The Templars, Sionists, and the Freemasons

Book One - Episode 3

The Crusaders



This work is a translation of a book written and published originally in Turkish.
The book in whole consists of 23 episodes.

Previous Episode: Concepts

Currently, there is a problem of global sovereignty on Earth.

As a matter of fact, it is clear who holds the sovereignty, but many are trying to change this, or at least to be a shareholder in it, to obtain a benefit.

This question of sovereignty is not a problem of today. It didn’t even emerge in recent past, let's say in the 20th century, but it is much older. Who knows, maybe it is as old as the history of civilisation.

Where is the centre of this problem on earth or the focus of this anxiety?

If we go back into ancient history, we can see that this has changed over time, but the better known history of the last two thousand years shows that it has been based on a geography that partly covers the Middle East and partly Continental Europe. If we call it a "Mediterranean-centred geography", perhaps it will be a better description.

If we give a glance for a moment to a thousand years ago in that Mediterranean-centred geography, and try to determine who was the most powerful person that we can refer to as the "sovereign", we can arrive in the following conclusion:

There are so many rulers that it is difficult to regard any of them as "the most powerful". Moreover, when the subject matter is "power", the factor making it possible needs to be taken into account. Is it the size of population governed, money, quantity of weapons, strategic points, all of these, or entirely something else?

Wars don't come to an end-point. Sometimes the balance between those who want to be stronger is established, sometimes it is broken. There are changes that can be considered as occurring in quite a short-term.

The period that we chose is about a thousand years ago; mid-11th century...

Let us lean our back to the continent of Africa at the southern border of this geography, and look northwards towards Europe.



At our left is the Iberian Peninsula, which is to the west and slightly outside our perspective, where the Andalusian Umayyad State has ended and the period of Islamic emirates began. European countries outside this have one character in common: They are all Christian. At this period of time in the Middle Ages, the most important institution in Europe is the Roman Catholic Church. We can say that the most powerful person is the **"pope"**.

Of course, this is a "divine" power, not a "worldly" one.

In spite of this fact, the Catholic Church had many problems and many concerns at that time. One of these is the feeling that mere divine power is not sufficient for him and that he must be supported by a worldly power as well.

Whereas, the Orthodox Church, the eternal rival of the Catholic, has no such concerns. Because from the very beginning, it had already been virtually identified with the Western Roman Empire and then with its heir Byzantine. As far as the Catholic Church is concerned, in 11th century, the Holy Roman Empire was created together with the Carolingians, who dominated the former Frankish kingdom, this is insufficient!

People always give priority to worldly matters. This is the principal problem. Kings and other rulers pay little attention to the wishes of the clergy or even the pope. It is doubtful to what extent the pope is even able to get a grip on the emperor, who should be his own man.

It may be wondered whether the pope is jealous of the patriarch in Byzantine.

What makes it different if the answer to this query is “yes” or “no”?... The pope may be seen by some as the most dominant man in Europe, but it is obvious that there are no factual guarantee for this power.

Roman Catholic Church needs a strong stake.

Is it possible to find such a strong stake, or can it be created?

*** * ***

Another problem that worried the Catholic Church was the fact that Jerusalem, the most important and holy place in Christianity, had been under Muslim rule for more than four centuries. Whoever was elected "pope" could not help thinking about how to solve this dilemma, which was extremely unpleasant for the whole Christian world. Indeed, those in the pope's environment expected him to do something in this context.

Why the patriarch in Constantinople wasn’t so anxious in this issue, but the pope in Rome was?

There is no answer to this question. Who knows, he might have be anxious too, but either he didn't show that he was worried or he thought that the worry was just futile and that nothing could be done about it.

According to the pope, the action to be taken was clear: To fight with the Muslims and take Jerusalem back.

Understandable, but what was the need for this?... Weren’t the Christians and Jews living in Jerusalem under Islamic Arab rule comfortable and happy there? Were European Christians unable to go on pilgrimage whenever they wished to?

Comfort and happiness are relative... For some it is, for others it is not.

As for the pilgrimage... European Christians could go on pilgrimage, but they had to pay an entrance fee per head to Muslims. The Church could not get a share from this. Jerusalem had to be reclaimed and brought under papal control so that the wealthy pilgrims could contribute something to the Church.

Was Jerusalem previously Christian property, so that there is a claim of taking it back?

Of course!... In 335 Emperor Constantine the Great, the chief patron of Christianity, rebuilt Jerusalem and had the **Church of the Holy Sepulchre** constructed.... Was not the body of Jesus Christ buried there?... Isn't the **Holy and True Cross** (on which Jesus was crucified) there? When this is the case, which heretics can have rights over Jerusalem and on what grounds?

The Pope might have thought so. But even if the Catholic Church was the most powerful institution in Europe, even if the Pope was the most powerful person, he did not have the worldly means to put this thought into action and seize Jerusalem. Even the Holy Roman Emperor could not do it alone by himself.

Therefore, it was necessary to unite Christians in the line of such an aim, to raise them up. If not all, at least a considerable number of them had to be made to devote themselves for the realisation of such an ideal.

Many popes knew this, but they didn't know where and how to start and what to do next, so they just kept on being inactive in this issue.

Until **Pope Urbanus II** visited France for this purpose in Autumn 1095.

* * *

Pope Urbanus II gave an emotional speech at a meeting in Clermont, France, that was arranged previously, to which many of the leading kings and other nobles of Europe have been invited. He called on everyone to join a crusade he proposed to organise on Jerusalem.



At the end of his speech, he asked who had volunteers to set out for this holy cause, to see if he managed creating a sufficient impression on listeners.

Raymond de St. Gilles, Count of Toulouse, jumped in before anyone else. He announced that he was a volunteer and that he would start preparing immediately if it was decided to go on an expedition.

Other nobles didn’t wish to be surpassed by Count of Toulouse. Each stated that he will be joining by his knights or provide support.

In fact, many of these leaders of the Christian world were not at all keen to participate directly in such an expedition. They were sceptical about this venture. Everyone was hesitating, thinking that he would be wasting his money and strength for nothing. Nonetheless, some agreed to provide troops, some supplies, some both, and some monetary contribution.

Because they were all religiously meticulous. (!) They would keep away from no sacrifice for the sake of religion, for Jesus. (!)

In the following year, the crusading armies thus gathered set out from the west of Europe one after the other and began to march eastwards.

The destination was Jerusalem. The journey was very long. Since most of the Crusaders were not on horseback, it was assumed that the duration of the expedition will be at least two years. This was taken into consideration.

Pierre l'Ermite

Historians have given conflicting and inconsistent information about how many people took part in the First Crusade. The reason for this is, that different historians wrote incompatible things on this matter. However, it is not wrong to say: Thousands of knights, tens of thousands of infantry.

Not only regular armies took part in the expedition, but also a large number of people who are referred to by historians as a "band of miscreants"(ragteam) or something similar. Some of these did not even wait for the armies to be ready, but set off in advance, as if they were going take Jerusalem themselves in the name of Christianity. (!) Some believed in the cause more than the nobles who had listened to the Pope's appeal. Some were looking forward to experiencing adventure; on this occasion, they would go to distant countries they had never known. Undoubtedly, there were also those who were after obtaining a booty...

In the meantime, of course, an important question awaits answer:

In spite of the fact that when previous popes had been unable to undertake such an endeavour for centuries, how was Pope Urban II able to assume the risk and call for a crusade? What has happened, what was changed?

There is a reason for this, which has not been much concentrated upon by historians, or was just disregarded due to not well-documented: Someone suggested to the Pope that he should undertake such an endeavour, and persuaded him with a good oratory. It is as simple as that...

The name of that person is Pierre l'Ermite. (The English version is Peter the Hermit.)

* * *

Who was Pierre l'Ermite?

Actually, neither his identity nor his background is well-known.

He dressed like a monk. It is said that his real name was Pierre d'Amiens, but because of his dressing the style, he was called "ermite" or "hermit" almost everywhere. This adjective means something like "ascetic" or "saint".

This Pierre, however, does not seem to have behaved so. His asceticism is also very doubtful. It is known that he travelled from place to place without stopping, gathering people around him wherever he went and preaching as if he was a clergy. He was rather small in stature, but his speeches are said to be very impressive.



Pierre l'Ermite had already been to Jerusalem, paid the toll like any other Christian, entered the city and had a good look around.

It is said that he didn't go to Jerusalem by curiosity, because of his religious character, to make a pilgrimage, to seek an adventure, or because *"I was passing just through and visited while I was here"*. He had organised this journey on purpose, by planning it in advance.

He held long discussions with Patriarch Simeon, who was in charge of the Church of the Holy Sepulchre. He presented himself as *"an ardent believer, devastated by the unbearable state of this holy city for Christians"*. By this means, he gained the sympathy and confidence of the Patriarch. He advised him to write a pathetic letter addressed directly to the Pope, and he further made him do it.

He then undertook to deliver this letter to the Pope himself, and went directly to Rome.

In his letter, as dictated, Patriarch of Jerusalem described the severe conditions under which Christians were living there, how the Muslims were desecrating the Holy Sepulchre every day, further damaging the memory of Jesus Christ, and what a great and unbearable pain this was for Christians. It was requested from the Pope to bring an end to this terrible situation as soon as possible

In addition to the Patriarch's letter, Pierre l'Ermite also told the Pope his impressions through a sensitive description.

The Pope said that he already knew all of these, however he unfortunately could do nothing but grieve and pray, expressing his helplessness.

Pierre l'Ermite was actually anticipating such a complaint from the Pope.

He reminded the Pope that throughout history, whenever the sword united with the cross and supported it, no one had been able to stand in the way of this mighty power. He asserted that most countries in Europe, with kings in the first place and foremost, counts, knights, soldiers and all their people, were ready to make every sacrifice for the liberation of Jerusalem from the hands of the Muslims. According to Pierre l'Ermite, France would be coming first. If King Philippe of France would take the initiative, then King of England would follow him, and the Holy Roman Emperor would join as well. But the most important thing would be the support of the standalone counts and dukes.

It would work, could be realised, if only the Pope would make a call for this holy endeavour!

Although such an appeal might not yield an immediate positive result as this travelling monk suggested, the Pope was convinced.

But the Pope had a completely different motive: What would he lose by doing so?... Would he be getting tired by throwing a stone?

Suppose that the French agreed to go on a crusade. Suppose that when they agreed, some others joined them. Wonderful!... Then the crusade would be on its way. Consequently, the Pope, on behalf of the Catholic Church, would own it and take the honour.

Let's assume that Jerusalem was captured at the end of this expedition... The Catholic Church would have won a great success, a glory. It would rule the whole Christian world, crushing even the Orthodox Church.

Suppose nothing could have been achieved, and thousands of people died in vain for this reason. Then the fault for this failure would be the incompetence of the soldiers who took part in the crusade and the commanders who guided them. The Pope would be under no responsibility for such a result.

Let us assume that the kings and the nobles did not take much care of the call and that the crusade with such a lofty aim could not be organised. In that case, the Catholic Church would have fulfilled its part in resuming Jerusalem. From then on, who would ever claim that the Catholic Church had done nothing to preserve and perpetuate the great values of Christianity in Jerusalem, or blame the Pope and the cardinals for this miserable situation.

But let's leave all these hypothetical backstage scenarios aside; the consequence of the call by the Pope for a crusade was positive enough.

The Pope made a call for an assembly in Clermont, France, and many people as already have been describer shortly attended.

Pierre l'Ermite, was happy with his success in this venture, joyful, hopeful for the future, rushed to start up preparations of his own.

As a matter of fact, it was none other than him who led a band of about a thousand marauders who immediately set out for Jerusalem upon the Pope's promise of support that was received at the assembly in Clermont.

It is described in some history books that these bandits, who set out from France, started looting wherever they passed through Europe and quarrelled with local people in many places.

Destination: Jerusalem

In Christianity, Jesus Christ is occasionally referred to as "saviour". It is said and believed that he sacrificed himself to save those who believe in him.

Now, tens of thousands of Christians, some paid, some volunteers, some deceived, were marching on Jerusalem to save the holy tomb of their saviour from Muslim hands.

At that time, it was not easy for tens of thousands of people in convoy after convoy to set off from the western part of Europe and make their way to the south-eastern coast of the Mediterranean. Even the preparations for this would take months.

Aside from the usual difficulty of travelling thousands of kilometres over taking many years, let us for a moment ignore the natural obstacles and unfavourable weather conditions, which sometimes were very troublesome indeed, there were a number of other dangers confronted by the participants in this expedition.

People of the countries that they passed through were not getting in line at both sides of the road with flags and encouraging banners in hand, applauding them for their holy journey. There were bandits all over the European continent. Especially if anyone left the group for any reason, the wolves were immediately snatching him.

Many have been killed to get their money, the weapon in their hands or even a loaf of bread in their saddlebags.

Promises given by the kings of the countries along the route to ensure the safety of the Crusaders within their borders, did were not binding the attackers.

There was only one rule valid everywhere: *"The bold and the strong takes everything."*

*** * ***

At the start of the expedition, no commander-in-chief was appointed to lead the regular armies. Only the Pope, declaring that the expedition would be conducted under the direction of the Church, assigned **Adhémar de Monteil**, Archbishop of Puy-en-Velay in France, as his deputy.

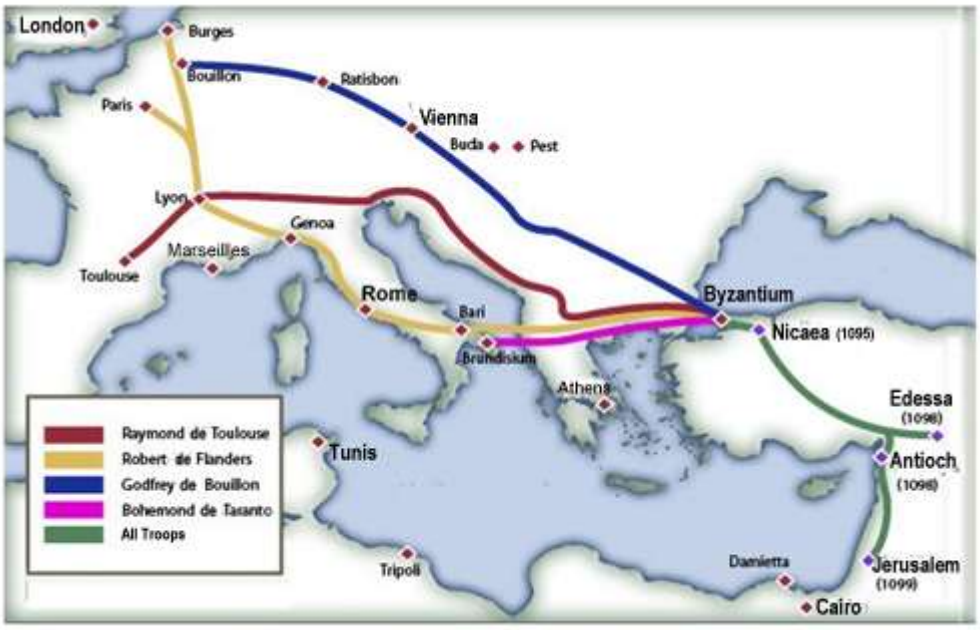
Militarily, the Crusaders were led by four different noble commanders: 1- Raymond de St. Gilles, Count of Toulouse; 2- Robert de Flandre, Count of Flanders and Artois; 3- Robert de Normandie, Duke of Normandy; and 4- Godfrey de Bouillon, Duke of Lower Lorraine (sometimes spelt as Godfroi or Godefroi).

They set off on three separate routes. They were going to meet in Byzantium.

Godfrey de Bouillon followed the Danube and then the Balkans.

Raymond de St. Gilles started by following the Eastern Alps, then continued his journey via the Adriatic coast and Macedonia.

Robert de Flandre and Robert de Normandie, having fewer troops than the others, preferred travelling straight across France to Genoa and then by sea from the south of Italian peninsula to Macedonia.



On departure, Archbishop Adhémar gave a hint, though he did not explicitly state what was going to be done after capturing Jerusalem: Whoever would be the greatest efficacy in this expedition would become **"King of Jerusalem"** after conquering the Holy City.

Look at that!... So when Jerusalem was taken, a new kingdom would be established over there.

A kingdom holier than the Holy Roman Empire!

Robert de Flandre and Robert de Normandie were not caring much about that, because both of them would return home after finishing their missions. But the other two had designs; different designs.

Raymond was after one thing, Godfrey completely something else.

* * *

The army of Godfrey de Bouillon was the fastest among all Crusaders, regarding arrival in Byzantium. He must have been in a hurry. Or was he planning to reach Jerusalem first and take the city alone by himself?

If so, wasn't it an void dream?... If Jerusalem could be taken by only his army, what was the need for the others, for such a crowd?

They tried to pass to the Asian side with as few casualties as possible, but in great difficulty. Alexius Commenus, the Byzantine Emperor, played various tricks in order to obtain benefits on his own behalf from the Crusaders as much as possible. Therefore, out of nowhere, a combat occurred. The Crusaders stopped their mission and started to give damage to the city by means of smashes and destruction here and there. Thereupon, the Emperor came to his knees, and concluded an agreement with Godfrey de Bouillon. According to this agreement, the Emperor would be contented with the income earned through the armies during their stay in Byzantium and would also accept the establishment of a "crusader site" in Byzantium.

Byzantine merchants were the ones obtaining most profit out of this agreement, which also was to be valid for the later arriving armies of the Crusaders. The Empire also collected taxes on those profits. Local people, on the other hand, suffered a great loss because the Crusaders could not be prevented from raiding upon entering into the city.

* * *

When the crusading armies that gathered in Byzantium entered Anatolia, the Turks both exhausted and delayed them.

The obstacle here was in a way more difficult than that in Europe. Fighting might be needed. This however would cause them losing soldiers that they would need in Jerusalem. However, the Turkish leader (Kilic Aslan) preferred to give way to them by stepping aside. He said, «Let them go, wherever they wish to do, if ever they can reach that destination!»

Thinking that they had frightened the Turks, the Crusaders advanced safely through Anatolia and crossed Cappadocia without any problem. When they turned to the south-east, they came across with attacks from several directions. They were surrounded by Kurds, Armenians and Syrians as well as Turks, whose gangs caused difficulties. In front of them were the Arabs.

When they besieged Antioch, they suffered such a great hardship that this first crusade in history almost ended there.

If the count of Edessa had not reach in to the rescue and blocked the way of the Emir of Mosul, and if the Armenians, who finally agreed to cooperate with the Crusaders, had not prevented and stopped the Syrians, the huge Crusader army would have been stuck in Antioch and would not have been able to go even a single step further.

It took a year to proceed from Western Europe to Byzantium; after Byzantium, the feared region of Anatolia was easily passed; it took another year to overcome the obstacle of Antioch.

* * *

Crusader armies that remained, marched from Antioch southwards along the eastern coast of the Mediterranean.

Now they were like in a bottleneck. This was the most dangerous area they would pass through during the entire expedition because they had water on one side and the desert on the other. The Arabs could emerge at any time, and simultaneously they could be squeezed from behind.

The king of Tripoli and the Emir of Babylon had been bribed out of the way, on the condition that if Jerusalem would be taken, they would be compensated, but still complete security was not ascertained. They left part of their troops in Antioch under the command of Baudouin, Godfrey de Bouillon's brother, in case of an attack.

In fact, the sole purpose of these armies should have been to take Jerusalem from the hands of the Muslims, but as it turned out, many of the crusader soldiers prioritised their own interests and abandoned their army to pursue completely different goals, especially in Anatolia.

If we analyse the situation of the Crusaders when they approached Lebanon, we can see that their numbers were considerably reduced. Historians put the difference at thousands. When the Crusader army finally arrived Jerusalem, it is stated that they had lost nearly half of the strength they had when they set out from Europe.

Meanwhile, no one knows what happened to the looters that Pierre l'Ermite had set out earlier. Or rather, no one mentions them anymore.

Adhémar

The Crusader army reached Jerusalem on a hot summer day in 1099.

They thought previously that they would arrive much earlier, in winter months, but they had spent a lot of time, especially in Antioch, and were delayed.

In the meantime, there were others who came by sea, which we have not mentioned before. In order to take Jerusalem, they brought especially the materials to be used in the siege. They had landed in Haifa (a little north to Jerusalem) months ago, made the supplies ready, and were waiting. No one knows how long they would have waited if the armies would never arrive.

As soon as the Crusader army arrived in Jerusalem, they immediately sieged the city.

They were in a status of being extremely exhausted. Since they were not used to the climate of this neighbourhood where there were no trees, they were thoroughly overwhelmed.

It was difficult to attack the city under these conditions. However they couldn't wait for the weather to turn and become favourable; they wouldn't be able to stand it. But they could not keep the troops here for long under these circumstances.

Even prior to setting out on their expedition, they were advised that Jerusalem has very strong walls, that it was well-defended and that it would be very difficult to capture, but the Crusaders paid no attention. Even though the commanders guiding the armies knew in advance that the task would not be easy, in order not to demoralise the troops, they said that such words are nothing other than "bullshit". What city could withstand such a magnificent crusading army of thousands of knights and soldiers? Furthermore, they also brought heavy equipment such as ladders and catapults by sea.

They attempted to use the usual methods that are customary for the fall of a castle. They wanted to lean long ladders against the castle walls and climb them.

In even their first venture, they realised that the ladders they had carried all the way from their own homes for this purpose were useless, and that such an attack would not work here.

They used the catapults... That wasn’t a remedy either.

No matter what they did, they could not make a proper breach in the walls. The fact that the city was built on steep slopes made their work extremely difficult. They lost dozens of soldiers as soon as they penetrated, and they had to leave even the corpses on the ground as they retreated.

Jerusalem appeared to be much stronger than what they anticipated, they had never seen anything like this in their previous experience, so they did not know how to treat it.

They had only one person left to appeal: Archbishop Adhémar, the Pope's proxy.

What could Adhémar do in this situation? Besides, he had been through a lot of misery since this expedition had begun.

When they had a temporary stop in the Balkans, at one time, he was tempted to go away from the camp alone by himself. The saying *"The wolf catches the one who leaves the herd"* was confirmed; he was attacked. Both his money was taken and he was beaten to death. It is not known why the attackers both robbed and beat him.

He contracted a febrile disease in Thessaloniki. He had to be hospitalised for a while.

He fell down from his horse during a combat in Anatolia. His arm was broken and he lost the bishop's cross that he wore around his neck as the emblem of his mission.

In brief, this journey had not been lucky for him at all.

If he would not sincerely believe that Jerusalem had to be conquered for the sake of Jesus, he might even have said that God was sending them signs to withdraw and return.

*** * ***

The commanders have lost their hope, and further their patience has been exhausted.

There were civilians that also had joined this expedition, as if the Muslims, seeing such a large army in front of them, would immediately raise their hands up and surrender or leave. Among them were a lot of undisciplined, disobedient bums as well who had grabbed an axe, a cleaver, or anything else that could be used to fight with and kill a man.

It may be regarded as good if that wold be all…

Some of the Christian pilgrims had come here together with their families, elders, and children. Some of these poor people fell ill on the way and died. Those that could reach this point were now collapsing one after the other under the severity of the local conditions.

A hospital tent had been set up, but those who fell ill, those wounded by arrows from the walls, and those scalded by the hot oil poured from the ramparts were becoming a bother. It seemed better for the one who could not stand to die, both for getting rescued from further suffering and avoiding the increasing distress of the rest.

*** * ***

In sieges, those outside were usually much more relaxed than those inside. Even if they did nothing but sit down and wait, they would weary those inside, or at least force them to surrender by starvation and thirst. They'd organise entertainment in front of them and try to demoralise the spectators. If there were civilians in the besieged city, and if they could watch the situation outside, it was quite usual for them to start a revolt to discourage resistance. Such examples were frequently experienced in the past...

Whereas, the situation here was unlike anything that had ever been observed. Jerusalem, with its warriors and civilians, did not seem to mind by being surrounded. They had plenty of food and cisterns full of water, sufficient for months. As far as they’re concerned, the crusaders outside had to think what to do. They were running out of food. Outside the town there was no nearby stream or spring. When water to drink which had to be laboriously carried from a great distance was distributed, it was barely enough even to wet everyone's lips.

The Crusaders were almost baked and roasted in their armour. During the day, the shields, which were red-hot under the sun, were spitting fire. Those who had known that the Muslim Arabs wore loose-fitting clothes and had once ridiculed this style of dress were now getting understand the reason for that much better.

Archbishop Adhémar found a solution as announcing a "three-day fast" for the holy purpose. The civilians gladly complied, but it was doubtful to what extent fasting would increase the morale of the soldiers.



A week has passed after their arrival.

They were just in a status of stand still.

Either Jerusalem had to be captured within a few days or the crusaders could not endure these conditions and would have to return home in misery. There was no other option.

* * *

Ever since their meeting in Byzantium, Raymond de St. Gilles and Godfrey de Bouillon had been in constant disagreement and extreme rivalry. Whenever they come together, they were arguing quite bitterly. Of course, the real reason for that was not the organisation of the armies or what was going on here. Both had "worldly" projects rather than "divine" for the aftermath of the capture of Jerusalem.

As already mentioned, the commanders of the other two armies were to return home when they had finished their holy missions. But Raymond and Godfrey both were considering to stay here, in Jerusalem.

Especially Godfrey... For him, the phrase "considering to stay here" is an inadequate description of his purpose and project. He was determined to settle in Jerusalem for life. For this reason, before he set out on his expedition, he disposed of and cashed in whatever he had in his country as property and possessions, and carried it all with him. The family he had left behind would take care of itself for a few years anyway. He would bring them to Jerusalem later, as soon as things settle down.

But it looked like hopes were about to be diminished.

The Muslims were performing an unexpected resistance.

If they would be unable to capture Jerusalem, everything would be in vain, it would be a shame.

Under these circumstances, perhaps for the first time since the start of the crusade, Raymond and Godfrey came to an agreement. They drew up a plan to attack Jerusalem deadly at once and by any means necessary.

* * *

Two large assault towers were constructed from tree trunks cut and carried from the woods far north of Jerusalem, and material brought by sea that were transported to place. One of these was to be managed by Raymond and the other by Godfrey, and they both were to attack the city simultaneously from two opposite directions.

Just as the preparations were coming to an end, Archbishop Adhémar died.

They hesitated as frozen for a moment... What would happen now; what would they do?

This crusade was organised in the name of "Christ". The presence of a spiritual leader was imperative; it was indispensable. None of the other bishops who travelled with them were qualified in their rank to take Adhémar's post. One could not just say, *«Let so and so take his place»* because the Church had its own rules, methods and traditions.

After having reached this stage, were they going to give up just for this reason?

No way!

The four commanders met again, and agreed. They decided to continue the attack.

Whatever had to happen needed to happen. As the saying goes, *"Victory or death!"*... Well, that saying was exactly fitting the situation here.

The towers were moved closer to the city walls. The troops were prepared to attack.

* * *

Raymond's tower was reached and leaned against the walls before the other, but on this front the Muslims fought fiercely against the Crusaders. The Muslims on the walls were struggling with the Christians that are over the tower, and those who fell on either side were immediately replaced by another. Neither forwards nor backwards...



Godfrey, on the other hand, brought the tower under his command from the other side of the city near to the walls, but kept it somewhat away. It seemed as if there was nobody on it. On the side where this tower stood, they set to work with catapults to hurl cotton balls behind the walls, which smouldered and filled the place with dense smoke.

Meanwhile, the other two commanders, Robert de Flanders and Robert de Normandie, organised false attacks on the walls from separate directions. They drew the attention of the Muslims to themselves.

When the Muslims in the direction of Godfrey's tower had to struggle with the all-encompassing smoke which reduced visibility to almost zero, the Crusaders took advantage of the opportunity to extend a wooden bridge that they had prepared in advance and hidden behind the tower, over the walls.

Godfrey de Bouillon was the first crusader commander to pass through this bridge and land on the walls of Jerusalem.



From that instance on, while this side of the city was being crushed, Raymond, who was at the other side of the city was aggressively struggling to break through the defences, being unaware of Godfrey’s success.

Massacre in Jerusalem

Soldiers of Godfrey de Bouillon immediately rushed down, and threw open two of the city gates.

Expecting this, the crusading hordes flew into the city like a flood from a suddenly collapsed dam.

They started to slaughter anyone who ever came in front of them, soldiers, civilians, women, children, while burning and destroying buildings.

There was no end to the blood that flowed, corpses strewn on the ground, pieces of bodies torn off, those agonising due to not yet dead, ruins, dust and smoke.

A massacre that is heart-wrenching even to describe...

Even more tragic was the fate of a group of Jews who had taken refuge in the synagogue in the centre of the city and had massed behind the door. The Crusaders that regarded it as troublesome to try to break down the door set fire to the building. The Jews burned to death, alive and in screams.

What were the Jews doing there?

When Jerusalem is in concern, presence of the Jews there is just natural... They all recognise this city as holy. Jews were living there, as well as Muslims and Christians do.

Wasn't the mission of the Christians expelling Muslims?... What did they want from the Jews?

This is an important question that should not be answered in a brief manner... It may require long narratives and explanations. With an approach of considering this issue later, at this stage let us only state the following: There were no major problems among the Christian, Jewish and Muslim people in Jerusalem. Each of them practised their own worship and lived according to their own customs. Those at one side tolerated others. Especially the Islamic community, which constituted the majority, was indulgent in this respect. When others adopted the same attitude, they used to live in peace.

Simeon, Patriarch of the Church of the Holy Sepulchre in Jerusalem, was inflamed upon instigation by Pierre l'Ermite. In fact, there was nothing for him to complain about the Muslims. Of course, occasionally there were people who behaved acutely towards each other and quarrelled due to this reason, but such incidents were confined to a narrow environment.

Throughout history, **Anti-Semitism** has been much more pronounced among the Christians than in Islamic societies. . Indeed, prior to the first and largest crusade to capture Jerusalem, there were mass attacks on Jews in many parts of Western Europe. Thousands of Jews were murdered both in France and in German states. The burning to death of the Jews in Jerusalem is almost nothing compared to the massacres that took place in Europe three years ago.

Of course, there was a cause for this: According to a widespread belief at the time, it is said that Jesus Christ, while on the cross, called out to his followers, those who would later be known as Christians, as *«Avenge me!».*

From whom would this avenge of Jesus Christ be put in force?... Obviously from the Jews, having crucified him directly, defended themselves by claiming that they did so under pressure of the Romans, and were supposedly blameless...

Definitely, because of this fanatic approach, many Jews were massacred without question or judgement during the crusades.

The Christians in Jerusalem were driven out of the city even before the Crusader army approached, by thinking as *"Just in case! Let's avoid them trying to attack us from behind."* Thus they were saved in this terrible slaughter. Otherwise, when the Christians entered the city, they would inevitably have been killed alongside the others. The Crusaders did not ask the religion of faith of anyone in the city.

Therefore, it would be incorrect to state that the soldiers of the crusading army were cruel to the Jews here in particular. That was just a coincidence.

*** * ***

Only a few Muslim soldiers were forgiven during this rapid and mass slaughter; that was because they surrendered and accepted the erection of the crusader banner on the dome of the Al-Aqsa Mosque... They were allowed to leave Jerusalem on condition that they would be cleaning up and carrying away the remains of corpses that were in piles all over the city.

This event once again put Godfrey and Raymond against each other. Because it was Godfrey who donated this opportunity to the Muslims. Raymond, who had been delayed in entering the city, was furious when he learnt this mercy. He even accused Godfrey of betraying Christianity. He challenged him to a one-to-one combat.

Godfrey didn't mind. They wold fight if they had to, but not for such a stupid cause.

If they were going to fight, the reason was clear. Only the one that will survive could be the king of Jerusalem.

So, to be king of Jerusalem, one had to stay alive.

*** * ***

Throughout history, Christians have belittled and humiliated the Jews on one hand and accused Muslims of barbarism on the other.

Here, we do not intend to put forward one of the examples of Christian atrocities and venture in questioning as *"Who is the real barbarian?"* This would be starting a polemic. However, there is an interesting consequence of the general attitude of Christians, especially when provocation is followed by what is referred to as "community psychology". This has been repeated in a similar manner in many places in history. We will see other examples of this behaviour within the context of this book.

The conclusion at this stage is: The capture of Jerusalem by the Christians in the First Crusade was carefully exaggerated by some, and regarded as *"Godfrey de Bouillon's victory"*. Being the first commander to enter the city provided him this honour.

Now don't ever say *«What is the relevance of all this, especially the details of the first crusade, with the title of this study,* ***The Templars, Sionists and the Freemasons****?»*

It is extremely relevant.

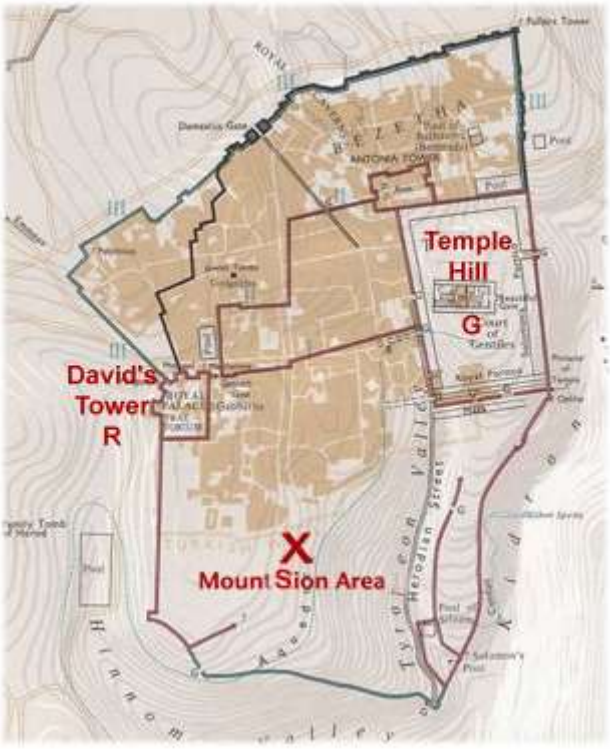
In order to comprehend the entirety of this book, one must first understand why Godfrey de Bouillon took part in this crusade, and why he is being portrayed as a hero.

In connection with this subject, the following example can be given, which may be regarded as an unimportant detail if one looks casually at what happened there at that time, but which is very significant in terms of the real essence of the matter:

Finally, Raymond de St Gilles also entered Jerusalem. Before the mass slaughter in the city was over, he set up his camp in the inner citadel of the city, which had long been named as "David’s Tower". By this means, he declared his sovereignty and kingdom here.

At the other side, Godfrey de Bouillon, in spite of having entered Jerusalem before him, preferred to hold the "Mount of Sion", on which at that time almost nothing could be seen except some ancient ruins.

(There are a number of conflicting accounts on this matter. Some distinguish between the Temple Hill and the Mount of Sion and state that Godfrey did not actually settle on the Mount of Sion, but on the Temple Hill).



Why did the commander, who was described as having provided a great victory to the Crusaders and glory to the Christian world, step aside like this?

Do you think he really did that; did he step aside?

Don't believe in the first appearance.

Prior to attaining a definite judgement in this issue, it is necessary to know what happened afterwards and to appraise those **"after-events"**.

Next Episode: King of Jerusalem