

on a mule, with a crucifix in his hand, his head and feet bare; his dress was a long robe, girt with a cord, and a hermit's cloak of coarsest stuff. He preached in the pulpits, on the roads, in the market places. His eloquence was that which stirs the heart of the people, for it came from his own—brief, figurative, full of bold apostrophes; it was mingled with his own tears, with his own groans; he beat his breast; the contagion spread throughout his audience. His preaching appealed to every passion—to valour and to shame, to indignation and to pity, to the pride of the warrior, to the compassion of the man, to the religion of the Christian, to the love of the brethren, to the hatred of the unbeliever, aggravated by his insulting tyranny, to reverence for the Redeemer, to the desire of expiating sin, to the hope of eternal life." All Europe rang with his voice. A Council was called at Rome and Clermont, where Pope Urban delivered a stirring address to assembled thousands. The enthusiasm of the multitude was kindled, their indignation stirred up, and from ten thousand hearts went forth the cry, "It is the will of God, it is the will of God!" A vast and motley army of men and women is formed, and with one heart and voice, like a surging wave, irresistible in its giant might, they move to the Holy Land. After a long and toilsome march of two years, enduring intense suffering and encountering fierce armies, the walls of Jerusalem rise before their delighted gaze. The Mohammedan hosts are scattered, and the Crusaders enter and take possession. During the two following centuries, six successive waves of Crusaders rolled over Europe, and spent their strength in defending the holy city, and then there was a lull. The wild wave of enthusiasm subsided, and a deep calm brooded over the face of Europe. In the history of nations, as in that of

individuals, periods of intense excitement are mostly followed by periods of deep calm. A reaction takes place; nature becomes exhausted, and her strength spent, and it takes some time ere wonted vigour and health returns. But the moral effects of the Crusades upon Europe were marked and abiding. They set in operation a number of streams of influence which contributed, in no small degree, to swell the tide which was to roll in the Reformation of the future. They, in the first place, had the effect of making men more liberal-minded and cosmopolitan.

There is nothing which contributes so much to make men narrow-minded and intolerant, as living for a long period of time in one place, excluded from intercourse with their fellows. Let such men go abroad and mingle with their fellows, converse and trade with them, observe their habits, and learn their opinions, and the result will be evident. They will become more liberal-minded and tolerant, their knowledge will be enlarged, their prejudices removed, and by the friction of mind upon mind, their faculties become sharpened. And such was the effect produced upon the Crusader by his journey to the Holy Land. Before, he knew little or nothing of the people of the East. This pilgrimage to Jerusalem brought him face to face with a new people. He began to know his fellow-men better, and to discern more clearly, beneath all the artificial distinctions of dress and colour and creed, the beating human heart—the pledge of our common humanity. Besides, a spirit of independence was inspired, liberty of thought was fostered and grew, and the chain which had been thrown around him by the Church became more and more keenly felt. But another benefit flowing from the Crusades, was, that a channel was opened up between the East and the West,