

astonishment that the Saracens were neither idolaters nor barbarians; that, in fact, they were men who worshiped the same God with themselves, and were, on the whole, far more civilized.

From the Saracens or Arabs, directly or indirectly, the University of Paris got its first real knowledge of the classics, the higher mathematics, and the principles of natural science, which in time it imparted to England and the north. Thus did the crusades teach the Christians the truth of the old Latin saying that "it is allowable to learn even from an enemy."

8. The evils of the crusades were experienced chiefly by the generations who took part in them. But there was one result that made its baneful influence felt long afterwards. The idea that religious wars were particularly pleasing to God was fostered by these campaigns against the Mohammedans. This dreadful delusion was one of the incentives to the destruction of the Albigenses;¹ and it was also the cause of bloodshed and persecution centuries after the crusades had ended.

65. Summary.—The period of the crusades includes the conquest of Normandy, which greatly extended the royal domain and power. This event is followed by the rise of the free cities, the destruction of the Albigenses, and the battle of Bouvines, all of which tended to strengthen the king and to give greater unity to his realm. The period ends with the establishment of the Parliament of Paris and the close of the crusades.

¹ See Paragraphs 60 and 61.

SECTION VIII

In France, before the Hundred Years' War, "each one was a citizen of his particular city and nothing more; but brought face to face with the English, the sentiment of nationality was aroused, and henceforth each felt himself a Frenchman, or citizen of France."—DURUY.

PHILIP THE FAIR — BATTLE OF COURTRAI —
THE PAPAL QUARREL — ESTABLISHMENT OF
THE STATES-GENERAL — SUPPRESSION OF THE
TEMPLARS — THE HUNDRED YEARS' WAR — JOAN
OF ARC. 1270-1461

PHILIP III, 1270-1285.

PHILIP THE FAIR, 1285-1314.

LOUIS X, 1314-1316.

PHILIP V, 1316-1322.

CHARLES IV, 1322-1328.

PHILIP VI, 1328-1350.

JOHN THE GOOD, 1350-1364.

CHARLES V, 1364-1380.

CHARLES VI, 1380-1422.

CHARLES VII, 1422-1461.

66. Philip III; Increase of Royal Power; Questions of the Day.—The fifteen years' reign of Philip III, the son and successor of St. Louis, need not detain us long, since it was a period of comparative quiet. The king's uncle Alfonso, whose body Philip brought home from the East,¹ left no children, and the great county of Toulouse, in the south of France, which he had held, now fell to the crown.

The effect of this addition to the royal domain was, of course, to decidedly increase the king's power, and furthermore to give him an extensive seaboard on the Mediterranean, then the most important sea in the world. Out of this new territory

¹ See Paragraph 63.

Philip granted the county of Venaissin, including part of the city of Avignon,¹ on the Rhone, to the pope, and from that time until the French Revolution — a period of over five hundred years — this province continued subject to Rome.

One of the most significant acts of Philip's uneventful reign was his conferring a title of nobility on his silversmith, Raoul.² Up to this time the theory was that a nobleman "is born, not made," and rank depended on ownership of land and ability to defend it. Here then was a startling innovation which angered the feudal barons not a little. They saw with reason that the king's act was a heavy blow at their exclusive power. It meant that he claimed the right of making a common man their equal.

This had a twofold effect: on the one hand it opened a way for the unprivileged classes to rise, and so made them of more influence; on the other, it made the king's will more respected, because he could now give — what his predecessors could not — title and social standing. In principle, therefore, this lifting of an artisan to noble rank was one step — a short one, it is true, but still a step — toward the ultimate overthrow of the power of the feudal aristocracy.

The remainder of Philip's reign was taken up with questions relating to the internal state of the kingdom. Men no longer interested themselves in religious matters as they had during the crusades, or at that earlier period when they thought the world was near its end. They had settled down to the conclusion that it was useless fighting for Christ's tomb any longer; and as for the world, it seemed likely to last their day at least and quite possibly some time beyond.

Hence the absorbing points of debate were of a political and social character. Should the serfs be made free? Should commerce be encouraged by the removal of restrictions and the vigorous punishment of thieves and brigands? Should

¹ Avignon (ā-vēn-yōn').

² Raoul (rā-ōol').

the royal power be supported and extended? Such were the questions asked in the walled cities and in the castles.

The welfare of the country depended in great measure on how they should be answered; for most men were then slaves, and the great barons were still so lawless and rapacious that one of them, whose estate was on the coast, pointed with pride to a huge cliff, declaring, "That stone is worth more than the diamonds of the king's crown." He might well say so; for that rock with its false lights had lured to destruction many a vessel whose rich cargo the baron and his merry men soon had safely stowed away within the castle walls.

67. Philip the Fair¹ versus England. — But this period of comparative freedom from foreign wars was not destined to continue. In 1285 Philip the Fair came to the throne. Though in name and in person he was fair, in character he was just the opposite. It was evident from the outset that the new king was determined that France should be ruled by the French, and that England should no longer be allowed to have a powerful influence in her affairs.

It was probably with the purpose of bringing this question to an issue that Philip summoned Edward I. of England to appear at Paris and do homage for the domain which he held in France.² Edward, who had just brought Wales into subjection, and may have then been meditating attempting the like with Scotland, wished to keep on good terms with France. He accordingly went to Paris and, publicly kneeling at Philip's feet, repeated the customary form of feudal oath, saying, "I become your liege³ man for the lands I hold of you, this side the sea, according to the terms of peace which were made between our ancestors."

¹ Philip le Bel: *i. e.*, Philip the Handsome or the Fair. Dante calls him the pest of France.

² Aquitaine, south of the Loire. See Paragraph 59, Note 1, page 81.

³ Liege: loyal or faithful. Every vassal, whatever his rank, was required to do homage to his feudal lord.

In spite, however, of Edward's desire to avoid a rupture with France, Philip soon found a pretext for beginning hostilities. The quarrel of some French and English sailors gave him an opportunity for declaring war. Edward, who was anxious to concentrate all his power on the conquest of Scotland, offered to make concessions. Philip agreed to the terms, but by trickery soon managed to turn them to his own advantage and thus got control of Edward's castles in Aquitaine.¹ He then induced the Parliament of Paris² — in other words, the supreme court of the realm — to decide that the English king had legally forfeited them. Edward remonstrated, but in vain. Then he made a secret alliance with the count of Flanders, Philip's vassal. Philip found it out, and forced the count to break off all relations with Edward.

But the wool trade was so profitable to both England and Flanders that a new political and commercial treaty was soon negotiated between them, and the count formally renounced his allegiance to France. War of course ensued. Flanders submitted. The wealth of Bruges³ and other Flemish cities was so enormous that when the queen of France saw the ladies in their silks and jewels she exclaimed in envious astonishment, "Why, they are all queens here!" The greed of the French governors for that wealth caused a frightful revolt.

68. Battle of Courtrai. — Philip forthwith declared a new war, and a great battle was fought at Courtrai.⁴ On one side was the flower of the French chivalry clad in full armor and mounted on powerful horses; on the other, the cloth weavers of Flanders, on foot, in their leather jackets. The townsmen prepared themselves for action by holding a religious service, confessing their sins, and taking up their position back of a narrow but deep canal.

¹ Aquitaine: see Map No. VIII, page oo. ³ Bruges (brū'jēz or brūzh).
² See Paragraph 63. ⁴ Courtrai (koor-trá'): a town of Belgium.

When the word was given, Philip's troops raised the shout "God and St. Denis"¹; and, driving their spurs deep into their horses' flanks, they charged at full speed across the plain. Their headlong haste and the dense cloud of dust which they raised prevented their seeing the fatal ditch. Into it they madly plunged, and in a moment the muddy waters of the canal were filled with a struggling, helpless, drowning mass of men and horses.

As fast as the French tried to climb the steep and slippery banks, the Flemish patriots knocked them on the head like cattle, or pushed them back to sink under the weight of their heavy armor. When the massacre was over, the exultant victors collected over four thousand gilt spurs and hung them as trophies in Courtrai cathedral.

Thus perished a great number of the proudest nobles and richest landholders of France. On the one hand, it was a terrible blow to the arrogant chivalry of that day; on the other, it wonderfully strengthened the sturdy Flemish² cloth manufacturers in their long struggle for independence.

69. Increase of Philip's Power. — Singularly enough, though the first effect of that crushing defeat was disastrous to the pretensions of Philip, yet in the end it helped his designs. The destruction of so many of the French nobility removed the chief check on the arbitrary exercise of royal power. Thus the king gained at Courtrai more than he lost.

Furthermore, the estates of all those who left no heirs fell to the crown; and as by feudal law the sovereign became also the guardian of those heirs that were under age, — a most lucrative office in those days, — the result was that Philip became far richer than before.

Through his influence the lawyers got control of the Parliament of Paris.³ They hated the aristocracy and the Church,

¹ St. Denis was the patron saint of France.

² Flemish: pertaining to the people of Flanders.

³ See Paragraph 63.

but were always ready to serve the hand that held the scepter. Their motto was, "As wills the king, so wills the law."

In England, too, he gained some power. His daughter Isabelle married Edward II. Through this corrupt and shameless woman, who well earned the name of the "she-wolf of France," Philip obtained a formidable and baneful influence over the English court, and indirectly over the course of English affairs.

70. Quarrel with the Pope. — Meanwhile the unscrupulous monarch became involved in a controversy with the pope which had momentous consequences. The ordinary feudal revenue had now utterly given out, and as the king needed large sums of money to push his ambitious schemes, he levied a general tax, assessing the clergy as well as the laity. The clergy, however, vigorously resented this tax, desiring, if possible, to pay their dues to the state in prayers, not cash.

A long and bitter dispute arose, in which the pope took their side against the king. In the end, however, the pope so far yielded as to agree to the impost, provided it should be necessary for the defense of the realm. But the quarrel soon broke out again over some property which the king and the pope both claimed.

Money Philip must and would have, and in his own way. He had already resorted to all kinds of devices to get it. He had sold titles of nobility to men of low birth.¹ He had robbed the Jews of the realm, who were the bankers of that age. He had issued base money, and so made coin that was half pewter do duty for honest silver. Finally he had freed every serf and slave on his domain who could afford to pay handsomely for the privilege;² and having thus begun, he was not likely to stop in his system of rapacity and extortion.

¹ See Paragraph 66.

² In the next reign, 1315, the king freed all of the crown serfs.

In 1301 the pope sent the king a bull¹ of censure. Philip ordered the hangman to burn it. Then a new bull appeared, short, sharp, and peremptory. Its genuineness is doubtful. Possibly the king and his lawyers fabricated it for political purposes. It began: "Boniface, the Pope, to Philip the Fair, greeting: Know, O Supreme Prince, that thou art subject to us in all things."

The king circulated this, and with it this burlesque bull in reply: "Philip to Boniface, little or no greeting: Be it known to thy Supreme Idiocy that we are subject to no man in political matters. Those who think otherwise we count to be fools and madmen."

71. The First States-General or National Assembly.² — Not satisfied with hurling this contemptuous defiance at the pope, the king now resolved to appeal to the country against him. To this end he summoned a national assembly to meet in Paris, in the cathedral of Notre Dame, in 1302. This body differed from all previous gatherings, from the fact that Philip not only called the clergy and the nobility, but for the first time in the history of the country he summoned representatives from the free cities.

The States-General had, however, no legislative, but only advisory and petitioning power. In the assembly of these representatives we have the beginning of what may be called the French House of Commons. It showed that a strong middle class had now arisen who were so prosperous and influential that even the king found it expedient to ask their advice and coöperation.³

¹ Bull: a papal decree or order. It gets its name from the *bulia*, or leaden seal, attached to it.

² States-General: the body was so called because it was composed of the three chief states or classes of the realm; viz., the clergy, the nobility, and the citizens chosen as representatives by the free towns.

³ In the reign of St. Louis a new class of citizens had arisen, called the "Citizens of the King." They had obtained the right of appeal to the crown in cases of trial before the feudal courts. Philip greatly extended this class by ordering that any one might renounce his feudal lord and take the king for his lord and protector.

Philip's object in invoking this class was not the interests of the people, but the advancement of his own selfish purposes. He and his successors simply used the commons, first, as a convenient tool or weapon to hold the nobility and clergy in restraint, and next, as a means for getting larger sums of money voted than the upper classes by themselves would have been willing to grant.¹

72. Contrast between the English Parliament and the French States-General. — Still the French kings from Philip onward dreaded the growing power of the people so much that they seldom called a full national assembly if they could possibly avoid it. If we compare the English Parliament — first fully organized in 1295 — with the French States-General, we find this striking difference: in England, from that time forward, no important action was taken without consulting all classes or their representatives;² while in France, from 1302 to 1789, a period of nearly five hundred years, the States-General was summoned but thirteen times, or, on the average, only about once in forty years.

Another fact which should be distinctly kept in view is that even when the French States-General did meet, its House of Commons possessed but little direct power. In England the lower house was constantly gaining in political strength and influence, so that at last it became in some important respects superior to the House of Lords. In France, on the contrary, the nobility with the clergy could outvote the representatives of the people two to one.³ Still, though the French States-General was so far inferior to the English Parliament, its

¹ It was understood that the king could not tax the lands of the nobility and clergy without their consent; and now that many cities were free, he was obliged to ask their consent in like manner.

² See *The Leading Facts of English History* in this series.

³ In the States-General the three estates voted by classes, and not, as in the English Parliament, by individuals. Hence, in every case where the nobility and clergy were united, as they usually were, they would cast two votes to the commons' one, and therefore could easily vote down any measure originating with the people.

existence — or, rather, its occasional existence — imposed some restraint on the tyranny of the crown, and during the worst periods served to keep hope alive in the hearts of the oppressed.

73. The Assembly's Remonstrance; the Pope's Reply. — This famous assembly of 1302 gave its support to the king. The clergy, of course, did this reluctantly, since it arrayed them in opposition to the pope; but as they found that both the lords and the commons took the side of the crown, they did not dare to do differently. Remonstrances were accordingly drawn up, declaring that neither the nobility nor the people wanted the pope or any one else to meddle in matters that concerned no one but them and the king. Thus, says Martin, the French nation virtually proclaimed its independence of Rome.

Boniface replied by asserting his authority more explicitly even than before. All kings, he said, were subject to him, whereas he was accountable to God only. He ended with a new bull containing a solemn curse, cutting off Philip from all communion with the Church in this world and from all hope of salvation in the world to come. Philip, who feared neither God nor man, retorted with an indictment charging the pope with infamous crimes and demanding his trial. The pope rejoined by threatening to issue a final bull deposing the rebellious king and giving his crown to the German emperor.

74. Brutal Assault on the Pope; the "Babylonish Captivity." — This menace of deposition brought matters to a crisis. Certain friends of the king started secretly for Italy. When they reached the papal palace, they forced their way into the presence of the aged pontiff. They overwhelmed him with the foulest abuse, and finally one of them struck him a heavy blow in the face with his steel-plated gauntlet.¹ The

¹ The gauntlet was a long glove of stout leather, plated with steel on the back to protect the hand in battle.

shock of this brutal assault proved fatal to the old man, and he died shortly afterward. His successor made concessions to the French king, but insisted on excommunicating the murderers of the late pope, and soon mysteriously died.

Philip now managed to get the election of pope into his own hands. The cardinals¹ chose for pope one to whom the king had privately offered the office on certain conditions. One of the chief of these was that the king was to have a tenth of the revenue of the Church of France for five years; another was that whenever the king should present a final request, not then made known, the pope was at once to grant it. The candidate, it is said, promised everything, and by Philip's influence he was chosen to the pontifical office in 1305.

But though pope in name, he soon found that in reality he was little more than prisoner. Philip was too cunning to trust his tool out of his power. He would not allow him to reside at Rome, but permitted him to take up his residence at Avignon,² in which place he and his successors continued for upwards of seventy years in that state of humiliation derisively termed the "Babylonish Captivity."³

Their condition of subjection to the will of such French sovereigns as Philip was in striking contrast to the condition of the Church in earlier times. Then, indeed, stern but righteous popes like Gregory VII and Innocent III had wielded supreme power. They were men who loved justice and hated iniquity. They summoned kings and emperors to the bar of judgment; and though they sometimes exercised their authority arrogantly and perhaps unjustly, yet on the other hand they protected the oppressed and did not fear to punish crime in high places.

¹ Cardinals: dignitaries in the Catholic Church ranking next to the pope. They elect the pope from one of their own number.

² Avignon: see Paragraph 66.

³ "Babylonish Captivity": so called in allusion to the captivity of the Jews for seventy years at Babylon. In 1378 the Italians elected a pope at Rome, and the French chose another at Avignon. This "Great Schism" ended in 1417, when the Pope of Rome again became the supreme and sole head of the Church.

75. The Destruction of the Templars (1307).—The secret request which the new pope bound himself to grant is generally supposed to have been the destruction of the Knights Templars.¹ It will be remembered that this order was established to protect pilgrims going to the Holy Land. Now that these pilgrimages had practically ceased, and that the Mohammedans were left in undisturbed possession of Jerusalem, there was no longer any definite work for the Templars to perform. During the crusades they had saved thousands of lives on the battlefield and in the hospital; but those services were now forgotten, and the order, which had grown rich and powerful, was accused of idleness, luxury, and evil life.

The very fact that such rumors were circulated and generally believed shows that the days of religious enthusiasm were over. The keen-sighted and avaricious king soon saw how these scandalous reports might be turned to advantage. The Templars owned thousands of valuable estates in France, England, and other countries of Europe. Philip had long coveted their wealth, and now resolved to get possession of the property they held in his dominions. It is true that the Templars had saved his life by opening the doors of their stronghold in Paris to him when, during a riot, the mob were in hot pursuit; but that did not hinder him from his purpose.

The Grand Master of the order and many prominent members were arrested by the king's command, and were charged with a long catalogue of terrible crimes. They vehemently denied them; but finally, in the agony of protracted torture, confessed their guilt. History looks upon that confession, as upon all evidence extorted by the rack, not as the calm utterance of truth, but as the pitiful cry of human weakness.

It was, however, all that Philip required. The Grand Master and his fellow-sufferers now retracted their confession; instead of saving them, that fact was used against them, and they were

¹ Knights Templars: see Paragraph 55.

sent to the stake as relapsed heretics; the order, which had existed for nearly two centuries, was abolished; its estates were sold, and the royal coffers were speedily filled to overflowing with the "price of blood."¹

A legend tells us that thereafter every year an armed figure issued from the Grand Master's tomb on the anniversary of his death, crying, "Who will liberate the Holy Sepulcher?"² to which a voice from the vault would reply, "No one; for behold, the Templars are destroyed."

The real value of such a legend is the idea of retribution which it expresses. The wealth which Philip had acquired by murder and confiscation gave his house only temporary strength, for events were destined to strip his descendants of whatever they inherited from him.

76. Relations of France and England; the Hundred Years' War. — In 1328 Charles IV, the last of the direct line of the Capetian kings,³ died, leaving no son to succeed him. The crown accordingly passed to Charles's cousin, Philip of Valois⁴ (Philip VI), who thus became founder of the dynasty of that name.⁵ For a long time previous to this change France had,

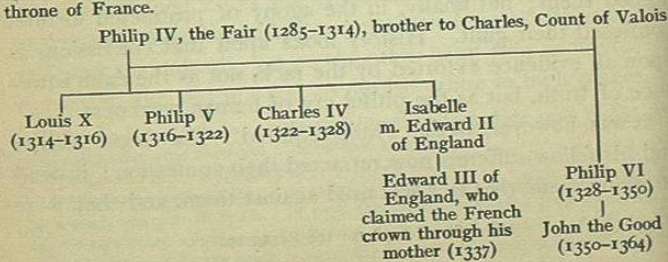
¹ The order was abolished at the same time in England and elsewhere, but without the cruelties and destruction of life which disgraced Philip's act.

² The Holy Sepulcher: the sepulcher of Christ at Jerusalem.

³ It should be noticed that, though the Capetian line now took another name, — that of Valois, from Philip VI of Valois, — yet it did not actually end until long after the French Revolution, viz., in 1848.

⁴ Valois (vāl-wā').

⁵ Table showing the descendants of Philip the Fair, the beginning of the dynasty or house of Valois, and the claim of Edward III of England to the throne of France.



as we have seen, been on ill terms with England. In fact, we may say that this feeling began as far back as the Norman Conquest.¹ Not only had the French kings endeavored to get the English possessions in France, and to break up the English wool trade with Flanders by seizing the vessels engaged in it, but they had formed hostile alliances with Scotland, and laid waste parts of the English coast.

When Charles IV died, Edward III of England claimed the throne of France on the ground that, since his mother, Queen Isabelle, was sister to Charles, he therefore stood next in the regular order of succession.² To this the French answered that, according to the Salic Law,³ which they now declared to be the established law of the realm, Edward III could not legally demand the crown of France, since his mother, having no right in herself to royal power, could not, of course, transmit any claim to it to her son.

Edward, however, found that the English people were ready to sustain him; and as Philip had attacked his possessions in Aquitaine,⁴ and was preparing to put down an insurrection in Flanders which Edward supported, war was declared in 1337.⁵ Such was the beginning of a contest which, from its duration, got the name of the Hundred Years' War.

77. Beginning of the War; Crécy (1346). — For several years nothing decisive was accomplished on either side, but in 1340 the English gained a battle at Sluys,⁶ which was followed six years later (1346) by the brilliant victory of Crécy,⁷

¹ See Paragraph 49.

² See table above.

³ Salic Law: this law originally related to the descent of estates among the Salian Franks. By it women were denied the right to inherit land. The lawyers now found it convenient to make it include the succession to the crown, thus confining the throne to males.

⁴ See Map No. VIII, page 108.

⁵ Still another reason for the war was Edward's refusal to surrender the Count of Artois, who had attempted Philip's life and then fled to England.

⁶ Sluys (slois): on coast of Flanders.

⁷ Crécy (krēs'sl or krās'sē'): see Map No. XI, page 236.