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NEW SERIES.

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ALMANAC FOR JULY, 1883.

MOON'S CHANGES.

New Moon 4th day, 11h, 51m., a. m.
First Quarter, 12th day, 3a. 36m. a. m.
Full Moon, 19th day, 11h. 18m., p. m.
Last quarter 26th day, 3h. 0m., p. m.

DAY OF WEEK	SUN RISES	SUN SETS	MOON RISES	MOON SETS	HIGH WATER	LOW WATER	DAYS
1 Sunday	4 18	7 49	1 47	8 25			
2 Monday	19 49	2 27	9 19				
3 Tuesday	19 49	3 23	10 7				
4 Wednesday	20 49	4 25	10 48				
5 Thursday	21 48	5 20	11 29				
6 Friday	21 48	6 37	moan				
7 Saturday	22 47	7 43	0 7	15 31			
8 Sunday	23 47	8 38	0 42				
9 Monday	24 46	9 49	1 11				
10 Tuesday	24 46	10 50	1 54				
11 Wednesday	25 45	11 50	2 38				
12 Thursday	26 45	12 50	3 21				
13 Friday	27 44	1 50	4 22				
14 Saturday	28 43	2 49	5 30	15 25			
15 Sunday	29 42	3 47	6 40				
16 Monday	30 42	4 43	7 46				
17 Tuesday	31 41	5 36	8 48				
18 Wednesday	32 40	6 24	9 25				
19 Thursday	33 39	7 10	10 8				
20 Friday	34 38	7 45	10 48				
21 Saturday	35 37	8 19	11 27	15 15			
22 Sunday	36 36	8 51	12 4				
23 Monday	37 35	9 21	0 43				
24 Tuesday	38 34	9 51	1 30				
25 Wednesday	39 33	10 23	2 10				
26 Thursday	40 32	10 57	3 1				
27 Friday	42 31	11 37	4 13				
28 Saturday	43 30	12 1	5 38	15 02			
29 Sunday	44 29	0 23	7 4				
30 Monday	45 27	1 15	8 12				
31 Tuesday	46 26	2 13	9 6				

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HORACE HASZARD.
Ch'town, April 28, 1883.

THE CRUSADES.

BY S. M. BENT.

Concluded.

THE THIRD CRUSADE, A. D., 1190.

The famous Saladin, the lieutenant of Nouraddin, on the death of the latter, 1173, proclaimed his own independence. He had conquered the Fatimides of Egypt, and had considerable experience in warfare. The Turks were now in the zenith of their power, and when their large armies were led by such an illustrious general as Saladin, they were almost irresistible. Having obtained possession of Syria, he began the conquest of Palestine. Guy de Lusignan, King of Jerusalem, met him in battle on the banks of Lake Tiberias, and despite all his valor and skill as a general, was defeated and made prisoner. Jericho, Ptolemais, Jaffa, Caesarea and Jerusalem, fell in succession into the hands of the victorious Saladin. On Jerusalem being taken, Pope Urban III. died of grief, and all Christian Europe assumed the garb of mourning. Nothing now remained of all the glorious conquests that had cost Europe so much blood and treasure, except Antioch, Tyre, and Tripoli. William, Archbishop of Tyre, following the example of Peter the Hermit and St. Bernard, preached another Crusade. The call was responded to by all Western Europe, and Germans, English, Danes, French, Italians, and Genoese, joined the Third Crusade, which was led by Frederick Barbarossa, Emperor of Germany; Philip Augustus, King of France; and Richard Coeur de Lion, King of England.

Frederick was first in the field, with 150,000 men. He had passed through Greece, crossed the Dardanelles, and fought several battles, routing at one time an infidel army of 300,000, in Asia Minor, before either Richard or Philip had set out from home. Having taken a bath in the river Cydnus, in Cilicia, he fell a victim to the fatal coldness of the water. Philip and Richard followed with an army of 100,000 men. They passed the winter in Sicily. Several other delays occurred, so that it was nearly a year after the organization of the Crusade that Richard reached Acre. Philip had been for some time in camp; 200,000 soldiers had already been slain before the city. Every movement was watched by the cautious Saladin from the surrounding mountains, and at every possible opportunity he harassed the besieging army. The vigorous tactics of the lion-hearted King of England terrified the defender of Acre, and in a few days he was master of the city, A. D., 1191. Philip, full of hatred for Richard, hated that had begun in Sicily, then returned to France, leaving only 10,000 French soldiers in Palestine, under command of Hugo III, Duke of Burgundy. Alone, and nobly, did Richard uphold the glory of European arms. Though he may have made mistakes, yet he performed unsurpassed feats of valor. At Asur, on the plains of Ascalon, he defeated Saladin, who left 40,000 dead on the field of battle. Richard's great mistake was in not immediately pressing on to Jerusalem, which he might easily have taken. The time, however, he spent in up building Jaffa, Ascalon, Nablous, and Gaza, and in deeds of valor, that half redeemed his mistakes, while they made him forever the hero of the Crusades. His army being now much weakened by warfare and disease, he was forced to turn away from the fair Jerusalem, leaving it in possession of the infidel host of Saladin. The only permanent conquest of this Crusade was the city of Acre, which became the refuge of the pilgrims.

Before leaving the Holy Land forever, Richard concluded a treaty with Saladin, which Christians were allowed to continue without molestation their visits to the Holy Sepulchre. In justice to the name of the great Saladin, we must say that while he was master of Jerusalem, no Christian was annoyed in his pilgrimage. According to his last will, Jews, Christians, and Mohammedans shared in the alms distributed at his death. By this he taught a noble lesson of the brotherhood of all men, and shamed those of the Crusaders who had indulged in acts of wanton cruelty.

Whatever may have been Richard's shortcomings as King of England, he is certainly, as the
REAR-IDEAL OF A KNIGHTLY LEADER
of crusading bands, one of the grandest figures of history. He might be called a natural born Crusader, being the son of the warlike Henry II., King of England. His magnificent physique, his blue eyes, his curling hair, his skill in the poetry and music of the Troubadours, his strength, dash, and daring, made him the model of a Crusader. So great was the terror of his name that the Arab mother would quiet her crying with "Hush! here is King Richard!" and the Arab would ask his startled horse, "Dost think it is King Richard?" We can imagine the last king look the Lion-heart cast towards the beautiful Jerusalem, and the agony with which he mantled up his face and stretched forth his gauntleted hands towards the ancient and Holy City, exclaiming in bitterness of soul, "Farewell! Oh! beloved Daughter of Palestine! How have I yearned to purify thee from infidel pollution! How have I longed to embrace thee, even as the bridegroom to embrace his bride! Mine eyes shall weep thy captivity, my hand shall not forget to lift the sword for thee! Farewell! but may God grant me the joy of yet driving the unbeliever from thy sacred streets! May merciful heaven shield and protect thee! May the almighty hand of God overshadow thee, Oh! dear Jerusalem!"

FOURTH CRUSADE, A. D., 1204.
Saladin being dead, his sons were ousted from their inheritance by their uncle, Malek-Adel, and the christian pilgrims were subjected to fresh indignities. Acting under the sanction of the celebrated Pope Innocent III., Foulques, Paris Priest of Neully, a good, eloquent, and zealous ecclesiastic, preached a new Crusade. This

was led by Baldwin, Count of Flanders; Simon de Montfort; Boniface, Marquis of Montferat, and several other French and Italian noblemen. A large army was also raised by Henry Dandolo, the blind Doge of Venice, in addition to which he furnished vessels for the transport of the entire army, for the sum 4,000,000 francs, and half the conquests.

As the Crusader were embarking for the Holy Land, Alexis, son of Isaac Comnenus, begged them to restore his father to the throne of Constantinople. In return for this assistance he promised to reunite the Greeks and Latins, to furnish 100,000 silver marks and one year's provisions towards the Crusade, and to provide during his life for Knights wounded in this undertaking. Accepting these conditions, they turned aside from their original design, and attacked and conquered Constantinople, placing Isaac on the throne. Isaac not pleasing them, and a fresh usurpation taking place, they seized Constantinople for themselves, and gave the crown to Baldwin, while Dandolo was made Prince of the Peloponnesus, and ruler of Crete and several other points which the Venetians had seized, as being favorable to their commerce. Each nobleman also shared in the spoils of the war. Thus began the Latin empire in Constantinople.

Baldwin enjoyed his new dignity but a short time, being murdered soon after his accession to the throne. His successors held Constantinople for fifty-seven years only, being in turn conquered by the Greeks under Michael Paleologus, a lineal descendant of the former rulers, putting an end to the Latin Kingdom of Constantinople, A. D., 1261. Instead of healing the rupture between the Greek and Latin churches, this conquest completed their separation, and deepened the hatred of the Greeks against any measures inspired by the sovereign Pontiff.

FIFTH CRUSADE, A. D., 1215-1218.
Regretting the failure of the last Crusade, Pope Innocent III. urged another. It was an unfavorable time for the undertaking, as famine and pestilence were raging in the East. 50,000 Germans and French set out for Palestine, and perished for want of proper leaders and experience. Honorius III. continued the designs of Innocent. Andrew II., King of Hungary; John de Brienne, titular King of Jerusalem; and Lusignan, King of Cyprus, were appointed leaders.

Turning to Egypt, now the chief support of the Turks, they took Damietta, in 1218, and having inflicted several defeats upon the infidel armies, drove them to the mountains. They were then offered a treaty which would have left them masters of Palestine. Just on the point of signing this treaty, Pelagius, the Papal Legate, taunted the commanders with timidity, and supported by the Knights of St. John and the Templars, forced them to pursue their enemies. Finally, they became hemmed in between two branches of the Nile. The Saracens, opening their flood gates, would have drowned the entire body of Crusaders, had they not begged for mercy, when they were allowed to return to Europe, covered with shame.

SIXTH CRUSADE, A. D., 1229.
This Crusade was undertaken by Frederick II., Emperor of Germany, who had married Yolanda, daughter of John de Brienne, to whose title he succeeded. For this marriage he was excommunicated by Pope Gregory IX. Followed even to Jerusalem by the Papal curse, he could find no bishop who would crown him King of Jerusalem, and he placed the crown on his head with his own hands. Unable to accomplish anything of account in Palestine, he abandoned the enterprise, and signed a shameful treaty with Malek-Adel, by which the Holy Land was left to the Turks.

SEVENTH CRUSADE, A. D., 1248.
Jerusalem was sacked, in the year 1244, by the Kharizians, the most barbarous of all the Turkish tribes, led by Gengis Khan, who murdered Turks, Jews and Christians indiscriminately. Louis IX. of France, being then very ill, vowed that, if restored to health, he would undertake a Crusade. On his recovery, he engaged in a four years preparation for the fulfilment of his vow. He then committed the regency of his kingdom to his mother, Blanche of Castile, and set out from Aigues Mortes, on the Mediterranean, with his queen, Marguerite of Provence, his three brothers, and all the principal knights and nobles of France. Prince Edward of England, and the flower of English knighthood, accompanied him. The first winter was spent in Cyprus. Egypt being the key to Syria, Louis attacked and captured Damietta. His mistake was in not immediately pushing on to Cairo. He waited six months for reinforcements. The Infidels had meanwhile increased their forces and strengthened their positions. In the battle of Mansourah he was defeated by the overwhelming armies opposed to him, his brother Robert of Artois being among the slain. The plague then broke out in the camp, and Louis was attacked by the infidels and taken prisoner, with 12,000 of his followers. He surrendered Damietta and 200,000 Byzants of gold, as a ransom for himself and his soldiers. On securing his freedom, Louis went directly to Palestine, where he spent three years in fortifying towns, and reconciling the Princes of Palestine. As an example of patience, resignation, self devotion, and anxiety for the welfare of others, St. Louis of France is one of the most pleasing and noble characters of the Crusades. On the death of Queen Blanche, in 1254, he returned to France, and once more Palestine was left to the Saracens.

THE LAST CRUSADE, A. D. 1270.
Moved by the ravages of the Manelukes, and the ruin of all the Christian towns, with the sole exception of St. Jean d'Acre, Louis again took the Cross, in what proved to be the last Crusade. With him were associated his brother, Charles of Anjou, King of Sicily, who hoped by this expedition to subdue the Mussulman pirates of the Mediterranean; his two sons, Tristan, Count of Nevers; and Philip III., the Bold,

afterwards King of France; and the chief nobility of the kingdom. He sailed to Tunis, in hopes of converting the Moorish King. He failed in this, and the plague attacked the army. Tristan was one of the earliest victims, and was soon followed by his royal father, who, in great humility, expired, lying on ashes, and clad in sackcloth. The army was saved from the Moorish forces by Charles of Anjou, who induced the King of Tunis to sign an advantageous treaty. The Holy Land, rich with the blood of Crusaders, the scene of so many hard fought fields, and so many displays of valor, the battle-ground for one hundred and seventy-five years of Christianity against barbarism, was forever abandoned to the Saracens, and the first enterprise in which all Christian princes, forgetting their own enmities, had gone hand in hand, and fought side by side, ended in disaster and ruin, and stands first and greatest in the long list of "Lost Causes."

The Knights Hospitallers retired first to Cyprus, and afterwards to Rhodes; the Templars made France their home; and Teutonic Knights took up their abode in Courland, devoting themselves for the next two centuries to the conversion of the Prussians.

AN IMPORTANT QUESTION.
We come now to the important question has the world been a gainer or loser by the Crusades? It is sad to contemplate that, despite the loss of two million lives on the blood-dyed plains of Palestine, Jerusalem was still left captive, and that the object for which the chivalry of Europe poured out its best blood for nearly two centuries, was never attained. When we consider all the obstacles the Crusaders had to contend with, we can hardly condemn their failure. The leaders made many blunders, the Greeks acted in bad faith with them, and when the mighty armies of the Saracens failed to overwhelm them, they were met by the plague. Especially had they to contend with the prophecies, "One stone shall not be left upon another," and "Jerusalem shall be like a ploughed field." The pecuniary cost of the undertaking, from first to last, was almost uncalculable.

On the other hand, the Crusades contributed immensely to the rapid march of civilization in Europe, they drew the nations together by one common bond, engendering more kindly feelings between them, and thus, through the one religious idea that pervaded all minds, averting many a national war. England, France, and Germany, were drained of those half civilized, warlike men, whose petty broils and quarrels tended to keep society in a state of almost constant turmoil and uproar, even leading to revolutions and civil wars. By the union of so many different orders and ranks of society, the arbitrary power of the old feudal lords was broken, and the absence of these lords and barons gave the common people, or middle class, an opportunity to triumphantly emerge from the semi-slavery that had been their curse for ages, and elective boroughs, a new element in civilization, began to spring up, a fact that did not displease monarchs, being a shield from the insolvent power of the nobles. The half barbarous labouring classes, who, for the mere necessities of life, had sacrificed their liberties to their feudal masters, now cast off the shackles of bondage and stood forth in the glorious independence of free citizenship, and the power of the lordly robbers died out. As a result of this decay of feudalism, the petty arbitrary courts of the barons gave way to regularly established circuits of justice, presided over by legally appointed judges. And by these changes were laid the foundation of events that led to establishment of the House of Commons. Certainly all this would in time have taken place, Crusades or no Crusades, but that they hastened the progress of events by some two or three hundred years, is evident.

The gathering of so many thousands of men of different nationalities, in one common religious undertaking, led to a vast increase in the spiritual power of the Popes. Greater respect and obedience were paid to the dictates of the church, for whose long cherished traditions so much blood was shed, than were the Soldiers of the Cross engaged in petty wars at home. Side by side, on the red plains of Palestine, united by one common cause, their hearts glowing with the same religious fervor, imbued with the same divine love, and under one banner, Saxon and Norman, Frenchman, German, and Italian, forgetting their old enmities, fought and bled, in their endeavors to drive the Saracenic hosts from the birth place of our holy faith, and when death came—as sooner or later it must to all—fortified by the love of God, and strengthened by the sacraments of His church, their spirits were freely yielded up. Of course there were hundreds who joined the Crusade with mere mercenary intentions, or from love of adventure, and with no deep religious feelings sanctifying their hearts, but we must not judge the many by the few.

Modern history, as a step in advance of the old chronicles, and on the same principle as we have it to-day, may claim to have had birth during these wars, in the lively and pleasant writings of Villehardouin, Joinville, and other historians of the Crusades. The exploits of the Soldiers of the Cross furnished a wide range for poetical pens, and to the minstrel poets of that time we owe the sprightly, romantic, and heroic poetry of the middle ages. Though much of the poetry that then sprang into being still remains to delight us, many of the best odes have been lost to the modern world. In such a period of adventure, with so much contact with the learned men of Arabia, intellectual activity was infused into every branch of natural science. Geography, astronomy, and astronomy, were more extensively studied. To the Crusades we owe innumerable discoveries in medicine and surgery, and many improvements in the arts.
The greatest gain, apart from the progress of Christianity, that we derive from