

him for a moment to hesitate within sight of the riches of Europe. Nor did he ever spare man or money to accomplish the subjugation of that country.

Witness the numberless armies that overran and subdued Spain, the enormous forces that penetrated to the very heart of France throwing the whole country into a panic, the repeated descents upon the coasts of Italy and the Adriatic. In presence of such facts as these, who will dare to deny that Europe had reason to fear invasion and the horrors that accompany it? When Saracen aggression was growing every day more intolerable, did not the European nations do well to rise as one man, and shake off the blood-besmeared monster of the East, did they not act wisely to beat off from their territory those frantic, immoral hordes, who had a holy detestation of work, and for whom gross and filthy sensuality was the ultimate end of human aspirations? Would life be possible, would civilization be a reality, if polygamy had been introduced into Europe? Their principles had already ruined everything in the East would they not have produced similar results in Europe? And was it not the sacred right and duty of the nations of Europe to take up arms the only resort possible to avert such a calamity?

Self-defence, then, is the real motive of the Christians taking arms. "The object of the Crusades," says Father Fredet, "was to protect Europe from threatened invasion." The same idea is thus expressed by Father Jenkins: "The object of the crusades was to repel the onward strides of Islamism." And the Abbé Darras, whose authority in historical matters is incontestable, claims that the Crusades were a struggle between the East and the West to preserve Europe from the shame of the Mahometan system, to avert the degradation of her women, to prevent the abolition of family ties and to shut out organized inertia, stagnation, and effeminacy." "The Crusades," he affirms, "were the reaction of the Catholicity of the West against the repeated incessant and simultaneous attacks of Islamism."

Quotations to the same effect might be made from the Count de Maistre, from Wouters, from Rivaux, from Chantrel and from Chateaubriand. Suffice it here to produce the testimony of the last mentioned. "To perceive in the Crusades," says he, "but