right, to continue to do homage to the king of France, who was jealous of their power, kept Normandy in a state of almost chronic insurrection. But in the course of time this very struggle developed the power of the French ruler, and thus enabled him to maintain a greater degree of order and peace throughout his dominions. Finally, the removal of the Norman power from Normandy to England lightened the pressure on the people and led to the attempts of Le Mans and other towns to free themselves from feudal exactions. At first their efforts were unavailing, but at last, as we shall see later on, they succeeded in gaining the liberty they sought.

50. Summary. — The most important characteristics of this period are the beginning of the true French monarchy under Hugh Capet, followed by the conviction that the world would soon come to an end, and then by the commencement of a new period of life. This was illustrated in architecture, in intellectual activity, in the rise of the troubadours, and in the demand of the masses for recognition of their rights. It was seen, too, in the Truce of God, and in the institution of chivalry. William the Norman's conquest of England brought France into close relation with that country, and had a powerful influence on the future career of both kingdoms.

SECTION VII

The Crusades had their origin in France . . . they were the first European event. — GUIZOT.

THE CRUSADES — RISE OF THE FREE CITIES — WAR WITH ENGLAND, CONQUEST OF NORMANDY — THE ALBIGENSES — BATTLE OF BOUVINES — ST. LOUIS AND THE LAST CRUSADE. 1095–1270

PHILIP I, 1060–1108.	PHILIP II (AUGUSTUS), 1180–1223.
LOUIS VI, 1108–1137.	LOUIS VIII, 1223–1226.
LOUIS VII, 1137–1180.	LOUIS IX (ST. LOUIS), 1226–1270.

51. Events leading to the Crusades; Pilgrimages to Jerusalem. — The conquest which William, Duke of Normandy, had effected in the West in 1066, was followed a little less than thirty years later by an undertaking of equal magnitude in the East. This also originated in France. At first it was an attempt to recover the holy places of Palestine from the Mohammedans; afterwards to establish French principalities in Syria. The enterprise grew out of the pilgrimages made to the sepulcher of Christ in Jerusalem.

In a rude age such pious journeys served an important purpose. At a time when few could read, they familiarized multitudes with the places closely connected with sacred history, and thus helped to keep alive that spirit of religion and reverence which barbarism and violence threatened to utterly destroy.

The widespread belief in the coming end of the world naturally stimulated these pilgrimages to the East. Many rough men, like the father of William the Conqueror, sought to appease their consciences and expiate lives of crime and bloodshed by making the journey to Jerusalem, as Henry IV of England purposed doing, centuries later, that they might see

> those holy fields
> Over whose acres walked those blessed feet
> Which fourteen hundred years ago were nail'd
> For our advantage on the bitter cross.[1]

Some of those who went believed that it was their last earthly undertaking. They took with them their ascension robes, in the firm faith that at the Judgment Day they would be caught up from their prayers at the grave of the dead Christ, to meet the triumphant Saviour as he descended in glory from the heavens.

Such a pilgrimage was then a serious undertaking. Aside from its expense and hardship, it often involved no small peril; for banditti lay in wait to rob those who went by land, and pirates, those who went by sea. Furthermore, if the pilgrims reached their destination in safety, they were not sure that their troubles were over. The Arab rulers who held possession of Jerusalem varied in their policy. Sometimes they welcomed the pilgrims for the sake of gain; at other times they harassed them by vexatious restrictions and exorbitant exactions. In such cases every step in the Holy City had to be paid for, and every pilgrim, no matter what his rank, had to wear a conspicuous leather girdle as a badge of subjection and humiliation.

52. Pope Urban II and Peter the Hermit preach the Crusades.[2] — In 1076 the Turks, then a much more barbarous people than the Arabs, got control of Palestine. Their cruel treatment of the Christians brought matters to a crisis. According to

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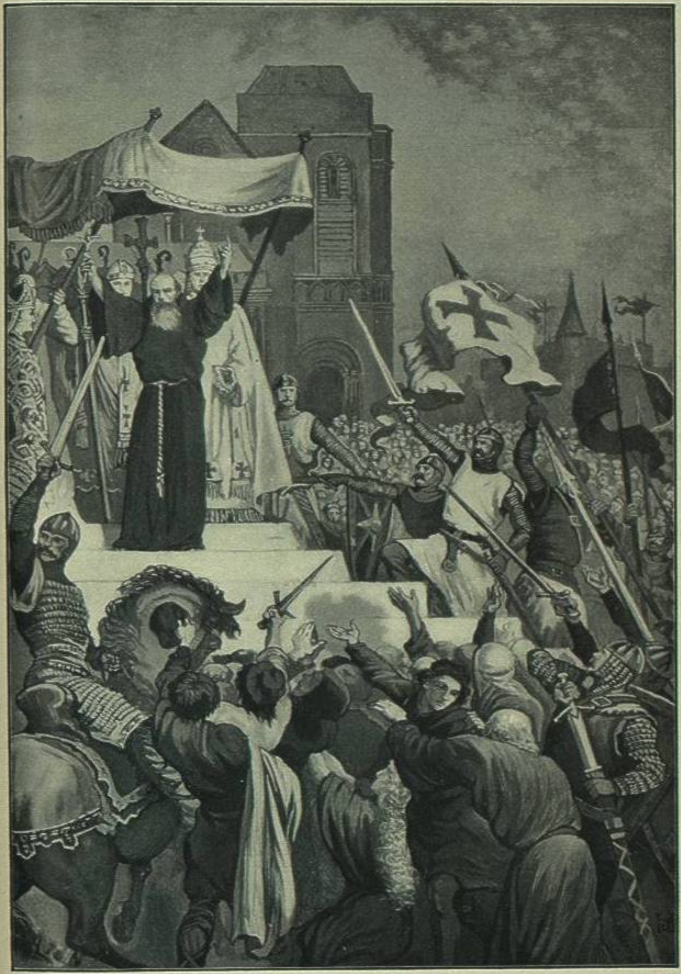
[1] Shakespeare's King Henry IV, Pt. I, Act I, Sc. 1.

[2] This section has been rewritten in part, in order to incorporate the results of recent historical research.



PREACHING THE CRUSADES

tradition, Peter the Hermit, an old French soldier who had turned monk and afterwards hermit, determined to rouse Christendom to put down these abuses. Barefoot, and clad in sackcloth, he set out to go through Europe and to appeal to all who revered the memory of Christ to come to the rescue of the Holy Sepulcher.

But recent research seems to show conclusively that it was Pope Urban II who roused Peter the Hermit to undertake the work. Urban first spoke with authority, and called Europe to enter upon the crusades. He began in Italy. Later, in an impassioned address to a great multitude gathered at Clermont, in central France (1095), he exhorted the knights to take up arms for the deliverance of Jerusalem. His eloquent words touched the hearts of his hearers as a flame touches powder. The excited crowd of Frenchmen responded with a shout, "God wills it! God wills it!"

From that day thousands swore to become soldiers of Christ, and fastened on their breasts the red cloth cross which gave them the name of crusaders.[1]

Meanwhile Peter the Hermit went to northern France and there roused the peasantry to the wildest enthusiasm. They resolved to set off for the Holy Land that they might gain themselves imperishable glory, not only in this world, but in the world to come. The following spring (1096) the First Crusade set out from France, led by Peter the Hermit and Walter the Penniless. A multitude followed from other countries. These rabbles were made up of men, women, and children, most of whom were on foot. Few had either arms, provisions, or money. Contrary to the earnest remonstrance of the pope, they started on a march of over two thousand miles, ignorant of the distance, of the route, and of the dangers which confronted them.

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[1] Crusader and crusade: from the Old French *crois* (derived from the Latin *crux, crucis*), a cross.

They went through Germany, slaughtering whatever Jews they found, and pillaging villages of provisions, clothing, and weapons. Each new town that they saw in the distance they believed to be their destination, and eagerly asked, "Is not that Jerusalem?" In Hungary they committed such excesses that the exasperated inhabitants finally rose against them as they would against a pack of ravenous wolves.

After incredible hardships, those who had not perished on the way succeeded in reaching Asia, where all but a remnant were slain in their first battle with the Turks, and left their bones bleaching on the plains of Nicea, near Constantinople, to mark the road for the guidance of future expeditions.

53. Godfrey of Bouillon's Crusade. — Later in the same year the first properly organized and equipped crusading army started from France. Not only were all of the leaders French, but by far the greater part of the rank and file were also. Godfrey of Bouillon[1] was the most prominent, though Count Raymond of Toulouse, and the brother of the king of France, with the eldest son of William the Conqueror, joined in the crusade, and also several Norman nobles from Italy. The movement in the outset was a popular one; no crowned head took part in it, but eventually all Europe seemed to mass itself to overwhelm the Saracens.[2]

In 1097 the army reached Constantinople. The ruler of that city demanded of the chiefs that they should acknowledge him as their feudal superior, to which Raymond of Toulouse replied that they had not made this long journey in search of a master. The truth is that some of the great barons appear to have had ambitious hopes of conquest, and looked to the crusades for the establishment of earthly rather than of heavenly kingdoms. Godfrey, however, was not one of these; he made the concessions required by the emperor, and received his help toward crossing over with his troops into Asia.

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[1] Bouillon (bōō-yôN′); Bouillon in Belgium. [2] Saracens: Arabs or Mohammedans.

54. Siege of Antioch; Jerusalem taken. — The siege and capture of Antioch was the first great victory of the crusaders; but it was purchased at terrible cost. Famine set in, and a number of men, including even Peter the Hermit,[1] deserted. These, as the chronicle plaintively adds, "had never learned to endure such plaguy hunger." The runaways were promptly brought back and, to their credit be it said, never again abandoned the cause.

On June 10, 1099, the crusaders caught their first glimpse of Jerusalem. At the sight of the Holy City they fell on their knees, and the sobs of the weeping multitude, it is said, sounded at a distance like the rustling leaves of a mighty forest or the coming in of the ocean tide.

After long and tedious preparation, during which the army suffered horribly from heat and thirst under a midsummer sun, in a country where water is scarce, the siege was at length regularly begun. It was prosecuted with such ardor that it was soon over. On Friday, July 14, so say the accounts, at the very hour when the crucified Christ gave up the ghost on the cross, with the exclamation, "Father, into thy hands I commit my spirit," Jerusalem was taken.

A frightful massacre ensued; seventy thousand Mohammedans were put to the sword. The crusaders spared neither sex nor age; and the Jews living in the city were burned alive in their synagogues.

55. Godfrey of Bouillon Ruler of Jerusalem; the Knights Hospitalers; St. Bernard's Crusade. — Godfrey of Bouillon was elected king of Jerusalem, but refused the title, saying, "I will never wear a crown of gold where the Saviour of the world was crowned with thorns"; but under the name of Defender of the Holy Sepulcher he became ruler over the city. A religious order, organized originally to care for poor and sick pilgrims, had long existed, and had built a hospital at Jerusalem. This order was now recognized as a military body, under the name of the Knights Hospitalers. In addition to their previous work of mercy and charity, they now bound themselves by a vow to protect all pilgrims against the Saracens on their way to and from Jerusalem.

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[1] Peter the Hermit: he had survived the first expedition and had joined the second.

Later, a rival order, the Knights Templars, was organized for a similar purpose. The French continued to hold the city until 1187, when it was retaken by the Saracens under Saladin, Sultan of Egypt, a warrior as renowned for his noble virtues as he was for his zeal for the Mohammedan faith.

But France was not yet satisfied; for, though she possessed Jerusalem, other places that had been taken had again fallen into the hands of the enemy, while some, like Damascus, were yet to be conquered. St. Bernard, abbot of a French monastery, and the foremost churchman of his country and his age, preached a new crusade. Tearing up his gown, as he spoke, to make crosses, he called for volunteers. Thousands pressed forward to give their lives for the holy cause. The new army set out full of ardor, resolved to drive the Turk from the Holy Land; but the expedition ended in disaster and defeat.

The truth seems to be that a large number of those who joined the Second Crusade were men not fit to win a victory. St. Bernard himself denounced this class of the so-called "soldiers of Christ." Europe, as he said, was glad to get rid of them, and Palestine welcomed them to "hospitable graves." From a military point of view the expedition, as Professor Robinson[1] declares, was a miserable failure. But history shows that every great and every noble movement has its alloy of baseness, and the crusades is only another illustration of this fact.

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[1] See the excellent short chapter on the Crusades in Professor James Harvey Robinson's Introduction to the History of Western Europe (Ginn & Company, 1902).

56. Rise of the Free Cities. — While these events were taking place in the East, a social revolution was going on in France, none the less important because few then realized its full significance. This was the rise of free cities. We have seen that the maxim of the feudal system was, "No land without a lord."[1] To this the towns were no exception. Every one was subject to the king or to some baron or bishop. The latter class of rulers greatly predominated, for the royal domains were then comparatively small.

Each of these towns had to pay taxes and furnish troops to its feudal owner, who in most cases was its direct master. His government of the place was often despotic to the last degree. He insisted that the people should grind their wheat in his mill, and perhaps bake their bread in his ovens, paying, of course, a round sum for the use of both. If they manufactured anything, it was under a license or tax; if they bought or sold anything, the lord of the town had to have his commission; when he quarreled with a neighboring lord, — and these quarrels were always going on, — the townsmen had to fight his battles, or else find and pay people who would.

These exactions were a fruitful cause of discontent and insurrection. As all the more important of these towns were protected by high walls and strongly fortified, if the inhabitants could once succeed in driving out the lord's officers and shutting the gates, they could then hope to get some concessions. The feudal owner might refuse them, and quite likely would lay siege to the place, but still there was always the chance that before he was able to force the inhabitants to open their gates they might make an advantageous compromise.

57. Revolt of the City of Laon; the King friendly to the Cities. — As far back as 1066–1076 such places as Le Mans and Cambrai had made attempts to secure a greater measure of freedom, but it was not until later that anything of much moment was accomplished.

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[1] See Paragraph 34.

As an example of the way in which many towns finally succeeded, let us take the case of Laon. In 1109 Laon,[1] once the capital of the Frankish kings, was under the control of a feudal bishop who, like many bishops of that day, was more warrior than churchman. His government was so oppressive that the citizens finally held a meeting in the great public square, and resolved to establish a *commune;*[2] that is, to make Laon what was then called a free city.

They succeeded in purchasing the privilege they most desired, — that of electing their own magistrates. They next got this privilege embodied in a formal grant, or charter, and paid the king a large sum of money to confirm it, in order that if any dispute should arise, appeal might be made to him. All things now went smoothly for two or three years. Then the bishop, having spent what he had received, repented his agreement and bribed the king to withdraw the charter. When the citizens learned what was going on, a great cry of "Commune! commune!" arose in the streets.

Forthwith a mob assembled, attacked the bishop's palace, dragged the trembling bishop from a large cask in which he secreted himself, and killed him with a blow from an ax. They next massacred all nobles who had not fled from the city, and set fire to the cathedral, the hated monument of the bishop's power.

The revolt, however, was put down by neighboring nobles, who feared, with good reason, that their turn might come next. Then the king canceled the charter, and those of the Laonese

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[1] See Paragraph 40.

[2] Commune (from the Latin *communis*, common, meaning what all the citizens may share or take part in): the name was first given to a city or town that had obtained the right, by purchase or revolution, of managing its affairs in some degree; next, it was applied to a parish; lastly (modern), to the government of a place by the people, in opposition to the nobility or other constituted authority.