

MEDIAEVAL BUILDERS OF THE  
MODERN WORLD

# PATRIOTS AND TYRANTS

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LANSING



Mediaeval Builders of the Modern World

# PATRIOTS AND TYRANTS

BY

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ILLUSTRATED

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# Mediaeval Builders of the Modern World



"IN SEARCHING ANCIENT CHRONICLES  
IT WAS MY CHANCE TO FINDE  
A STORY WORTH THE WRITING OUT  
TO MY CONCEIT AND MINDE."



## PREFACE

### MEDIAEVAL BUILDERS OF THE MODERN WORLD

History has no period which makes a more vivid appeal to the young reader than the thousand years which we call the Middle Ages. The mediaeval world is just such a world as he would like to live in, where knights ride off on crusades, and kings wander out from their palaces in disguise; where heroes sail away to explore unknown seas, and gay cavaliers sally forth to tournament and joust. It requires no effort to interest boys and girls in this part of history. They turn to it with the enthusiasm with which they seize fairy tales and legends of chivalry and romance, and find in its reality a satisfying response to the desire for a true story.

The child's interest being assured, the problem is to make this interest of use in the process of his education. The purpose of this series is to relate this fascinating and heroic past to the present by telling the stories from the point of view of the contribution of the Middle Ages to the world of to-day. The heroes gain a new importance and the stories a new meaning by this treatment. Who the "mediaeval builders" were may be seen by the titles of the following books, which make up the series: "Barbarian and Noble," "Patriots and Tyrants," "Kings and Common Folk," "Craftsman and Artist," "Cavalier and Courtier," "Sea Kings and Explorers."

## PATRIOTS AND TYRANTS

"Pages of the Past that teach the Future"

So all true history might be characterized, and especially such stories of the growth of freedom and of the beginnings of government as these tales of "Patriots and Tyrants." We are apt to take our liberties as a matter of course. It is good for us to recall how hardly they were won and how dearly prized by our ancestors. The Teuton barbarian brought to the world the love of personal independence. It has taken him fifteen centuries to work it out into our modern systems of government, and in the process all our nations have been founded. In these stories that development is pictured. We see how every patriot was working for the universal rights of man. The author has tried to guard against special pleading for the heroes. The tyrant had often something of the patriot, and the methods of the patriots might seem to modern judgment to savor of tyranny. But it took them all to build up the free governments of to-day. Our American struggle for liberty gains new importance when it becomes the culmination of fifteen centuries of effort in the Old World.

So this book becomes to the child a textbook of civics in story form, in which each of the great foundation principles of liberty appears in its picturesque mediaeval beginnings.

M. F. L.

CAMBRIDGE, MASSACHUSETTS



KING JOHN GRANTING THE  
MAGNA CHARTA



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# CONTENTS

	PAGE
PATRIOTS AND TYRANTS . . . . .	1
THREE TEUTON BOYS . . . . .	3
KING MARBOD . . . . .	6
HERMANN THE DELIVERER . . . . .	12
THE STORY OF VENICE . . . . .	23
CHARLEMAGNE AND WITTEKIND . . . . .	40
THE CHOOSING OF A KING . . . . .	51
HENRY THE FOWLER . . . . .	59
HEREWARD THE SAXON . . . . .	70
FREDERICK BARBAROSSA AND THE LOMBARD CITIES	83
KING JOHN AND THE BARONS . . . . .	93
SIMON OF MONTFORT . . . . .	99
THE MEN OF THE FOREST CANTONS . . . . .	112
ROBERT BRUCE . . . . .	122
QUEEN PHILIPPA AND THE CITIZENS OF CALAIS .	132
JOAN OF ARC . . . . .	141
THE "BEGGARS" OF HOLLAND . . . . .	155
NOTES . . . . .	171



## PATRIOTS AND TYRANTS

"FREEDOM," says the German poet, "is surely a very precious jewel. Happy is he who has it and can keep it in peace. To him it matters not whether he has much besides. It is enough to him that he is free."

So men have felt in every land and in every age. It has seemed to them a light thing to give up home and friends and family, and all which made life dear, if haply they might preserve for themselves and for their children this priceless jewel of freedom. Because love of freedom can never be selfish, there grows up with it a greater thing, which the Germans call "Fatherland-love," and which we, in our shorter word borrowed from Roman speech, name "Patriotism." Patriotism is broader than love of freedom, for the patriot desires not only that he shall be free, but that his brothers and his neighbors and all who speak his tongue and dwell in his land, — yea, and the land itself, — shall be as free as he.

In the olden days freedom was again and again in danger. Men and nations were governed too often

by the law that "Might makes Right." This is the exact opposite of the law of freedom, which says that every man has certain rights just because he is a human being. The patriots did not know at first exactly what these rights were, but they found out that if certain things were taken away, life was unbearable to them. So they worked out, each in his own nation, what the universal rights of men were, and these are our laws of liberty.

Sometimes a king thought that he could do anything he pleased. These rulers were called tyrants. They were not always wicked men; often they meant to do the people good, but they went about it in the wrong way by taking away their freedom. Sometimes a nation did the same thing. Rome thought that civilization would come more quickly if every other people became Roman. Perhaps it might have come a century sooner, but it would have been a sorry thing if the barbarian peoples had exchanged their precious jewel of freedom for a mere outer shell of civilization, from which the heart was gone.

So every nation of Europe has a roll of honor of "Men of Freedom"; and because these patriots helped to win for us our liberties, their stories belong to us, especially as we are a nation made up from all peoples of the Old World.

## THREE TEUTON BOYS

LONG, long ago, at the time when our calendar begins, there lived in the imperial city of Rome three Teuton boys. They came from Old Germany, and are the first boys of our own race about whom we know anything ; for all English-speaking peoples are descended from the Teutons, who lived in the eastern part of Europe, which the Romans called Germany. Their names were Hermann, Flavus, and Marbod. Marbod was the oldest by eight or ten years. He was a lad of noble family, from the tribe of Marcomans, who lived in South Germany. Hermann and Flavus were brothers, sons of Sigimer, an honored North German chief.

The three come together in our story because they all spent their childhood in Rome. The Romans on their long expeditions used to invite the best boys and young men of the barbarian tribes with which they had had dealings to go back with them and receive training in the Roman language and ways. This they did in the hope that when the boys grew up they would stay in the Roman armies as paid soldiers and would help Rome to conquer the world.

Their fathers let the boys go because they wanted them to see something of the world and to learn Roman ways, which were then the standard for every other nation.

Life in the wonderful city of Rome seemed strange and marvelous to these fair-haired barbarians from the north. They had never seen a city of paved streets and stone houses, for the Teutons lived in villages of log huts scattered here and there through a wide forest land. Roman boys had been to school all their lives, but these lads had never seen a school-room. Why should there be schools where no one knew nor cared to know how to read or write? History they knew, though they did not call it by that name. It had been told to them by their fathers and by the old men of the tribe as it had been handed down to them by their fathers and grandfathers.

Our three Teuton boys had not, however, been idle all their lives. They had had lessons to learn in the wilderness, and it had been needful that they learn them well, for on them depended their living. A Teuton boy must be skillful in the hunt, for how else could he obtain food? There were no stores, and no gold with which to buy provisions if there had been stores. Deer he could have for his dinner if he killed it; fish if he fished in the rivers; bread if he

plowed the ground in the spring, scattered seed in the furrows, cut the grain when it came up, and threshed it with the flail till the flour was ready for mixing and baking. If he did these things with skill and energy, he could live royally, for the land was rich and fertile and well stocked with game.

Such accomplishments the boys found of little use in their new home, but they learned quickly to do in Rome as the Romans did. At first they were laughed at for their clumsy ways and their halting efforts to speak Latin; but it was not many months before they exchanged the free, wide tread of the forest for the soldierly step of the Roman drill. They were learning what their fathers had sent them to learn. As the years passed, each was made an officer in the army; each won his Roman citizenship; each was admitted to the small circle of favorite courtiers of the great Emperor Augustus; and each wore the golden chain of Roman knighthood around his neck. But what of the hearts that beat beneath these chains? Had they become Roman? Had the desire of the Romans been realized, and were these tall, splendid young Teutons ready to spend their lives in Rome's legions, fighting her battles for her? History gives the answer of each boy in the story of his after life.

## KING MARBOD

AS Marbod was the oldest, and the first to come to the Roman court, so he was the first to return to his own land, where his tribe welcomed the handsome young noble eagerly, and gave to him the chieftainship.

This was about eight years after the brave Roman general Drusus, whose story you have read in "Barbarian and Noble," had tried to conquer Germany and had met his death in the northern forests. The fear of the conqueror was upon all the Teuton tribes, for they knew that peace could not last. Ere many days Roman armies would cross the Rhine and the Danube, and try once again to set up their rule throughout Germany. So the people rejoiced at the return of the strong, Roman-trained leader, for his coming showed that he loved his fatherland more than he loved the Roman court.

The people were right. Marbod had worn the golden chain, but a Teuton heart beat beneath it. He had learned the Roman arts of war and peace, but there had never been a day, in all the years of training, when his anger had not been stirred by the



patronizing way in which the Roman nobles spoke of him and his people as barbarians. He had given obedience where he must, but he had given it with a proud bearing which had shown that willingly he would take orders from no man. Now he went from tribe to tribe of the neighboring peoples, urging them to unite with him and with each other to withstand the hated power of Rome. Singly they could do nothing; together they would be strong. That was the burden of his message. By his eager enthusiasm and his burning words he won them over. "To keep back the Romans," — that was the watchword of the union, and proud chiefs yielded for the sake of that cause the lonely independence which they had held so dear. Marbod was to be the general, and at his call they would come with their troops and together do battle with the Romans, when the dreaded day should come.

Year after year Marbod strengthened the union, till there was a great federation banded together to uphold the freedom of the Teuton peoples. And Marbod was at the head. No Teuton had ever held such power. How did he use it? There lay the test. The liberty-loving people had trusted him, and at his persuasion had surrendered part of their long-cherished independence. They had thought to make

themselves members of a union ; they awoke to find themselves subjects of a king.

Marbod had learned one lesson too many in the school of Rome, — he had learned the rule of one. In the court of the emperor he had seen how one man could rule a great kingdom, and the power which the tribes gave him tempted him too far. He announced that he was going to build a city, — the first city in all Germany ; and the people were glad. Now the Romans could no longer taunt them with being barbarians. They would have a city of their own, and make it strong and beautiful. So they gave of their time and money to build it. But when it was done, Marbod ordered that it be called Marbodstadt, which is to say, Marbod City, just as the emperor had called the latest city which he had built Augusta, or the city of Augustus.

The people thought that in the center of their city there would be a great council hall, where, after the Teuton custom, the leaders of all the tribes would meet and discuss the affairs of the union. In the center of the city was a great castle and fort, with a treasure house, and here Marbod was to dwell. The center of South Germany was to be the palace of Marbod, as the center of Rome and of the world was the palace of Augustus. The Teutons had had for

leaders chiefs elected by the people ; Marbod called himself King. The Teutons loved freedom and equality. Marbod created a bodyguard of men who should attend and wait on him whenever he sat in his council chamber or walked abroad. The Teutons came together to fight when there was need. Marbod insisted that there must be a standing army which should be waiting always at his call.

When his power was established, Marbod wished others to see it. He opened his frontiers to Roman merchants. He invited Roman artists to come. In so far as he could he made his Teuton court like the great court of Rome, and he succeeded too well for the pleasure of the haughty world emperor. Merchants returned to Rome telling of the power of Marbod, — King Marbod, as he was called, — and the Roman court decided that here was too strong a neighbor. Marbod sent messengers to the emperor declaring that he had no thought of a break with Rome, still less of establishing a Teuton kingdom in defiance of the universal Roman empire ; but the emperor saw in him a dangerous power, and sent his son Tiberius to conduct a war against him.

It was a long journey from Rome to South Germany. While Tiberius was on the march with his army, rumors reached him of a rising among the