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L'Esprit De La Croisade

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a valuable contribution to the still all-too-meager number of scholarly studies on twentieth-century Philippine history.

JOHN N. SCHUMACHER

L'ESPRIT DE LA CROISADE. By Jean Richard. Paris: Les Editions du Cerf, 1969. 203 pages.

The first part of the book (pp. 1-54) gives a short but penetrating analysis of what the medieval crusades were all about. Because of the many meanings that the word can signify, the author restricts his definition to the original or "authentic" crusades which took place between Pope Gregory VII's summons in 1074 to the Christian princes to come to the aid of the Christians of the East and the final resistance of the Latin Christians when Acre fell in 1291. During this period the crusades gradually became an integral part of the whole fabric of the way of life of the Middle Ages. But most of all, the crusades were a religious movement,

The crusades were in reality an institution of the Church, an institution born by the will of the Holy See, encouraged by many ecumenical councils to respond to the needs of the world at that time. It was also an occasion for numberless Christians to live their faith, not in ease but through the trials of suffering and death (p. 1).

Such a movement was bound to be complex and fraught with ambiguities. And to understand the full impact of the crusades, we have to dig deeper than just the catalogues of the external events. It is easy but quite superficial simply to deplore from our historical vantage point, either the *naïveté*, or the political intrigues of some of the crusaders. And it would be *simpliste* to evaluate the true significance of the crusades by limiting judgment to the grotesque spectacle at times of Latin and Byzantine Christians slaughtering one another as well as the "infidels" in the name of the cross. The whole movement is far more involved than a power struggle between East and West.

The first surprise that might come to one who wishes to write off the crusades with such sweeping generalizations is that the call to the crusades was motivated by fraternal charity. The reason for the organization of the crusades was not the fact that Jerusalem had fallen to the Turks. As a matter of fact, the Holy City had been taken by the Moslems 400 years before. It was rather that the Turkish invasion of the Christian Byzantine territories was inflicting great sufferings on the Christians. And in the West, at the end of the eleventh century, the Church was preoccupied with the establishment of "the institutions of peace." The crusades, then, at their inception fitted into a whole

program for the protection and liberation of the oppressed. In the allocation of Urban II at the Council of Clermont (1095), the call for the first crusade follows logically and, perhaps from our point of view, ironically, the passage about "the peace of God" and the ways to implement it. The author states:

The crusades, as the institutions of peace, have its source in the compassion of the Church towards the weak and her desire to establish an order which would permit them to escape from the violence of the powerful. The infidels were acting like the dishonest knights and robber barons. It was necessary to defend the Christians of the East against them for the same reason as the peasants, monks and merchants needed to be defended against the tyrants of the West (p. 24).

Another element which played a determining part in forming the spirit of the crusade was the idea of pilgrimage and conversion. The sense of sin and penance was to have a profound effect on the whole movement. It is hazardous, therefore, to stereotype the crusades as a series of armed expeditions to the East and nothing more. In this respect the example of Henry the Lion, Duke of Saxony, is instructive. In 1172 he set out for Jerusalem with 1,200 men. The expedition proved to be completely peaceful except for some skirmishes with bandits in the Scribian forests. When Henry arrived in the Holy City, he visited at his leisure the holy places and the Sultan of Turkey treated him as a friend and relative by showering him with presents and giving him a magnificent reception. The good duke, after leaving his hairshirt in Jerusalem, returned home with his pilgrim's palm as a sign that his vow had been fulfilled.

With the author's general orientation we are prepared to read intelligently the annotated documents he has chosen and translated in the second part of the book (pp. 55-203). Of special interest are the charming extracts from the journal of Joinville. This sincere and devout layman presents an astonishingly clear portrait of how the spirit of the crusades could be incarnated during that period. The true piety and genuine humanity of the man comes through on almost every page. This is particularly true when, after he fulfills his vow with great hardships, he returns home and resolutely refuses to embark on another crusade because he is thoroughly convinced his obligation is to remain in France to help his family.

After working through this sampling of documents concerning the crusades, we discover something different from what we had been led to believe. But the crusades still remain difficult to assess. They are a test case of how high ideals and spiritual motivation can be twisted and perverted. They also tell us that institutions can atrophy and cease to be responsive to the changing times. This enlightenment with regard to the crusades perhaps can even tell us more. In this age when Church and State are separated in principle and yet the Church is still searching for ways to liberate the weak and oppressed, the lesson

of the crusades might help to guide us away from falling into the same pitfalls that Christians did in the past.

WILLIAM MALLEY

BEFORE AGGRESSION: Europeans Prepare the Japanese Army. By Ernst L. Presseisen. Tucson, Ariz.: The University of Arizona Press, 1965. viii, 163 pages.

Much has been written about the antiwar nature of the Constitution of Japan. Whether this pacifist nature is a bare fact or a mask covering Japan's militarism—resurgent or inherent—has brought the radical Japanese youth to the streets to defend one or the other side. It is a question easier to discuss heatedly than conclusively.

That the Japanese were militaristic in the first decades of the present century is a conclusion that invites less disagreement, the difference lying only on the definition of terms such as militarism, fascism, or Japanism. But that the Japanese army was trained by the French and the Germans before Japan launched her aggressive wars is far from being a subject of discussion simply because it is not generally known. And much less acknowledged is that the French had an influence deeper than the Germans had over the Japanese army. *Before Aggression* traces the development of the Japanese army from the feudal *shogun's* army to the sophisticated westernized army of Japan under the tutelage first of the French advisers, later of the Germans. The negotiations behind the agreements to train the Japanese army were almost always beset by the clash between Japanese interests and the rival ulterior motives of France and Germany. The same factors surround what is now called "technical assistance" agreement between the present-day powers such as the United States and the Soviet Union and the recipient nations such as Israel, Egypt, and Vietnam. Here lies the relevance of this book.

Although largely historical, the book will not be out of place among studies in the behavioral sciences. Documents are heavily used, but the neat selection and organization of figures and memoirs make up for its tiresome detailed narration. The focus is on the Japanese policy-makers, the British, French, and German diplomats in Japan, and the foreign military advisers. The scope of the study, which is the changes in the military organization and the policies of Japan vis-à-vis the military, has made this elitist approach not only convenient but inevitable.

One whole chapter out of the five that make up the book gives an account of the career of General Meckel, the German adviser most revered by the Japanese, and his military theories and tactics. In addition to this, a generous description of his personality and personal life