

of humanity and the peace of social life unimpaired."

This crusade, therefore, led by a man who has come down to us through the pages of history with a character for great courage, boundless ambition and marked hypocrisy, proved a success. As much can scarcely be said of the first of these mad expeditions set on foot by Innocent. The pope resolved to make his reign noteworthy, among other things, by the conquest of Palestine. For this purpose he gave instructions to preach a crusade all over Europe. Numbers flocked to the sacred standard, all the restless and ambitious, the impecunious and ruined, those who had nothing to lose and all to gain, the restless spirits tired of inactivity and burning for excitement, to which may be added a small mixture of *bona fide* bigots, who really believed they were accomplishing a duty and devoting themselves to a good and pious work. The crusaders assembled at Venice, the greatest maritime power of the day, and when assembled, discovered they had not sufficient money to pay for their transport. In this dilemma old Henry Dandolo, the Doge of Venice, one of the most able men of the day, equal to Innocent as a statesman, and of firmer character and greater determination, proposed that the republic should defer the claim, and allow the fleet to depart immediately, on condition that the crusaders should aid the Venetians in reducing the city of Zara, which had lately rebelled and admitted a Hungarian garrison. The proposition was joyfully accepted, and the first exploit of the first crusade was to plunder a Christian city, defended by a crusading king, Andrew of Hungary. The pope stormed and threatened, but to no purpose; Dandolo laughed his menaces to scorn, and pointed out that he was actuated in all he did and said by motives of self-interest. While at Zara, the Emperor Philip sent to the chiefs of the expedition ambassadors, soliciting their

assistance to replace on the throne of Constantinople Isaac II., who had been driven from it by Alexius III. The crusaders, who for the most part were needy men in search of spoil, and cared not much from whence it came, made a treaty binding themselves to place Isaac II. and his son on the throne, in return for which services they were to receive 200,000 marks of silver, and provisions for the whole expedition for one year—and last, not least, the Byzantine empire was to acknowledge the pope's supremacy. Even in those days the pope felt more sympathy for a complete infidel than for a schismatic Catholic; that it has continued to do so, is clearly shown by the leaning of the Vatican in the present Turkish difficulties. The result was that the expedition meant to conquer Palestine captured, sacked and burnt Constantinople, and destroyed the Byzantine empire—a result which so gratified Innocent that he cheerfully forgave them the act of disobedience which had marked the outset of the expedition. The promises made by Alexius, however, fell through, and to this day the pope has no control, and in all likelihood never will have, over the Queen City of the East.

Besides inaugurating crusades which, when not marked by hellish cruelty, were generally noted by utter futility, the pope had his sway to extend over the various reigning sovereigns of Europe. "As the sun and moon," he proclaimed, "are placed in the firmament, the greater as the light of day, the lesser as the light of night, thus are there two powers in the Church—the pontifical, which has the charge of souls, is the greater; and the royal, which is the less, and to which the bodies of men only are entrusted." His object was to raise the pope in his sacred character above all kings; that was the motive which dictated his well-known declaration to the kings of France and England:—"Though I cannot judge