentleness. His dauntless courage saved

his army from complete destruction at Mansourah in 1249, but his offer to exchange Damietta for Jerusalem was rejected, and in the retreat, during which they were compelled to fight at desperate disadvantage, Louis was taken prisoner. With serene patience he underwent suffering, for which the Saracens, so Joinville tells us, frankly confessed that they would have renounced Mahommed; and, when the payment of his ransom set him free, he made a pilgrimage in sackcloth to Nazareth in 1250. As a general he achieved nothing, but his humiliation involved no dishonor; and the genuineness of his faith, his devotion, and his love had been fully tested in the furnace of affliction.

69. The crusading fire was now rapidly burning itself out. In the West there was nothing to awaken again the enthusiasm which had been stirred by Peter the Hermit and St. Bernard, while in Palestine itself the only signs of genuine activity were furnished by the antagonism between the religious orders there. The quarrels of Templars and Hospitallers led to a pitched battle in 1259, in which almost all the Templars were slain.

THE NINTH CRUSADE.

70. Some eight years later the tidings that Antioch had been taken by the infidels revived in St. Louis the old yearning for the rescue of the holy places. Cheered by the sympathy of Pope Clement IV, he embarked with an army of sixty thousand in 1270, but a storm drove his ships to Sardinia, and thence they sailed for Tunis. They encamped on the site of Carthage, when a plague broke out. The saintly king was among the victims, and the truest of all crusaders died. In the following year Edward, of England, reached Acre, took Nazareth—the in-

habitants of which he massacred—fell sick, and during his sickness narrowly escaped being murdered by an assassin sent by the Emir of Joppa. Having made a peace for nine years, he returned to Europe, and the ninth and last crusade was at an end.

71. The after fate of the Holy Land may be briefly told: The Christians, unmindful of their past sufferings and of the jealous neighbors they had to deal with, first broke the truce by plundering some Egyptian traders, near Margat. The Sultan revenged the outrage by taking possession of Margat, and war once more raged between the two nations. Tripoli and the other cities were captured in succession, until at last Acre was the only city of Palestine remaining to the Christians.

72. The Grand Master of the Templars collected his small and devoted band, and prepared to defend to the death the last possession of the order. Europe was deaf to his cry, the numbers of the foe were overwhelming, and devoted bravery was of no avail. In the disastrous siege the Christians were all but exterminated. The Grand Master fell at the head of his knights, pierced by many wounds. Seven Templars and as many Hospitallers alone escaped from the dreadful carnage. The victorious Moslems then set fire to the city, and the rule of the Christians in Palestine was brought to a close forever.

73. Kingsley ably summarizes the effects of the crusades as follow: "Egypt was still the center of communication between the two great stations of the Moslem power; and, indeed, as Mr. Lane has shown us in his most valuable translation of the 'Arabian Nights,' possessed a peculiar life and character of its own.

74. "It was the rash object of the crusaders to extinguish that life. Palestine was first their point of attack, but the later crusaders seem to have found, like all the

rest of the world, that the destinies of Palestine could not be separated from those of Egypt, and to Damietta accordingly was directed that last disastrous attempt of St. Louis. The crusaders failed utterly of the object at which they aimed. They succeeded in an object of which they never dreamed; for in those crusades the Moslem and the Christian had met face to face, and found that both were men, that they had a common humanity, a common eternal standard of nobility and virtue. So the Christian knights went home humbler and wiser men, when they found in the Saracen enemies the same generosity, truth, mercy, chivalrous self-sacrifice, which they fancied their own peculiar possession; and, added to that, a civilization and a learning which they could only admire and imitate. And, thus, from the era of the crusades, a kindlier feeling sprang up between the Crescent and the Cross, till it was again broken by the fearful invasions of the Turks through Eastern Europe.

75. "The learning of the Moslem, as well as their commerce, began to pour rapidly into Christendom, both from Spain, Egypt, and Syria; and thus the crusaders were, indeed, rewarded according to their deeds. They took the sword and perished by the sword. But the truly noble element in them, the element which our hearts and reasons recognize and love, in spite of all the folly and fanaticism of the crusades, whensoever we read 'Ivanhoe' or the 'Talisman,' the element of loyal faith and self-sacrifice, did not go unrequited.

76. "They learned wider, juster views of man and virtue, which I can not help believing must have had great effect in weakening in their minds the old, exclusive, bigoted notions, and in paving the way for the great outburst of free thought and the great assertion of the dignity of humanity which the fifteenth century beheld. They

opened a path for that influx of scientific knowledge which has produced in after centuries the most enormous effects on the welfare of Europe, and made life possible for millions who would otherwise have been pent within the narrow bounds of Europe to devour each other in the struggle for life and bread!"

CHAPTER III.

DEFENSE OF FREEDOM IN ALPINE PASSES.

1. WHILE the great sovereigns of Europe were busy in fighting the Moslems in Palestine, they did not entirely neglect affairs at home. Some of them were very good rulers, protecting their subjects and maintaining good order, and others were tyrannical and imposed all sorts of taxes and heavy burdens upon the people. Up among the Alps, where the country is made up of rough, rocky mountains and narrow valleys, lived a people who were practically free. They lived in little communities, each one of which elected its own magistrate or governor, and made its own laws. The region was so poor and rough that the neighboring kings little cared to get possession of it, and the Alpine dwellers had a greater amount of freedom than any other people of Europe. The country was divided into little separate communities, one of which was called Schwytz, and this afterward gave the name to the whole country—Switzerland.

2. This country of the Swiss was really a part of the German empire, but the emperors had extended their rule over the lower parts of the country, leaving the forest cantons free. And a brave, courageous, and industrious people grew up there. No pauper-house among the Alps, for every able-bodied person worked, and no body tried to rob his neighbor of his honest earnings.