

CHARLES ADDISON

THE HISTORY OF THE
KNIGHTS TEMPLARS,
THE TEMPLE CHURCH,
AND THE TEMPLE

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Charles G. Addison

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PREFACE

The extraordinary and romantic career of the Knights Templars, their exploits and their misfortunes, render their history a subject of peculiar interest.

Born during the first fervour of the Crusades, they were flattered and aggrandized as long as their great military power and religious fanaticism could be made available for the support of the Eastern church and the retention of the Holy Land, but when the crescent had ultimately triumphed over the cross, and the religio-military enthusiasm of Christendom had died away, they encountered the basest ingratitude in return for the services they had rendered to the christian faith, and were plundered, persecuted, and condemned to a cruel death, by those who ought in justice to have been their defenders and supporters. The memory of these holy warriors is embalmed in all our recollections of the wars of the cross; they were the bulwarks of

the Latin kingdom of Jerusalem during the short period of its existence, and were the last band of Europe's host that contended for the possession of Palestine.

To the vows of the monk and the austere life of the convent, the Templars added the discipline of the camp, and the stern duties of the military life, joining

“The fine vocation of the sword and lance,
With the gross aims, and body-bending toil
Of a poor brotherhood, who walk the earth
Pitied.”

The vulgar notion that the Templars were as *wicked* as they were fearless and brave, has not yet been entirely exploded; but it is hoped that the copious account of the proceedings against the order in this country, given in the ninth and tenth chapters of the ensuing volume, will tend to dispel many unfounded prejudices still entertained against the fraternity, and excite emotions of admiration for their constancy and courage, and of pity for their unmerited and cruel fate.

Matthew Paris, who wrote at *St. Albans*, concerning events in *Palestine*, tells us that the emulation between the Templars and Hospitallers frequently broke out into open warfare to the great scandal and prejudice of Christendom, and that, in a pitched battle fought between them, the Templars were slain to a man. The solitary testimony of Matthew Paris, who was no friend to the two orders, is invalidated by the silence of contemporary

historians, who wrote on the spot; and it is quite evident from the letters of the pope, addressed to the Hospitallers, the year after the date of the alleged battle, that such an occurrence never could have taken place.

The accounts, even of the best of the antient writers, should not be adopted without examination, and a careful comparison with other sources of information. William of Tyre, for instance, tells us that *Nassr-ed-deen*, son of sultan *Abbas*, was taken prisoner by the Templars, and whilst in their hands became a convert to the Christian religion; that he had learned the rudiments of the Latin language, and earnestly sought to be baptized, but that the Templars were bribed with sixty thousand pieces of gold to surrender him to his enemies in Egypt, where certain death awaited him; and that they stood by to see him bound hand and foot with chains, and placed in an iron cage, to be conducted across the desert to Cairo. Now the Arabian historians of that period tell us that *Nassr-ed-deen* and his father murdered the caliph and threw his body into a well, and then fled with their retainers and treasure into Palestine; that the sister of the murdered caliph wrote immediately to the commandant at Gaza, which place was garrisoned by the Knights Templars, offering a handsome reward for the capture of the fugitives; that they were accordingly intercepted, and *Nassr-ed-deen* was sent to Cairo, where the female relations of the caliph caused his body to be cut into small pieces in the seraglio. The above act has constantly been made a matter of grave accusation against the

Templars; but what a different complexion does the case assume on the testimony of the Arabian authorities!

It must be remembered that William archbishop of Tyre was hostile to the order on account of its vast powers and privileges, and carried his complaints to a general council of the church at Rome. He is abandoned, in everything that he says to the prejudice of the fraternity, by James of Vitry, bishop of Acre, a learned and most talented prelate, who wrote in Palestine subsequently to William of Tyre, and has copied largely from the history of the latter. The bishop of Acre speaks of the Templars in the highest terms, and declares that they were universally loved by all men for their piety and humility. “*Nulli molesti erant!*” says he, “*sed ab omnibus propter humilitatem et religionem amabantur.*”

The celebrated orientalist *Von Hammer* has recently brought forward various extraordinary and unfounded charges, destitute of all authority, against the Templars; and *Wilcke*, who has written a German history of the order, seems to have imbibed all the vulgar prejudices against the fraternity. I might have added to the interest of the ensuing work, by making the Templars horrible and atrocious villains; but I have endeavoured to write a fair and impartial account of the order, not slavishly adopting everything I find detailed in antient writers, but such matters only as I believe, after a careful examination of the best authorities, to be *true*.

It is a subject of congratulation to us that we possess, in the Temple Church at London, the most beautiful and perfect

memorial of the order of the Knights Templars now in existence. No one who has seen that building in its late dress of plaster and whitewash will recognize it when restored to its antient magnificence. This venerable structure was one of the chief ecclesiastical edifices of the Knights Templars in Europe, and stood next in rank to the Temple at Jerusalem. As I have performed the pilgrimage to the Holy City, and wandered amid the courts of the antient Temple of the Knights Templars on Mount Moriah, I could not but regard with more than ordinary interest the restoration by the societies of the Inner and the Middle Temple of their beautiful Temple Church.

The greatest zeal and energy have been displayed by them in that praiseworthy undertaking, and no expense has been spared to repair the ravages of time, and to bring back the structure to *what it was* in the time of the Templars.

In the summer I had the pleasure of accompanying one of the chief and most enthusiastic promoters of the restoration of the church (Mr. Burge, Q.C.) over the interesting fabric, and at his suggestion the present work was commenced. I am afraid that it will hardly answer his expectations, and am sorry that the interesting task has not been undertaken by an abler hand.

Temple, Nov. 17, 1841.

P.S. Mr. Willement, who is preparing some exquisitely stained glass windows for the Temple Church, has just drawn my attention to the nineteenth volume of the “*Mémoires de la Société Royale des Antiquaires de France*,” published last year.

It contains a most curious and interesting account of the church of Brelevennez, in the department des Cotes-du-Nord, supposed to have formerly belonged to the order of the Temple, written by the Chevalier du Fremenville. Amongst various curious devices, crosses, and symbols found upon the windows and the tombs of the church, is a copper medallion, which appears to have been suspended from the neck by a chain. This decoration consists of a small circle, within which are inscribed two equilateral triangles placed one upon the other, so as to form a six-pointed star. In the midst of the star is a second circle, containing within it the LAMB of the order of the Temple holding the banner in its fore-paw, similar to what we see on the antient seal of the order delineated in the title-page of this work. Mr. Willement has informed me that he has received an offer from a gentleman in Brittany to send over casts of the decorations and devices lately discovered in that church. He has kindly referred the letter to me for consideration, but I have not thought it advisable to delay the publication of the present work for the purpose of procuring them.

Mr. Willement has also drawn my attention to a very distinct impression of the reverse of the seal of the Temple described in page 106, whereon I read very plainly the interesting motto, "TESTIS SVM AGNI."

CHAPTER I

Origin of the Templars – The pilgrimages to Jerusalem – The dangers to which pilgrims were exposed – The formation of the brotherhood of the poor fellow-soldiers of Jesus Christ to protect them – Their location in the Temple – A description of the Temple – Origin of the name Templars – Hugh de Payens chosen Master of the Temple – Is sent to Europe by King Baldwin – Is introduced to the Pope – The assembling of the Council of Troyes – The formation of a rule for the government of the Templars.

“Yet ’midst her towering fanes in ruin laid,
The pilgrim saint his murmuring vespers paid;
’Twas his to mount the tufted rocks, and rove
The chequer’d twilight of the olive-grove:
’Twas his to bend beneath the sacred gloom,
And wear with many a kiss Messiah’s tomb.”

The extraordinary and romantic institution of the Knights Templars, those military friars who so strangely blended the character of the monk with that of the soldier, took its origin in the following manner: —

On the miraculous discovery of the Holy sepulchre by the Empress Helena, the mother of Constantine, about 298 years after the death of Christ, and the consequent erection, by

command of the first christian emperor, of the magnificent church of the Resurrection, or, as it is now called, the Church of the Holy Sepulchre, over the sacred monument, the tide of pilgrimage set in towards Jerusalem, and went on increasing in strength as Christianity gradually spread throughout Europe. On the surrender of the Holy City to the victorious Arabians, (A. D. 637,) the privileges and the security of the christian population were provided for in the following guarantee, given under the hand and seal of the Caliph Omar to Sophronius the Patriarch.

“From Omar Ebno ’l Alchitab to the inhabitants of Ælia.”

“They shall be protected and secured both in their lives and fortunes, and their churches shall neither be pulled down nor made use of by any but themselves.”¹

Under the government of the Arabians, the pilgrimages continued steadily to increase; the old and the young, women and children, flocked in crowds to Jerusalem, and in the year 1064 the Holy Sepulchre was visited by an enthusiastic band of seven thousand pilgrims, headed by the Archbishop of Mentz and the Bishops of Utrecht, Bamberg, and Ratisbon.² The year following, however, Jerusalem was conquered by the wild Turcomans. Three thousand of the citizens were indiscriminately massacred, and the hereditary command over the Holy City and territory was

¹ Elmacin, Hist. Saracen. Eutychius.

² Ingulphus, the secretary of William the Conqueror, one of the number, states that he sallied forth from Normandy with *thirty* companions, all stout and well-appointed horsemen, and that they returned *twenty* miserable palmers, with the staff in their hand and the wallet at their back. —*Baronius ad ann. 1064*, No. 43, 56.

confided to the Emir Ortok, the chief of a savage pastoral tribe.

Under the iron yoke of these fierce Northern strangers, the Christians were fearfully oppressed; they were driven from their churches; divine worship was ridiculed and interrupted; and the patriarch of the Holy City was dragged by the hair of his head over the sacred pavement of the church of the Resurrection, and cast into a dungeon, to extort a ransom from the sympathy of his flock. The pilgrims who, through innumerable perils, had reached the gates of the Holy City, were plundered, imprisoned, and frequently massacred; an *aureus*, or piece of gold, was exacted as the price of admission to the holy sepulchre, and many, unable to pay the tax, were driven by the swords of the Turcomans from the very threshold of the object of all their hopes, the bourne of their long pilgrimage, and were compelled to retrace their weary steps in sorrow and anguish to their distant homes.³ The melancholy intelligence of the profanation of the holy places, and of the oppression and cruelty of the Turcomans, aroused the religious chivalry of Christendom; “a nerve was touched of exquisite feeling, and the sensation vibrated to the heart of Europe.”

Then arose the wild enthusiasm of the crusades; men of all ranks, and even monks and priests, animated by the exhortations of the pope and the preachings of Peter the Hermit, flew to arms, and enthusiastically undertook “the pious and glorious enterprize” of rescuing the holy sepulchre of Christ from the foul

³ *Will. Tyr.*, lib. i. cap. 10, ed. 1564.

abominations of the heathen.

When intelligence of the capture of Jerusalem by the Crusaders (A. D. 1099) had been conveyed to Europe, the zeal of pilgrimage blazed forth with increased fierceness; it had gathered intensity from the interval of its suppression by the wild Turcomans, and promiscuous crowds of both sexes, old men and children, virgins and matrons, thinking the road then open and the journey practicable, successively pressed forwards towards the Holy City, with the passionate desire of contemplating the original monuments of the Redemption.⁴ The infidels had indeed been driven out of Jerusalem, but not out of Palestine. The lofty mountains bordering the sea-coast were infested by bold and warlike bands of fugitive Mussulmen, who maintained themselves in various impregnable castles and strongholds, from whence they issued forth upon the high-roads, cut off the communication between Jerusalem and the sea-ports, and revenged themselves for the loss of their habitations and property by the indiscriminate pillage of all travellers. The Bedouin horsemen, moreover, making rapid incursions from beyond the Jordan, frequently kept up a desultory and irregular warfare in the plains; and the pilgrims, consequently, whether they approached the Holy City by land or by sea, were alike exposed to almost daily hostility, to plunder, and to death.

⁴ Omnibus mundi partibus divites et pauperes, juvenes et virgines, senes cum junioribus, loca sancta visitaturi Hierosolymam pergerent. — Jac. de Vitriaco. *Hist. Hierosol.* cap. lxxv.

To alleviate the dangers and distresses to which these pious enthusiasts were exposed, to guard the honour of the saintly virgins and matrons,⁵ and to protect the gray hairs of the venerable palmer, nine noble knights formed a holy brotherhood in arms, and entered into a solemn compact to aid one another in clearing the highways of infidels, and of robbers, and in protecting the pilgrims through the passes and defiles of the mountains to the Holy City. Warmed with the religious and military fervour of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the *Poor Fellow-soldiers of Jesus Christ*. They renounced the world and its pleasures, and in the holy church of the Resurrection, in the presence of the patriarch of Jerusalem, they embraced vows of perpetual chastity, obedience, and poverty, after the manner of monks.⁶ Uniting in themselves the

⁵ "To kiss the holy monuments," says William of Tyre, "came sacred and chaste widows, forgetful of feminine fear, and the multiplicity of dangers that beset their path." – Lib. xviii. cap. 5.

⁶ Quidam autem Deo amabiles et devoti milites, charitate ferventes, mundo renuntiantes, et Christi se servitio mancipientes in manu Patriarchæ Hierosolymitani professione et voto solemniter sese astrinxerunt, ut a prædictis latronibus, et viris sanguinum, defenderent peregrinos, et stratas publicas custodirent, more canonicorum regularium in *obedientia et castitate et sine proprio* militaturi summo regi. *Jac. de Vit. Hist. Hierosol. apud Gesta Dei per Francos*, cap. lxx. p. 1083. — *Will. Tyr. lib. xii. cap. 7*. There were three kinds of poverty. The first and strictest (*altissima*) admitted not of the possession of any description of property whatever. The second (*media*) forbade the possession of individual property, but sanctioned any amount of wealth when shared by a fraternity in common. The lowest was where a separate property in some few things was allowed, such as food and clothing, whilst everything else was

two most popular qualities of the age, devotion and valour, and exercising them in the most popular of all enterprises, the protection of the pilgrims and of the road to the holy sepulchre, they speedily acquired a vast reputation and a splendid renown.

At first, we are told, they had no church and no particular place of abode, but in the year of our Lord 1118, (nineteen years after the conquest of Jerusalem by the Crusaders,) they had rendered such good and acceptable service to the Christians, that Baldwin the Second, king of Jerusalem, granted them a place of habitation within the sacred inclosure of the Temple on Mount Moriah, amid those holy and magnificent structures, partly erected by the christian Emperor Justinian, and partly built by the Caliph Omar, which were then exhibited by the monks and priests of Jerusalem, whose restless zeal led them to practise on the credulity of the pilgrims, and to multiply relics and all objects likely to be sacred in their eyes, as the *Temple of Solomon*, whence the Poor Fellow-soldiers of Jesus Christ came thenceforth to be known by the name of "*the Knighthood of the Temple of Solomon*."⁷

A few remarks in elucidation of the name Templars, or Knights of the Temple, may not be altogether unacceptable.

By the Mussulmen, the site of the great Jewish temple on Mount Moriah has always been regarded with peculiar veneration. Mahomet, in the first year of the publication of the

shared in common. The second kind of poverty (media) was adopted by the Templars.

⁷ *Pantaleon*, lib. iii. p. 82.

Koran, directed his followers, when at prayer, to turn their faces towards it, and pilgrimages have constantly been made to the holy spot by devout Moslems. On the conquest of Jerusalem by the Arabians, it was the first care of the Caliph Omar to rebuild “the Temple of the Lord.” Assisted by the principal chieftains of his army, the Commander of the Faithful undertook the pious office of clearing the ground with his own hands, and of tracing out the foundations of the magnificent mosque which now crowns with its dark and swelling dome the elevated summit of Mount Moriah.⁸

This great house of prayer, the most holy Mussulman Temple in the world after that of Mecca, is erected over the spot where “Solomon began to build the house of the Lord at Jerusalem on Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.” It remains to this day in a state of perfect preservation, and is one of the finest specimens of Saracenic architecture in existence. It is entered by four spacious doorways, each door facing one of the cardinal points; the *Bab el D’jannat*, or gate of the garden, on the north; the *Bab el Kebla*, or gate of

⁸ *D’Herbelot Bib. Orient.* p. 270, 687, ed. 1697. William of Tyre, who lived at Jerusalem shortly after the conquest of the city by the Crusaders, tells us that the Caliph Omar required the Patriarch Sophronius to point out to him the site of the temple destroyed by Titus, which being done, the caliph immediately commenced the erection of a fresh temple thereon, “*Quo postea infra modicum tempus juxta conceptum mentis suæ feliciter consummato, quale hodie Hierosolymis esse dinoscitur, multis et infinites ditavit possessionibus.*” – *Will. Tyr. lib. i. cap. 2.*

prayer, on the south; the *Bab ib'n el Daoud*, or the gate of the son of David, on the east; and the *Bab el Garbi*, on the west. By the Arabian geographers it is called *Beit Allah*, the house of God, also *Beit Almokaddas*, or *Beit Almacdes*, the holy house. From it Jerusalem derives its Arabic name, *el Kods*, the holy, *el Schereef*, the noble, and *el Mobarek*, the blessed; while the governors of the city, instead of the customary high-sounding titles of sovereignty and dominion, take the simple title of *Hami*, or protectors.

On the conquest of Jerusalem by the crusaders, the crescent was torn down from the summit of this famous Mussulman Temple, and was replaced by an immense golden cross, and the edifice was then consecrated to the services of the christian religion, but retained its simple appellation of “The Temple of the Lord.” William, Archbishop of Tyre and Chancellor of the Kingdom of Jerusalem, gives an interesting account of this famous edifice as it existed in his time, during the Latin dominion. He speaks of the splendid mosaic work, of the Arabic characters setting forth the name of the founder, and the cost of the undertaking, and of the famous rock under the centre of the dome, which is to this day shown by the Moslems as the spot whereon the destroying angel stood, “with his drawn sword in his hand stretched out over Jerusalem.”⁹ This rock he informs

⁹ Erant porro in eodem Templi ædificio, intus et extra ex opere musaico, Arabici idiomatis literarum vetustissima monimenta, quibus et auctor et impensarum quantitas et quo tempore opus inceptum quodque consummatum fuerit evidenter declaratur... In hujus superioris aræ medio Templum ædificatum est, forma quidem *octogonum* et laterum totidem, tectum habens sphericum plumbo artificiose copertum... Intus vero

us was left exposed and uncovered for the space of fifteen years after the conquest of the holy city by the crusaders, but was, after that period, cased with a handsome altar of white marble, upon which the priests daily said mass.

To the south of this holy Mussulman temple, on the extreme edge of the summit of Mount Moriah, and resting against the modern walls of the town of Jerusalem, stands the venerable christian church of the Virgin, erected by the Emperor Justinian, whose stupendous foundations, remaining to this day, fully justify the astonishing description given of the building by Procopius. That writer informs us that in order to get a level surface for the erection of the edifice, it was necessary, on the east and south sides of the hill, to raise up a wall of masonry from the valley below, and to construct a vast foundation, partly composed of solid stone and partly of arches and pillars. The stones were of such magnitude, that each block required to be transported in a truck drawn by forty of the emperor's strongest oxen; and to admit of the passage of these trucks it was necessary to widen the roads leading to Jerusalem. The forests of Lebanon yielded their choicest cedars for the timbers of the roof, and a quarry of variegated marble, seasonably

in medio Templi, infra interiorem columnarum ordinem *rupes* est, &c. — *Will. Tyr.* lib. i. cap 2, lib. viii. cap. 3. In hoc loco, supra *rupem* quæ adhuc in eodem Templo consistit, dicitur stetisse et apparuisse David exterminator Angelus... Templum Dominicum in tanta veneratione habent Saraceni, ut nullus eorum ipsum audeat aliquibus sordibus maculare; sed a remotis et longinquis regionibus, a temporibus Salomonis usque ad tempora præsentia, veniunt adorare. — *Jac. de Vit. Hist. Hierosol.* cap. lxii. p. 1080.

discovered in the adjoining mountains, furnished the edifice with superb marble columns.¹⁰ The interior of this interesting structure, which still remains at Jerusalem, after a lapse of more than thirteen centuries, in an excellent state of preservation, is adorned with six rows of columns, from whence spring arches supporting the cedar beams and timbers of the roof; and at the end of the building is a round tower, surmounted by a dome. The vast stones, the walls of masonry, and the subterranean colonnade raised to support the south-east angle of the platform whereon the church is erected, are truly wonderful, and may still be seen by penetrating through a small door, and descending several flights of steps at the south-east corner of the inclosure. Adjoining the sacred edifice, the emperor erected hospitals, or houses of refuge, for travellers, sick people, and mendicants of all nations; the foundations whereof, composed of handsome Roman masonry, are still visible on either side of the southern end of the building.

On the conquest of Jerusalem by the Moslems, this venerable church was converted into a mosque, and was called *D'jamé al Acsa*; it was enclosed, together with the great Mussulman Temple of the Lord erected by the Caliph Omar, within a large area by a high stone wall, which runs around the edge of the summit of Mount Moriah, and guards from the profane tread of the unbeliever the whole of that sacred ground whereon once stood

¹⁰ *Procopius de ædificiis Justiniani*, lib. 5.

the gorgeous temple of the wisest of kings.¹¹

When the Holy City was taken by the crusaders, the *D'jamé al Acsa*, with the various buildings constructed around it, became the property of the kings of Jerusalem; and is denominated by William of Tyre “the palace,” or “royal house to the south of the Temple of the Lord, vulgarly called *the Temple of Solomon*.”¹² It was this edifice or temple on Mount Moriah which was appropriated to the use of the poor fellow-soldiers of Jesus Christ, as they had no *church* and no particular place of abode, and from it they derived their name of Knights Templars.¹³

James of Vitry, Bishop of Acre, who gives an interesting account of the holy places, thus speaks of the Temple of the Knights Templars. “There is, moreover, at Jerusalem another temple of immense spaciousness and extent, from which the brethren of the knighthood of the Temple derive their name of Templars, which is called the Temple of Solomon, perhaps to

¹¹ Phocas believes the whole space around these buildings to be the area of the ancient temple. Ἐν τῷ ἀρχαίῳ δαπεδῷ τοῦ περιώνυμου ναοῦ ἐκείνου τοῦ Σόλομωντος θεωρουμένου ... Ἐξῶθεν δὲ τοῦ ναοῦ ἐστὶ περιούλιον μέγα λιθόστων τὸ παλαιόν, ὥς οἶμαι, τοῦ μεγάλου ναοῦ δάπεδον. —*Phocæ descript. Terr. Sanc.* cap. xiv. Colon. 1653.

¹² Quibus quoniam neque *ecclesia* erat, neque certum habebant domicilium, Rex in Palatio suo, quod secus Templum Domini ad *australem* habet partem, eis concessit habitaculum. —*Will. Tyr.* lib. xii. cap. 7. And in another place, speaking of the Temple of the Lord, he says, Ab *Austro* vero domum habet Regiam, quæ vulgari appellatione *Templum Salomonis* dicitur. —*Ib.* lib. viii. cap. 3.

¹³ Qui quoniam juxta Templum Domini, ut prædiximus, in Palatio regio mansionem habent, fratres militiæ Templi dicuntur. —*Will. Tyr.* lib. xii. cap. 7.

distinguish it from the one above described, which is specially called the Temple of the Lord.”¹⁴ He moreover informs us in his oriental history, that “in the Temple of the Lord there is an abbot and canons regular; and be it known that the one is the Temple of the *Lord*, and the other the Temple of the *Chivalry*. These are *clerks*, the others are *knights*.”¹⁵

The canons of the Temple of the Lord conceded to the poor fellow-soldiers of Jesus Christ the large court extending between that building and the Temple of Solomon; the king, the patriarch, and the prelates of Jerusalem, and the barons of the Latin kingdom, assigned them various gifts and revenues for their maintenance and support,¹⁶ and the order being now settled in a regular place of abode, the knights soon began to entertain more extended views, and to seek a larger theatre for the exercise of their holy profession.

Their first aim and object had been, as before mentioned, simply to protect the poor pilgrims, on their journey backwards and forwards, from the sea-coast to Jerusalem;¹⁷ but as the

¹⁴ Est præterea Hierosolymis Templum aliud immensæ quantitatis et amplitudinis, a quo fratres militiæ Templi, Templarii nominantur, quod Templum Salomonis nuncupatur, forsitan ad distinctionem alterius quod specialiter Templum Domini appellatur. —*Jac. de Vit.* cap. 62.

¹⁵ In Templo Domini abbas est et canonici regulares, et sciendum est quod aliud est Templum Domini, aliud Templum militiæ. Isti *clerici*, illi *milites*. —*Hist. Orient. Jac. de Vit.* apud *Thesaur. Nov. Anecd. Martene*, tom. iii. col. 277.

¹⁶ *Will. Tyr.* lib. xii. cap. 7.

¹⁷ Prima autem eorum professio quodque eis a domino Patriarcha et reliquis episcopis in remissionem peccatorum injunctum est, ut vias et itinera, ad salutem

hostile tribes of Mussulmen, which everywhere surrounded the Latin kingdom, were gradually recovering from the stupifying terror into which they had been plunged by the successful and exterminating warfare of the first crusaders, and were assuming an aggressive and threatening attitude, it was determined that the holy warriors of the Temple should, in addition to the protection of pilgrims, make the defence of the christian kingdom of Jerusalem, of the eastern church, and of all the holy places, a part of their particular profession.

The two most distinguished members of the fraternity were Hugh de Payens and Geoffrey de St. Aldemar, or St. Omer, two valiant soldiers of the cross, who had fought with great credit and renown at the siege of Jerusalem. Hugh de Payens was chosen by the knights to be the superior of the new religious and military society, by the title of "The Master of the Temple;" and he has, consequently, generally been called the founder of the order.

The name and reputation of the Knights *Templars* speedily spread throughout Europe, and various illustrious pilgrims from the far west aspired to become members of the holy fraternity. Among these was Fulk, Count of Anjou, who joined the society as a married brother, (A. D. 1120,) and annually remitted the order thirty pounds of silver. Baldwin, king of Jerusalem, foreseeing that great advantages would accrue to the Latin kingdom by the increase of the power and numbers of these

peregrinorum contra latronum et incursantium insidias, pro viribus conservarent.
—*Will. Tyr. lib. xii. cap. 7.*

holy warriors, exerted himself to extend the order throughout all Christendom, so that he might, by means of so politic an institution, keep alive the holy enthusiasm of the west, and draw a constant succour from the bold and warlike races of Europe for the support of his christian throne and kingdom.

St. Bernard, the holy abbot of Clairvaux, had been a great admirer of the Templars. He wrote a letter to the Count of Champagne, on his entering the order, (A. D. 1123,) praising the act as one of eminent merit in the sight of God; and it was determined to enlist the all-powerful influence of this great ecclesiastic in favour of the fraternity. "By a vow of poverty and penance, by closing his eyes against the visible world, by the refusal of all ecclesiastical dignities, the Abbot of Clairvaux became the oracle of Europe, and the founder of one hundred and sixty convents. Princes and pontiffs trembled at the freedom of his apostolical censures: France, England, and Milan, consulted and obeyed his judgment in a schism of the church: the debt was repaid by the gratitude of Innocent the Second; and his successor, Eugenius the Third, was the friend and disciple of the holy St. Bernard."¹⁸

To this learned and devout prelate two knights templars were despatched with the following letter:

"Baldwin, by the grace of the Lord Jesus Christ, King of Jerusalem, and Prince of Antioch, to the venerable Father Bernard, Abbot of Clairvaux, health and regard.

¹⁸ *Gibbon.*

“The Brothers of the Temple, whom the Lord hath deigned to raise up, and whom by an especial Providence he preserves for the defence of this kingdom, desiring to obtain from the Holy See the confirmation of their institution, and a rule for their particular guidance, we have determined to send to you the two knights, Andrew and Gondemar, men as much distinguished by their military exploits as by the splendour of their birth, to obtain from the Pope the approbation of their order, and to dispose his holiness to send succour and subsidies against the enemies of the faith, reunited in their design to destroy us, and to invade our christian territories.

“Well knowing the weight of your mediation with God and his vicar upon earth, as well as with the princes and powers of Europe, we have thought fit to confide to you these two important matters, whose successful issue cannot be otherwise than most agreeable to ourselves. The statutes we ask of you should be so ordered and arranged as to be reconcilable with the tumult of the camp and the profession of arms; they must, in fact, be of such a nature as to obtain favour and popularity with the christian princes.

“Do you then so manage, that we may, through you, have the happiness of seeing this important affair brought to a successful issue, and address for us to heaven the incense of your prayers.”¹⁹

Soon after the above letter had been despatched to St. Bernard, Hugh de Payens himself proceeded to Rome,

¹⁹ *Reg. Constit. et Privileg. Ordinis Cisterc.* p. 447.

accompanied by Geoffrey de St. Aldemar, and four other brothers of the order, viz. Brother Payen de Montdidier, Brother Gorall, Brother Geoffrey Bisol, and Brother Archambauld de St. Amand. They were received with great honour and distinction by Pope Honorius, who warmly approved of the objects and designs of the holy fraternity. St. Bernard had, in the mean time, taken the affair greatly to heart; he negotiated with the Pope, the legate, and the bishops of France, and obtained the convocation of a great ecclesiastical council at Troyes, (A. D. 1128,) which Hugh de Payens and his brethren were invited to attend. This council consisted of several archbishops, bishops, and abbots, among which last was St. Bernard himself. The rules to which the Templars had subjected themselves were there described by the master, and to the holy Abbot of Clairvaux was confided the task of revising and correcting these rules, and of framing a code of statutes fit and proper for the governance of the great religious and military fraternity of the Temple.

CHAPTER II.

Regula Pauperum Commilitonum Christi et Templi Salomonis.²⁰

The most curious parts of the rule displayed – The confirmation of the rule by the Pope – The visit of Hugh de Payens, the Master of the Temple, to England – His cordial reception – The foundation of the Order in this country – Lands and money granted to the Templars – Their popularity in Europe – The rapid increase of their fraternity – St. Bernard takes up the pen in their behalf – He displays their valour and piety.

“Parmi les contradictions qui entrent dans le gouvernement de ce monde ce n'en est pas une petite que cette institution de *moines armées* qui font vœu de vivre là à la fois en *anachoretas* et en *soldats*.” – *Voltaire sur les Mœurs et l'Esprit des Nations*.

“The rule of the poor fellow-soldiers of Jesus Christ and of the Temple of Solomon,” arranged by St. Bernard, and sanctioned by the Holy Fathers of the Council of Troyes, for the government and regulation of the monastic and military society of the Temple, is principally of a religious character, and of an

²⁰ Chron. Cisterc. Albertus Miræus. Brux. 1641. Manricus ad ann. 1128, cap. ii. Act. Syn. Trec. tom. x. edit. Labb.

austere and gloomy cast. It is divided into seventy-two heads or chapters, and is preceded by a short prologue, addressed “to all who disdain to follow after their own wills, and desire with purity of mind to fight for the most high and true king,” exhorting them to put on the armour of obedience, and to associate themselves together with piety and humility for the defence of the holy catholic church; and to employ a pure diligence, and a steady perseverance in the exercise of their sacred profession, so that they might share in the happy destiny reserved for the holy warriors who had given up their lives for Christ.

The rule enjoins severe devotional exercises, self-mortification, fasting, and prayer, and a constant attendance at matins, vespers, and on all the services of the church, “that being refreshed and satisfied with heavenly food, instructed and stablished with heavenly precepts, after the consummation of the divine mysteries,” none might be afraid of the *fight*, but be prepared for the *crown*. If unable to attend the regular service of God, the absent brother is for matins to say over thirteen paternosters, for every hour *seven*, and for vespers *nine*. When any templar draweth nigh unto death, the chaplains and clerk are to assemble and offer up a solemn mass for his soul; the surrounding brethren are to spend the night in prayer, and a hundred paternosters are to be repeated for the dead brother. “Moreover,” say the holy Fathers, “we do strictly enjoin you, that with divine and most tender charity ye do daily bestow as much meat and drink as was given to that brother when alive, unto some poor

man for forty days.” The brethren are, on all occasions, to speak sparingly, and to wear a grave and serious deportment. They are to be constant in the exercise of charity and almsgiving, to have a watchful care over all sick brethren, and to support and sustain all old men. They are not to receive letters from their parents, relations, or friends, without the license of the master, and all gifts are immediately to be taken to the latter, or to the treasurer, to be disposed of as he may direct. They are, moreover, to receive no service or attendance from a woman, and are commanded, above all things, to shun *feminine kisses*.

There is much that is highly praiseworthy in this rule, and some extracts therefrom will be read with interest.

“VIII. In one common hall, or refectory, we will that you take meat together, where, if your wants cannot be made known by signs, ye are softly and privately to ask for what you want. If at any time the thing you require is not to be found, you must seek it with all gentleness, and with submission and reverence to the board, in remembrance of the words of the apostle: *Eat thy bread in silence*, and in emulation of the psalmist, who says, *I have set a watch upon my mouth*; that is, I have communed with myself that I may not offend, that is, with my tongue; that is, I have guarded my mouth, that I may not speak evil.

“IX. At dinner and at supper, let there be always some sacred reading. If we love the Lord, we ought anxiously to long for, and we ought to hear with most earnest attention, his wholesome words and precepts...

“X. Let a repast of flesh three times a week suffice you, excepting at Christmas, or Easter, or the feast of the Blessed Mary, or of All Saints... On Sunday we think it clearly fitting and expedient that two messes of flesh should be served up to the knights and the chaplains. But let the rest, to wit, the esquires and retainers, remain contented with one, and be thankful therefor.

“XI. Two and two ought in general to eat together, that one may have an eye upon another...

“XII. On the second and fourth days of the week, and upon Saturday, we think two or three dishes of pulse, or other vegetables, will be sufficient for all of you, and so we enjoin it to be observed; and whosoever cannot eat of the one may feed upon the other.

“XIII. But on the sixth day (Friday) we recommend the Lenten food, in reverence of the Passion, to all of you, excepting such as be sick; and from the feast of All Saints until Easter, it must be eaten but once a day, unless it happen to be Christmas-day, or the feast of Saint Mary, or of the Apostles, when they may eat thereof twice; and so at other times, unless a general fast should take place.

“XIV. After dinner and supper, we peremptorily command thanks to be given to Christ, the great Provider of all things, with a humble heart, as it becomes you, in the church, if it be near at hand, and if it be not, in the place where food has been eaten. The fragments (the whole loaves being reserved) should be given with brotherly charity to the domestics, or to poor people. And

so we order it.

“XV. Although the reward of poverty, which is the kingdom of heaven, be doubtless due unto the poor, yet we command you to give daily unto the almoner the tenth of your bread for distribution, a thing which the Christian religion assuredly recommends as regards the poor.

“XVI. When the sun leaveth the eastern region, and descends into the west, at the ringing of the bell, or other customary signal, ye must all go to *compline* (evening prayer;) but we wish you beforehand to take a general repast. But this repast we leave to the regulation and judgment of the Master, that when he pleaseth you may have water, and when he commandeth you may receive it kindly tempered with wine: but this must not be done too plentifully, but sparingly, because we see even wise men fall away through wine.

“XVII. The compline being ended, you must go to bed. After the brothers have once departed from the hall, it must not be permitted any one to speak in public, except it be upon urgent necessity. But whatever is spoken must be said in an under tone by the knight to his esquire. Perchance, however, in the interval between prayers and sleep, it may behove you, from urgent necessity, no opportunity having occurred during the day, to speak on some military matter, or concerning the state of your house, with some portion of the brethren, or with the Master, or with him to whom the government of the house has been confided: this, then, we order to be done in conformity with that

which hath been written: *In many words thou shalt not avoid sin*; and in another place, *Life and death are in the hands of the tongue*. In that discourse, therefore, we utterly prohibit scurrility and idle words moving unto laughter, and on going to bed, if any one amongst you hath uttered a foolish saying, we enjoin him, in all humility, and with purity of devotion, to repeat the Lord's Prayer.

“XVIII. We do not require the wearied soldiers to rise to matins, as it is plain the others must, but with the assent of the Master, or of him who hath been put in authority by the Master, they may take their rest; they must, nevertheless, sing thirteen appointed prayers, so that their minds be in unison with their voices, in accordance with that of the prophet: *Sing wisely unto the Lord*, and again, *I will sing unto thee in the sight of the angels*. This, however, should always be left to the judgment of the Master...

“XX. ... To all the professed knights, both in winter and summer, we give, if they can be procured, white garments, that those who have cast behind them a dark life may know that they are to commend themselves to their Creator by a pure and white life. For what is whiteness but perfect chastity, and chastity is the security of the soul and the health of the body. And unless every knight shall continue chaste, he shall not come to perpetual rest, nor see God, as the apostle Paul witnesseth: *Follow after peace with all men, and chastity, without which no man shall see God*...

“XXI. ... Let all the esquires and retainers be clothed in black

garments; but if such cannot be found, let them have what can be procured in the province where they live, so that they be of one colour, and such as is of a meaner character, viz. brown.

“XXII. It is granted to none to wear white habits, or to have white mantles, excepting the above-named knights of Christ.

“XXIII. We have decreed in common council, that no brother shall wear skins or cloaks, or anything serving as a covering for the body in the winter, even the cassock made of skins, except they be the *skins of lambs or of rams*...

“XXV. If any brother wisheth as a matter of right, or from motives of pride, to have the fairest or best habit, for such presumption without doubt he merits the very worst...

“XXX. To each one of the knights let there be allotted three horses. The noted poverty of the House of God, and of the Temple of Solomon, does not at present permit an increase of the number, unless it be with the license of the Master...

“XXXI. For the same reason we grant unto each knight only one esquire; but if that esquire serve any knight gratis, and for charity, it is not lawful to chide him, nor to strike him for any fault.

“XXXII. We order you to purchase for all the knights desiring to serve Christ in purity of spirit, horses fit for their daily occasions, and whatever is necessary for the due discharge of their profession. And we judge it fitting and expedient to have the horses valued by either party equally, and let the price be kept in writing, that it may not be forgotten. And whatsoever

shall be necessary for the knight, or his horses, or his esquire, adding the furniture requisite for the horses, let it be bestowed out of the same house, according to the ability of that house. If, in the meanwhile, by some mischance it should happen that the knight has lost his horses in the service, it is the duty of the Master and of the house to find him others; but, on this being done, the knight himself, through the love of God, should pay half the price, the remainder, if it so please him, he may receive from the community of the brethren.

“XXXIII. ... It is to be holden, that when anything shall have been enjoined by the Master, or by him to whom the Master hath given authority, there must be no hesitation, but the thing must be done without delay, as though it had been enjoined from heaven: as the truth itself says, *In the hearing of the ear he hath obeyed me.*

“XXXV. ... When in the field, after they shall have been sent to their quarters, no knight, or esquire, or servant, shall go to the quarters of other knights to see them, or to speak to them, without the order of the superior before mentioned. We, moreover, in council, strictly command, that in this house, ordained of God, no man shall make war or make peace of his own free will, but shall wholly incline himself to the will of the Master, so that he may follow the saying of the Lord, *I came not to do mine own will, but the will of him that sent me.*

“XXXVII. We will not that gold or silver, which is the mark of private wealth, should ever be seen on your bridles, breastplates,

or spurs, nor should it be permitted to any brother to buy such. If, indeed, such like furniture shall have been charitably bestowed upon you, the gold and silver must be so coloured, that its splendour and beauty may not impart to the wearer an appearance of arrogance beyond his fellows.

“XL. Bags and trunks, with locks and keys, are not granted, nor can any one have them without the license of the Master, or of him to whom the business of the house is intrusted after the Master. In this regulation, however, the procurators (preceptors) governing in the different provinces are not understood to be included, nor the Master himself.

“XLI. It is in nowise lawful for any of the brothers to receive letters from his parents, or from any man, or to send letters, without the license of the Master, or of the procurator. After the brother shall have had leave, they must be read in the presence of the Master, if it so pleaseth him. If, indeed, anything whatever shall have been directed to him from his parents, let him not presume to receive it until information has been first given to the Master. But in this regulation the Master and the procurators of the houses are not included.

“XLII. Since every idle word is known to beget sin, what can those who boast of their own faults say before the strict Judge? The prophet showeth wisely, that if we ought sometimes to be silent, and to refrain from good discourse for the sake of silence, how much the rather should we refrain from evil words, on account of the punishment of sin. We forbid therefore, and we

resolutely condemn, all tales related by any brother, of the follies and irregularities of which he hath been guilty in the world, or in military matters, either with his brother or with any other man. It shall not be permitted him to speak with his brother of the irregularities of other men, nor of the delights of the flesh with miserable women; and if by chance he should hear another discoursing of such things, he shall make him silent, or with the swift foot of obedience he shall depart from him as soon as he is able, and shall lend not the ear of the heart to the vender of idle tales.

“XLIII. If any gift shall be made to a brother, let it be taken to the Master or the treasurer. If, indeed, his friend or his parent will consent to make the gift only on condition that he useth it himself, he must not receive it until permission hath been obtained from the Master. And whosoever shall have received a present, let it not grieve him if it be given to another. Yea, let him know assuredly, that if he be angry at it, he striveth against God.

“XLVI. We are all of opinion that none of you should dare to follow the sport of catching one bird with another: for it is not agreeable unto religion for you to be addicted unto worldly delights, but rather willingly to hear the precepts of the Lord, constantly to kneel down to prayer, and daily to confess your sins before God with sighs and tears. Let no brother, for the above especial reason, presume to go forth with a man following such diversions with a hawk, or with any other bird.

“XLVII. Forasmuch as it becometh all religion to behave

decently and humbly without laughter, and to speak sparingly but sensibly, and not in a loud tone, we specially command and direct every professed brother that he venture not to shoot in the woods either with a long-bow or a cross-bow; and for the same reason, that he venture not to accompany another who shall do the like, except it be for the purpose of protecting him from the perfidious infidel; neither shall he dare to halloo, or to talk to a dog, nor shall he spur his horse with a desire of securing the game.

“LI. Under Divine Providence, as we do believe, this new kind of religion was introduced by you in the holy places, that is to say, the union of warfare with religion, so that religion, being armed, maketh her way by the sword, and smiteth the enemy without sin. Therefore we do rightly adjudge, since ye are called Knights of the Temple, that for your renowned merit, and especial gift of godliness, ye ought to have lands and men, and possess husbandmen and justly govern them, and the customary services ought to be specially rendered unto you.

“LII. Above all things, a most watchful care is to be bestowed upon sick brothers, and let their wants be attended to as though Christ himself was the sufferer, bearing in mind the blessed words of the Gospel, *I was sick, and ye visited me*. These are indeed carefully and patiently to be fostered, for by such is acquired a heavenly reward.

“LIII. We direct the attendants of those who are sick, with every attention, and with the most watchful care, diligently and faithfully to administer to them whatever is necessary for their

several infirmities, according to the ability of the houses, for example, flesh and fowls and other things, until they are restored to health.

“LV. We permit you to have married brothers in this manner, if such should seek to participate in the benefit of your fraternity, let both the man and his wife grant, from and after their death, their respective portions of property, and whatever more they acquire in after life, to the unity of the common chapter; and, in the interim, let them exercise an honest life, and labour to do good to the brethren: but they are not permitted to appear in the white habit and white mantle. If the husband dies first, he must leave his portion of the patrimony to the brethren, and the wife shall have her maintenance out of the residue, and let her depart forthwith; for we consider it most improper that such women should remain in one and the same house with the brethren who have promised chastity unto God.

“LVI. It is moreover exceedingly dangerous to join sisters with you in your holy profession, for the ancient enemy hath drawn many away from the right path to paradise through the society of women: therefore, dear brothers, that the flower of righteousness may always flourish amongst you, let this custom from henceforth be utterly done away with.

“LVIII. If any knight out of the mass of perdition, or any secular man, wisheth to renounce the world and to choose your life and communion, he shall not be immediately received, but, according to the saying of Paul, *Prove the spirits, whether they be*

of God; and if so, let him be admitted. Let the rule, therefore, be read in his presence; and if he shall have undertaken diligently to obey the precepts thereof, then, if it please the Master and the brothers to receive him, let the brothers be called together, and let him make known with sincerity of mind his desire and petition unto all. Then, indeed, the term of probation should altogether rest in the consideration and forethought of the Master, according to the honesty of life of the petitioner.

“LIX. We do not order all the brothers to be called, in every instance, to the council, but those only whom the Master shall know to be circumspect, and fit to give advice; when, however, important matters are to be treated of, such as the granting of the land of the fraternity, or when the thing debated immediately affects the order itself, or when a brother is to be received, then it is fit that the whole society should be called together, if it please the Master, and the advice of the common chapter having been heard, the thing which the Master considereth the best and the most useful, that let him do...

“LXII. Although the rule of the holy fathers sanctions the dedication of children to a religious life, yet we will not suffer you to be burdened with them, but he who kindly desireth to give his own son or his kinsman to the military religion, let him bring him up until he arrives at an age when he can, with an armed hand, manfully root out the enemies of Christ from the Holy Land. Then, in accordance with our rule, let the father or the parents place him in the midst of the brothers, and lay open

his petition to them all. For it is better not to vow in childhood, lest afterwards the grown man should foully fall away.

“LXIII. It behoves you to support, with pious consideration, all old men, according to their feebleness and weakness, and dutifully to honour them, and let them in nowise be restricted from the enjoyment of such things as may be necessary for the body; the authority of the rule, however, being preserved.

“LXIV. The brothers who are journeying through different provinces should observe the rule, so far as they are able, in their meat and drink, and let them attend to it in other matters, and live irreproachably, that they may get a good name out of doors. Let them not tarnish their religious purpose either by word or deed; let them afford to all with whom they may be associated, an example of wisdom, and a perseverance in all good works. Let him with whom they lodge be a man of the best repute, and, if it be possible, let not the house of the host on that night be without a light, lest the dark enemy (from whom God preserve us) should find some opportunity. But where they shall hear of knights not excommunicated meeting together, we order them to hasten thither, not considering so much their temporal profit as the eternal safety of their souls...

“LXVII. If any brother shall transgress in speaking, or fighting, or in any other light matter, let him voluntarily show his fault unto the Master by way of satisfaction. If there be no customary punishment for light faults, let there be a light penance; but if, he remaining silent, the fault should come to be

known through the medium of another, he must be subjected to greater and more severe discipline and correction. If indeed the offence shall be grave, let him be withdrawn from the companionship of his fellows, let him not eat with them at the same table, but take his repast alone. The whole matter is left to the judgment and discretion of the Master, that his soul may be saved at the day of judgment.

“LXVIII. But, above all things, care must be taken that no brother, powerful or weak, strong or feeble, desirous of exalting himself, becoming proud by degrees, or defending his own fault, remain unchastened. If he showeth a disposition to amend, let a stricter system of correction be added: but if by godly admonition and earnest reasoning he will not be amended, but will go on more and more lifting himself up with pride, then let him be cast out of the holy flock in obedience to the apostle, *Take away evil from among you*. It is necessary that from the society of the Faithful Brothers the dying sheep be removed. But let the Master, who *ought to hold the staff and the rod in his hand*, that is to say, the staff that he may support the infirmities of the weak, and the rod that he may with the zeal of rectitude strike down the vices of delinquents; let him study, with the counsel of the patriarch and with spiritual circumspection, to act so that, as blessed Maximus saith, The sinner be not encouraged by easy lenity, nor the sinner hardened in his iniquity by immoderate severity...

“LXXI. Contentions, envyings, spite, murmurings, backbiting, slander, we command you, with godly admonition,

to avoid, and do ye flee therefrom as from the plague. Let every one of you, therefore, dear brothers, study with a watchful mind that he do not secretly slander his brother, nor accuse him, but let him studiously ponder upon the saying of the apostle, *Be not thou an accuser or a whisperer among the people*. But when he knoweth clearly that his brother hath offended, let him gently and with brotherly kindness reprove him in private, according to the commandment of the Lord; and if he will not hear him, let him take to him another brother, and if he shall take no heed of both, let him be publicly reproved in the assembly before all. For they have indeed much blindness who take little pains to guard against spite, and thence become swallowed up in the ancient wickedness of the subtle adversary.

“Lastly. We hold it dangerous to all religion to gaze too much on the countenance of women; and therefore no brother shall presume to kiss neither widow, nor virgin, nor mother, nor sister, nor aunt, nor any other woman. Let the knighthood of Christ shun *feminine kisses*, through which men have very often been drawn into danger, so that each, with a pure conscience and secure life, may be able to walk everlastingly in the sight of God.”²¹

The above rule having been confirmed by a Papal bull, Hugh de Payens proceeded to France, and from thence he came to

²¹ Ego Joannes Michaelensis, præsentis paginæ, jussu consilii ac venerabilis abbatis Clarævallensis, cui creditum ac debitum hoc fuit, humilis scriba esse, divinâ gratiâ merui. —*Chron. Cisterc.* ut sup.

England, and the following account is given of his arrival, in the Saxon chronicle.

“This same year, (A. D. 1128,) Hugh of the Temple came from Jerusalem to the king in Normandy, and the king received him with much honour, and gave him much treasure in gold and silver, and afterwards he sent him into England, and there he was well received by all good men, and all gave him treasure, and in Scotland also, and they sent in all a great sum in gold and silver by him to Jerusalem, and there went with him and after him so great a number as never before since the days of Pope Urban.”²² Grants of land, as well as of money, were at the same time made to Hugh de Payens and his brethren, some of which were shortly afterwards confirmed by King Stephen on his accession to the throne, (A. D. 1135.) Among these is a grant of the manor of Bistelesham made to the Templars by Count Robert de Ferrara, and a grant of the church of Langeforde in Bedfordshire made by Simon de Wahull, and Sibylla his wife, and Walter their son.

Hugh de Payens, before his departure, placed a Knight Templar at the head of the order in this country, who was called the Prior of the Temple, and was the procurator and vicegerent of the Master. It was his duty to manage the estates granted to the fraternity, and to transmit the revenues to Jerusalem. He was also delegated with the power of admitting members into the order, subject to the control and direction of the Master, and was to provide means of transport for such newly-admitted brethren to

²² See also Hoveden apud X script. page 479. Hen. Hunting. ib. page 384.

the far east, to enable them to fulfil the duties of their profession. As the houses of the Temple increased in number in England, sub-priors came to be appointed, and the superior of the order in this country was then called the Grand Prior, and afterwards Master of the Temple.

Many illustrious knights of the best families in Europe aspired to the habit and the vows, but however exalted their rank, they were not received within the bosom of the fraternity until they had proved themselves by their conduct worthy of such a fellowship. Thus, when Hugh d'Amboise, who had harassed and oppressed the people of Marmontier by unjust exactions, and had refused to submit to the judicial decision of the Count of Anjou, desired to enter the order, Hugh de Payens refused to admit him to the vows, until he had humbled himself, renounced his pretensions, and given perfect satisfaction to those whom he had injured.²³ The candidates, moreover, previous to their admission, were required to make reparation and satisfaction for all damage done by them at any time to churches, and to public or private property.

An astonishing enthusiasm was excited throughout Christendom in behalf of the Templars; princes and nobles, sovereigns and their subjects, vied with each other in heaping gifts and benefits upon them, and scarce a will of importance was made without an article in it in their favour. Many illustrious persons on their deathbeds took the vows, that they might be

²³ *Annales Benedictini*, tom. vi. page 166.

buried in the habit of the order; and sovereigns, quitting the government of their kingdoms, enrolled themselves amongst the holy fraternity, and bequeathed even their dominions to the Master and the brethren of the Temple.

Thus, Raymond Berenger, Count of Barcelona and Provence, at a very advanced age, abdicating his throne, and shaking off the ensigns of royal authority, retired to the house of the Templars at Barcelona, and pronounced his vows (A. D. 1130) before brother Hugh de Rigauld, the Prior. His infirmities not allowing him to proceed in person to the chief house of the order at Jerusalem, he sent vast sums of money thither, and immuring himself in a small cell in the Temple at Barcelona, he there remained in the constant exercise of the religious duties of his profession until the day of his death.²⁴ At the same period, the Emperor Lothaire bestowed on the order a large portion of his patrimony of Supplinburg; and the year following, (A. D. 1131,) Alphonso the First, king of Navarre and Arragon, also styled Emperor of Spain, one of the greatest warriors of the age, by his will declared the Knights of the Temple his heirs and successors in the crowns of Navarre and Arragon, and a few hours before his death he caused this will to be ratified and signed by most of the barons of both kingdoms. The validity of this document, however, was disputed, and the claims of the Templars were successfully resisted by the nobles of Navarre; but in Arragon they obtained, by way of compromise, lands, and castles, and considerable dependencies, a portion of

²⁴ *Histoire de Languedoc*, lib. xvii. p. 407.

the customs and duties levied throughout the kingdom, and of the contributions raised from the Moors.²⁵

To increase the enthusiasm in favour of the Templars, and still further to swell their ranks with the best and bravest of the European chivalry, St. Bernard, at the request of Hugh de Payens,²⁶ took up his powerful pen in their behalf. In a famous discourse “In praise of the New Chivalry,” the holy abbot sets forth, in eloquent and enthusiastic terms, the spiritual advantages and blessings enjoyed by the military friars of the Temple over all other warriors. He draws a curious picture of the relative situations and circumstances of the *secular* soldiery and the soldiery of *Christ*, and shows how different in the sight of God are the bloodshed and slaughter perpetrated by the one, from that committed by the other.

This extraordinary discourse is written with great spirit; it is addressed “To Hugh, Knight of Christ, and Master of the Knighthood of Christ,” is divided into fourteen parts or chapters, and commences with a short prologue. It is curiously illustrative of the spirit of the times, and some of its most striking passages will be read with interest.

²⁵ *Hist. de l'église de Gandersheim. Mariana de rebus Hispaniæ*, lib. x. cap. 15, 17, 18. *Zurita anales de la corona de Aragon*, tom. i. lib. i. cap. 52. *Quarita*, tom. i. lib. ii. cap. 4.

²⁶ Semel et secunda, et tertio, ni fallor, petiisti a me. Hugo carrissime, ut tibi tuisque commilitonibus scriberem exhortationis sermonem, et adversus hostilem tyrannidem, quia lanceam non liceret, stilum vibrarem. *Exhortatio S. Bernardi ad Milites Templi*, ed. Mabillon. Parisiis, 1839, tom. i. col. 1253 to 1278.

The holy abbot thus pursues his comparison between the soldier of the world and the soldier of Christ – the *secular* and the *religious* warrior.

“As often as thou who wagest a secular warfare marchest forth to battle, it is greatly to be feared lest when thou slayest thine enemy in the body, he should destroy thee in the spirit, or lest peradventure thou shouldst be at once slain by him both in body and soul. From the disposition of the heart, indeed, not by the event of the fight, is to be estimated either the jeopardy or the victory of the Christian. If, fighting with the desire of killing another, thou shouldest chance to get killed thyself, thou diest a man-slayer; if, on the other hand, thou prevailest, and through a desire of conquest or revenge killest a man, thou livest a man-slayer... O unfortunate victory, when in overcoming thine adversary thou fallest into sin, and anger or pride having the mastery over thee, in vain thou gloriest over the vanquished...

“What, therefore, is the fruit of this secular, I will not say ‘*militia*,’ but ‘*malitia*,’ if the slayer committeth a deadly sin, and the slain perisheth eternally? Verily, to use the words of the apostle, he that ploweth should plow in hope, and he that thresheth should be partaker of his hope. Whence, therefore, O soldiers, cometh this so stupendous error? What insufferable madness is this – to wage war with so great cost and labour, but with no pay except either death or crime? Ye cover your horses with silken trappings, and I know not how much fine cloth hangs pendent from your coats of mail. Ye paint your

spears, shields, and saddles; your bridles and spurs are adorned on all sides with gold, and silver, and gems, and with all this pomp, with a shameful fury and a reckless insensibility, ye rush on to death. Are these military ensigns, or are they not rather the garnishments of women? Can it happen that the sharp-pointed sword of the enemy will respect gold, will it spare gems, will it be unable to penetrate the silken garment? Lastly, as ye yourselves have often experienced, three things are indispensably necessary to the success of the soldier; he must, for example, be bold, active, and circumspect; quick in running, prompt in striking; ye, however, to the disgust of the eye, nourish your hair after the manner of women, ye gather around your footsteps long and flowing vestures, ye bury up your delicate and tender hands in ample and wide-spreading sleeves. Among you indeed, nought provoketh war or awakeneth strife, but either an irrational impulse of anger, or an insane lust of glory, or the covetous desire of possessing another man's lands and possessions. In such causes it is neither safe to slay nor to be slain...

III. "But the soldiers of Christ indeed securely fight the battles of their Lord, in no wise fearing sin either from the slaughter of the enemy, or danger from their own death. When indeed death is to be given or received for Christ, it has nought of crime in it, but much of glory...

"And now for an example, or to the confusion of our soldiers fighting not manifestly for God but for the devil, we will briefly display the mode of life of the Knights of Christ, such as it

is in the field and in the convent, by which means it will be made plainly manifest to what extent the soldiery of God and the soldiery of the WORLD differ from one another... The soldiers of Christ live together in common in an agreeable but frugal manner, without wives and without children; and that nothing may be wanting to evangelical perfection, they dwell together without property of any kind,²⁷ in one house, under one rule, careful to preserve the unity of the spirit in the bond of peace. You may say, that to the whole multitude there is but one heart and one soul, as each one in no respect followeth after his own will or desire, but is diligent to do the will of the Master. They are never idle nor rambling abroad, but when they are not in the field, that they may not eat their bread in idleness, they are fitting and repairing their armour and their clothing, or employing themselves in such occupations as the will of the Master requireth, or their common necessities render expedient. Among them there is no distinction of persons; respect is paid to the best and most virtuous, not the most noble. They participate in each other's honour, they bear one another's burthens, that they may fulfil the law of Christ. An insolent expression, a useless undertaking, immoderate laughter, the least murmur or whispering, if found out, passeth not without severe rebuke. They detest cards and dice, they shun the sports of the field, and take no delight in that ludicrous catching of birds, (hawking,) which men are wont to indulge in. Jesters,

²⁷ i. e. Without any *separate* property.

and soothsayers, and storytellers, scurrilous songs, shows and games, they contemptuously despise and abominate as vanities and mad follies. They cut their hair, knowing that, according to the apostle, it is not seemly in a man to have long hair. They are never combed, seldom washed, but appear rather with rough neglected hair, foul with dust, and with skins browned by the sun and their coats of mail.

“Moreover, on the approach of battle they fortify themselves with faith within, and with steel without, and not with gold, so that, armed and not adorned, they may strike terror into the enemy, rather than awaken his lust of plunder. They strive earnestly to possess strong and swift horses, but not garnished with ornaments or decked with trappings, thinking of battle and of victory, and not of pomp and show, and studying to inspire fear rather than admiration...

“Such hath God chosen for his own, and hath collected together as his ministers from the ends of the earth, from among the bravest of Israel, who indeed vigilantly and faithfully guard the holy sepulchre, all armed with the sword, and most learned in the art of war...”

“There is indeed a Temple at Jerusalem in which they dwell together, unequal, it is true, as a building, to that ancient and most famous one of Solomon, but not inferior in glory. For truly, the entire magnificence of that consisted in corrupt things, in gold and silver, in carved stone, and in a variety of woods; but the whole beauty of this resteth in the adornment of an

agreeable conversation, in the godly devotion of its inmates, and their beautifully-ordered mode of life. That was admired for its various external beauties, this is venerated for its different virtues and sacred actions, as becomes the sanctity of the house of God, who delighteth not so much in polished marbles as in well-ordered behaviour, and regardeth pure minds more than gilded walls. The face likewise of this Temple is adorned with arms, not with gems, and the wall, instead of the ancient golden chapters, is covered around with pendent shields. Instead of the ancient candelabra, censers, and lavers, the house is on all sides furnished with bridles, saddles, and lances, all which plainly demonstrate that the soldiers burn with the same zeal for the house of God, as that which formerly animated their great leader, when, vehemently enraged, he entered into the Temple, and with that most sacred hand, armed not with steel, but with a scourge which he had made of small thongs, drove out the merchants, poured out the changers' money, and overthrew the tables of them that sold doves; most indignantly condemning the pollution of the house of prayer, by the making of it a place of merchandize."

"The devout army of Christ, therefore, earnestly incited by the example of its king, thinking indeed that the holy places are much more impiously and insufferably polluted by the infidels than when defiled by merchants, abide in the holy house with horses and with arms, so that from that, as well as all the other sacred places, all filthy and diabolical madness of infidelity being

driven out, they may occupy themselves by day and by night in honourable and useful offices. They emulously honour the Temple of God with sedulous and sincere oblations, offering sacrifices therein with constant devotion, not indeed of the flesh of cattle after the manner of the ancients, but peaceful sacrifices, brotherly love, devout obedience, voluntary poverty.”

“These things are done perpetually at Jerusalem, and the world is aroused, the islands hear, and the nations take heed from afar...”

St. Bernard then congratulates Jerusalem on the advent of the soldiers of Christ, and declares that the holy city will rejoice with a double joy in being rid of all her oppressors, the ungodly, the robbers, the blasphemers, murderers, perjurers, and adulterers; and in receiving her faithful defenders and sweet consolers, under the shadow of whose protection “Mount Zion shall rejoice, and the daughters of Judah sing for joy.”

“Be joyful, O Jerusalem,” says he, in the words of the prophet Isaiah, “and know that the time of thy visitation hath arrived. Arise now, shake thyself from the dust, O virgin captive, daughter of Zion; arise, I say, and stand forth amongst the mighty, and see the pleasantness that cometh unto thee from thy God. Thou shalt no more be termed *forsaken*, neither shall thy land any more be termed *desolate*... Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee. This is the assistance sent unto thee from on High. Now, now, indeed, through these is that ancient promise made to thee

thoroughly to be performed. 'I will make thee an eternal joy, a glory from generation to generation.'

"Hail, therefore, O holy city, hallowed by the tabernacle of the Most High! Hail, city of the great King, wherein so many wonderful and welcome miracles have been perpetually displayed. Hail, mistress of the nations, princess of provinces, possession of patriarchs, mother of the prophets and apostles, initiatrix of the faith, glory of the christian people, whom God hath on that account always from the beginning permitted to be visited with affliction, that thou mightest thus be the occasion of virtue as well as of salvation to brave men. Hail, land of promise, which, formerly flowing only with milk and honey for thy possessors, now stretchest forth the food of life, and the means of salvation to the entire world. Most excellent and happy land, I say, which receiving the celestial grain from the recess of the paternal heart in that most fruitful bosom of thine, hast produced such rich harvests of martyrs from the heavenly seed, and whose fertile soil hast no less manifoldly engendered fruit a thirtieth, sixtieth, and a hundredfold in the remaining race of all the faithful throughout the entire world. Whence most agreeably satiated, and most abundantly crammed with the great store of thy pleasantness, those who have seen thee diffuse around them (*eructant*) in every place the remembrance of thy abundant sweetness, and tell of the magnificence of thy glory to the very end of the earth to those who have not seen thee, and relate the wonderful things that are done in thee."

“Glorious things are spoken concerning thee, city of God!”

CHAPTER III

Hugh de Payens returns to Palestine – His death – Robert de Craon made Master – Success of the Infidels – The second Crusade – The Templars assume the Red Cross – Their gallant actions and high discipline – Lands, manors, and churches granted them in England – Bernard de Tremelay made Master – He is slain by the Infidels – Bertrand de Blanquefort made Master – He is taken prisoner, and sent in chains to Aleppo – The Pope writes letters in praise of the Templars – Their religious and military enthusiasm – Their war banner called *Beauseant* – The rise of the rival religio-military order of the Hospital of St. John.

“We heard the *tecbir*, so the Arabs call
Their shouts of onset, when with loud appeal
They challenge *heaven*, as if demanding conquest.”

Hugh de

Payens.

A. D. 1129.

Hugh de Payens, having now laid in Europe the foundations of the great monastic and military institution of the Temple, which was destined shortly to spread its ramifications to the remotest quarters of Christendom, returned to Palestine at the head of a

valiant band of newly-elected Templars, drawn principally from England and France.

On their arrival at Jerusalem they were received with great distinction by the king, the clergy, and the barons of the Latin kingdom, a grand council was called together, at which Hugh de Payens assisted, and various warlike measures were undertaken for the extension and protection of the christian territories.

Robert de

Craon.

A. D. 1136.

Hugh de Payens died, however, shortly after his return, and was succeeded (A. D. 1136) by the Lord Robert, surnamed the Burgundian, (son-in-law of Anselm, Archbishop of Canterbury,) who, after the death of his wife, had taken the vows and the habit of the Templars.²⁸ He was a valiant and skilful general,²⁹ but the utmost exertions of himself and his military monks were found insufficient to sustain the tottering empire of the Latin Christians.

The fierce religious and military enthusiasm of the Mussulmen had been again aroused by the warlike Zinghis and his son Noureddin, two of the most famous chieftains of the age, who were regarded by the disciples of Mahomet

²⁸ *Will. Tyr.* lib. xiii. cap. 26; *Anselmus*, lib. iii. epistolarum. epist. 43, 63, 66, 67; *Duchesne in Hist. Burg.* lib. iv. cap. 37.

²⁹ Miles eximius et in armis strenuus, nobilis carne et moribus, dominus Robertus cognomine Burgundio Magister militiæ Templi. — *Will. Tyr.* lib. xv. cap. 6.

as champions that could avenge the cause of the prophet, and recover to the civil and religious authority of the caliph the lost city of Jerusalem, and all the holy places so deeply venerated by the Moslems. The one was named *Emod-ed-deen*, “Pillar of religion;” and the other *Nour-ed-deen*, “Light of religion,” vulgarly, Noureddin. The Templars were worsted by overpowering numbers in several battles; and in one of these the valiant Templar, Brother Odo de Montfaucon, was slain.³⁰ Emodeddeen took Tænza, Estarel, Hizam, Hesn-arruk, Hesn-Collis, &c. &c., and closed his victorious career by the capture of the important city of Edessa. Noureddin followed in the footsteps of the father: he obtained possession of the fortresses of Arlene, Mamoula, Basarfont, Kafarlatha; and overthrew with terrific slaughter the young Jocelyn de Courtenay, in a rash attempt to recover possession of his principality of Edessa.³¹ The Latin kingdom of Jerusalem was shaken to its foundations, and the oriental clergy in trepidation and alarm sent urgent letters to the Pope for assistance. The holy pontiff accordingly commissioned St. Bernard to preach the second crusade.

Everard

des Barres.

A. D. 1146.

³⁰ Vir eximius frater militiæ Templi Otto de Monte Falconis, omnes de morte suâ mœrore et gemitu conficiens, occisus est. — *Will. Tyr.* lib. xv. cap. 6.

³¹ *Abulfeda*, ad ann. Hegir. 534, 539. *Will. Tyr.* lib. xvi. cap. 4, 5, 7, 15, 16, who terms Zinghis, Sanguin. *Abulfaradge Chron. Syr.* p. 326, 328. *Will. Tyr.* lib. xvi. cap. 14.

The Lord Robert, Master of the Temple, was at this period (A. D. 1146) succeeded by Everard des Barres, Prior of France, who convened a general chapter of the order at Paris, which was attended by Pope Eugenius the Third, Louis the Seventh, king of France, and many prelates, princes, and nobles, from all parts of Christendom. The second crusade was there arranged, and the Templars, with the sanction of the Pope, assumed the blood-red cross, the symbol of martyrdom, as the distinguishing badge of the order, which was appointed to be worn on their habits and mantles on the left side of the breast over the heart, whence they came afterwards to be known by the name of the *Red Friars* and the *Red Cross Knights*.³²

At this famous assembly various donations were made to the Templars, to enable them to provide more effectually for the defence of the Holy Land. Bernard Baliol, through love of God and for the good of his soul, granted them his estate of Wedelee, in Hertfordshire, which afterwards formed part of the preceptory of Temple Dynnesley. This grant is expressed to be made at the chapter held at Easter, in Paris, in the presence of the Pope, the king of France, several archbishops, and one hundred and thirty Knights Templars clad in white mantles.³³ Shortly before this, the

³² *Odo de Diogilo*, p. 33. *Will. Tyr.* lib. xii. cap. 7; *Jac. de Vit.* cap. lxxv.; *Paul. Æmil.* p. 254; *Monast. Angl.* vol. vii. p. 814.

³³ In nomine sanctæ et individuae Trinitatis omnibus dominis et amicis suis, et Sanctæ Dei ecclesiæ filiis, Bernardus de Baliolo Salutem. Volo notum fieri omnibus tam futuris quam præsentibus, quod pro dilectione Dei et pro salute animæ meæ, antecessorumque meorum fratribus militibus de Templo Salomonis dedi et concessi

Dukes of Brittany and Lorraine, and the Counts of Brabant and Fourcalquier, had given to the order various lands and estates; and the possessions and power of the fraternity continued rapidly to increase in every part of Europe.³⁴

A. D. 1147.

Brother Everard des Barres, the newly-elected Master of the Temple, having collected together all the brethren from the western provinces, joined the standard of Louis, the French king, and accompanied the crusaders to Palestine.

During the march through Asia Minor, the rear of the christian army was protected by the Templars, who greatly signalized themselves on every occasion. Odo of Deuil or Diagolum, the chaplain of King Louis, and his constant attendant upon this expedition, informs us that the king loved to see the frugality and simplicity of the Templars, and to imitate it; he praised their union and disinterestedness, admired above all things the attention they paid to their accoutrements, and their care in husbanding and preserving their equipage and munitions of war: he proposed them as a model to the rest of the army, and in a council of war it was solemnly ordered that all the soldiers and officers should bind themselves in confraternity with the

Wedele, &c. ... Hoc donum in capitulo, quod in Octavis Paschæ Parisiis fuit feci, domino apostolico Eugenio præsentē, et ipso rege Franciæ et archiepiscopo Seuver, et Bardell et Rothomagi, et Frascumme, et fratribus militibus Templi alba chlamide indutis cxxx præsentibus. —*Reg. Cart. S. Joh. Jerus. in Bib. Cotton. Nero E. b. No. xx. fo. 118.*

³⁴ *Gallia Christiana nova*, tom. i. col. 486.

Templars, and should march under their orders.³⁵

Conrad, emperor of Germany, had preceded King Louis at the head of a powerful army, which was cut to pieces by the infidels in the north of Asia; he fled to Constantinople, embarked on board some merchant vessels, and arrived with only a few attendants at Jerusalem, where he was received and entertained by the Templars, and was lodged in the Temple in the Holy City.³⁶ Shortly afterwards King Louis arrived, accompanied by the new Master of the Temple, Everard des Barres; and the Templars now unfolded for the first time the red-cross banner in the field of battle. This was a white standard made of woollen stuff, having in the centre of it the blood-red cross granted by Pope Eugenius. The two monarchs, Louis and Conrad, took the field, supported by the Templars, and laid siege to the magnificent city of Damascus, “the Queen of Syria,” which was defended by the great Nouredin, “Light of religion,” and his brother *Saif-eddin*, “Sword of the faith.”

A. D. 1148.

The services rendered by the Templars are thus gratefully recorded in the following letter sent by Louis, the French king, to his minister and vicegerent, the famous Suger, abbot of St. Denis.

³⁵ *Odo de Diogilo de Ludov. vii. profectione in Orientem*, p. 67.

³⁶ Rex per aliquot dies in Palatio Templariorum, ubi olim Regia Domus, quæ et Templum Salomonis constructa fuit manens, et sancta ubique loca peragrans, per Samariam ad Galilæam Ptolemaidam rediit... Convenerat enim cum rege militibusque Templi, circa proximum Julium, in Syriam ad expugnationem Damasci exercitum ducere. —*Otto Frising*, cap. 58.

“Louis, by the grace of God king of France and Aquitaine, to his beloved and most faithful friend Suger, the very reverend Abbot of St. Denis, health and good wishes.

“... I cannot imagine how we could have subsisted for even the smallest space of time in these parts, had it not been for their (the Templars’) support and assistance, which have never failed me from the first day I set foot in these lands up to the time of my despatching this letter – a succour ably afforded and generously persevered in. I therefore earnestly beseech you, that as these brothers of the Temple have hitherto been blessed with the love of God, so now they may be gladdened and sustained by our love and favour.

“I have to inform you that they have lent me a considerable sum of money, which must be repaid to them quickly, that their house may not suffer, and that I may keep my word...”³⁷

Among the English nobility who enlisted in the second crusade were the two renowned warriors, Roger de Mowbray and William de Warrenne.³⁸ Roger de Mowbray was one of the most powerful and warlike of the barons of England, and was one of the victorious leaders at the famous battle of the standard: he marched with King Louis to Palestine; fought under the banners of the Temple against the infidels, and, smitten with admiration of the piety and valour of the holy warriors

³⁷ Ludovici regis ad abbatem Sugerium epist. 58. —*Duchesne hist. franc. scrip.* tom. iv. p. 512; see also epist. 59, *ibid.*

³⁸ *Simeonis Dunelmensis hist.* ad ann. 1148, *apud X script.*

of the order, he gave them, on his return to England, many valuable estates and possessions. Among these were the manors of Kileby and Witheley, divers lands in the isle of Axholme, the town of Balshall in the county of Warwick, and various places in Yorkshire; and so munificent were his donations, that the Templars conceded to him and to his heirs this special privilege, that as often as the said Roger or his heirs should find any brother of the order of the Temple exposed to public penance, according to the rule and custom of the religion of the Templars, it should be lawful for the said Roger and his heirs to release such brother from the punishment of his public penance, without the interference or contradiction of any brother of the order.³⁹

A. D. 1149.

About the same period, Stephen, king of England, for the health of his own soul and that of Queen Matilda his wife, and for the good of the souls of King Henry, his grandfather, and Eustace, his son, and all his other children, granted and confirmed to God and the blessed Virgin Mary, and to the brethren of the knighthood of the Temple of Solomon at Jerusalem, all the manor of Cressynge, with the advowson of the church of the same manor, and also the manors of Egle and Witham.⁴⁰ Queen Matilda, likewise, for the good of the souls of Earl Eustace, her father, the Lord Stephen, king of England, her

³⁹ *Dugdale Baronage*, tom. i. p. 122, *Dugd. Monast.* vol. 7, p. 838.

⁴⁰ *Ex regist. Hosp. S. Joh. Jerusalem in Angli in Bib. Cotton.* fol. 289, a-b. *Dugd. Monast. Angl.* ed. 1830, vol. vii. p. 820.

husband, and of all her other children, granted “to the brethren of the Temple at Jerusalem” the manor of Covele or Cowley in Oxfordshire, two mills in the same county, common of pasture in Shotover forest, and the church of Stretton in Rutland.⁴¹ Ralph de Hastings and William de Hastings also gave to the Templars, in the same reign, (A. D. 1152,) lands at Hurst and Wyxham in Yorkshire, afterwards formed into the preceptory of Temple Hurst. William Asheby granted them the estate whereon the house and church of Temple Bruere were afterwards erected;⁴² and the order continued rapidly to increase in power and wealth in England and in all parts of Europe, through the charitable donations of pious Christians.

After the miserable failure of the second crusade,⁴³ brother Everard des Barres, the Master of the Temple, returned to Paris, with his friend and patron Louis, the French king; and the Templars, deprived of their chief, were now left alone and unaided to withstand the victorious career of the fanatical Mussulmen. Their miserable situation is thus portrayed in a melancholy letter from the treasurer of the order, written to the Master, Everard des Barres, during his sojourn at the court of the king of France.

⁴¹ Ex. cod. vet. M. S. penes Anton. Wood, Oxon, fol. 14 a. Ib. p. 843.

⁴² *Liber Johannis Stillingflete*, M. S. in officio armorum (L. 17) fol. 141 a, Harleian M. S. No. 4937.

⁴³ *Geoffrey of Clairvaux* observes, however, that the second crusade could hardly be called *unfortunate*, since, though it did not at all help the Holy Land, it served to *people heaven with martyrs*.

“Since we have been deprived of your beloved presence, we have had the misfortune to lose in battle the prince of Antioch⁴⁴ and all his nobility. To this catastrophe has succeeded another. The infidels invaded the territory of Antioch; they drove all before them, and threw garrisons into several strong places. On the first intelligence of this disaster, our brethren assembled in arms, and in concert with the king of Jerusalem went to the succour of the desolated province. We could only get together for this expedition one hundred and twenty knights and one thousand serving brothers and hired soldiers, for whose equipment we expended seven thousand crowns at Acre, and one thousand at Jerusalem. Your paternity knows on what condition we assented to your departure, and our extreme want of money, of cavalry, and of infantry. We earnestly implore you to rejoin us as soon as possible, with all the necessary succours for the Eastern Church, our common mother.

“... Scarce had we arrived in the neighbourhood of Antioch, ere we were hemmed in by the Turcomans on the one side, and the sultan of Aleppo (Noureddin) on the other, who blockade us in the environs of the town, whilst our vineyards are destroyed, and our harvests laid waste. Overwhelmed with grief at the pitiable condition to which we are reduced, we conjure you to abandon everything, and embark without delay. Never was your presence more necessary to your brethren; – at no conjuncture

⁴⁴ His head and right hand were cut off by Noureddin, and sent to the caliph at Bagdad. —*Abulfarag. Chron. Syr.* p. 336.

could your return be more agreeable to God... The greater part of those whom we led to the succour of Antioch are dead...

“We conjure you to bring with you from beyond sea all our knights and serving brothers capable of bearing arms. Perchance, alas! with all your diligence, you may not find one of us alive. Use, therefore, all imaginable celerity; pray forget not the necessities of our house: they are such that no tongue can express them. It is also of the last importance to announce to the Pope, to the King of France, and to all the princes and prelates of Europe, the approaching desolation of the Holy Land, to the intent that they succour us in person, or send us subsidies. Whatever obstacles may be opposed to your departure, we trust to your zeal to surmount them, for now hath arrived the time for perfectly accomplishing our vows in sacrificing ourselves for our brethren, for the defence of the eastern church, and the holy sepulchre...

“For you, our dear brothers in Europe, whom the same engagements and the same vows ought to make keenly alive to our misfortunes, join yourselves to our chief, enter into his views, second his designs, fail not to sell everything; come to the rescue; it is from you we await liberty and life!”⁴⁵

On the receipt of this letter, the Master of the Temple, instead of proceeding to Palestine, abdicated his authority, and entered into the monastery of Clairvaux, where he devoted the remainder of his days to the most rigorous penance and mortification.

⁴⁵ *Spicilegii Dacheriani*, tom. ii. p. 511; see also *Will. Tyr.* lib. xvii. cap. 9.

Bernard de

Tremelay.

A. D. 1151.

A. D. 1152.

He was succeeded (A. D. 1151) by Bernard de Tremelay, a nobleman of an illustrious family in Burgundy, in France, and a valiant and experienced soldier.⁴⁶

The infidels made continual incursions into the christian territories, and shortly after his accession to power they crossed the Jordan, and advanced within sight of Jerusalem. Their yellow and green banners waved on the summit of the Mount of Olives, and the warlike sound of their kettle-drums and trumpets was heard within the sacred precincts of the holy city. They encamped on the mount over against the Temple; and had the satisfaction of regarding from a distance the *Beit Allah*, or Temple of the Lord, their holy house of prayer. In a night attack, however, they were defeated with terrible slaughter, and were pursued all the way to the Jordan, five thousand of their number being left dead on the plain.⁴⁷

Shortly after this affair the Templars lost their great patron, Saint Bernard, who died on the 20th of April, A. D. 1153, in the sixty-third year of his age. On his deathbed he wrote three letters in behalf of the order. The first was addressed to the

⁴⁶ *Will. Tyr. lib. xvii. cap. 21. L'art de verifier les dates*, p. 340. *Nobiliaire de Franche-Comté*, par Dunod, p. 140.

⁴⁷ *Will. Tyr. lib. xvii. cap. 20, ad ann. 1152.*

patriarch of Antioch, exhorting him to protect and encourage the Templars, a thing which the holy abbot assures him will prove most acceptable to God and man. The second was written to Melesinda, queen of Jerusalem, praising her majesty for the favour shown by her to the brethren of the order; and the third, addressed to Brother André de Montbard, a Knight Templar, conveys the affectionate salutations of St. Bernard to the Master and brethren, to whose prayers he recommends himself.⁴⁸

The same year, at the siege of Ascalon, the Master of the Temple and his knights attempted alone and unaided to take that important city by storm. At the dawn of day they rushed through a breach made in the walls, and penetrated to the centre of the town. There they were surrounded by the infidels and overpowered, and, according to the testimony of an eye-witness, who was in the campaign from its commencement to its close, not a single Templar escaped: they were slain to a man, and the dead bodies of the Master and his ill-fated knights were exposed in triumph from the walls.⁴⁹

Bertrand

de

Blanquefort.

A. D. 1154.

A. D. 1156.

De Tremelay was succeeded (A. D. 1154) by Brother

⁴⁸ *S. Bernardi epistolæ*, 288, 289, 392, ed. Mabillon.

⁴⁹ *Anselmi Gemblacensis Chron.* ad ann. 1153. *Will. Tyr.* lib. xvii. cap. 27.

Bertrand de Blanquefort, a knight of a noble family of Guienne, called by William of Tyre a pious and God-fearing man.

The Templars continued to be the foremost in every encounter with the Mussulmen, and the Monkish writers exult in the number of infidels they sent to *hell*. A proportionate number of the fraternity must at the same time have ascended to *heaven*, for the slaughter amongst them was terrific. On Tuesday, June 19, A. D. 1156, they were drawn into an ambuscade whilst marching with Baldwin, king of Jerusalem, near Tiberias, three hundred of the brethren were slain on the field of battle, and eighty-seven fell into the hands of the enemy, among whom was Bertrand de Blanquefort himself, and Brother Odo, marshal of the kingdom.⁵⁰ Shortly afterwards, thirty Knights Templars put to flight, slaughtered, and captured, two hundred infidels;⁵¹ and in a night attack on the camp of Noureddin, they compelled that famous chieftain to fly, without arms and half-naked, from the field of battle. In this last affair the names of Robert Mansel, an Englishman, and Gilbert de Lacy, preceptor of the Temple of Tripoli, are honourably mentioned.⁵² The services of the Templars were gratefully acknowledged in Europe, and

⁵⁰ Captus est inter cæteros ibi Bertrandus de Blanquefort, Magister Militiæ Templi, vir religiosus ac timens Deum. *Will. Tyr. lib. xviii. cap. 14. Registr. epist. apud Martene vet. script. tom. ii. col. 647.*

⁵¹ Milites Templi circa triginta, ducentos Paganorum euntes ad nuphas verterent in fugam, et divino præsidio comitante, omnes partim ceperunt, partim gladio trucidarunt. *Registr. epist. ut sup. col. 647.*

⁵² *Will. Tyr. lib. xix. cap. 8.*

the Pope, in a letter written in their behalf to the Archbishop of Rheims, his legate in France, characterizes them as “New Maccabees, far famed and most valiant champions of the Lord.” “The assistance,” says the Pope, “rendered by those holy warriors to all Christendom, their zeal and valour, and untiring exertions in defending from the persecution and subtilty of the filthy Pagans, those sacred places which have been enlightened by the corporal presence of our Saviour, we doubt not have been spread abroad throughout the world, and are known, not only to the neighbouring nations, but to all those who dwell at the remotest corners of the earth.” The holy pontiff exhorts the archbishop to procure for them all the succour possible, both in men and horses, and to exert himself in their favour among all his suffragan bishops.⁵³

The fiery zeal and warlike enthusiasm of the Templars were equalled, if not surpassed, by the stern fanaticism and religious ardour of the followers of Mahomet. “Noureddin fought,” says his oriental biographer, “like the meanest of his soldiers, saying, ‘Alas! it is now a long time that I have been seeking martyrdom without being able to obtain it.’ The Imaum Koteb-ed-din, hearing him on one occasion utter these words, exclaimed, ‘In the name of God do not put your life in danger, do not thus expose Islam and the Moslems. Thou art their stay and support, and if (but God preserve us therefrom) thou shouldest be slain, it will be

⁵³ *Epist.* xvi. S. Remensi archiepiscopo et ejus suffraganeis pro ecclesia Jerosolymitana et militibus Templi, apud *Martene vet. script.* tom. ii. col. 647.

all up with us.’ ‘Ah! Koteb-ed-deen,’ said he, ‘what hast thou said, who can save *Islam*⁵⁴ and our country, but that great God who has no equal?’ ‘What,’ said he, on another occasion, ‘do we not look to the security of our houses against robbers and plunderers, and shall we not defend religion?’”⁵⁵

Like the Templars, Noureddin fought constantly with spiritual and with carnal weapons. He resisted the world and its temptations by fasting and prayer, and by the daily exercise of the moral and religious duties and virtues inculcated by the Koran. He fought with the sword against the foes of Islam, and employed his whole energies, to the last hour of his life, in the enthusiastic and fanatic struggle for the recovery of Jerusalem.⁵⁶

The close points of resemblance, indeed, between the religious fanaticism of the Templars and that of the Moslems are strikingly remarkable. In the Moslem camp, we are told by the Arabian writers, all profane and frivolous conversation was severely prohibited; the exercises of religion were assiduously practised, and the intervals of action were employed in prayer, meditation, and the study of the Koran.

The Templars style themselves “The Avengers of Jesus

⁵⁴ *Islam*, the name of the Mahometan religion. The word signifies literally, delivering oneself up to God.

⁵⁵ Keightley’s Crusaders.

⁵⁶ The virtues of Noureddin are celebrated by the Arabic Historian *Ben-Schunah*, in his *Raoudhat Almenadhir*, by *Azzeddin Ebn-al-ather*, by *Khondemir*, and in the work entitled, “The flowers of the two gardens,” by *Omadeddin Kateb*. See also *Will. Tyr. lib. xx. cap. 33*.

Christ,” and the “instruments and ministers of God for the punishment of infidels,” and the Pope and the holy fathers of the church proclaim that it is specially entrusted to them “to blot out from the earth all unbelievers,” and they hold out the joys of paradise as the glorious reward for the dangers and difficulties of the task.⁵⁷ “In fighting for Christ,” declares St. Bernard, in his address to the Templars, “the kingdom of Christ is acquired... Go forth, therefore, O soldiers, in nowise mistrusting, and with a fearless spirit cast down the enemies of the cross of Christ, in the certain assurance that neither in life nor in death can ye be separated from the love of God which is in Christ Jesus, repeating to yourselves in every danger, whether we live or whether we die we are the Lord’s. How gloriously do the victors return from the fight, how happy do the martyrs die in battle! Rejoice, valiant champion, if thou livest and conquerest in the Lord, but rejoice rather and glory if thou shouldest die and be joined unto the Lord... If those are happy who die *in* the Lord, how much more so are those who die *for* the Lord!.. Precious in the sight of God will be the death of his holy soldiers.”

“The *sword*,” says the prophet Mahomet, on the other hand, “is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and of prayer. Whosoever falls in battle, his sins are forgiven him at the day of judgment. His wounds will be resplendent as vermillion, and odoriferous as musk, and the

⁵⁷ *Regula*, cap. xlviii.

loss of limbs shall be supplied by the wings of angels and of cherubims.”

Thus writes the famous Caliph Abubeker, the successor of Mahomet, to the Arabian tribes:

“In the name of the most merciful God, *Abdollah Athich Ib'n Abi Kohapha*, to the rest of the true believers.”... “This is to acquaint you, that I intend to send the true believers into Syria, to take it out of the hands of the infidels, and I would have you to know, that *the fighting for religion is an act of obedience to God.*”

“Remember,” said the same successor of the prophet and commander of the faithful, to the holy warriors who had assembled in obedience to his mandate, “that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of paradise... When you fight *the battles of the Lord*, acquit yourselves like men, and turn not your backs.”

The prowess and warlike daring of the Templars in the field are thus described by St. Bernard.

“When the conflict has begun, then at length they throw aside their former meekness and gentleness, exclaiming, *Do not I hate them, O Lord, that hate thee, and am I not grieved with those who rise up against thee?* They rush in upon their adversaries, they scatter them like sheep, in nowise fearing, though few in number, the fierce barbarism or the immense multitude of the enemy. They have learned indeed to rely, not on their own strength, but to count on victory through the aid of the Lord God Sabaoth, to whom they believe it easy enough, according to the words of

Maccabees, to make an end of many by the hands of a few, for victory in battle dependeth not on the multitude of the army, but on the strength given from on high, which, indeed, they have very frequently experienced, since one of them will pursue a thousand, and two will put to flight ten thousand. Yea, and lastly, in a wonderful and remarkable manner, they are observed to be both more gentle than *lambs*, and more fierce than *lions*, so that I almost doubt which I had better determine to call them, monks forsooth, or soldiers, unless perhaps, as more fitting, I should name them both the one and the other.”

At a later period, Cardinal de Vitry, Bishop of Acre, the frequent companion of the Knights Templars on their military expeditions, thus describes the religious and military enthusiasm of the Templars: “When summoned to arms they never demand the number of the enemy, but where are they? Lions they are in war, gentle lambs in the convent; fierce soldiers in the field, hermits and monks in religion; to the enemies of Christ ferocious and inexorable, but to Christians kind and gracious. They carry before them,” says he, “to battle, a banner, half black and white, which they call *Beau-seant*, that is to say, in the Gallic tongue, *Bien-seant*, because they are fair and favourable to the friends of Christ, but black and terrible to his enemies.”⁵⁸

⁵⁸ Vexillum bipartitum ex Albo et Nigro quod nominant *Beau-seant* id est Gallicâ linguâ *Bien-seant*; eo quod Christi amicis candidi sunt et benigni, inimicis vero terribiles atque nigri, *Jac. de Vitry. Hist. Hierosol. apud Gesta Dei*, cap. lxxv. The idea is quite an oriental one, black and white being always used among the Arabs metaphorically, in the sense above described. Their customary salutation is, May your

A. D. 1158.

Among the many instances of the fanatical ardour of the Moslem warriors, are the following, extracted from the history of *Abu Abdollah Alwakidi*, Cadi of Bagdad. “Methinks,” said a valiant Saracen youth, in the heat of battle against the Christians under the walls of Emesa – “methinks I see the black-eyed girls looking upon me, one of whom, should she appear in this world, all mankind would die for love of her; and I see in the hand of one of them a handkerchief of green silk, and a cap made of precious stones, and she beckons me, and calls out, Come hither quickly, for I love thee.” With these words, charging the infidels, he made havoc wherever he went, until he was at last struck down by a javelin. “It is not,” said a dying Arabian warrior, when he embraced for the last time his sister and mother – “it is not the fading pleasure of this world that has prompted me to devote my life in the cause of religion, I seek the favour of God and his apostle, and I have heard from one of the companions of the prophet, that the spirits of the martyrs will be lodged in the crops of green birds who taste the fruits and drink of the waters of paradise. Farewell; we shall meet again among the groves and the fountains which God has prepared for his elect.”⁵⁹

A. D. 1159.

The Master of the Temple, Brother Bertrand de Blanquefort,

day be *white*, i. e. may you be happy.

⁵⁹ *Alwakidi Arab. Hist.* translated by Ockley. *Hist. Saracen.* It refers to a period antecedent to the crusades, but the same religio-military enthusiasm prevailed during the holy war for the recovery of Jerusalem.

was liberated from captivity at the instance of Manuel Comnenus, Emperor of Constantinople.⁶⁰ After his release he wrote several letters to Louis VII., king of France, describing the condition and prospects of the Holy Land; the increasing power and boldness of the infidels; and the ruin and desolation caused by a dreadful earthquake, which had overthrown numerous castles, prostrated the walls and defences of several towns, and swallowed up the dwellings of the inhabitants. "The persecutors of the church," says he, "hasten to avail themselves of our misfortunes; they gather themselves together from the ends of the earth, and come forth as one man against the sanctuary of God."⁶¹

It was during his mastership, that Geoffrey, the Knight Templar, and Hugh of Cæsarea, were sent on an embassy into Egypt, and had an interview with the Caliph. They were introduced into the palace of the Fatimites through a series of gloomy passages and glittering porticos, amid the warbling of birds and the murmur of fountains; the scene was enriched by a display of costly furniture and rare animals; and the long order of unfolding doors was guarded by black soldiers and domestic eunuchs. The sanctuary of the presence chamber was veiled with a curtain, and the vizier who conducted the ambassadors laid aside his scimeter, and prostrated himself three times on the

⁶⁰ *Cinnamus*, lib. iv. num. 22.

⁶¹ *Gesta Dei*, inter regum et principum epistolas, tom. i. p. 1173, 6, 7. *Hist. Franc. Script.* tom. iv. p. 692, 693.

ground; the veil was then removed, and they saw the Commander of the Faithful.⁶²

Brother Bertrand de Blanquefort, in his letters to the king of France, gives an account of the military operations undertaken by the Order of Temple in Egypt, and of the capture of the populous and important city of Belbeis, the ancient Pelusium.⁶³ During the absence of the Master with the greater part of the fraternity on that expedition, the sultan Nouredin invaded Palestine; he defeated with terrible slaughter the serving brethren and Turcopoles, or light horse of the order, who remained to defend the country, and sixty of the knights who commanded them were left dead on the plain.⁶⁴

A. D. 1164.

The zeal and devotion of the Templars in the service of Christ continued to be the theme of praise and of admiration both in the east and in the west. Pope Alexander III., in his letters, characterizes them as the stout champions of Jesus Christ, who warred a divine warfare, and daily laid down their lives for their brethren. “We implore and we admonish your fraternity,” says he, addressing the archbishops and bishops, “that out of love to God, and of reverence to the blessed Peter and ourselves, and also

⁶² Hist. de Saladin, par *M. Marin*, tom. i. p. 120, 1. *Gibbon*, cap. 59.

⁶³ *Gesta Dei*, epist. xiv. p. 1178, 9.

⁶⁴ De fratribus nostris ceciderunt LX. milites fortissimi, præter fratres clientes et Turcopulos, nec nisi *septem* tantum evasere periculum. Epist. *Gauf. Fulcherii* procuratoris Templi Ludovico regi Francorum. *Gesta Dei*, tom. i. p. 1182, 3, 4.

out of regard for the salvation of your own souls, ye do favour, and support, and honour them, and preserve all their rights entire and intact, and afford them the benefit of your patronage and protection.”⁶⁵

Amalric, king of Jerusalem, the successor of Baldwin the Third, in a letter “to his dear friend and father,” Louis the Seventh, king of France, beseeches the good offices of that monarch in behalf of all the devout Christians of the Holy Land; “but above all,” says he, “we earnestly entreat your Majesty constantly to extend to the utmost your favour and regard to the Brothers of the Temple, who continually render up their lives for God and the faith, and through whom we do the little that we are able to effect, for in them indeed, after God, is placed the entire reliance of all those in the eastern regions who tread in the right path.” ...⁶⁶

Philip of
Naplous.

A. D. 1167.

The Master, Brother Bertrand de Blanquefort, was succeeded (A. D. 1167,) by Philip of Naplous, the first Master of the Temple who had been born in Palestine. He had been Lord of the fortresses of Krak and Montreal in Arabia Petræa, and took

⁶⁵ Registr. epist. apud *Martene*, vel script. tom. ii. col. 846, 847, 883.

⁶⁶ “... præcipue pro fratribus Templi, vestram exoramus Majestatem ... qui quotidie moriuntur pro Domino et servitio, et per quos possumus, si quid possumus. In illis enim tota summa post Deum consistit omnium eorum, qui sano fiunt consilio in partibus orientis...” *Gesta Dei*, tom. i. epist. xxi. p. 1181.

the vows and the habit of the order of the Temple after the death of his wife.⁶⁷

We must now pause to take a glance at the rise of another great religio-military institution which, from henceforth, takes a leading part in the defence of the Latin kingdom.

In the eleventh century, when pilgrimages to Jerusalem had greatly increased, some Italian merchants of Amalfi, who carried on a lucrative trade with Palestine, purchased of the Caliph *Monstasser-billah*, a piece of ground in the christian quarter of the Holy City, near the Church of the Resurrection, whereon two hospitals were constructed, the one being appropriated for the reception of male pilgrims, and the other for females. Several pious and charitable Christians, chiefly from Europe, devoted themselves in these hospitals to constant attendance upon the sick and destitute. Two chapels were erected, the one annexed to the female establishment being dedicated to St. Mary Magdalene, and the other to St. John the Eleemosynary, a canonized patriarch of Alexandria, remarkable for his exceeding charity. The pious and kind-hearted people who here attended upon the sick pilgrims, clothed the naked and fed the hungry, were called "The Hospitallers of Saint John."

On the conquest of Jerusalem by the Crusaders, these charitable persons were naturally regarded with the greatest esteem and reverence by their fellow-christians from the west;

⁶⁷ Dominus fuit Arabiæ secundæ, quæ est Petracensis, qui locus hodie Crach dicitur, et Syriæ Sobal ... factus est Magister Militiæ Templi. — *Will. Tyr.* lib. xxii. cap. 5.

many of the soldiers of the Cross, smitten with their piety and zeal, desired to participate in their good offices, and the Hospitallers, animated by the religious enthusiasm of the day, determined to renounce the world, and devote the remainder of their lives to pious duties and constant attendance upon the sick. They took the customary monastic vows of obedience, chastity, and poverty, and assumed as their distinguishing habit a *black* mantle with a *white* cross on the breast. Various lands and possessions were granted them by the lords and princes of the Crusade, both in Palestine and in Europe, and the order of the hospital of St. John speedily became a great and powerful institution.⁶⁸

Gerard, a native of Provence, was at this period at the head of the society, with the title of "Guardian of the Poor." He was succeeded (A. D. 1118) by Raymond Dupuy, a knight of Dauphiné, who drew up a series of rules for the direction and government of his brethren. In these rules no traces are discoverable of the military spirit which afterwards animated the order of the Hospital of St. John. The Abbé de Vertot, from a desire perhaps to pay court to the Order of Malta, carries back the assumption of arms by the Hospitallers to the year 1119, and describes them as fiercely engaged under the command of Raymond Dupuy, in the battle fought between the Christians and Dol de Kivin, Sultan of Damascus; but none of the historians of the period make any mention whatever of the Hospitallers in that

⁶⁸ *Will. Tyr. lib. xviii. cap. 4, 5.*

action. De Vertot quotes no authority in support of his statement, and it appears to be a mere fiction.

The first authentic notice of an intention on the part of the Hospitallers to occupy themselves with military matters, occurs in the bull of Pope Innocent the Second, dated A. D. 1130. This bull is addressed to the archbishops, bishops, and clergy of the church universal, and informs them that the Hospitallers then retained, at their own expense, a body of horsemen and foot soldiers, to defend the pilgrims in going to and in returning from the holy places; the pope observes that the funds of the hospital were insufficient to enable them effectually to fulfil the pious and holy task, and he exhorts the archbishops, bishops, and clergy, to minister to the necessities of the order out of their abundant property.⁶⁹ The Hospitallers consequently at this period had resolved to add the task of *protecting* to that of tending and relieving pilgrims.

After the accession (A. D. 1168) of Gilbert d'Assalit to the guardianship of the Hospital – a man described by De Vertot as “bold and enterprising, and of an extravagant genius” – a military spirit was infused into the Hospitallers, which speedily predominated over their pious and charitable zeal in attending upon the poor and the sick. Gilbert d'Assalit was the friend and confidant of Amalric, king of Jerusalem, and planned with that

⁶⁹ Fratres ejusdem domus non formidantes pro fratribus suis animas ponere; cum servientibus et equitaturis *ad hoc officium specialiter deputatis et propriis sumptibus retentis*, tam in eundo, quam redeundo ab incursibus Paganorum defensant. —*De Vertot. hist. des chev. de Malte*, liv. i. preuve 9.

monarch a wicked invasion of Egypt in defiance of treaties. The Master of the Temple being consulted concerning the expedition, flatly refused to have anything to do with it, or to allow a single brother of the order of the Temple to accompany the king in arms; "For it appeared a hard matter to the Templars," says William of Tyre, "to wage war without cause, in defiance of treaties, and against all honour and conscience, upon a friendly nation, preserving faith with us, and relying on our own faith."⁷⁰ Gilbert d'Assalit consequently determined to obtain for the king from his own brethren that aid which the Templars denied; and to tempt the Hospitallers to arm themselves generally as a great military society, in imitation of the Templars,⁷¹ and join the expedition to Egypt, Gilbert d'Assalit was authorised to promise them, in the name of the king, the possession of the wealthy and important city of Belbeis, the ancient Pelusium, in perpetual sovereignty.⁷²

According to De Vertot, the senior Hospitallers were greatly averse to the military projects of their chief: "They urged," says he, "that they were a religious order, and that the church had not put arms into their hands to make conquests;"⁷³ but the

⁷⁰ *Will. Tyr. lib. xx. cap. 5.*

⁷¹ *Prædicti enim Hospitalis fratres ad imitationem fratrum militiæ Templi, armis materialibus utentes, milites cum servientibus in suo collegio receperunt. —Jac. de Vit. cap. lxxv.*

⁷² *Will. Tyr. lib. xx. cap. 5.*

⁷³ This assumption of arms by the Hospitallers was entirely at variance with the original end and object of their institution. Pope Anastasius, in a bull dated A. D. 1154,

younger and more ardent of the brethren, burning to exchange the monotonous life of the cloister for the enterprize and activity of the camp, received the proposals of their superior with enthusiasm, and a majority of the chapter decided in favour of the plans and projects of their Guardian. They authorized him to borrow money of the Florentine and Genoese merchants, to take hired soldiers into the pay of the order, and to organize the Hospitallers as a great military society.

Gilbert d'Assalit bestirred himself with great energy in the execution of these schemes; he wrote letters to the king of France for aid and assistance,⁷⁴ and borrowed money of the emperor of Constantinople. "Assalit," says De Vertot, "with this money levied a great body of troops, which he took into the pay of the order; and as his fancy was entirely taken up with flattering hopes of conquest, he drew by his indiscreet liberalities a great number of volunteers into his service, who like him shared already in imagination all the riches of Egypt."

A.D. 1168.

It was in the first year of the government of Philip of Naplous (A. D. 1168) that the king of Jerusalem and the Hospitallers marched forth upon their memorable and unfortunate expedition. The Egyptians were taken completely by surprise; the city of Belbeis was carried by assault, and

observes, "*omnia vestra sustentationibus peregrinorum et pauperum debent cedere, ac per hoc nullatenus aliis usibus ea convenit applicari.*" —*De Vertot*, liv. i. preuve 13.

⁷⁴ *Gest. Dei per Francos*, p. 1177.

the defenceless inhabitants were barbarously massacred; “they spared,” says De Vertot, “neither old men nor women, nor children at the breast,” after which the desolated city was delivered up to the brethren of the Hospital of St. John. They held it, however, for a very brief period; the immorality, the cruelty, and the injustice of the Christians, speedily met with condign punishment. The king of Jerusalem was driven back into Palestine; Belbeis was abandoned with precipitation; and the Hospitallers fled before the infidels in sorrow and disappointment to Jerusalem. There they vented their indignation and chagrin upon the unfortunate Gilbert d’Assalit, their superior, who had got the order into debt to the extent of 100,000 pieces of gold; they compelled him to resign his authority, and the unfortunate guardian of the hospital fled from Palestine to England, and was drowned in the Channel.⁷⁵

From this period, however, the character of the order of the Hospital of St. John was entirely changed; the Hospitallers appear henceforth as a great military body; their superior styles himself Master, and leads in person the brethren into the field of battle. Attendance upon the poor and the sick still continued, indeed, one of the duties of the fraternity, but it must have been feebly exercised amid the clash of arms and the excitement of war.

⁷⁵ *Will. Tyr.* lib. xx. cap. 5. *Hoveden* in Hen. 2, p. 622. *De Vertot*, Hist. des Chevaliers de Malte, liv. ii. p. 150 to 161, ed. 1726.

CHAPTER IV

The contests between Saladin and the Templars – The vast privileges of the Templars – The publication of the bull, *omne datum optimum*– The Pope declares himself the immediate Bishop of the entire Order – The different classes of Templars – The knights – Priests – Serving brethren – The hired soldiers – The great officers of the Temple – Punishment of cowardice – The Master of the Temple is taken prisoner, and dies in a dungeon – Saladin's great successes – The Christians purchase a truce – The Master of the Temple and the Patriarch Heraclius proceed to England for succour – The consecration of the Temple Church at London.

“The firmest bulwark of Jerusalem was founded on the knights of the Hospital of St. John and of the Temple of Solomon; on the strange association of a monastic and military life, which fanaticism might suggest, but of which policy must approve. The flower of the nobility of Europe aspired to wear the cross and profess the vows of these respectable orders; their spirit and discipline were immortal; and the speedy donation of twenty-eight thousand farms or manors enabled them to support a regular force of cavalry and infantry for the defence of Palestine.” – *Gibbon*.

Odo de St.
Amand.

A. D. 1170.

The Master, Philip of Naplous, resigned his authority after a short government of three years, and was succeeded by Brother Odo de St. Amand, a proud and fiery warrior, of undaunted courage and resolution; having, according to William, Archbishop of Tyre, the fear neither of God nor of man before his eyes.⁷⁶

The Templars were now destined to meet with a more formidable opponent than any they had hitherto encountered in the field, one who was again to cause the crescent to triumph over the cross, and to plant the standard of the prophet upon the walls of the holy city.

When the Fatimite caliph had received intelligence of Amalric's invasion of Egypt, he sent the hair of his women, one of the greatest tokens of distress known in the East, to the pious Nouredin, who immediately despatched a body of troops to his assistance, headed by Sheerkoh, and his nephew, *Youseef-Ben-Acoub-Ben-Schadi*, the famous Saladin. Sheerkoh died immediately after his arrival, and Youseef succeeded to his command, and was appointed vizier of the caliph. Youseef had passed his youth in pleasure and debauchery, sloth and indolence: he had quitted with regret the delights of Damascus for the dusty plains of Egypt; and but for the unjustifiable expedition of King Amalric and the Hospitallers against the infidels, the powerful talents and the latent energies of the young Courdish chieftain,

⁷⁶ *Will. Tyr. lib. xxi. cap. 29.*

which altogether changed the face of affairs in the East, would in all probability never have been developed.

As soon as Saladin grasped the power of the sword, and obtained the command of armies, he threw off the follies of his youth, and led a new life. He renounced the pleasures of the world, and assumed the character of a saint. His dress was a coarse woollen garment; water was his only drink; and he carefully abstained from everything disapproved of by the Mussulman religion. Five times each day he prostrated himself in public prayer, surrounded by his friends and followers, and his demeanour became grave, serious, and thoughtful. He fought vigorously with spiritual weapons against the temptations of the world; his nights were often spent in watching and meditation, and he was always diligent in fasting and in the study of the Koran. With the same zeal he combated with carnal weapons the foes of Islam, and his admiring brethren gave him the name of *Salah-ed-deen*, "Integrity of Religion," vulgarly called Saladin.

At the head of forty thousand horse and foot, he crossed the desert and ravaged the borders of Palestine; the wild Bedouins and the enthusiastic Arabians of the far south were gathered together under his standard, and hastened with holy zeal to obtain the crown of martyrdom in defence of the faith. The long remembered and greatly dreaded Arab shout of onset, *Allah acbar*, *God is victorious*, again resounded through the plains and the mountains of Palestine, and the grand religious struggle for the possession of the holy city of Jerusalem, equally revered

by Mussulmen and by Christians, was once more vigorously commenced. Saladin besieged the fortified city of Gaza, which belonged to the Knights Templars, and was considered to be the key of Palestine towards Egypt. The luxuriant gardens, the palm and olive groves of this city of the wilderness, were destroyed by the wild cavalry of the desert, and the innumerable tents of the Arab host were thickly clustered on the neighbouring sand-hills. The warlike monks of the Temple fasted and prayed, and invoked the aid of the God of battles; the gates of the city were thrown open, and in an unexpected sally upon the enemy's camp they performed such prodigies of valour, that Saladin, despairing of being able to take the place, abandoned the siege, and retired into Egypt.⁷⁷

A. D. 1172.

The year following, Pope Alexander's famous bull, *omne datum optimum*, confirming the previous privileges of the Templars, and conferring upon them additional powers and immunities, was published in England. It commences in the following terms:

“Alexander, bishop, servant of the servants of God, to his beloved sons, Odo, Master of the religious chivalry of the Temple, which is situated at Jerusalem, and to his successors, and to all the regularly professed brethren.

“Every good gift and every perfect reward⁷⁸ cometh from

⁷⁷ *Will. Tyr. lib. xx. xxi. xxii.*

⁷⁸ *Omne datum optimum et omne donum perfectum desursum est, descendens a Patre*

above, descending from the Father of light, with whom there is no change nor shadow of variety. Therefore, O beloved children in the Lord, we praise the Almighty God, in respect of your holy fraternity, since your religion and venerated institution are celebrated throughout the entire world. For although by nature ye are children of wrath, and slaves to the pleasures of this life, yet by a favouring grace ye have not remained deaf hearers of the gospel, but, throwing aside all earthly pomps and enjoyments, and rejecting the broad road which leadeth unto death, ye have humbly chosen the arduous path to everlasting life. Faithfully fulfilling the character of soldiery of the Lord, ye constantly carry upon your breasts the sign of the life-giving cross. Moreover, like true Israelites, and most instructed fighters of the divine battle, inflamed with true charity, ye fulfil by your works the word of the gospel which saith, 'Greater love hath no man than this, that a man lay down his life for his friends;' so that, in obedience to the voice of the great Shepherd, ye in nowise fear to lay down your lives for your brethren, and to defend them from the inroad of the pagans; and ye may well be termed holy warriors, since ye have been appointed by the Lord defenders of the catholic church and combatants of the enemies of Christ."

After this preamble, the pope earnestly exhorts the Templars to pursue with unceasing diligence their high vocation; to defend the eastern church with their whole hearts and souls, and to strike down the enemies of the cross of Christ. "By the authority of

God, and the blessed Peter prince of apostles,” says the holy pontiff, “we have ordained and do determine, that the Temple in which ye are gathered together to the praise and glory of God, for the defence of the faithful, and the deliverance of the church, shall remain for evermore under the safeguard and protection of the holy apostolic see, together with all the goods and possessions which ye now lawfully enjoy, and all that ye may hereafter rightfully obtain, through the liberality of christian kings and princes, and the alms and oblations of the faithful.

“We moreover by these presents decree, that the regular discipline, which, by divine favour, hath been instituted in your house, shall be inviolably observed, and that the brethren who have there dedicated themselves to the service of the omnipotent God, shall live together in chastity and without property; and making good their profession both in word and deed, they shall remain subject and obedient in all things to the Master, or to him whom the Master shall have set in authority over them.

“Moreover, as the chief house at Jerusalem hath been the source and fountain of your sacred institution and order, the Master thereof shall always be considered the head and chief of all the houses and places appertaining thereunto. And we further decree, that at the decease of Odo, our beloved son in the Lord, and of each one of his successors, no man shall be set in authority over the brethren of the same house, except he be of the religious and military order; and has regularly professed your habit and fellowship; and has been chosen by all the brethren unanimously,

or, at all events, by the greater part of them.

“And from henceforth it shall not be permitted to any ecclesiastical or secular person to infringe or diminish the customs and observances of your religion and profession, as instituted by the Master and brethren in common; and those rules which have been put into writing and observed by you for some time past, shall not be changed or altered except by the authority of the Master, with the consent of the majority of the chapter.

“... No ecclesiastic or secular person shall dare to exact from the Master and Brethren of the Temple, oaths, guarantees, or any such securities as are ordinarily required from the laity.

“Since your sacred institution and religious chivalry have been established by divine Providence, it is not fit that you should enter into any other order with the view of leading a more religious life, for God, who is immutable and eternal, approveth not the inconstant heart; but wisheth rather the good purpose, when once begun, to be persevered in to the end of life.

“How many and great persons have pleased the lord of an earthly empire, under the military girdle and habit! How many and distinguished men, gathered together in arms, have bravely fought, in these our times, in the cause of the gospel of God, and in defence of the laws of our Father; and, consecrating their hands in the blood of the unbelievers in the Lord, have, after their pains and toil in this world's warfare, obtained the reward of everlasting life! Do ye therefore, both knights and serving brethren, assiduously pay attention to your profession, and in

accordance with the saying of the apostle, 'Let each one of you stedfastly remain in the vocation to which you have been called.' We therefore ordain, that when your brethren have once taken the vows, and have been received in your sacred college, and have taken upon themselves your warfare, and the habit of your religion, they shall no longer have the power of returning again to the world; nor can any, after they have once made profession, abjure the cross and habit of your religion, with the view of entering another convent or monastery of stricter or more lax discipline, without the consent of the brethren, or Master, or of him whom the Master hath set in authority over them; nor shall any ecclesiastic or secular person be permitted to receive or retain them.

“And since those who are defenders of the church ought to be supported and maintained out of the good things of the church, we prohibit all manner of men from exacting tithes from you in respect of your moveables or immoveables, or any of the goods and possessions appertaining unto your venerable house.

“And that nothing may be wanting to the plenitude of your salvation, and the care of your souls; and that ye may more commodiously hear divine service, and receive the sacraments in your sacred college; we in like manner ordain, that it shall be lawful for you to admit within your fraternity, honest and godly clergymen and priests, as many as ye may conscientiously require; and to receive them from whatever parts they may come, as well in your chief house at Jerusalem, as in all the other

houses and places depending upon it, so that they do not belong to any other religious profession or order, and so that ye ask them of the bishop, if they come from the neighbourhood; but if peradventure the bishop should refuse, yet nevertheless ye have permission to receive and retain them by the authority of the holy apostolic see.

“If any of these, after they have been professed, should turn out to be useless, or should become disturbers of your house and religion, it shall be lawful for you, with the consent of the major part of the chapter, to remove them, and give them leave to enter any other order where they may wish to live in the service of God, and to substitute others in their places who shall undergo a probation of one year in your society; which term being completed, if their morals render them worthy of your fellowship, and they shall be found fit and proper for your service, then let them make the regular profession of life according to your rule, and of obedience to their Master, so that they have their food and clothing, and also their lodging, with the fraternity.

“But it shall not be lawful for them presumptuously to take part in the consultations of your chapter, or in the government of your house; they are permitted to do so, so far only as they are enjoined by yourselves. And as regards the cure of souls, they are to occupy themselves with that business so far only as they are required. Moreover, they shall be subject to no person, power, or authority, excepting that of your own chapter, but let them pay

perfect obedience, in all matters and upon all occasions, to thee our beloved son in the Lord, Odo, and to thy successors, as their *Master* and *Bishop*.

“We moreover decree, that it shall be lawful for you to send your clerks, when they are to be admitted to holy orders, for ordination to whatever catholic bishop you may please, who, clothed with our apostolical power, will grant them what they require; but we forbid them to preach with a view of obtaining money, or for any temporal purpose whatever, unless perchance the Master of the Temple for the time being should cause it to be done for some special purpose. And whosoever of these are received into your college, they must make the promise of stedfastness of purpose, of reformation of morals, and that they will fight for the Lord all the days of their lives, and render strict obedience to the Master of the Temple; the book in which these things are contained being placed upon the altar.

“We moreover, without detracting from the rights of the bishops in respect of tithes, oblations, and buryings, concede to you the power of constructing oratories in the places bestowed upon the sacred house of the Temple, where you and your retainers and servants may dwell; so that both ye and they may be able to assist at the divine offices, and receive there the rite of sepulture; for it would be unbecoming and very dangerous to the souls of the religious brethren, if they were to be mixed up with a crowd of secular persons, and be brought into the company of women on the occasion of their going to church. But as to the

tithes, which, by the advice and with the consent of the bishops, ye may be able by your zeal to draw out of the hands of the clergy or laity, and those which with the consent of the bishops ye may acquire from their own clergy, we confirm to you by our apostolical authority.”

The above bull further provides, in various ways, for the temporal and spiritual advantage of the Templars, and expressly extends the favours and indulgences, and the apostolical blessings, to all the serving brethren, as well as to the knights. It also confers upon the fraternity the important privilege of causing the churches of towns and villages lying under sentence of interdict to be opened once a year, and divine service to be celebrated within them.⁷⁹

A bull exactly similar to the above appears to have been issued by Pope Alexander, on the seventh id. Jan. A. D. 1162, addressed to the Master Bertrand de Blanquefort.⁸⁰ Both the above instruments are to a great extent merely confirmatory of the privileges previously conceded to the Templars.

The exercise or the abuse of these powers and immunities speedily brought the Templars into collision with the ecclesiastics. At the general council of the church, held at Rome, (A. D. 1179,) called the third of Lateran, a grave reprimand was addressed to them by the holy Fathers. “We find,” say they, “by the frequent complaints of the bishops our colleagues,

⁷⁹ Acta Rymeri, tom. i. ad ann. 1172, p. 30, 31, 32.

⁸⁰ *Wilcke*, Geschichte des Tempelherrenordens, vol. ii. p. 230.

that the Templars and Hospitallers abuse the privileges granted them by the Holy See; that the chaplains and priests of their rule have caused parochial churches to be conveyed over to themselves without the ordinaries' consent; that they administer the sacraments to excommunicated persons, and bury them with all the usual ceremonies of the church; that they likewise abuse the permission granted the brethren of having divine service said once a year in places under interdict, and that they admit seculars into their fraternity, pretending thereby to give them the same right to their privileges as if they were really professed." To provide a remedy for these irregularities, the council forbade the military orders to receive for the future any conveyances of churches and tithes without the ordinaries' consent; that with regard to churches not founded by themselves, nor served by the chaplains of the order, they should present the priests they designed for the cure of them to the bishop of the diocese, and reserve nothing to themselves but the cognizance of the temporals which belonged to them; that they should not cause service to be said, in churches under interdict, above once a year, nor give burial there to any person whatever; and that none of their fraternity or *associates* should be allowed to partake of their privileges, if not actually professed.⁸¹

Several bishops from Palestine were present at this council, together with the archbishop of Cæsarea, and William archbishop of Tyre, the great historian of the Latin kingdom.

⁸¹ 3 Concil. Lat. cap. 9.

The order of the Temple was at this period divided into the three great classes of knights, priests, and serving brethren, all bound together by their vow of obedience to the Master of the Temple at Jerusalem, the chief of the entire fraternity. Every candidate for admission into the first class must have received the honour of knighthood in due form, according to the laws of chivalry, before he could be admitted to the vows; and as no person of low degree could be advanced to the honours of knighthood, the brethren of the first class, i. e. the *Knights Templars*, were all men of noble birth and of high courage. Previous to the council of Troyes, the order consisted of knights only, but the rule framed by the holy fathers enjoins the admission of esquires and retainers to the vows, in the following terms.

“LXI. We have known many out of divers provinces, as well retainers as esquires, fervently desiring for the salvation of their souls to be admitted for life into our house. It is expedient, therefore, that you admit them to the vows, lest perchance the old enemy should suggest something to them whilst in God’s service by stealth or unbecomingly, and should suddenly drive them from the right path.” Hence arose the great class of serving brethren, (*fratres servientes*,) who attended the knights into the field both on foot and on horseback, and added vastly to the power and military reputation of the order. The serving brethren were armed with bows, bills, and swords; it was their duty to be always near the person of the knight, to supply him with fresh

weapons or a fresh horse in case of need, and to render him every succour in the affray. The esquires of the knights were generally serving brethren of the order, but the services of secular persons might be accepted.

The order of the Temple always had in its pay a large number of retainers, and of mercenary troops, both cavalry and infantry, which were officered by the knights. These were clothed in black or brown garments, that they might, in obedience to the rule,⁸² be plainly distinguished from the professed soldiers of Christ, who were habited in white. The black or brown garment was directed to be worn by all connected with the Templars who had not been admitted to the vows, that the holy soldiers might not suffer, in character or reputation, from the irregularities of secular men and their dependents.⁸³

The white mantle of the Templars was a regular monastic habit, having the red cross on the left breast; it was worn over armour of chain mail, and could be looped up so as to leave the sword-arm at full liberty. On his head the Templar wore a white linen coif, and over that a small round cap made of red cloth. When in the field, an iron scull-cap was probably added. We must now take a glance at the military organization of the order of the Temple, and of the chief officers of the society.

Next in power and authority to the Master stood the Marshal, who was charged with the execution of the military arrangements

⁸² Regula, cap. 20.

⁸³ Cap. 21, 22.

on the field of battle. He was second in command, and in case of the death of the Master, the government of the order devolved upon him until the new superior was elected. It was his duty to provide arms, tents, horses, and mules, and all the necessary appendages of war.

The Prior or Preceptor of the kingdom of Jerusalem, also styled “Grand Preceptor of the Temple,” had the immediate superintendence over the chief house of the order in the holy city. He was the treasurer general of the society, and had charge of all the receipts and expenditure. During the absence of the Master from Jerusalem, the entire government of the Temple devolved upon him.

The Draper was charged with the clothing department, and had to distribute garments “free from the suspicion of arrogance and superfluity” to all the brethren. He is directed to take especial care that the habits be “neither too long nor too short, but properly measured for the wearer, with equal measure, and with brotherly regard, that the eye of the whisperer or the accuser may not presume to notice anything.”⁸⁴

The Standard Bearer (*Balkanifer*) bore the glorious *Beauseant*, or war-banner, to the field; he was supported by a certain number of knights and esquires, who were sworn to protect the colours of the order, and never to let them fall into the hands of the enemy.

The Turcopilar was the commander of a body of light horse

⁸⁴ Cap. 20, 27, of the rule.

called Turcopoles (*Turcopuli*.) These were natives of Syria and Palestine, the offspring frequently of Turkish mothers and christian fathers, brought up in the religion of Christ, and retained in the pay of the order of the Temple. They were lightly armed, were clothed in the Asiatic style, and being inured to the climate, and well acquainted with the country, and with the Mussulman mode of warfare, they were found extremely serviceable as light cavalry and skirmishers, and were always attached to the war-battalions of the Templars.

The Guardian of the Chapel (*Custos Capellæ*) had charge of the portable chapel and the ornaments of the altar, which were always carried by the Templars into the field. This portable chapel was a round tent, which was pitched in the centre of the camp; the quarters of the brethren were disposed around it, so that they might, in the readiest and most convenient manner, participate in the divine offices, and fulfil the religious duties of their profession.

Besides the Grand Preceptor of the kingdom of Jerusalem, there were the Grand Preceptors of Antioch and Tripoli, and the Priors or Preceptors of the different houses of the Temple in Syria and in Palestine, all of whom commanded in the field, and had various military duties to perform under the eye of the Master.

The Templars and the Hospitallers were the constituted guardians of the true cross when it was brought forth from its sacred repository in the church of the Resurrection to be placed

at the head of the christian army. The Templars marched on the right of the sacred emblem, and the Hospitallers on the left; and the same position was taken up by the two orders in the line of battle.⁸⁵

An eye-witness of the conduct of the Templars in the field tells us that they were always foremost in the fight and the last in the retreat; that they proceeded to battle with the greatest order, silence, and circumspection, and carefully attended to the commands of their Master. When the signal to engage had been given by their chief, and the trumpets of the order sounded to the charge, “then,” says he, “they humbly sing the psalm of David, *Non nobis, non nobis, Domine, sed nomini tuo da gloriam*, ‘Not unto us, not unto us, O Lord, but unto thy name give the praise;’ and placing their lances in rest, they either break the enemy’s line or die. If any one of them should by chance turn back, or bear himself less manfully than he ought, the white mantle, the emblem of their order, is ignominiously stripped off his shoulders, the cross worn by the fraternity is taken away from him, and he is cast out from the fellowship of the brethren; he is compelled to eat on the ground without a napkin or a tablecloth for the space of one year; and the dogs who gather around him and torment him he is not permitted to drive away. At the expiration of the year, if he be truly penitent, the Master and the brethren restore to him the military girdle and his pristine

⁸⁵ *Jac. de Vit. Hist. Orient. apud Martene thesaur. nov. anecdot. tom. iii. col. 276, 277.*

habit and cross, and receive him again into the fellowship and community of the brethren. The Templars do indeed practise the observance of a stern religion, living in humble obedience to their Master, without property, and spending nearly all the days of their lives under tents in the open fields.”⁸⁶ Such is the picture of the Templars drawn by one of the leading dignitaries of the Latin kingdom.

We must now resume our narrative of the principal events connected with the order.

In the year 1172, the Knight Templar Walter du Mesnil was guilty of a foul murder, which created a great sensation in the East. An odious religious sect, supposed to be descended from the Ismaelians of Persia, were settled in the fastnesses of the mountains above Tripoli. They devoted their souls and bodies in blind obedience to a chief who is called by the writers of the crusades “the old man of the mountain,” and were employed by him in the most extensive system of murder and assassination known in the history of the world. Both Christian and Moslem writers enumerate with horror the many illustrious victims that fell beneath their daggers. They assumed all shapes and disguises for the furtherance of their deadly designs, and carried, in general, no arms except a small poniard concealed in the folds of their dress, called in the Persian tongue *hassissin*, whence

⁸⁶ Narratio Patriarchæ Hierosolymitani coram summo Pontifice de statu Terræ Sanctæ. ex M. S. Cod. Bigotiano, apud *Martene* thesaur. nov. anecdot. tom. iii. col. 276, 277.

these wretches were called *assassins*, their chief the prince of the assassins; and the word itself, in all its odious import, has passed into most European languages.⁸⁷

Raimond, son of the count of Tripoli, was slain by these fanatics whilst kneeling at the foot of the altar in the church of the Blessed Virgin at Carchusa or Tortosa; the Templars flew to arms to avenge his death; they penetrated into the fastnesses and strongholds of “the mountain chief,” and at last compelled him to purchase peace by the payment of an annual tribute of two thousand crowns into the treasury of the order. In the ninth year of Amalric’s reign, *Sinan Ben Suleiman*, imaun of the assassins, sent a trusty counsellor to Jerusalem, offering, in the name of himself and his people, to embrace the christian religion, provided the Templars would release them from the tribute money. The proposition was favourably received; the envoy was honourably entertained for some days, and on his departure he was furnished by the king with a guide and an escort to conduct him in safety to the frontier. The Ismaelite had reached the borders of the Latin kingdom, and was almost in sight of the castles of his brethren, when he was cruelly murdered by the Knight Templar Walter du Mesnil, who attacked the escort with a body of armed followers.⁸⁸

The king of Jerusalem, justly incensed at this perfidious

⁸⁷ Dissertation sur les Assassins, Académie des Inscriptions, tom. xvii. p. 127, 170. *De Guignes*, Hist. des Huns. — *Will. Tyr.* lib. xx. cap. 31.

⁸⁸ *Jac. de Vit.* Hist. Orient. lib. iii. p. 1142. *Will. Tyr.* lib. xx. cap. 32.

action, assembled the barons of the kingdom at Sidon to determine on the best means of obtaining satisfaction for the injury; and it was determined that two of their number should proceed to Odo de St. Amand to demand the surrender of the criminal. The haughty Master of the Temple bade them inform his majesty the king, that the members of the order of the Temple were not subject to his jurisdiction, nor to that of his officers; that the Templars acknowledged no earthly superior except the Pope; and that to the holy pontiff alone belonged the cognizance of the offence. He declared, however, that the crime should meet with due punishment; that he had caused the criminal to be arrested and put in irons, and would forthwith send him to Rome, but till judgment was given in his case, he forbade all persons of whatsoever degree to meddle with him.⁸⁹

Shortly afterwards, however, the Master found it expedient to alter his determination, and insist less strongly upon the privileges of his fraternity. Brother Walter du Mesnil was delivered up to the king, and confined in one of the royal prisons, but his ultimate fate has not been recorded.

On the death of Noureddin, sultan of Damascus, (A. D. 1175,) Saladin raised himself to the sovereignty both of Egypt and of Syria. He levied an immense army, and crossing the desert from Cairo, he again planted the standard of Mahomet upon

⁸⁹ Adjecit etiam et alia *a spiritu superbiæ*, quo ipse plurimum abundabat, dictata, quæ præsentî narrationi no multum necessarium est interserere. — *Will. Tyr.* lib. xx. cap. 32.

the sacred territory of Palestine. His forces were composed of twenty-six thousand light infantry, eight thousand horsemen, a host of archers and spearmen mounted on dromedaries, and eighteen thousand common soldiers. The person of Saladin was surrounded by a body-guard of a thousand Mamlook emirs, clothed in yellow cloaks worn over their shirts of mail.

A. D. 1177.

In the great battle fought near Ascalon, (Nov. 1, A. D. 1177,) Odo de St. Amand, the Master of the Temple, at the head of eighty of his knights, broke through the guard of Mamlooks, slew their commander, and penetrated to the imperial tent, from whence the sultan escaped with great difficulty, almost naked, upon a fleet dromedary; the infidels, thrown into confusion, were slaughtered or driven into the desert, where they perished from hunger, fatigue, or the inclemency of the weather.⁹⁰ The year following, Saladin collected a vast army at Damascus; and the Templars, in order to protect and cover the road leading from that city to Jerusalem, commenced the erection of a strong fortress on the northern frontier of the Latin kingdom, close to Jacob's ford on the river Jordan, at the spot where now stands *Djiss'r Beni Yakoob*, "the bridge of the sons of Jacob." Saladin advanced at the head of his forces to oppose the progress of the work, and the king of Jerusalem and all the chivalry of the Latin kingdom were gathered together in the plain to protect the Templars and their workmen. The fortress was erected notwithstanding all the

⁹⁰ *Will. Tyr.* lib. xxi. cap. 20, 22, 23. Abulfeda Abulpharadge, *Chron. Syr.* p. 379.

exertions of the infidels, and the Templars threw into it a strong garrison. Redoubled efforts were then made by Saladin to destroy the place.

A. D. 1179.

At a given signal from the Mussulman trumpets, “the defenders of Islam” fled before “the avengers of Christ;” the christian forces became disordered in the pursuit, and the swift cavalry of the desert, wheeling upon both wings, defeated with immense slaughter the entire army of the cross. The Templars and the Hospitallers, with the count of Tripoli, stood firm on the summit of a small hillock, and for a long time presented a bold and undaunted front to the victorious enemy. The count of Tripoli at last cut his way through the infidels, and fled to Tyre; the Master of the Hospital, after seeing most of his brethren slain, swam across the Jordan, and fled, covered with wounds, to the castle of Beaufort; and the Templars, after fighting with their customary zeal and fanaticism around the red-cross banner, which waved to the last over the field of blood, were all killed or taken prisoners, and the Master, Odo de St. Amand, fell alive into the hands of the enemy.⁹¹ Saladin then laid siege to the newly-erected fortress, which was of some strength, being defended by thick walls, flanked with large towers furnished with military engines. After a gallant resistance on the part of the

⁹¹ Capti sunt ibi de nostris, Otto de Sancto Amando militiæ Templi Magister, homo nequaquam superbus et arrogans, spiritum furoris habens in naribus, nec Deum timens, nec ad homines habens reverentiam. — *Will. Tyr.* lib. xxi. cap. 29, Abulpharadge, *Chron. Syr.* p. 380, 381.

garrison, it was set on fire, and then stormed. “The Templars,” says Abulpharadge, “flung themselves some into the fire, where they were burned, some cast themselves into the Jordan, some jumped down from the walls on to the rocks, and were dashed to pieces: thus were slain the enemy.” The fortress was reduced to a heap of ruins, and the enraged sultan, it is said, ordered all the Templars taken in the place to be sawn in two, excepting the most distinguished of the knights, who were reserved for a ransom, and were sent in chains to Aleppo.⁹²

Arnold de

Torroge.

A. D. 1180.

Saladin offered Odo de St. Amand his liberty in exchange for the freedom of his own nephew, who was a prisoner in the hands of the Templars; but the Master of the Temple haughtily replied, that he would never, by his example, encourage any of his knights to be mean enough to surrender, that a Templar ought either to vanquish or die, and that he had nothing to give for his ransom but his girdle and his knife.⁹³ The proud spirit of Odo de St. Amand could but ill brook confinement; he languished and died in the dungeons of Damascus, and was succeeded by Brother Arnold de Torroge, who had filled some of the chief situations of the

⁹² Abulpharadge, Chron. Syr. ut sup. Menologium Cisterciete, p. 194. *Bernardus Thesaurarius* de acq. Terr. Sanc. cap. 139.

⁹³ Dicens non esse consuetudinis militum Templi ut aliqua redemptio daretur pro eis præter cingulum et cultellum. Chron. *Trivet* apud Hall, vol. i. p. 77.

order in Europe.⁹⁴

A. D. 1184.

The affairs of the Latin Christians were at this period in a deplorable situation. Saladin encamped near Tiberias, and extended his ravages into almost every part of Palestine. His light cavalry swept the valley of the Jordan to within a day's march of Jerusalem, and the whole country as far as Panias on the one side, and Beisan, D'Jenneen, and Sebaste, on the other, was destroyed by fire and the sword. The houses of the Templars were pillaged and burnt; various castles belonging to the order were taken by assault;⁹⁵ but the immediate destruction of the Latin power was arrested by some partial successes obtained by the christian warriors, and by the skilful generalship of their leaders. Saladin was compelled to retreat to Damascus, after he had burnt Naplous, and depopulated the whole country around Tiberias. A truce was proposed, (A. D. 1184,) and as the attention of the sultan was then distracted by the intrigues of the Turcoman chieftains in the north of Syria, and he was again engaged in hostilities in Mesopotamia, he agreed to a suspension of the war for four years, in consideration of the payment by the Christians of a large sum of money.

Immediate advantage was taken of this truce to secure the

⁹⁴ Eodem anno quo captus est in vinculis et squalore carceris, nulli lugendus, dicitur obiisse. — *Will. Tyr.* lib. xxi. cap. 29. *Ib.* lib. xxii. cap. 7. *Gallia christiana nova*, tom. i. col. 258; *ibid* p. 172, instrumentorum.

⁹⁵ *Abulfeda*, ad ann. 1182, 3. *Will. Tyr.* lib. xxii. cap. 16-20.

safety of the Latin kingdom. A grand council was called together at Jerusalem, and it was determined that Heraclius, the patriarch of the Holy City, and the Masters of the Temple and Hospital, should forthwith proceed to Europe, to obtain succour from the western princes. The sovereign mostly depended upon for assistance was Henry the Second, king of England,⁹⁶ grandson of Fulk, the late king of Jerusalem, and cousin-german to Baldwin, the then reigning sovereign. Henry had received absolution for the murder of Saint Thomas à Becket, on condition that he should proceed in person at the head of a powerful army to the succour of Palestine, and should, at his own expense, maintain two hundred Templars for the defence of the holy territory.⁹⁷

A. D. 1185.

The Patriarch and the two Masters landed in Italy, and after furnishing themselves with the letters of the pope, threatening the English monarch with the judgments of heaven if he did not forthwith perform the penance prescribed him, they set out for England. At Verona, the Master of the Temple fell sick and died,⁹⁸ but his companions proceeding on their journey, landed in safety in England at the commencement of the year 1185. They

⁹⁶ Unde propter causas prædictas generali providentia statutum est, ut Jerosolymitanus Patriarcha, petendi contra immanissimum hostem Saladinum auxilii gratia, ad christianos principes in Europam mitteretur; sed maxime ad illustrem Anglorum regem, cujus efficacior et promptia opera sperabatur. —*Hemingford*, cap. 33; *Radulph de Diceto*, inter; *Hist. Angl.* X. script. p. 622.

⁹⁷ Concil. Magn. Brit. tom. iv. p. 788, 789.

⁹⁸ *Arnauld of Troy. Radulph de Diceto*, ut sup. p. 625.

were received by the king at Reading, and throwing themselves at the feet of the English monarch, they with much weeping and sobbing saluted him in behalf of the king, the princes, and the people of the kingdom of Jerusalem. They explained the object of their visit, and presented him with the pope's letters, with the keys of the holy sepulchre, of the tower of David, and of the city of Jerusalem, together with the royal banner of the Latin kingdom.⁹⁹ Their eloquent and pathetic narrative of the fierce inroads of Saladin, and of the miserable condition of Palestine, drew tears from king Henry and all his court.¹⁰⁰ The English sovereign gave encouraging assurances to the patriarch and his companions, and promised to bring the whole matter before the parliament, which was to meet the first Sunday in Lent.

The patriarch, in the mean time, proceeded to London, and was received by the Knights Templars at the Temple in that city, the chief house of the order in Britain, where, in the month of February, he consecrated the beautiful Temple church, dedicated to the blessed Virgin Mary, which had just then been erected.¹⁰¹

⁹⁹ Eodem anno (1185,) Baldewinus rex Jerusalem, et Templares et Hospitalares, miserunt ad regem Angliæ Heraclium, sanctæ civitatis Jerusalem Patriarcha, et summos Hospitalis et Templi Magistros una cum vexillo regio, et clavibus sepulchri Domini, et turris David, et civitatis Jerusalem; postulantes ab eo celerem succursum ... qui statim ad pedes regis provoluti cum fletu magno et singultu, verba salutationis ex parte regis et principum et universæ plebis terræ Jerosolymitanæ proferebant ... tradiderunt ei vexillum regium, etc. etc. —*Hoveden*, ad ann. 1185; *Radulph de Diceto*, p. 626.

¹⁰⁰ *Matt. Westm.* ad ann. 1185; *Guill. Neubr.* tom. i. lib. iii. cap. 12, 13. *Chron. Dunst.*

¹⁰¹ *Speed.* Hist. Britain, p. 506. A. D. 1185.

CHAPTER V

The Temple at London – The vast possessions of the Templars in England – The territorial divisions of the order – The different preceptories in this country – The privileges conferred on the Templars by the kings of England – The Masters of the Temple at London – Their power and importance.

Li fiere, li Mestre du Temple
Qu'estoient rempli et ample
D'or et d'argent et de richesse,
Et qui menoient tel noblesse,
Ou sont-il? que sont devenu?
Que tant ont de plait maintenu,
Que nul a elz ne s'ozoit prendre
Tozjors achetoient sans vendre
Nul riche a elz n'estoit de prise;
Tant va pot a eue qu'il brise.
Chron. à la suite du Roman de Favel.

The Knights Templars first established the chief house of their order in England, without Holborn Bars, on the south side of the street, where Southampton House formerly stood, adjoining to which Southampton Buildings were afterwards erected;¹⁰² and it

¹⁰² *Stowe's Survey; Tanner, Notit. Monast.; Dugd. Orig. Jurid.*

is stated, that about a century and a half ago, part of the ancient chapel annexed to this establishment, of a circular form, and built of Caen stone, was discovered on pulling down some old houses near Southampton Buildings in Chancery Lane.¹⁰³ This first house of the Temple, established by Hugh de Payens himself, before his departure from England, on his return to Palestine, was adapted to the wants and necessities of the order in its infant state, when the knights, instead of lingering in the preceptories of Europe, proceeded at once to Palestine, and when all the resources of the society were strictly and faithfully forwarded to Jerusalem, to be expended in defence of the faith; but when the order had greatly increased in numbers, power, and wealth, and had somewhat departed from its original purity and simplicity, we find that the superior and the knights resident in London began to look abroad for a more extensive and commodious place of habitation. They purchased a large space of ground, extending from the White Friars westward to Essex House without Temple Bar,¹⁰⁴ and commenced the erection of a convent on a scale of grandeur commensurate with the dignity and importance of the chief house of the great religio-military society of the Temple in Britain. It was called the *New Temple*, to distinguish it from the original establishment at Holborn, which came thenceforth to be

¹⁰³ *Herbert*, Antiq. Inns of Court.

¹⁰⁴ “Yea, and a part of that too,” says Sir William Dugdale, in his *origines juridiciales*, as appears from the first grant thereof to Sir William Paget, Knight, Pat. ii. Edward VI. p. 2.

known by the name of the *Old Temple*.¹⁰⁵

This New Temple was adapted for the residence of numerous military monks and novices, serving brothers, retainers, and domestics. It contained the residence of the superior and of the knights, the cells and apartments of the chaplains and serving brethren, the council chamber where the chapters were held, and the refectory or dining-hall, which was connected, by a range of handsome cloisters, with the magnificent church, consecrated by the patriarch. Alongside the river extended a spacious pleasure ground for the recreation of the brethren, who were not permitted to go into the town without the leave of the Master. It was used also for military exercises and the training of the horses.

The year of the consecration of the Temple Church, Geoffrey, the superior of the order in England, caused an inquisition to be made of the lands of the Templars in this country, and the names of the donors thereof,¹⁰⁶ from which it appears,

¹⁰⁵ We read on many old charters and deeds, “Datum apud *vetus* Templum Londoniæ.” See an example, *Nichols’ Leicestershire*, vol. iii. p. 959; see also the account, in Matt. Par. and Hoveden, of the king’s visit to Hugh bishop of Lincoln, who lay sick of a fever at the Old Temple, and died there, the 16th November, A. D. 1200.

¹⁰⁶ Anno ab incarnatione Domini MCLXXXV. facta est ista inquisitio de terrarum donatoribus, et earum possessoribus, ecclesiarum scil. et molendinorum, et terrarum assisarum, et in dominico habitarum, et de redditibus assisis per Angliam, per fratrem Galfridum filium Stephani, quando ipse suscepit balliam de Anglia, qui summo studio prædicta inquirendo curam sollicitam exhibuit, ut majoris notitiæ posteris expressionem generaret, et pervicacibus omnimodam nocendi rescinderet facultatem. Ex. cod. MS. in Scacc. penes Remor. Regis. fol. i. a.; *Dugd. Monast. Angl.* vol. vi. part ii. p. 820.

that the larger territorial divisions of the order were then called bailiwicks, the principal of which were London, Warwic, Couele, Meritune, Guting, Westune, Lincolnscire, Lindeseie, Widine, and Eboracisire, (Yorkshire.) The number of manors, farms, churches, advowsons, demesne lands, villages, hamlets, windmills, and watermills, rents of assize, rights of common and free warren, and the amount of all kinds of property, possessed by the Templars in England at the period of the taking of this inquisition, are astonishing. Upon the great estates belonging to the order, prioral houses had been erected, wherein dwelt the procurators or stewards charged with the management of the manors and farms in their neighbourhood, and with the collection of the rents. These prioral houses became regular monastic establishments, inhabited chiefly by sick and aged Templars, who retired to them to spend the remainder of their days, after a long period of honourable service against the infidels in Palestine. They were cells to the principal house at London. There were also under them certain smaller administrations established for the management of the farms, consisting of a Knight Templar, to whom were associated some serving brothers of the order, and a priest who acted as almoner. The commissions or mandates directed by the Masters of the Temple to the officers at the head of these establishments, were called precepts, from the commencement of them, "*Præcipimus tibi,*" we enjoin or direct you, &c. &c. The knights to whom they were addressed were styled *Præceptores Templi*, or Preceptors of the Temple, and the

districts administered by them *Præceptoria*, or preceptories.

It will now be as well to take a general survey of the possessions and organization of the order both in Europe and Asia, “whose circumstances,” saith William archbishop of Tyre, writing from Jerusalem about the period of the consecration at London of the Temple Church, “are in so flourishing a state, that at this day they have in their convent (the Temple on Mount Moriah) more than three hundred knights robed in the white habit, besides serving brothers innumerable. Their possessions indeed beyond sea, as well as in these parts, are said to be so vast, that there cannot now be a province in Christendom which does not contribute to the support of the aforesaid brethren, whose wealth is said to equal that of sovereign princes.”¹⁰⁷

The eastern provinces of the order were, 1. Palestine, the ruling province. 2. The principality of Antioch. 3. The principality of Tripoli.

1. Palestine. – Some account has already been given of the Temple at Jerusalem, the chief house of the order, and the residence of the Master. In addition to the strong garrison there maintained, the Templars possessed numerous forces, distributed in various fortresses and strongholds, for the

¹⁰⁷ Quorum res adeo crevit in immensum, ut hodie, trecentos in conventu habeant equites, albis chlamydibus indutos: exceptis fratribus, quorum pene infinitus est numerus. Possessiones autem, tam ultra quam citra mare, adeo dicuntur immensas habere, ut jam non sit in orbe christiano provincia quæ prædictis fratribus suorum portionem non contulerit, et regiis opulentiis pares hodie dicuntur habere copias. — *Will. Tyr.* lib. xii. cap. 7.

preservation and protection of the holy territory.

The following castles and cities of Palestine are enumerated by the historians of the Latin kingdom, as having belonged to the order of the Temple.

The fortified city of Gaza, the key of the kingdom of Jerusalem on the side next Egypt, anciently one of the five satrapies of the Lords of the Philistines, and the stronghold of Cambyzes when he invaded Egypt.

“Placed where Judea’s utmost bounds extend,
Towards fair Pelusium, Gaza’s towers ascend.
Fast by the breezy shore the city stands
Amid unbounded plains of barren sands,
Which high in air the furious whirlwinds sweep,
Like mountain billows on the stormy deep,
That scarce the affrighted traveller, spent with toil,
Escapes the tempest of the unstable soil.”

It was granted to the Templars, in perpetual sovereignty, by Baldwin king of Jerusalem.¹⁰⁸

The Castle of Saphet, in the territory of the ancient tribe of Naphtali; the great bulwark of the northern frontier of the Latin kingdom on the side next Damascus. The Castle of the Pilgrims, in the neighbourhood of Mount Carmel. The Castle

¹⁰⁸ Dominus Baldwinus illustris memoriæ, Hierosolymorum rex quartus, Gazam munitissimam fratribus militiæ Templi donavit, *Will. Tyr. lib. xx. cap. 21*. Milites Templi Gazam antiquam Palæstinæ civitatem reædificant, et turribus eam muniunt, *Rob. de Monte, appen. ad chron. Sig. p. 631*.

of Assur near Jaffa, and the House of the Temple at Jaffa. The fortress of Faba, or La Feue, the ancient Aphek, not far from Tyre, in the territory of the ancient tribe of Asher. The hill-fort Dok, between Bethel and Jericho. The castles of La Cave, Marle, Citeron Rouge, Castel Blanc, Trapesach, Sommellaria of the Temple, in the neighbourhood of Acca, now St. John d'Acre. Castrum Planorum, and a place called Gerinum Parvum.¹⁰⁹ The Templars purchased the castle of Beaufort and the city of Sidon;¹¹⁰ they also got into their hands a great part of the town of St. Jean d'Acre, where they erected their famous temple, and almost all Palestine was in the end divided between them and the Hospitallers of Saint John.

2. The Principality of Antioch. – The principal houses of the Temple in this province were at Antioch itself, at Aleppo, Haram, &c.

3. The Principality of Tripoli. – The chief establishments herein were at Tripoli, at Tortosa, the ancient Antaradus; Castel-blanc in the same neighbourhood; Laodicea and Beyrout, – all under the immediate superintendence of the Preceptor of Tripoli. Besides these castles, houses, and fortresses, the Templars possessed farms and large tracts of land, both in Syria and Palestine.

¹⁰⁹ *Marin. Sanut*, p. 221. *Bernard Thesaur.* p. 768. *Radulph Coggeshale*, p. 249. *Hoveden*, p. 636. *Radulph de Diceto*, ut sup. p. 623. *Matt. Par.* p. 142. *Italia sacra*, tom. iii. p. 407.

¹¹⁰ *Tunc Julianus Dominus Sydonis vendidit Sydonem et Belfort Templariis*, *Marin. Sanut*, cap. vi. p. 221.

The western nations or provinces, on the other hand, from whence the order derived its chief power and wealth, were,

1. Apulia and Sicily, the principal houses whereof were at Palermo, Syracuse, Lentini, Butera, and Trapani. The house of the Temple at this last place has been appropriated to the use of some monks of the order of St. Augustin. In a church of the city is still to be seen the celebrated statue of the Virgin, which Brother Guerrege and three other Knights Templars brought from the East, with a view of placing it in the Temple Church on the Aventine hill in Rome, but which they were obliged to deposit in the island of Sicily. This celebrated statue is of the most beautiful white marble, and represents the Virgin with the infant Jesus reclining on her left arm; it is of about the natural height, and, from an inscription on the foot of the figure, it appears to have been executed by a native of the island of Cyprus, A. D. 733.¹¹¹

The Templars possessed valuable estates in Sicily, around the base of Mount Etna, and large tracts of land between Piazza and Calatagirone, in the suburbs of which last place there was a Temple house, the church whereof, dedicated to the Virgin Mary, still remains. They possessed also many churches in the island, windmills, rights of fishery, of pasturage, of cutting wood in the forests, and many important privileges and immunities. The chief house was at Messina, where the Grand Prior resided.¹¹²

¹¹¹ Atlas *Marianus*, p. 156; Siciliæ Antiq., tom. iii. col. 1000.

¹¹² Gallia christiana nova, tom. iii. col. 118; Probat. tom. ix. col. 1067, tom. x. col.

2. Upper and central Italy. — The houses or preceptories of the order of the Temple in this province were very numerous, and were all under the immediate superintendence of the Grand Prior or Preceptor of Rome. There were large establishments at Lucca, Milan, and Perugia, at which last place the arms of the Temple are still to be seen on the tower of the holy cross. At Placentia there was a magnificent and extensive convent, called Santa Maria del Tempio, ornamented with a very lofty tower. At Bologna there was also a large Temple house, and on a clock in the city is the following inscription, “*Magister Tosseolus de Miolâ me fecit ... Fr. Petrus de Bon, Procur. Militiæ Templi in curiâ Romanâ, MCCCIII.*” In the church of St. Mary in the same place, which formerly belonged to the Knights Templars, is the interesting marble monument of Peter de Rotis, a priest of the order. He is represented on his tomb, holding a chalice in his hands with the host elevated above it, and beneath the monumental effigy is the following epitaph: —

“Stirpe Rotis, Petrus, virtutis munere clarus,
Strenuus ecce pugil Christi, jacet ordine charus;
Veste ferens, menteque crucem, nunc sidera scandit,
Exemplum nobis spectandi cælica pandit:
Annis ter trinis viginti mille trecentis
Sexta quarte maii fregit lux organa mentis.”¹¹³

1292, tom. xi. col. 46; *Roccus Pyrrhus*, Sicil. Antiq. tom. iii. col. 1093, 4, 5, 6, 7, &c.

¹¹³ *Petrus Maria Campus* Hist. Placent. part ii. n. 28; *Pauli M. Paciandi* de cultu S. Johannis Bapt. Antiq. p. 297.

Portugal. – In the province or nation of Portugal, the military power and resources of the order of the Temple were exercised in almost constant warfare against the Moors, and Europe derived essential advantage from the enthusiastic exertions of the warlike monks in that quarter against the infidels. In every battle, indeed, fought in the south of Europe, after the year 1130, against the enemies of the cross, the Knights Templars are to be found taking an active and distinguished part, and in all the conflicts against the infidels, both in the west and in the east, they were ever in the foremost rank, battling nobly in defence of the christian faith. With all the princes and sovereigns of the great Spanish peninsula they were extremely popular, and they were endowed with cities, villages, lordships, and splendid domains. Many of the most important fortresses and castles in the land were entrusted to their safe keeping, and some were yielded to them in perpetual sovereignty. They possessed, in Portugal, the castles of Monsento, Idanha, and Tomar; the citadel of Langrovia in the province of Beira, on the banks of the Riopisco; and the fortress of Miravel in Estremadura, taken from the Moors, a strong place perched on the summit of a lofty eminence. They had large estates at Castromarin, Almural, and Tavira in Algarve, and houses, rents, revenues, and possessions, in all parts of the country. The Grand Prior or Preceptor of Portugal resided at the castle of Tomar. It is seated on the river Narboan in Estremadura, and is still to be seen towering in gloomy

magnificence on the hill above the town. The castle at present belongs to the order of Christ, and was lately one of the grandest and richest establishments in Portugal. It possessed a splendid library, and a handsome cloister, the architecture of which was much admired.¹¹⁴

Castile and Leon. — The houses or preceptories of the Temple most known in this province or nation of the order were those of Cuenca and Guadalfagiara, Tine and Aviles in the diocese of Oviedo, and Pontevreda in Galicia. In Castile alone the order is said to have possessed twenty-four bailiwicks.¹¹⁵

Aragon. — The sovereigns of Aragon, who had suffered grievously from the incursions of the Moors, were the first of the European princes to recognize the utility of the order of the Temple. They endowed the fraternity with vast revenues, and ceded to them some of the strongest fortresses in the kingdom. The Knights Templars possessed in Aragon the castles of Dumbel, Cabanos, Azuda, Granena, Chalonere, Remolins, Corbins, Lo Mas de Barbaran, Moncon, and Montgausi, with their territories and dependencies. They were lords of the cities of Borgia and Tortosa; they had a tenth part of the revenues of the kingdom, the taxes of the towns of Huesca and Saragossa, and

¹¹⁴ Description et delices d'Espagne, tom. iii. p. 259; Hist. Portugal, *La Clede*, tom. i. p. 200, 202, &c.; Hispania illustrata, tom. iii. p. 49.

¹¹⁵ Annales Minorum, tom. v. p. 247; tom. vi. p. 211, 218; tom. viii. p. 26, 27; tom. ix. p. 130, 141. — *Campomanes*.

houses, possessions, privileges, and immunities in all parts.¹¹⁶

The Templars likewise possessed lands and estates in the Balearic Isles, which were under the management of the Prior or Preceptor of the island of Majorca, who was subject to the Grand Preceptor of Aragon.

Germany and Hungary. – The houses most known in this territorial division of the order are those in the electorate of Mayence, at Homburg, Assenheim, Rotgen in the Rhingau, Mongberg in the Marché of Brandenburg, Nuitz on the Rhine, Tissia Altmunmunster near Ratisbon in Bavaria, Bamberg, Middlebourg, Hall, Brunswick, &c. &c. The Templars possessed the fiefs of Rorich, Pausin and Wildenheuh in *Pomerania*, an establishment at Bach in *Hungary*, several lordships in *Bohemia* and *Moravia*, and lands, tithes, and large revenues, the gifts of pious German crusaders.¹¹⁷

Greece. – The Templars were possessed of lands and had establishments in the Morea, and in several parts of the Greek empire. Their chief house was at Constantinople, in the quarter called Ὁμόνοια, where they had an oratory dedicated to the holy martyrs Marin and Pentaleon.¹¹⁸

¹¹⁶ *Marcae Hispanicæ*, col. 1291, 1292, 1304. Gall. christ. nov. tom. i. col. 195. *Mariana*, de. reb. Hisp. lib. ii. cap. 23.

¹¹⁷ Script. rer. Germ. tom. ii. col. 584. Annales Minorum, tom. vi. p. 5, 95, 177. Suevia and Vertenbergia sacra, p. 74. Annal. Bamb. p. 186. Notitiæ episcopatus Middelb. p. 11. Scrip. de rebus Marchiæ Brandeburg, p. 13. *Aventinus* annal. lib. vii. cap. 1. n. 7. Gall. christ. nov. tom. viii. col. 1382; tom. i. col. 1129.

¹¹⁸ Constantinopolis christiana, lib. iv. p. 157.

France. – The principal preceptories and houses of the Temple, in the present kingdom of France, were at Besancon, Dole, Salins, à la Romagne, à la ville Dieu, Arbois in *Franche Comté*.¹¹⁹

Bomgarten, Temple Savigné near Corbeil, Dorlesheim near Molsheim, where there still remains a chapel called Templehoff, Ribauvillier, and a Temple house in the plain near Berchem in *Alsace*.

Bures, Voulaine les Templiers, Ville-sous-Gevrey, otherwise St. Philibert, Dijon, Fauverney, where a chapel dedicated to the Virgin still preserves the name of the Temple, Des Feuilles, situate in the parish of Villett, near the chateau de Vernay, St. Martin, Le Chastel, Espesses, Tessonnes near Bourges, and La Musse, situate between Baujé and Macon in *Burgundy*.¹²⁰

Montpelier, Sertelage, Nogarade near Pamiers, Falgairas, Narbonne, St. Eulalie de Bezieres, Prugnanas, and the parish church of St. Martin d'Ubertas in *Languedoc*.¹²¹

Temple Cahor, Temple Marigny, Arras, Le Parc, St. Vaubourg, and Rouen, in *Normandy*. There were two houses of the Temple at Rouen; one of them occupied the site of the present *maison consulaire*, and the other stood in the street now

¹¹⁹ Hist. de l'Eglise de Besancon, tom. ii. p. 397, 421, 450, 474, 445, 470, 509, &c.

¹²⁰ Hist. de l'Eglise de St. Etienne à Dijon, p. 133, 137, 205. Hist. de Bresse, tom. i. p. 52, 55, 84.

¹²¹ Hist. gen. de Languedoc, liv. ii. p. 523; liv. xvi., p. 362; liv. xvii. p. 427; liv. xxii. p. 25, 226. Gall. christ. tom. vi. col. 727. *Martene* Thesaur. anecd. tom. i. col. 575.

called *La Rue des Hermites*.¹²² The preceptories and houses of the Temple in France, indeed, were so numerous, that it would be a wearisome and endless task to repeat the names of them. Hundreds of places in the different provinces are mentioned by French writers as having belonged to the Templars. Between Joinville and St. Dizier may still be seen the remains of Temple Ruet, an old chateau surrounded by a moat; and in the diocese of Meaux are the ruins of the great manorial house of Choisy le Temple. Many interesting tombs are there visible, together with the refectory of the knights, which has been converted into a sheepfold.

The chief house of the order for France, and also for Holland and the Netherlands, was the Temple at Paris, an extensive and magnificent structure, surrounded by a wall and a ditch. It extended over all that large space of ground, now covered with streets and buildings, which lies between the rue du Temple, the rue St. Croix, and the environs de la Verrerie, as far as the walls and the fossés of the port du Temple. It was ornamented with a great tower, flanked by four smaller towers, erected by the Knight Templar Brother Herbert, almoner to the king of France, and was one of the strongest edifices in the kingdom.¹²³ Many of the modern streets of Paris which now traverse the site of this

¹²² Gall. christ. nov. tom. i. p. 32; tom. iii. col. 333; tom. ii. col. 46, 47, and 72. *La Martiniere* dict. geogr. *Martene*, ampl. collect. tom. vi. col. 226. Gloss. nov. tom. iii. col. 223.

¹²³ Histoire de la ville de Paris, tom. i. p. 174. Gall. christ. nov. tom. vii. col. 853.

interesting structure, preserve in the names given to them some memorial of the ancient Temple. For instance, *La rue du Temple*, *La rue des fossés du Temple*, *Boulevard du Temple*, *Faubourg du Temple*, *rue de Faubourg du Temple*, *Vieille rue du Temple*, &c. &c.

All the houses of the Temple in Holland and the Netherlands were under the immediate jurisdiction of the Master of the Temple at Paris. The preceptories in these kingdoms were very numerous, and the property dependent upon them was of great value. Those most known are the preceptories of Treves and Dietrich on the Soure, the ruins of which last still remain; Coberne, on the left bank of the Moselle, a few miles from Coblenz; Belisch, Temple Spelé, Temple Rodt near Vianden, and the Temple at Luxembourg, where in the time of Broverus there existed considerable remains of the refectory, of the church, and of some stone walls covered with paintings; Templehuis near Ghent, the preceptory of Alphen, Braëckel, la maison de Slipes near Ostend, founded by the counts of Flanders; Temple Caestre near Mount Cassel; Villiers le Temple en Condros, between Liege and Huy; Vaillenpont, Walsberge, Haut Avenes near Arras; Temploux near Fleuru in the department of Namur; Vernoi in Hainault; Temple Dieu at Douai; Marles near Valenciennes; St. Symphonier near Mons, &c. &c.¹²⁴

¹²⁴ Annales Trevir. tom. ii. p. 91, 197, 479. *Prodromus* hist. Trevir. p. 1077. *Bertholet* hist. de Luxembourg, tom. v. p. 145. *Joh. Bapt. Antiq. Flandriæ Gandavum*, p. 24, 207. *Antiq. Bredanæ*, p. 12, 23. *Austroburgus*, p. 115. *Aub Miræi* Diplom. tom. ii. p. 1165, &c.

In these countries, as well as in all parts of Europe wherever they were settled, the Templars possessed vast privileges and immunities, which were conceded to them by popes, kings, and princes.

England. — There were in bygone times the following preceptories of Knight Templars in the present kingdom of England.

Aslakeby, Temple Bruere, Egle, Malteby, Mere, Wilketon, and Witham, in *Lincolnshire*.

North Feriby, Temple Hurst, Temple Newsom, Pafflete, Flaxflete, and Ribstane, in *Yorkshire*.

Temple Cumbe in *Somersetshire*.

Ewell, Strode and Swingfield, near Dover, in *Kent*.

Hadescoe, in *Norfolk*.

Balsall and Warwick, in *Warwickshire*.

Temple Rothley, in *Leicestershire*.

Wilburgham Magna, Daney, and Dokesworth, in *Cambridgeshire*.

Halston, in *Shropshire*.

Temple Dynnesley, in *Hertfordshire*.

Temple Cressing and Sutton, in *Essex*.

Saddlescomb and Chapelay, in *Sussex*.

Schepeley, in *Surrey*.

Temple Cowley, Sandford, Bistelesham, and Chalesey, in *Oxfordshire*.

Temple Rockley, in *Wiltshire*.

Upleden and Garwy, in *Herefordshire*.

South Badesley, in *Hampshire*.

Getinges, in *Worcestershire*.

Giselingham and Dunwich, in *Suffolk*.¹²⁵

There were also several smaller administrations established, as before mentioned, for the management of the farms and lands, and the collection of rent and tithes. Among these were Liddele and Quiely in the diocese of Chichester; Eken in the diocese of Lincoln; Adingdon, Wesdall, Aupledina, Cotona, &c. The different preceptors of the Temple in England had under their management lands and property in every county of the realm.¹²⁶

In *Leicestershire* the Templars possessed the town and the soke of Rotheley; the manors of Rolle, Babbegrave, Gaddesby, Stonesby, and Melton; Rothely wood, near Leicester; the villages of Beaumont, Baresby, Dalby, North and South Mardefeld, Saxby, Stonesby, and Waldon, with land in above *eighty* others! They had also the churches of Rotheley, Babbegrave, and Rolle; and the chapels of Gaddesby, Grimston, Wartnaby, Cawdwell, and Wykeham.¹²⁷

In *Hertfordshire* they possessed the town and forest of Broxbourne, the manor of Chelsin Templars, (*Chelsin Templariorum*,) and the manors of Laugenok, Broxbourne,

¹²⁵ *Dugd.* Monast. Angl. vol. vi. part 2, p. 800 to 817. *Concilia Magnæ Britanniae*, tom. iii. p. 333 to 382. *Acta Rymeri*, tom. iii. p. 279, 288, 291, 295, &c.

¹²⁶ *Acta Rymeri*, tom. iii. p. 279, 288, 291, 297, &c.

¹²⁷ *Nichols'* hist. of Leicestershire.

Letchworth, and Temple Dynnesley; demesne lands at Stanho, Preston, Charlton, Walden, Hiche, Chelles, Levecamp, and Benigho; the church of Broxbourne, two watermills, and a lock on the river Lea: also property at Hichen, Pyrton, Ickilford, Offeley Magna, Offeley Parva, Walden Regis, Furnivale, Ipolitz, Wandsmyll, Watton, Therleton, Weston, Gravele, Wilien, Leccheworth, Baldock, Datheworth, Russenden, Codpeth, Sumershale, Buntynford, &c. &c., and the church of Weston.¹²⁸

In the county of *Essex* they had the manors of Temple Cressynge, Temple Roydon, Temple Sutton, Odewell, Chingelford, Lideleye, Quarsing, Berwick, and Witham; the church of Roydon, and houses, lands, and farms, both at Roydon, at Rivenhall, and in the parishes of Prittlewall and Great and Little Sutton; an old mansion-house and chapel at Sutton, and an estate called Finchinfelde in the hundred of Hinckford.¹²⁹

In *Lincolnshire* the Templars possessed the manors of La Bruere, Roston, Kirkeby, Brauncewell, Carleton, Akele, with the soke of Lynderby, Aslakeby, and the churches of Bruere, Asheby, Akele, Aslakeby, Donington, Ele, Swinderby, Skarle, &c. There were upwards of thirty churches in the county which made annual payments to the order of the Temple, and about forty windmills. The order likewise received rents in respect of lands at Bracebrig, Brancetone, Scapwic, Timberland,

¹²⁸ *Clutterbuck's hist. Hertfordshire. Chauncey, antiq. Hert. Acta Rymeri*, tom. iii. p. 133, 134. *Dodsworth, M. S.* vol. xxxv.

¹²⁹ *Morant's hist. Essex, Rymer*. tom. iii. p. 290 to 294.

Weleburne, Diringhton, and a hundred other places; and some of the land in the county was charged with the annual payment of sums of money towards the keeping of the lights eternally burning on the altars of the Temple church.¹³⁰ William Lord of Asheby gave to the Templars the perpetual advowson of the church of Asheby in Lincolnshire, and they in return agreed to find him a priest to sing for ever twice a week in his chapel of St. Margaret.¹³¹

In *Yorkshire* the Templars possessed the manors of Temple Werreby, Flaxflete, Etton, South Cave, &c.; the churches of Whitcherche, Kelintune, &c.; numerous windmills and lands and rents at Nehus, Skelture, Pennel, and more than sixty other places besides.¹³²

In *Warwickshire* they possessed the manors of Barston, Shirburne, Balshale, Wolfhey, Cherlecote, Herbebure, Stodleye, Fechehampstead, Cobington, Tysho and Warwick; lands at Chelverscoton, Herdwicke, Morton, Warwick, Hetherburn, Chesterton, Aven, Derset, Stodley, Napton, and more than thirty other places, the several donors whereof are specified in Dugdale's history of Warwickshire (p. 694;) also the churches of Sireburne, Cardinton, &c., and more than thirteen windmills.

¹³⁰ Redditus omnium ecclesiarum et molendinorum et terrarum de bailliâ de Lincolnscire. Inquis. terrar. ut sup. fol. 41 b to 48 b and 49 a. *Peck's MS.* in Museo Britannico, vol. iv. fol. 95 et seq.

¹³¹ *Peck's MS.* ut sup. fol. 95.

¹³² Inquis. ut. sup. 58 b to 65 b.

In 12 Hen. II., William Earl of Warwick built a new church for them at Warwick.¹³³

In *Kent* they had the manors of Lilleston, Hechewayton, Saunford, Sutton, Dartford, Halgel, Ewell, Cocklescomb, Strode, Swinkfield Mennes, West Greenwich, and the manor of Lydden, which now belongs to the archbishop of Canterbury; the advowsons of the churches of West Greenwich and Kingeswode juxta Waltham; extensive tracts of land in Romney marsh, and farms and assize rents in all parts of the county.¹³⁴

In *Sussex* they had the manors of Saddlescomb and Shipley; lands and tenements at Compton and other places; and the advowsons of the churches of Shipley, Wodmancote, and Luschwyke.¹³⁵

In *Surrey* they had the manor farm of Temple Elfand or Elfante, and an estate at Merrow in the hundred of Woking. In *Gloucestershire*, the manors of Lower Dowdeswell, Pegsworth, Amford, Nishange, and five others which belonged to them wholly or in part, the church of Down Ammey, and lands in Framton, Temple Guting, and Little Rissington. In *Worcestershire*, the manor of Templars Lawern, and

¹³³ Inquis. terrar. ut sup. fol. 12 a to 23 a. Dodsworth MS. vol. xx. p. 65, 67, ex quodam rotulo tangente terras Templariorum. Rot. 42, 46, p. 964. Dugd. Baron. tom. i. p. 70.

¹³⁴ Monast. Angl. ut sup. p. 840. *Hasted*. hist. Kent.

¹³⁵ Ex cod. MS. in officio armorum, L. xvii. fol. 141 a. Calendarium Inquis. post mortem, p. 13. 18.

lands in Flavel, Temple Broughton, and Hanbury.¹³⁶ In *Northamptonshire*, the manors of Asheby, Thorp, Watervill, &c. &c.; they had the advowson of the church of the manor of Hardwicke in Orlington hundred, and we find that “Robert Saunford, Master of the soldiery of the Temple in England,” presented to it in the year 1238.¹³⁷ In *Nottinghamshire*, the Templars possessed the church of Marnham, lands and rents at Gretton and North Carleton; in *Westmoreland*, the manor of Temple Sowerby; in the Isle of Wight, the manor of Uggeton, and lands in Kerne.¹³⁸ But it would be tedious further to continue with a dry detail of ancient names and places; sufficient has been said to give an idea of the enormous wealth of the order in this country, where it is known to have possessed some hundreds of manors, the advowson or right of presentation to churches innumerable, and thousands of acres of arable land, pasture, and woodland, besides villages, farm-houses, mills, and tithes, rights of common, of fishing, of cutting wood in forests, &c. &c.

There were also several preceptories in Scotland and Ireland, which were dependent on the Temple at London.

The annual income of the order in Europe has been roughly estimated at six millions sterling! According to Matthew Paris,

¹³⁶ *Manning's Surrey. Atkyn's Gloucestershire*; and see the references in Tanner. *Nash's Worcestershire*.

¹³⁷ *Bridge's Northamptonshire*, vol. ii. p. 100.

¹³⁸ *Thoroton's Nottinghamshire. Burn and Nicholson's Westmoreland. Worsley's Isle of Wight*.

the Templars possessed *nine thousand* manors or lordships in Christendom, besides a large revenue and immense riches arising from the constant charitable bequests and donations of sums of money from pious persons.¹³⁹ “They were also endowed,” says James of Vitry, bishop of Acre, “with farms, towns, and villages, to an immense extent both in the East and in the West, out of the revenues of which they send yearly a certain sum of money for the defence of the Holy Land to their head Master at the chief house of their order in Jerusalem.”¹⁴⁰ The Templars, in imitation of the other monastic establishments, obtained from pious and charitable people all the advowsons within their reach, and frequently retained the tithe and the glebe in their own hands, deputing a priest of the order to perform divine service and administer the sacraments.

The manors of the Templars produced them rent either in money, corn, or cattle, and the usual produce of the soil. By the custom in some of these manors, the tenants were annually to mow three days in harvest, one at the charge of the house; and to plough three days, whereof one at the like charge; to reap one day, at which time they should have a ram from the house,

¹³⁹ Habuerunt insuper Templarii in Christianitate *novem millia* maneriorum ... præter emolumenta et varios proventus ex fraternitatibus et prædicationibus provenientes, et per privilegia sua accrescentes. *Mat. Par.* p. 615, ed. Lond. 1640.

¹⁴⁰ Amplis autem possessionibus tam citra mare quam ultra ditati sunt in immensum, villas, civitates et oppida, ex quibus certam pecuniæ summam, pro defensione Terræ Sanctæ, summo eorum magistro cujus sedes principalis erat in Jerusalem, mittunt annuatim. —*Jac. de Vitry*. Hist. Hierosol. p. 1084.

eightpence, twenty-four loaves, and a cheese of the best in the house, together with a pailful of drink. The tenants were not to sell their horse-colts, if they were foaled upon the land belonging to the Templars, without the consent of the fraternity, nor marry their daughters without their license. There were also various regulations concerning the cocks and hens and young chickens.¹⁴¹

We have previously given an account of the royal donations of King Henry the First, of King Stephen and his queen, to the order of the Temple. These were far surpassed by the pious benefactions of King Henry the Second. That monarch, for the good of his soul and the welfare of his kingdom, granted the Templars a place situate on the river Fleet, near Bainard's Castle, with the whole current of that river at London, for erecting a mill;¹⁴² also a messuage near Fleet-street; the church of St. Clement, "quæ dicitur Dacorum extra civitatem Londoniæ;" the churches of Elle, Swinderby and Skarle in Lincolnshire,

¹⁴¹ Masculum pullum, si natus sit super terram domus, vendere non possunt sine licentiâ fratrum. Si filiam habent, dare non possunt sine licentiâ fratrum. Inquisitio terrarum, ut supr. fol. 18 a.

¹⁴² The Templars, by diverting the water, created a great nuisance. In A. D. 1290, the *Prior et fratres de Carmelo* (the white friars) complained to the king in parliament of the putrid exhalations arising from the Fleet river, which were so powerful as to overcome all the frankincense burnt at their altar during divine service, and had occasioned the deaths of many of their brethren. They beg that the stench may be removed, lest they also should perish. The Friars preachers (black friars) and the bishop of Salisbury (whose house stood in Salisbury-court) made a similar complaint; as did also Henry Lacy, Earl of Lincoln, who alleges that the Templars (*ipsi de novo Templo*) had turned off the water of the river to their mills at Castle Baignard. —*Rot. Parl.* vol. i. p. 60, 200.

Kingeswode juxta Waltham in Kent, the manor of Stroder in the hundred of Skamele, the vill of Kele in Staffordshire, the hermitage of Flikeamstede, and all his lands at Lange Cureway, a house in Brosal, and the market of Witham; lands at Berghotte, a mill at the bridge of Pembroke Castle, the vill of Finchingfelde, the manor of Rotheley with its appurtenances, and the advowson of the church and its several chapels, the manor of Blalcolvesley, the park of Haleshall, and three *fat bucks* annually, either from Essex or Windsor Forest. He likewise granted them an annual fair at Temple Bruere, and superadded many rich benefactions in Ireland.¹⁴³

The principal benefactors to the Templars amongst the nobility were William Marshall, earl of Pembroke, and his sons William and Gilbert; Robert, lord de Ros; the earl of Hereford; William, earl of Devon; the king of Scotland; William, archbishop of York; Philip Harcourt, dean of Lincoln; the earl of Cornwall; Philip, bishop of Bayeux; Simon de Senlis, earl of Northampton; Leticia and William, count and countess of Ferrara; Margaret, countess of Warwick; Simon de Montfort, earl of Leicester; Robert de Harecourt, lord of Rosewarden; William de Vernon, earl of Devon, &c. &c.¹⁴⁴

The Templars, in addition to their amazing wealth, enjoyed vast privileges and immunities within this realm. In the reign

¹⁴³ Ex cod. MS. in officio armorum, L. xvii. fol. 141 a. *Dugd.* Monast. Angl. ut sup. p. 838. *Tanner*, Notit. Monast.

¹⁴⁴ *Dugd.* Baronage. Monast. Angl. p. 800 to 844.

of King John they were freed from all amerciements in the Exchequer, and obtained the privilege of not being compelled to plead except before the king or his chief justice. King Henry the Third granted them free warren in all their demesne lands; and by his famous charter, dated the 9th of February, in the eleventh year of his reign, he confirmed to them all the donations of his predecessors and of their other benefactors; with soc¹⁴⁵ and sac,¹⁴⁶ tol¹⁴⁷ and theam,¹⁴⁸ infangenethef,¹⁴⁹ and unfangenethef,¹⁵⁰ and hamsoca, and grithbrich, and blodwite, and flictwite, and hengewite, and learwite, and flemenefrith, murder, robbery, forestal, ordel, and oreste; and he acquitted them from the royal and sheriff's aids, and from hidage, carucage, danegeld and hornegeld, and from military and wapentake services, scutages, tallages, lastages, stallages, from shires and hundreds, pleas and quarrels, from ward and wardpeny, and averpeni, and hundredespeni, and borethalpeni, and thethingepeni, and from the works of parks, castles, bridges, the building of royal houses and all other works; and also from waste regard and view of foresters, and from toll in all markets

¹⁴⁵ Power to hold courts;

¹⁴⁶ to impose and levy fines and amerciements upon their tenants;

¹⁴⁷ to buy and sell, or to hold a kind of market;

¹⁴⁸ to judge and punish their villains and vassals;

¹⁴⁹ to try thieves and malefactors belonging to their manors, and taken within the precincts thereof;

¹⁵⁰ to judge foreign thieves taken within the said manors, &c.

and fairs, and at all bridges, and upon all highways throughout the kingdom. And he also gave them the chattels of felons and fugitives, and all waifs within their fee.¹⁵¹

In addition to these particular privileges, the Templars enjoyed, under the authority of the Papal bulls, various immunities and advantages, which gave great umbrage to the clergy. They were freed, as before mentioned, from the obligation of paying tithes, and might, with the consent of the bishop, receive them. No brother of the Temple could be excommunicated by any bishop or priest, nor could any of the churches of the order be laid under interdict except by virtue of a special mandate from the holy see. When any brother of the Temple, appointed to make charitable collections for the succour of the Holy Land, should arrive at a city, castle, or village, which had been laid under interdict, the churches, on their welcome coming, were to be thrown open, (once within the year,) and divine service was to be performed in honour of the Temple, and in reverence for the holy soldiers thereof. The privilege of sanctuary was thrown around their dwellings; and by various papal bulls it is solemnly enjoined that no person shall lay violent hands either upon the persons or the property of those flying for refuge to the Temple houses.¹⁵²

Sir Edward Coke, in the second part of the Institute of the Laws of England, observes, that “the Templars did so overspread

¹⁵¹ Cart. 11. Hen. 3. M. 33. *Dugd. Monast.* p. 844.

¹⁵² *Acta Rymeri*, tom. i. p. 54, 298, 574, 575.

throughout Christendome, and so exceedingly increased in possessions, revenues, and wealth, and specially in England, as you will wonder to reade in approved histories, and withall obtained so great and large priviledges, liberties, and immunities for themselves, their tenants, and farmers, &c., as no other order had the like.”¹⁵³ He further observes, that the Knights Templars were *cruce signati*, and as the cross was the ensign of their profession, and their tenants enjoyed great privileges, they did erect crosses upon their houses, to the end that those inhabiting them might be known to be the tenants of the order, and thereby be freed from many duties and services which other tenants were subject unto; “and many tenants of other lords, perceiving the state and greatnesse of the knights of the said order, and withall seeing the great priviledges their tenants enjoyed, did set up crosses upon their houses, as their very tenants used to doe, to the prejudice of their lords.”

This abuse led to the passing of the statute of Westminster, the second, *chap.* 33,¹⁵⁴ which recites, that many tenants did set up crosses or cause them to be set up on their lands in prejudice of their lords, that the tenants might defend themselves against the chief lord of the fee by the privileges of Templars and Hospitallers, and enacts that such lands should be forfeited to the chief lords or to the king.

Sir Edward Coke observes, that the Templars were freed

¹⁵³ Page 431.

¹⁵⁴ 13 Edward I.

from tenths and fifteenths to be paid to the king; that they were discharged of purveyance; that they could not be sued for any ecclesiastical cause before the ordinary, *sed coram conservatoribus suorum privilegiorum*; and that of ancient time they claimed that a felon might take to their houses, having their crosses for his safety, as well as to any church.¹⁵⁵ And concerning these conservers or keepers of their privileges, he remarks, that the Templars and Hospitallers “held an ecclesiasticall court before a canonist, whom they termed *conservator privilegiorum suorum*, which judge had indeed more authority than was convenient, and did dayly, in respect of the height of these two orders, and at their instance and direction, incroach upon and hold plea of matters determinable by the common law, for *cui plus licet quam par est, plus vult quam licet*; and this was one great mischief. Another mischief was, that this judge, likewise at their instance, in cases wherein he had jurisdiction, would make general citations as *pro salute animæ*, and the like, without expressing the matter whereupon the citation was made, which also was against law, and tended to the grievous vexation of the subject.”¹⁵⁶ To remedy these evils, another act of parliament was passed, prohibiting Hospitallers and Templars from bringing any man in plea before the keepers of their privileges, for any matter the knowledge whereof belonged to the king’s court, and commanding such keepers of their privileges thenceforth to grant

¹⁵⁵ 2 Inst. p. 432.

¹⁵⁶ 2 Inst. p. 465.

no citations at the instance of Hospitallers and Templars, before it be expressed upon what matter the citation ought to be made.¹⁵⁷

Having given an outline of the great territorial possessions of the order of the Temple in Europe, it now remains for us to present a sketch of its organisation and government. The Master of the Temple, the chief of the entire fraternity, ranked as a sovereign prince, and had precedence of all ambassadors and peers in the general councils of the church. He was elected to his high office by the chapter of the kingdom of Jerusalem, which was composed of all the knights of the East and of the West who could manage to attend. The Master had his general and particular chapters. The first were composed of the Grand Priors of the eastern and western provinces, and of all the knights present in the holy territory. The assembling of these general chapters, however, in the distant land of Palestine, was a useless and almost impracticable undertaking, and it is only on the journeys of the Master to Europe, that we hear of the convocation of the Grand Priors of the West to attend upon their chief. The general chapters called together by the Master in Europe were held at Paris, and the Grand Prior of England always received a summons to attend. The ordinary business and the government of the fraternity in secular matters were conducted by the Master with the assistance of his particular chapter of the Latin kingdom, which was composed of such of the Grand Priors and chief dignitaries of the Temple as happened to be present in

¹⁵⁷ Stat. Westr. 2, cap. 43, 13 Ed. I.

the East, and such of the knights as were deemed the wisest and most fit to give counsel. In these last chapters visitors-general were appointed to examine into the administration of the western provinces.

The western nations or provinces of the order were presided over by the provincial Masters,¹⁵⁸ otherwise Grand Priors or Grand Preceptors, who were originally appointed by the chief Master at Jerusalem, and were in theory mere trustees or bare administrators of the revenues of the fraternity, accountable to the treasurer general at Jerusalem, and removeable at the pleasure of the Chief Master. As the numbers, possessions, and wealth of the Templars, however, increased, various abuses sprang up. The members of the order, after their admittance to the vows, very frequently, instead of proceeding direct to Palestine to war against the infidels, settled down upon their property in Europe, and consumed at home a large proportion of those revenues which ought to have been faithfully and strictly forwarded to the general treasury at the Holy City. They erected numerous convents or preceptories, with churches and chapels, and raised up in each western province a framework of government similar to that of the ruling province of Palestine.

The chief house of the Temple in England, for example, after its removal from Holborn Bars to the banks of the Thames,

¹⁵⁸ The title Master of the Temple was so generally applied to the superiors of the western provinces, that we find in the Greek of the lower empire, the words *Τέμπλου Μαιιστώρ*. *Ducange*. Gloss.

was regulated and organised after the model of the house of the Temple at Jerusalem. The superior is always styled “Master of the Temple,” and holds his chapters and has his officers corresponding to those of the chief Master in Palestine. The latter, consequently, came to be denominated *Magnus Magister*

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