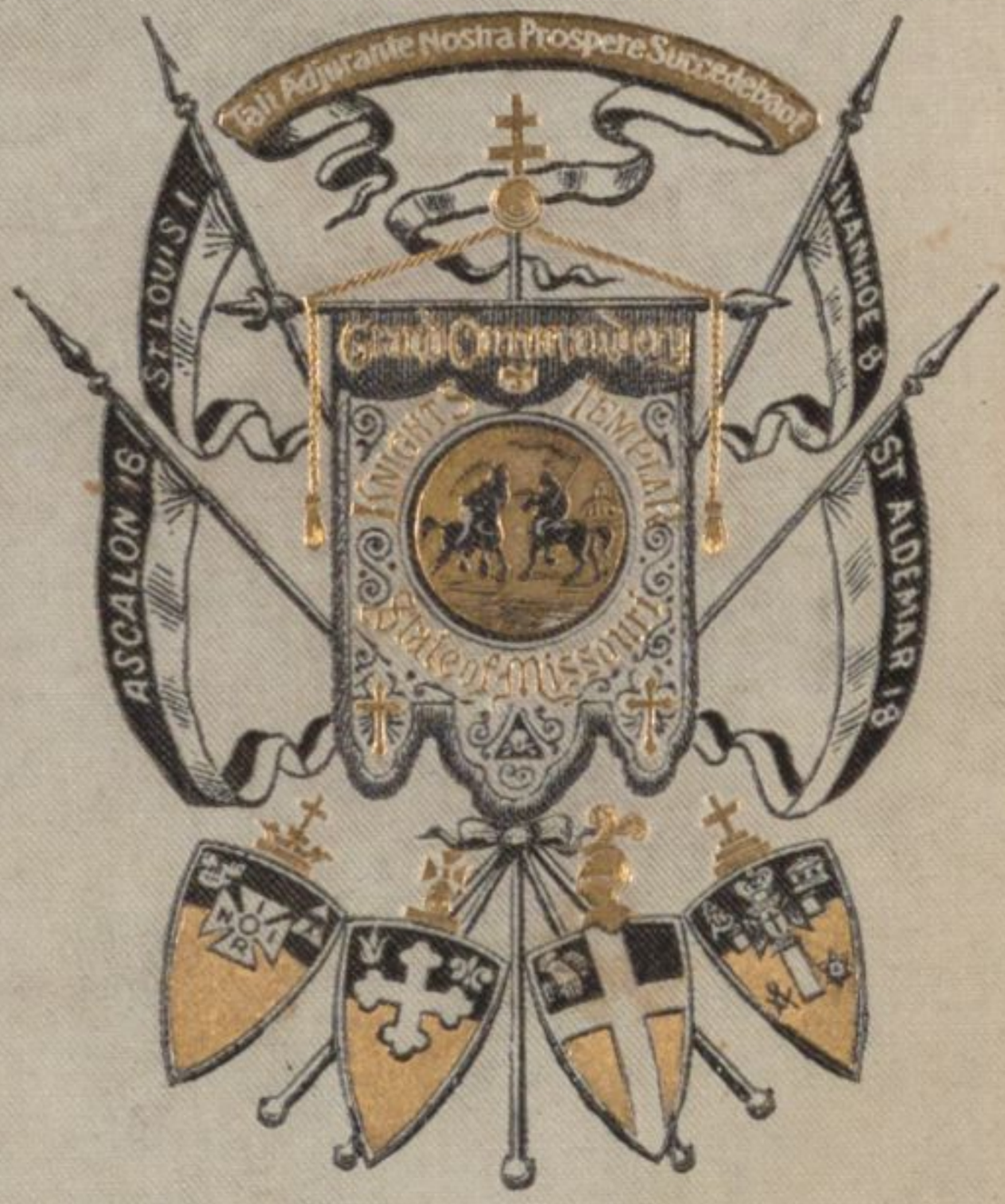
SOUVENIR

CITY GUIDE

AND

OFFICIAL PROGRAMME



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SOUVENIR

CITY GUIDE AND OFFICIAL PROGRAMME

OF THE

KNIGHTS TEMPLAR

GRAND ENCAMPMENT

OF THE

UNITED STATES OF AMERICA,

HELD IN THE

City of St. Louis, Mo., Sept. 21, A. D. 1886.

INDORSED BY THE TRIENNIAL COMMITTEE.

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HEADQUARTERS

Knights Templar Triennial Committee,

1113 OLIVE STREET.

St. Louis, Feb. 17, 1886.

JOHN C. BLOOMFIELD & CO.,

516 Olive Street, ST. LOUIS, MO.:

GENTLEMEN:—

This is to certify that your book has been adopted by the Missouri Knights Templar Triennial Committee as the only official Guide Book of the CONCLAVE OF 1886.

Yours truly,

JOHN R. PARSON,

Chairman

ATTEST:

H. GIVEN HAGEY,

Sec'y.

SEAL

1868 1886

Triennial Conclave Souvenir.



[Copyrighted.]

THIS Badge is of silver, 1-16 of an inch thick. The pin which suspends it has in the center the coat of arms of Missouri, on the sides, in raised letters, "Triennial Conclave" on a matted ground. The pendant represents a K. T. Banner suspended from a round bar with two balls on each end, with matted background and Triangle, showing in center an Encampment of Knights; at bottom the word "Souvenir" in relief. The date 1868 refers to the first grand Triennial held in this city, having its origin in St. Louis Commandery, No. 1. The above cut, is an exact representation of Badge. Mailed postpaid on receipt of price, $2.00.

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INTRODUCTION.

THE antiquity of Knights Templar is generally conceded by all. The ancient Temple of the Knights Templar still existing on Mount Moriah, Jerusalem, as a Moslem mosk, in a good state of preservation, and the many ruined fortresses and castles of the ancient Order of the Temple whose shattered walls can still be seen at intervals in Palestine and Syria, from Gaza to Antioch, and from Kerak to Belfort, and transversely from the mountains of the Dead Sea to the shores of the Mediterranean; and the numerous remains and monuments of the Knights Templar still to be met with in various stages of preservation in almost every part of Europe will suffice to show that whatever be the date of its establishment, almost all are agreed in assigning to the Order an antiquity. "Nor is it necessary that we should be able to state its age with precision." The Order does not depend on its antiquity for its value to the world. Were it but the creation of yesterday, this fact would not impair the force of its solemn obligation, diminish its claims upon the good will of mankind, nor lessen in any degree the sublimity and importance of its teachings. Its inherent vitality and its long existence against the combined attacks of Mohammedans, religious fanaticism, bigoted intolerance and blind prejudice, while other human societies have faded away and are forgotten. What a mournful and yet inspiring history is that of the Knights Templar!

What zeal for the service of Christendom! What heroic achievments! What wonderful success bought by what innumerable martyrdoms! What discipline! What piety! What self-devotion! What service! What an earthly reward! May not this serve to convince the world that it has within it the elements of Truth and Virtue, and prove to the candid mind that the order has been in a special manner watched over and protected by Divine Providence? The memory of these holy warriors, the Knights Templar, 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 the last band of Europe's host that contended for the possession of Palestine. To the vows of the monks, and the austere life of the convent, they added the discipline of the camp and stern duties of the military life, thus blending the fine vocation of the sword and lance with the holy zeal and body-bending toil of a poor brotherhood. The vulgar idea that they were as wicked as they were fearless and brave, has not yet been entirely abandoned, but it is hoped that the accounts of the proceedings against the Order given in the ensuing volume will 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. This is the spirit in which American Templar Masons have been taught to consider the Order of Knights Templar. He regards the Order as the custodian of great and sublime truths, and loves it for what it is, and not simply for what it may have been in the past. "Nor must we overlook in this connection the fascination that romance and fable have thrown around the whole subject," and we may indorse the glowing words of Montaigne: "The age of chivalry, indeed, is gone; we have hidden away its helmets, and its spears,

but its blazonry is invested with a more poetic charm. Still we love the past; we love the heroic in man's history. We hate to divest it even of its fictions, the independent spirit of chivalry, bent on the accomplishment of lofty ends, without calculation of chances or fear of failure; so generous in action, so munificent in courtesy, so frank in friendship and so gallant in danger, must ever have rare attractions to the enthusiastic and the aspiring. There is something peculiarly delightful and exciting in those stories which represent the hero of the Middle Ages, loyal and brave, superbly mounted, cased in glittering steel, surrounded by men-at-arms, and issuing forth from his lordly castle in quest of adventures or on an errand of love. Who does not delight in reading of the fair and haughty dames encouraging their champions at the tilt, and rewarding their valor with sacred banners and embroidered scarfs, worked with their own hands? Who does not dwell with delight on the gorgeous descriptions of the tournament, where the place enclosed for combat is surrounded with sovereigns, bishops, barons, and all that rank and beauty had ennobled among the fair, when the combatants, covered with shining armor and only known by a device or emblazoned shield, issues forth, not without danger, to win the prize of valor bestowed by the "Queen of Beauty," amid the inspiring music of minstrels and the shouts of the assembled multitude?

H. N. S.

SOUVENIR CITY GUIDE AND OFFICIAL PROGRAMME.

HISTORY.

THE history of Christianity from its adoption as the State religion of Rome to the Crusades belongs but indirectly to our subject. It may reasonably be doubted whether the change made in its favor from a proscribed to a prescribed faith was not upon the whole an injury to the Church. The time of persecution for the name of Christ had indeed passed away, but the watchful enemy of man seized the moment when the prosperity began to lull the Church into security to introduce errors destructive of all true faith and which led to divisions and innumerable calamities unknown before. Teachers arose whose doctrines shook the new Church to its center.

Arius, Presbyter of Alexandria in Egypt, opened a controversy A. D. 315, which kept the church in turmoil for fifty years. Eusebius, of Nicomedia, A. D. 341; Photians, Apollinaris, Pelagius, A. D. 412, and others founded new sects, it is not our part to say upon what truths, but the consequences were bitter strife and divisions. Of these the historian Gibbon has made the best use and the reader is referred to his pages for full accounts; yet the Church continued to expand among the heathens. Ethiopia was converted by Frumentius, who was consecrated first bishop of the Ethiopians by Athanasius. Martin, bishop of Tours, completed the conversion of the Gauls, and all this before the close of the fourth century.

Thus did the grain of mustard seed sown by Christ continue to extend into a great tree. In the fifth century, Arabia and Ireland acknowledged the Christian faith. Clovis, the founder of the French monarchy, was baptized A. D. 496. In the sixth century St. Augustine and others preached the Gospel

with great power and founded several Christian Churches in Britain, and at the beginning of the period of which our volume mainly treats, that of Knights Templary, "the story of the Cross had been effectually promulgated in every part of the civilized world.

To set the doctrines of Christ and his Apostles in forcible contrast with the errors that were being disseminated on every hand, eight General (Œcumenical) Councils were held prior to the period of the Crusades, a Special Council at Clermont, France, by Pope Urban II., A. D. 1195, at which the first Crusade was decided upon, three hundred and ten bishops in attendance. The name Crusade is given to the expeditions by which the "Christian nations of Europe in the eleventh, twelfth and thirteenth centuries sought to recover Palestine from the Mussulmans." The rise of Mohammedanism belongs to the present history, as the argument of Knights Templary was "Jesus *vs.* Mohammed."

One grand merit of the Great Military Order of the Middle Ages is that they presented a bulwark against the Moslem. There was a day, October 10, A. D. 732, says Creasy in his "Fifteen Decisive Battles" when the arm of Charles Martin saved and delivered the Christian nations of the West from the deadly grasp of all destroying Islam, and the historian Arnold ranks that victory among those signal deliverances which have for centuries affected the happiness of mankind. Gibbons acknowledges the danger from which the world escaped in his sneering observations that "had not the Saracen conquest then been checked perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people" the morality and truth of the revelation of Mohammed. The Moslems, in such multitude that no man could reckon them, met the nations of the North upon the battle-field of Tours. This foe stood firm as a wall and impenetrable as a zone of ice, and Arabs were slain with the sword. The defeat was thorough and Christendom, though decimated, was safe.

The Holy Land was among the early conquests of the Saracens, the Caliph Omar having taken Jerusalem A. D. 637. Thus, all the places most sacred in the eyes of Christianity passed under the control of the votaries of a new religion, and though some of the Saracenic rulers treated pilgrims humanely, others behaved tyrannically. The Abbassides were a superior race, and the most famous Caliph of that line, Haroun al-Rachid, sent the keys of Jerusalem to his great occidental cotemporary Charlemange, which assured the safety of Christian visitors of that city. The holy sepulchre and the Church of the Resurrection were in the hands of the Christians, and the tribute exacted from the Christians, inhabitants and pilgrims was small.

The Falamite caliphs, who became masters of Jerusalem about 972, pursued the liberal policy of the Abbassides until the time of Hakem, who was a fanatic, and persecuted the Christians, interfered with the pilgrims and defaced the holy places. His conduct excited much indignation in the West, which abated when his successors returned to the wiser course of his predecessors. The Church and the Sepulchre assumed their former state, and pilgrimage became more common than ever, embracing men of every condi-

tion and women of all ranks. The Falamite or Egyptian caliphs, though they never again sought deliberately to put a stop to pilgrimage, did not always protect the pilgrims, who had much ill usage to complain of and who made it known to all Christendom.

When the Seljick Turks conquered Palestine they inflicted all manner of atrocities on the Christian residents and treated pilgrims with great indignity and cruelty. While the rage that this caused throughout Europe was at its height the Byzantine Emperor, Michael VII., fearing the Turks would take their capitals, sent an embassy to Gregory VII., entreating assistance. The Pope addressed the rulers of the European States, urging war on the Turks and foreshadowing the Crusades. But the Crusades were precipitated by the action of an obscure man, Peter the Hermit, who had become imbued with deep religious enthusiasm. He was a monk, and by birth a Picard. Visiting Jerusalem he was an eye-witness of the insults and cruelties of the Turks and experienced some of them. He became possessed of the idea that he was to deliver the Holy Sepulchre, and told the patriarch of Jerusalem that he would cause the Western nations to drive out the infidels. The patriarch gave him letters entreating aid, and Peter visited Urban II., who saw that he was an enthusiast, and not less likely to move Christendom because of his austerity, vehemence and humble condition. The Pope encouraged him and Peter departed to preach a crusade in Italy and France which he did with such effect that all other business was neglected and the minds of men of all degrees were most powerfully affected.

Christendom then felt the disgrace involved in allowing the Holy Land to remain in the hands of the Turks. Pilgrimages had become so common that they were made by companies of thousands; and their violent interruptions was every where felt and resented. Human policy turned religious zeal to a useful purpose. Those statesmen who were capable of taking a broad view of affairs may have thought there was a greater danger that the Mussulmans would come to the West if the Christians should not go to the East. The Pope wished to bring the Byzantine empire into the Latin fold.

He held a council at Piacuiza in March, 1095, which was numerously attended, and at which the Byzantine envoys pleaded their country's cause. It was determined to hold a more general council which met at Clermont in November, 1095, and French, Germans, Italians and others were present. The Pope's eloquence was so effectual that when he declared the holy war was commanded from on high the multitude exclaimed, "God wills it." The Pope suggested that those who entered on the enterprise should assume the Cross on the shoulder or breast. This was agreed to and the first clergyman who took it from the hands of Urban II., was the bishop of Prey. The Count of Toulouse was the first temporal prince who assumed the Cross. The Cross was originally red, but different colors were subsequently adopted by different nations. Every person who assumed the Cross, was known as a croise, or cross-wearer, whence the name of the enterprise.

The crusading spirit spread over Britain, and the Northern nations, much inflamed by the decree passed at Clermont, that who so should go on the expedition should be regarded as having performed all penances. It was to be a pilgrimage on the largest scale, with the pilgrims armed. The spirit was shared by all classes, and by people of every description, including the worst criminals. The number that assumed the Cross was almost incalculable. In the spring of 1096, a large body of the lower order under the lead of Peter the Hermit, began the march across Germany; they were compelled to divide, and the smaller party, led by a Burgundian Knight, Walter the Penniless, going in advance, was almost annihilated in Bulgaria. The larger party suffered severely and was guilty of great atrocities, but Peter brought the bulk of it to Constantinople where he was joined by Walter. They were landed in Asia, where they were nearly all destroyed by the Turks. Peter having left them, a third division, consisting of Germans, who were for the most part from the north of the Rhine and toward the Elbe, and led by a monk named Gottschalk. Wholly occupied with robbing and all kinds of pillage, rapes, quarrels, and murders, the worthies soon forgot Constantinople, Jerusalem, Jesus Christ himself, and if any of them had ever had any religion they certainly lost the last trace of it.

Not a law, human or divine, did they consider sacred. They were quite carried away by their passions. The slightest temptation was irresistible to them. Their ferocity was accompanied by imbecility and would have worn itself out probably, but they fell victims to perfect barbarity, nor could they expect to be saved by the laws of humanity, which they had broken themselves. This division became so frightfully notorious for iniquity, anarchy and sedition, that no one had the hardihood to be its captain. These desperadoes scorned every allegiance, civil, military, ecclesiastical, all to them a grievous yoke, choosing to believe that the Crusade was washed of all sins, they committed the most heinous crimes with the utmost indifference and a safe conscience. With a fanatical pride, or they feigned it, they despised and assassinated every one who did not join their march. They declared themselves the volunteers of Heaven and would not hear of any mixture of what is human. All that should fall into their hands was rightfully their own, and but a small part of what was due them, an anticipated quota of the arrears of their pay, so much taken from the heathens of the lands they were traversing, they were themselves the true owners. The proprietors should thank them if they left anything, and were in reality their debtors.

From such principles imagine what followed. This troop moved disorderly and obeyed but the fits of their own insanity. They observed peremptorily that it was an enormous wrong to oppose those who profaned the tomb of Christ without slaying those who had crucified him. Miraculous or pretended visions so inflamed their hate and horror, and all their diabolical appetites that they massacred all the Jews on their line of march with the most abominable and unnatural tortures, so the contents of each miserable Jewry craved for death, as other men for life. But the boon without the pre-

lude of torture was rarely or never granted. Since they could find no captain they took a goose and made it march at their head, strutting pompously with a wave of its body, or a goat with a ribbon around its neck and ascribed something divine to it, and assured astonished beholders that it was equal to priest or bishop. For which imprudent jeer they are condemned by the Chrometis more than for their deeds of tremendous guilt.

This carnage of the unresisting Jews inebriated such felons and made them as proud as if they had vanquished the Saracens. But the Hungarians exercised their implacable swords on the division to a man. At least a very few individuals of it lived to join the Hermit under the Constantinopolitan bastions. With this offal and what remained of all three divisions, reinforced by Normans, Venetians, Persians and others that he had picked up, Peter the Hermit formed a new army of a 100,000, quite as undisciplined and simple and wicked as his first, and at the head of this collection he set out along with his aid-de-camp Sansavior on a new campaign. Many left home pious, but their piety went out on the road.

Bold men got the upper hand and bad example made law. Thus the robberies roused Constantinople and even the various churches in its suburbs. Advancing with the same temerity as before a Turkish army they cut them to pieces, Sansavior was run through the body ten times and the Hermit escaped by flight, so that in one single day that vast gathering disappeared. Europe was horror stricken at learning that of 400,000 Crusaders she had sent out all were totally destroyed, yet the spirit-stirring glow of heroic and religious chivalry remained. The princes had not yet been ready. With Godfrey de Bouillon at their head, they gathered, nearly all the illustrious captains of the time, and in a mass the nobility of France and of both banks of the Rhine, also many of the English, and indeed of all Eurcpe. No wonder then that the value of a war horse was excessively enhanced—the funds of a good estate hardly sufficing to arm and mount a single knight; Germans and Hungarians were shown quite a different sight from the "Hermit Army," which was only a villainous mob, and thus re-established, the honor of the Crusaders of every land, they passed through Hungary and Bulgaria, wished Godfrey success as he deplored the bad conduct and severe chastisement of those who had preceded him, but he did not once attempt to avenge their cause. Going round by Rome one division of the Crusade were so scandalized to see the soldiery of a Pope and of an anti-Pope fighting for the Lateran, the capital of Christianity serving as a theater of a civil war, that some of them refused to go further and returned home. After saying their prayers and visiting the curiosities they hurried away and all the divisions of that mighty army soon met at Constantinople, and most sumptuously were they treated in that celebrated metropolis, having entered it with all honors and every demonstration of joy and public welcome. Only it was expected that they would do homage to the Emperor, which Raymond, Count of Toulouse, refused to do, declaring he "had not come so far to look for a master."

Most of the Chiefs took the oath of fealty. Tancred was the single exception, and his departure, as the only way to avoid taking what present, was termed nothing, but might afterward be construed into an oath of allegiance to Alexis. The Crusaders seemed to have forgotten the Turks, nearly all but Godfrey, who at last asked for boats, and crossed into Asia Minor, where they besieged Nice and took it June 20, 1097.

The first great encounter with Turks took place at Dorylaeum and after a long and doubtful contest ended in victory to the Crusaders on July 4, 1097. This Crusade was equipped as hardy warriors ought to be, and in this, since it may be doubted if the world ever possessed a fairer army than led by Godfrey de Bouillon, Robert Duke of Normandy, Hugh Count of Vernandos and Raymond Count of Toulouse. The Counts of Flanders and Charters, Bohemond, Prince of Tarante, Tancred and others, the victors of Nice and Dorylaeum. When they took the Turkish Camp at Dorylaeum they found camels, animals till then unknown in Europe. The Franks praised the Turks highly and vaunted their common origin, and chroniclers avowed that were the Turks but Christians they would be equal to the Crusaders — that is the bravest, wisest, ablest soldiers in the world. What the Turks thought is evident from their attributing the victory to a miracle, and wonder "whether St. George and St. Demetrius were with our enemy. One sees you do not know the Franks" said Kelzig Arslan to the Arabs, who blamed his retreat, "you have never experienced their astonishing bravery, such power is not human, but comes either from God or the devil." On July 6, 1097, the Crusaders renewed their march and found no more resistance throughout Asia Minor so completely had it been terrified by the day of Dorylaeum. Tancred, with three hundred cavalry, galloping rapidly about took town after town, the whole of Celicia and up to the South of Inkanderoon, killing every Turk without mercy. Godfrey is often mentioned as the leader of the Crusading hosts, but he held no such position, though much was conceded to him. The Crusading host reached the vicinity of Antioch, October 18, 1097, and undertook the siege. The city, four miles in circumference, contained a population of more than 200,000 inhabitants. It was surrounded by a ditch deep and wide and massive walls of defense. It was garrisoned by an army of 30,000 commanded by Baghasian, a most accomplished general. So well did he use the means of defense that, assisted by famine, disease, discord among the assailants and weariness of service, seven long months intervened before the city was taken. In the meantime the greater part of the Crusaders were destroyed, either in battle or by the unparalleled sufferings they endured. A number of the leaders returned to Europe.

Baldwin, the brother of Godfrey, leaving the main army, marched to Edessa, a city one hundred miles east of Antioch, where he was adopted by the King of that city, and shortly Baldwin was crowned in his place. Antioch was founded B. C. 300, by Selencus Nicator, King of Syria, in memory of his father Antiochus. By the Christian period it had attained to great extent and was extremely beautiful. It was reckoned as the third city in the world for beauty,

greatness and population. Here the Christians had become so numerous about A. D. 41 that the disciples were called Christians "first in Antioch." It was a highly important situation in a military point of view, and the leaders of the Crusaders felt the absolute necessity of reducing it before passing on three hundred miles further to Jerusalem. The result vindicated their judgment, for its capture A. D. 1098 and its possession until 1268 a period of one hundred and seventy years, gave the Christian power a strong center for operations, while its loss in 1268 was felt to be the irrecoverable loss of Oriental dominion. Antioch was half way between Constantinople and Alexandria, in Egypt, being seven hundred miles from each. The place for a long time past has been known as Antokia. It was desolated by an earthquake as late as 1872, and now lies in almost total ruin. When the capture of Antioch was effected May 3, 1098, and the Crusaders were preparing for repose, they were suddenly assailed by an incalculable army of Mohammedans from every portion of the surrounding country.

Twenty-eight powerful princes led as many divisions of their forces to rescue this important city from the Christian—the whole numbering more than five hundred thousand, was led by Kerbago, Prince of Mosul, as the lieutenant of the Sultan of Persia. The unexpected attack by such numbers drove the Crusaders within the walls, where for a time they were in turn compelled to submit to a siege. A series of battles followed and at last, by the display of the same personal valor on the part of the leaders that had kept up the spirit of the enterprise from the beginning, the Crusaders were apparently on the eve of destruction, when they were saved by a revival of the enthusiastic spirit in which their undertaking originated. It was declared that the steel head of the lance that pierced the Savior was found under the altar of the Church of St. Peter, and its possession was regarded as an assurance of that victory which the Crusaders won soon after, the Mussulman forces being driven off. This victory was facilitated by dissension among the Mussulmans. Months elapsed before the Crusaders resumed their original purpose, and then but 21,500 soldiers marched upon Jerusalem, 1,500 only being mounted. Meeting with no resistance they arrived before the Holy City, which, though valiantly defended, fell into their hands after a siege that closed with an assault and a massacre of almost unequaled atrocity, July 15, 1099. Godfrey de Bouillon was chosen first head of the Latin dominion of Jerusalem July 23. This event marks the completion of the first Crusade.

A short sketch of the life of Godfrey de Bouillon, the hero of the first Crusade is here in place. He was born in South Brabant about 1040, died in Jerusalem, July 18, 1100. He was the son of Eustace II., of Boulogne, brother-in-law to Edward the Confessor. In 1076 he succeeded his maternal uncle, Godfrey the Humpbacked Duke of Lower Lorraine, in a part of his possessions. He espoused the cause of Emperor Henry IV, in the memorable struggle with Pope Gregory VII., slew the rival Emperor Rudolph of Swabia in the battle of Mölsen (1080), and a few years later planted the Henry's banner on the walls of Rome, which he was the first to scale. In reward for these

services he became Duke of Lower Lorraine. The idea, however, that he had committed a sacrilege by violating the city of St. Peter sat heavy on his soul. As soon as the Crusade was proclaimed he mortgaged his lands to the Bishop of Lieg in order to procure funds for the enterprise and set out in the spring of 1096, with his brother Eustace and Baldwin for the Holy Land at the head of 70,000 foot and 10,000 horse,—French, German and Lorrainers. Godfrey, who belonged to both the French and German nations, and spoke both languages with ease, soon became the virtual leader of the whole vast expedition. He was not tall, but his strength was prodigious. It is said that with one blow of his sword he clove asunder a horseman from head to saddle, and with one back stroke would cut off an ox's or camel's head. When in Asia, having one day lost his way, he found one of his companions in a cavern engaged with a bear, he drew the beast's rage upon himself and slew it; but the serious bites he received kept him long in bed. Alexies Comnenus agreeing to provide the Western Army with supplies on condition that the Crusaders would expel the Turks from his dominions, Godfrey conquered Nicaea, and in 1098 Antioch, where his soldiers were short of provisions, the Greek Emperor having failed to keep his promise. Elected king, he refused to assume a royal crown on the spot where the Savior had been crowned with thorns, and accepting only the title of duke and administrator of the Holy Sepulchre, surrendered to the patriarch the kingdom of Jerusalem, while he watched over the defenses of the city which was threatened by a vast Egyptian army. Godfrey soon died, probably of care and anxiety after having founded a monastery in the valley of Jehosaphat.

A brief account of the arms and armor of the period seems proper here. The Saracen chiefs wore armor of rings or chain mail, admirably wrought, strong and capable of resistance, yet light and flexible and in every respect very greatly superior to the more massive and cumbersome personal equipments which the Crusaders carried with them in the first Crusade. This Oriental mail was richly and delicately adorned with gilding, but had no additional defenses of plates attached to it. The head-piece in like manner was tight and afforded a remarkable contrast to the Western heaume. It was gilt and damaskeened with gold with a far higher art than was then known amongst the armorers of the West. This casque, which was of iron, was globular in form or somewhat pointed at the crown. It was provided with a nozzle which was prolonged until it rose above the crown of the head-piece where it expanded to receive a plume. The shield was small in size, round, boldly convex, and with an umbo or boss which projected and ended in a point. The weapons of offense were the dart, the scimiter, the dagger, the bow and arrows, and, after the first Crusade, the lance was added. The inferior soldiers of the Saracens were for the most part archers.

The Knights of the West were padded, as they were armed in mail and plate and fastened to their saddles by the weight of their helms and of their double and triple armor, armed with long and strong lances, and mounted upon immense Norman and Flemish horses, and when formed in their long

well-dressed and serried line brought to bear upon their opponents a weight and a pressure that at first proved to be irresistible.

Thus in the earliest engagements the Saracens were almost invariably broken and discomfited. But when they had acquired some experience of their invaders, the Saracens were not long in recovering all the advantages which had for a while been in abeyance. It was not possible for them to be unconscious of the fact that in their climate theirs was the superior equipment and the more advantageous system of warfare. So they returned undismayed to a conflict, which, for the moment, had appeared to be almost hopeless. Lighter and more alert than the Crusaders, they rushed now on one flank of their massive battalions and now on the other. As their opponents were firm, yet almost powerless, they would sweep round them like a whirlwind, or, if at any point they met with even a severe repulse, they returned speedily to the attack with fresh vigor and increased numbers—and they were brave warriors, those dexterous and indefatigable horsemen. They would beat down the leveled lances with their scimiters, and while the Knights, compelled to use their swords, were with difficulty bringing those weapons into play the quick-eyed Saracens sought and found the weak points where they might drive home their finely tempered blades. And again comparatively trifling obstacles, such as might naturally arise from the nature of the ground whereon they fought, would check and perhaps completely paralyze the otherwise resistless charge of the heavy cavalry (it was the old story of the phalanx repeating itself), and would expose them to be sifted by the Saracens with showers of arrows and with the tremendous Greek fire which was the terror of the Crusaders.

As a comment upon this ancient mode of warfare we add a curious conclusion of a celebrated writer: "For myself, in my estimation, the little modern foot soldier in the cloth tunic of his simple uniform, who stands firm and steady in the face of both cannon and rifles, approaches nearer to the realization of the military ideal and a more truthful impersonation of the chivalrous than the great Barons of the olden time who covered themselves from head to foot with an iron sheathing of mail and plate." They certainly had the name chivalry in those days; but whether they possessed the thing itself—the chivalrous—is questionable. The bows of Moslem, whom the Crusaders encountered in Syria, were made of horn. Godfrey himself excelled in the use of the bow, and more than one legend is preserved of his matchless skill in its use. The infantry in the fourteenth century began to rise from its nothingness, and to assume on the field of battle that importance which from thenceforth was destined continually to increase. The power of this arm was first shown by the foot soldiers and the archers of England, and this was done by them in a manner that was felt very severely by the French. At Crecy, August 26, 1348, the first lesson was given and it was a very harsh one. On that day, however, the French army had in its ranks an infantry force which ought to have been able to have decided the victory. This was the corps of Genoese crossbowmen in the pay of France which, in the first in-

stance, was opposed to the English archers. Unhappily the crossbowmen had to open the discharge of their bolts while their bow-strings were still wet from a heavy shower, and so the missiles would not fly with their proper force. On the other hand the archers of England had succeeded in keeping their bowstrings dry. When the Genoese desired to retire (and they had good reason for such a desire), King Philip who, with his knights and men-at-arms, was in the rear of the Genoese would not suffer them to fall back, and in his violent indignation as a warrior of the knightly class he exclaimed, 'Forward. Strike this useless rabble who thus are blocking up the way in our front!' and with his squadrons of cavalry, the King charged the army of England, trampling under foot the dead bodies of his own Genoese cross-bowmen. A good archer, who in a single minute was unable to draw and discharge his bow twelve times, and who in these twelve shots, at two hundred and eighty yards range, and who in these twelve shots once missed his mark, was very lightly esteemed. It is doubtful whether at so great a distance an arrow could have struck its mark with sufficient force to penetrate a Knight's surcoat and haubert of mail, but it would kill his horse, which was not yet provided with defensive armor; and this was the very circumstance which caused the change in tactics which has been mentioned at all periods in history of warfare. It has always been a matter of great difficulty for infantry to resist and repel the shocks of a cavalry charge.

In some ages, as for example in the twelfth century, this was a military problem for which it was held to be hopeless to seek for any solution, while at other periods, as in antiquity, this same problem was considered to be difficult, but by no means impossible to be solved. To propagate religion by the sword was the life work of the early Mohammedan. War against infidels for the establishment and extension of the faith was commanded by the Prophet, and a solemn injunction became hallowed and perpetuated by success.

Within a century after the death of Mohammed, June 7, A. D. 632, the Moslems had extended their religion and their arms from India to the Atlantic Ocean. They had subdued and conquered by the power of the sword Persia and Egypt, and all north of Africa, from the mouth of the Nile to the extreme western boundary of that vast continent. They had overrun Spain, invaded France, and turning their footsteps toward Italy, entered the kingdom of Naples and Genoa, threatened Rome and subjected the Island of Sicily to their laws and religion. But at the period when they were about to plant the Koran in the very heart of Europe, and were advancing with rapid strides to universal dominion, intestine dissensions broke out amongst them, which undermined their power, and Europe for the time was released from the dread and danger of the Saracen dominion. In the tenth century of the Christian era, however, the ferocious and barbarous Turcomans appeared as the patrons of Mohammedanism and the propagations of the Koran. These were wild pastoral tribes of shepherds and hunters, who descended from the frozen plains of the north of the Caspian, conquered Persia embraced the religion and the law of

Mohammed became united under the standard of the Prophet into one great powerful nation. They overran the greater part of the Asiatic continent, destroyed alike the churches of the Christians and the temples of the Pagans, and appeared in warlike array on the Asiatic shore of the Hellespont in front of Constantinople.

The terrified Emperor Alexis I. sent urgent letters to the Pope and the Christian princes of Europe, exhorting them to assist him and their common Christianity in the perilous crisis. The preachings of Peter the Hermit, as we have seen, and the exhortation of the Pope Urban, forthwith aroused Christendom. Europe was, as previously described, armed and precipitated upon Asia. The Turkish power was broken. The Christian provinces of the Greek Empire of Constantinople were recovered from the grasp of the infidel and the Latin kingdom of Jerusalem was reared upon the ruins of the Turkish Empire of Sultan Saliman. The monastic and military Order of the Temple was then called into existence for the purpose of checking the power of the infidels and fighting the battles of Christendom in the plains of Asia.

Guided by an intelligent and far-reaching policy, this Order became the firmest bulwark of Christianity in the East and mainly contributed to preserve Europe from Turkish desolation and probably from Turkish conquest.

Many grave and improbable charges have been brought against the Templars by monks and priests who wrote in Europe concerning events in the Holy Land and who regard the vast privileges of the Order with indignation and aversion. Matthew Paris tells that they were leagued with the infidels and fought pitched battles against the rival Order of St. John. An American historian of high repute (Dr. Mackey) has also spoken of the bitter feuds which existed between the two orders. But as cotemporary historians of Palestine who describe the exploits of the Templars and were eye-witnesses of their career make no mention of such occurrences, and as no allusion is made to them in the letters of the Pope addressed to the Grand Master of the Order of St. John shortly after these pretended battles.

It will be well to keep in mind the foul imputations and slanders which any one sect of Papal monks is in the habit of heaping upon another. The church books of the Middle Ages are filled with this. In this spirit the Knights Templar could not hope to escape slander.

At this distant day, when times and scenes in which the Templars acted are changed and the deep religious fervor and warm fresh feelings of bygone ages have given way to a cold and calculating philosophy, we may doubt the sincerity of the military friars, exclaim against their credulity and deride their zeal. But when we call to mind the hardship and fatigue, the dangers, sufferings and death to which they voluntarily devoted themselves in a far distant land, the sacrifice of personal comfort, of the ties of kindred, and of all endearments of domestic life which they made without any prospect of worldly gain or temporary advantage for objects which they believed to be just and noble and righteous, we must even rank the generous impulses by which they were actu-

ated among the sublime emotions which can influence the human character in those periods when men feel rather than calculate before knowledge has chilled the sensibility or selfish indifference hardened the heart.

How can any one be indifferent to their nobleness whose soul has been touched by this recorded lament over a deceased knight: "Thou wert never matched of none earthly knights' hands, and thou wert the most courteous knight that ever bare shield, and thou wert the truest friend to thy lover that ever bestrode horse, and thou wert the truest lover of a sinful man that ever loved woman, and thou wert the goodliest person that ever came among press of knights, and thou wert the meekest man and the gentlest that ever ate in halls among ladies, and thou wert the sternest knight to try mortal foe that ever put spear in the rest."

That there should have been some small dissensions between the two Orders is a natural consequence, in which both parties may have erred from the strict rule. DeMolay himself says there had been no dissensions between the Orders of the Temple and the Hospitalers prejudicial to the Christian cause. There was nothing more than a spirit of rivalry and emulation which should do best against the infidels and a member of one Order had never been known to raise his hand against a member of the other.

When intelligence of the capture of Jerusalem by the Crusaders 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 fifty years before, and promiscuous crowds of both sexes, old men and children, virgins and matrons, thinking the road then open and the journey then practicable, successively pressed forward to the Holy City. The infidels had indeed been driven out of Jerusalem, but not out of Palestine. The lofty mountains bordering the sea coast were infested by warlike bands of fugitive Mussulmans, who maintained themselves in various impregnable castles and strongholds from whence they issued forth upon the highroads, 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 travelers.

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 sea, were alike exposed to almost daily hostility, to plunder and to death. To alleviate the dangers and distress to which they were exposed, to guard the honor of the saintly virgins and matrons, and to protect the gray hairs of the venerable palmer, nine noble knights, led by the stalwart Hugh de Paynes, who had greatly distinguished themselves at the siege and capture of Jerusalem, formed a holy brotherhood in arms and entered into a solemn compact to aid one another in clearing the highways, and in protecting the pilgrims through the passes and defiles of the mountains to the Holy City. Their names are those given by some authorities: (1st) Hugh de Paynes (that is Sir Hugh of the Temple),

(2d) Godfrey de St. Aldemar (often written St. Omer), (3d) Royal, (4th) Gondemar, (5th) Godfrey Bisal, (6th) Paynes de Mouliden, (7th) Archibald de St. Amore, (8th) Andrew de Montebar, (9th) Count de Prouem-Woof. Warmed with the religious and military fervor 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.

At that period knights were called brothers (Fratres), and their guest Christ's Poor or the Poor, without any consideration of their poverty or wealth, for it was a name given to the most opulent and even royal or imperial personages. These nine knights renounced the world and its pleasures, and in the Holy Church of the Resurrection in the year 1113 in the presence of Arnulph, Patriarch of Jerusalem, they embraced the vows of perpetual chastity, obedience and poverty, after the manner of monks. They elected as their first Master that true knight, Hugh de Paynes. Uniting in themselves the two most popular qualities of the age, devotion and valor, and exercising them in the most popular of all enterprises, they speedily gained a famous reputation. At first, we are told, they had no church and no particular place of abode, but in A. D. 1118, nineteen years after the conquest of Jerusalem by the Crusaders, they rendered such good and acceptable service to the Christians that Baldwin II., King of Jerusalem, the cousin of King Godfrey, granted them a place of habitation within the sacred enclosure of the Temple on Mount Moriah amid those holy and magnificent structures, partly erected by the Christian Emperor Justinian, A. D. 540, and partly built by the Caliph Omar about A. D. 640, which were then exhibited 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." It was this edifice or temple on Mount Moriah which was appropriated to 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 Templar. The rules made and concerning the Temple of the Lord also conceded to them the large court extending between that building and the Temple of Solomon, a distance of about five hundred feet. The King Baldwin, 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, 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 theater for the exercise of their holy profession. The first aim and objects of the Knights Templar had been, as before mentioned, to protect the poor pilgrims on their journey backwards and forwards from the sea coast to Jerusalem. But as the hostile tribes of Mussulmans which everywhere surrounded the Latin Kingdom were gradually recovering from the 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 defense of the Christian Kingdom and 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 Paynes and Godfrey 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 in 1099.

Hugh de Paynes was chosen in 1113 by the Knights to be the Superior of the new religious and military society, by the title of Master of the Temple, afterwards Grand Master, and he has consequently generally been called the founder of the Order.

Baldwin I., King of Jerusalem, seeing that great advantage would accrue to the Latin Kingdom by the increase of the power and numbers of these Holy Warriors dispatched (A. D. 1127) two Knights Templar to Bernard Abbot, of Clairvaux, with a letter telling him that the Templars whom the Lord had designed to raise up and whom in a wonderful manner he had preserved for the defense of Palestine, desired to obtain from the Holy See the confirmation of their institution and a rule for their particular guidance, and beseeching him to procure from the Pope the approbation of their Order, and to induce his Holiness to send succor and subsidies against the enemies of the faith.

Shortly afterwards, Hugh de Paynes himself proceeded to Rome accompanied by Godfrey de St. Aldemar and four other brothers of the Order. They were received with great honor and distinction by Pope Honorius (A. D. 1128-1138). A great ecclesiastical council was assembled at Troyes, in France, which Hugh de Paynes and his brethren were invited to attend, and the rules to which the Templars had subjected themselves being there described, Bernard undertook the task of revising and correcting them, and of forming a code of statutes for the government of the great religious and military fraternity of the Temple.

ARTICLES OF THE RULES OF THE POOR FELLOW SOLDIERS OF CHRIST AND OF THE TEMPLE OF SOLOMON.

This form of government is principally of a religious character and of an 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 armor of obedience, and to associate themselves together with piety and humility for the defense 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 Rules enjoined 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 established with heavenly precepts after the

consummation of the divine mysteries, none might be afraid of the fight but prepared for the crown.

The following are extracts from these Rules: —

In one common hall or refectory we will that you take meat together, where, if your wants can not be made known by signs, you are softly and privately to ask for what you want. If at any time the things you require are not to be found, you must seek it with all gentleness and with submission and reverence to the board, in remembrance of the apostle, "Eat your bread in silence," and in emulation of the psalmist, "I have set a watch upon thy 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.

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

14. After the brothers have once departed from the halls to bed 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 undertone by the Knight to his esquire. Perchance, however, in the interval between prayers and sleep, it may behoove you from urgent necessity, no opportunity having occurred during the day, to speak on some military matters or concerning the state of your house, with some portion of your brethren or with the Master, or with whom the government of the house has been confined. This, then, we order to be done in conformity with what has 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 into laughter, and on going to bed if any one among you hath uttered a foolish saying, we enjoin him in all humility and with purity of devotion to repeat the Lord's Prayer.

20. To all the professed Knights, both in winter and summer, we give, if they can be procured, White Garments, that those who cast behind them a dark life may know that they are to commend themselves to their Creator by a pure and holy life. For what is holiness 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. Heb. xii:14.[1]

23. Let all the esquires and retainers be clothed in black garments, but if such can not be found, let them have what can be procured in the province where they live so that they be of one color and such as is of a meaner character, viz.: brown.

25. It is granted to none to wear white habits or to have white mantles except the above-named Knights of Christ.

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1 The reader must not look for exact quotations in papal writing; the true text is, "Follow peace with all men, and 'holiness' without which no man shall see the Lord."

30. 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 or silver must be so colored that its splendor and beauty may not impart to the wearer an appearance of arrogance beyond his fellows.

34. It is in no wise lawful for any of the brothers to receive letters from his parents or from any man, or to send letters, without 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 house are not included.

39. We forbid and we resolutely condemn all tales related by any brother of the follies and irregularities of which he has 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 other flesh with miserable woman, 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 an ear of the heart to the vendor of idle tales.

40. If any gift shall be made to a brother let it be taken to the Master or the treasurer. If indeed his friends or his parents will consent to make the gift only on condition that he useth it himself, he must not receive it until permission has 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.

41. We are all of an 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 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.

44. For as much 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 especially 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 infidels, neither shall he dare to halloo or talk to a dog, nor shall he spur his horse with a desire of securing game.

45. 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 "War-

fare 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 Knights of the Temple, that for your renown and merit and especial gift of godliness ye ought to have lands and men and husbandmen, and justly govern them, customary services ought to be rendered unto you.

47. 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 labor to do good to the brethren, but they are not permitted to appear in the white habit and white mantle. If the husband die 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 therewith, 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.

49. 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.

51. 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 irreproachable 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.

52. 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 strict 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 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 council of the patriarch and with spiritual circumspection to act so that as blessed Maxims saith, the sinner be not encouraged by easy lenity, nor hardened in his iniquity by immoderate severity.

Lastly we hold it dangerous to all religion to gaze too much on the countenance of woman, 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 driven into danger, so that each with a pure conscience and secure life may be able to walk everlastingly in the sight of God.[1]

After the confirmation by a Papal bull of the Rules and Statutes of the Order, Hugh de Paynes proceeded to France, and from thence he came to England, and the following account is given of his arrival. This same year Hugh of the Temple came from Jerusalem to King Louis VI., in Normandy, and the King received him with much honor and gave him much treasure in gold and silver, and afterwards he sent him into England, and there he was 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, viz., Urban II., when the Crusades began. Grants of lands as well as of money were at the same time made to Hugh de Paynes and his brethren, some of which were conferred by King Stephen on his accession to the throne in 1135. Hugh de Paynes before his departure placed a Knight Templar at the head of the Order in England, who was called the Prior of the Temple, the Procurator and Vicegerent of the Master whose duty it was to manage the estate granted to the fraternity, and to transmit the revenues to Jerusalem. He was also delegated with the power of admitting numbers 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 the far east to enable them to fulfill the duties of their profession.

As the houses of the Temple increased in number in England, superiors came to be appointed, and the superior of all the Order in that country was then called the Grand Prior, and afterwards Master of the Temple. An astonishing enthusiasm was excited throughout Christendom on 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 favor. Many illustrious persons on their death-beds took the vows that they might be buried in the habit of the Order. Sovereign princes, quitting the government of their kingdoms, enrolled

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[1] It has always been a subject of curious inquiry to modern how an ancient Warrior Knight put on his complicated and heavy harness. The method adopted by a Miles (Knight), was this. Aided by his armiger or armor-bearer (esquire), he first inducted himself in his sleeves and shirt of mail. Then the long pointed sallerts or overlapping pieces of steel for the defense of the feet, with the formidable spurs screwed into them. Then the van braces of defenses of the forepart of the arm up to the shoulder. Now only the neck, head and hands were unguarded. The camail washing on the neck, the *sallet* was placed upon the head and the quitles on the hands and wrists. And so the knight was in his steel armor, clothed full knightly.

themselves amongst the Holy Fraternity, and bequeathed even their domains to the Master, and the brethren of the Temple. Bernard, at the request of Hugh de Paynes, again took the powerful pen in their behalf. In a famous discourse, in praise of the New Chivalry, the 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.

Addressing himself to the secular soldiers, he says: You cover your horses with silken trappings, and I know not how much fine clothes hang pendant from your coats of mail, you 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 you 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 you yourselves have often experienced, three things are indispensably necessary to the success of the soldier, he must be bold, active and circumspect, quick in running, prompt in striking; you, however, to the disgust of the eye, nourish your hair after the manner of women, you gather around your footsteps long and flowing vestures, you bury up your delicate and tender hands in ample and wide-spreading sleeves. Among you indeed naught 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 possession. In such cause it is not safe to slay nor to be slain. But now I 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.[1]

The Soldiers of Christ lived together in common, in an agreeable but frugal manner without wives and without children. And that nothing may be wanting to evangelical perfection, they dwelt together without separate property of any kind, 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

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[1] The Beauseant at this time assumed by the Templars as a standard formed of black and white cloth, was for the first time to be found under the sky of Judea, where for nearly two hundred years its presence carried dismay into the ranks of the infidel who fled like sparrows from a hawk on its approach. 'Tis strange the power this flag had on the minds of both friend and foe, by the one it was looked upon as the talisman of victory, by the other as the thunderbolt of destruction, and when we remember that as long as the Beauseant flew, so long was the battle maintained by the Templars, we cease to marvel at the superstitious awe with which it was regarded by the enemy.

there is but one heart and one soul, as each one in no respect followeth after his 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 armor and their clothing, or employing themselves in such occupations as the will of the Master requireth, or which 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 honor, they bear one anothers burdens that they may fulfill the law of Christ. An insolent expression, a useless undertaking, immoderate laughter, the least murmur or whispering if found out passeth not without rebuke. They detest cards and dice and they shun the sports of the field, and take no delight in that ludicrous catching of birds which men are wont to indulge in. Jesters and sooth-sayers and story-tellers, 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 seemingly in a man to have long hair. They are never combed, seldom washed, but appear rather rough, neglected hair, foul with dust and with skin browned with the sun and their coat of mail. Moreover on approach of battles, they fortified themselves with faith within and steel without and not with gold, so that armed and not adorned they may bring terror to the enemy, rather than awaken his lust for 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, studying to inspire fear rather than admiration.

This great and good man to whom Knight Templary is so much indebted, died April 20, A. D. 1153, in the sixty-third year of his age.

The following illustrations of dress and emblems of the Knights Templar will be read with interest in this connection. The dress of the Pilgrim was, under vest, with an outer robe, having half open sleeves, showing the under-sleeves, which continued to the wrist. On his head a broad brimmed hat, on his feet sandals or short laced boots, in his hand a staff, and by his side a script. A Calvary Cross representing the cross on which our Savior suffered on Mount Calvary and is always set upon three steps termed grices. The three steps are said to signify the three qualities whereby we mount up to Christ, hope, faith and charity. A Patriarchial cross is so called from its being appropriated to patriarchs. It is said the Patriarchial Cross is crossed twice to denote that the work of redemption which was wrought on the cross extended to both Jew and Gentile.

Hugh de Paynes, 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 France and England. On their arrival at Jerusalem they

were received with great distinction by the king, the clergy, and the barons of the Latin Kingdom. Then the days of Hugh de Paynes drew to a close.

After governing the Order for twenty-one years and seeing it rise and hold the highest position among warrior bands in Palestine, under his care and the continued patronage of St. Bernard, who never failed while writing to the East to mention it with honor and to recommend it to the notice of kings and nobles, this gallant soldier of the Cross died in 1139. Everything that is estimable in man is to be discovered in the character of De Paynes, no word of calumny has been breathed by the noble and the just upon this truly great man, and though some later writers have attempted to blacken his fair fame, there can be little doubt that no dishonorable action sullied his life, and that he descended to the tomb as he had lived, without reproach. Hugh de Paynes was succeeded by Robert 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.

At this period the fierce religious and military enthusiasm of the Mussulmans had been again aroused by the warlike Zenghis, and his son Noureddin, two of the most famous chieftains of the age. The one was named Emod-de-dien (the Pillar of Religion), and the other Nour-ed-dien (The Light of the Religion), vulgarly Noureddin. The Templars were worsted by overpowering numbers. 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. Robert the Burgundian, Grand Master of the Temple, had at this period been succeeded by Everard des Barres, Prior of France, who convened a general chapter of the Order at Paris. This was attended by Pope Eugenius III., Louis VII., King of France, and many prelates, princes and nobles from all parts of Christendom. The second crusade was then 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 Red Friars and the Red Cross Knights. At this famous assembly various donations were made to the Templars to enable them to provide more effectually for the defense of the Holy Land. Bernard Balial, through the love of God and for the good of his soul, granted them his estate of Wedelee, in Hertfordshire, England, which afterwards formed part of the preceptory of Temple Dynuesley. 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 Templar clad in white mantles. Edward des Barres, the newly elected Grand Master of the Temple, having collected together all the brethren from the Western provinces, joined the second crusade 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 Denil of Diagolum, the chaplain of King Louis and his constant attendant upon the 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, and proposed them as a model to the rest of the army. Conrad III., Emperor of Germany, assumed the Cross and set out for Jerusalem the latter part of May. The Emperor led an immense force by the old route of Hungary and Bulgaria to Constantinople, meeting with the usual Greek treachery. He passed into Asia, but soon lost more than four-fifths of his army, which was betrayed by the Greeks into the hands of the Turk. Conrad made his way at the head of a small force to Nicaia where he found Louis with his army.

After a variety of adventures, in which the French were nearly destroyed, the Emperor Conrad and King Louis VII. reached Palestine, and with the fragments of their armies aided by the Templars, Hospitalers and forces of the Latin Kingdom, besieged Damascus where they failed completely. The services rendered by the Templars are thus gratefully recorded in the following letter sent by King Louis VII. of France to his ministers, vice-gerents, and the famous abbot of St. Denis: "I can not imagine how we could have subsisted for even the smallest space of time in these parts, had it not been for 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 dispatching this letter, a succor 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 favor. 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." Among the English nobility who enlisted in the second crusade were the two renowned warriors, Rodger de Mobray and William de Warrenne. Rodger de Mobray was one of the most powerful and warlike of the barons of England, and was one of the victorious leaders of the famous Battles of the Standard. He marched with King Louis VII. to Palestine, fought under the banners of the Temple against the infidels and, smitten with admiration of the piety and valor of the warriors of the Order, he gave them, on his return to England, many valuable estates and possessions. So munificent were his donations that the Templars conceded to him and his heirs various special privileges.

The effect of the second crusade in beautiful France was mournful. "Our castles and villages are deserted, widows and orphans are everywhere," said a historian of the period. After this miserable failure, Evard des Barres, Grand Master of the Temple, returned to Paris with his friend and patron, King Louis, A. D. 1140, and the Templars, deprived of their chief, were now left alone and unaided to withstand the victorious career of the fanatical Mussulmans. Their miserable situation is portrayed in a melancholy letter

from the treasurer of the Order, written to the Grand Master Evard des Barres during his sojourn at the Court of the King of France, informing him of the slaughter of the Prince of Antioch and all his nobility. "We conjure you," says he, "to bring with you from beyond the sea all our Knights and serving brothers capable of bearing arms. Perchance, alas! with all your diligence you may 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 succor us in person or send us subsidies." The Grand Master, however, 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. He was succeeded by Bernard de Trimilay, a nobleman of an illustrious family in Burgundy, France, and a valiant and experienced soldier. De Tremilay, Grand Master of the Templars, perished at the head of his Knights whilst attempting to carry the important city of Ascalon by storm. Passing through a breach made in the walls, he penetrated into the center of the town, but was there surrounded and overpowered, the dead body of the Grand Master and his ill-fated Knights were exposed in triumph from the walls.

According to the testimony of an eye-witness not a single Templar escaped. De Tremilay was succeeded by Bertrand de Blanquefort, a knight of noble family, of Genesuie, on June 19, 1156. The Templars were drawn into an ambuscade whilst marching with Baldwin III., King of Jerusalem, near Tiberias. Three hundred of the brethern were slain on the field of battle and eighty-seven fell into the hands of the enemy, among whom was the Grand Master De Blanquefort, and Odo, marshal of the Kingdom. Shortly afterwards, a small band of Knights Templar captured a large detachment of Saracens, and, in a night attack on the camp of Noureddin, they compelled the chieftain to fly without arms and half naked from the field of battle. The fiery zeal and warlike enthusiasm of the Templars were well matched by the stern fanaticism and religious ardor of the followers of Mohammed. "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 Koreb-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 expose Islam and the Moslem. You are their staff and support, and if (but God preserve us therefrom) you should be slain we are all undone." "Ah, Koreb-ed-din," said he, "what hast thou said. Who can save Islam 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 religions?" Noureddin resisted the world and its temptations by fasting and prayer and by daily exercises of the moral and religious duties and virtues incul-

cated in the Koran. He fought with the sword against the foes of Islam, and employed his whole energies to the last hour of his enthusiastic struggle for the recovery of Jerusalem.

In camp all profane and frivolous conversation was severely prohibited, the exercises of religion were assiduously practiced, and the intervals of action were employed in prayer, meditation and the study of the Koran. "The sword," says Mohammed in that remarkable book, "is the key to Heaven and to 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 prayer. Whosoever falls in arms his sins are forgiven him. At the day of judgment his wounds will be resplendent as vermilion and odoriferous as musk, and the loss of limbs shall be supplied by the wings of angels and cherubims." Among the many instances of fanatical ardor of Moslem warriors are the following extracted from the history of *Abu Abdullah*, Alwalkidi, Cadi of Bagdad: "Methinks," said a valiant Saracen youth in the heat of battle, "methinks I see the black-eyed girl 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 hands of one of them a handkerchief of green 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 Christian host he made havoc wherever he went until at last he was struck down by a javelin. "It is not," said another dying Arabian warrior when he embraced for the last time his sister and mother, "it is not the fading pleasures of the world that has prompted me to devote my life in the cause of *Religion*. I seek the favor 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 corps of green birds who taste the fruits and drink the waters of Paradise. Farewell, we shall meet again among the groves and fountains which God has prepared for his elect."

The Master of the Temple, Bernard de Blanquefort, captured at Tiberias 1156, was liberated from captivity at the instance of Manuel Comnenus, Emperor of Constantinople. 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 defenses of several towns and swallowed up the dwellings of 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." It was during his Grand 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 Falamites 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 embassadors laid aside his scimiter and prostrated himself three times on the ground; the veil was then removed and they saw the Commander of the Faithful.

The Grand Master in his letters gives an account of the military operations undertaken by the Order of the Temple in Egypt, and of the capture of the populous and important City of Belbies, the ancient Pelusium. During the absence of the Grand Master with the greater part of the fraternity on that expedition, the Sultan Noureddin 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 plains. Amalric, King of Jerusalem, the successor of Baldwin III., in a letter "to his friend and father," Louis VII., King of France, beseeching the good offices of that monarch in behalf of all the devout Christians in the Holy Land. "But above all," says he, "we earnestly entreat your Majesty constantly to extend to the uttermost your favor 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 we are able to affect, for in them, indeed, after God, is placed *the entire* reliance of all those in the Eastern regions who tread in the right faith."

The Grand Master, Bertrand de Blanquefort, was succeeded by Philip of Nablous, the first Grand Master of the Temple. He had been lord of the fortress of Kerak and Montreal in Arabia Petræ, and had taken the vows and the habits of the Order of the Temple after the death of his wife. The Grand Master of the Temple, Philip of Nablous, resigned his authority after a short government of three years, and was succeeded by 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. It was during his Grand Mastership that the Knight Templar, Walter de Mesnit, slew an envoy of the minister of the Assassins. These were an odious religious sect in the fastnesses of the Lebanon mountains above Tripoli, and supposed to be descended from Ismealians of Persia. They devoted their souls and bodies in blind obedience to a chief, who is called by a writer of the Crusaders the Old Man of the Mountains, 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, called in Persian tongue hassisin, concealed in the folds of their dress, whence these wretches were called Assassins, and their chief, the Prince of the Assassins, so the word itself in all its odious import has passed into most European languages. Raymond, son of the Count of Tripoli, had been 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 Almeric's reign, Sinan Ben Suleiman Imaum of the Assassins sent a trusty counselor 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 favorably received. The envoy was honorably entertained, 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 Ismalite had reached the border of the Latin Kingdom, and was almost in sight of the castles of his brethren when he was slain by the Knight Templar, Walter de Mesnit, who attacked the escort with a body of armed followers. The King of Jerusalem 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 the Grand Master Odo de St. Amand to demand the surrender of the criminals. The haughty Grand Master of the Temple, however, bade them inform his majesty, the king, that the members of the Order 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 Pope alone belonged the cognizance of the offense. 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 whatever degree to meddle with him.

The Templars were now destined to meet with a more formidable opponent than any they had hitherto encountered in the field of battle—one who was again to cause the Crescent to triumph over the Cross, and to plant the standard of Mohammed upon the walls of the Holy City. When the Falamite Caliph had received intelligence of King Almaric's invasion of Egypt he sent the hair of his women, one of the greatest tokens of distress known in the East, to Noureddin, who immediately dispatched a body of troops to his assistance, headed by Sheerkoh and his nephew, Youseef-Ben-Acoub-Ben-Schadi, afterwards the famous Saladin succeeded to his command and was appointed Vizier of the Caliph. He had passed his youth in pleasure and debauchery, sloth and indolence, but as soon as he grasped the power of the sword and obtained the command of armies he renounced the pleasures of the world and assumed the character of a saint. His dress was a coarse woolen garment, water was his only drink. He carefully abstained from every thing disapproved by the Mussulman religion. Five times each day he prostrated himself in public prayer surrounded by his friends and followers, and his demeanor became grave, serious and thoughtful. His nights were often spent in watching and meditations. He was diligent in fasting and in study of the Koran, and so his admiring brethern gave him the name of Solah-ed-deen (the Integrity of Religion). Having aroused the religious

enthusiasm of the Moslem, he proceeded to take vengeance upon the Christians for their perfidious invasion of Egypt. He assembled an army of forty thousand horse and foot, crossed the desert and besieged the fortified city of Gaza, which belonged to the Knights Templar 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 innumerable tents of the Arab hosts were thickly clustered on the neighboring sand hills. The warlike monks of the Temple in their turn fasted and prayed and invoked the aid of the God of battles.

They made a desperate defense, and in an unexpected sally on the enemy's camp they performed such prodigies of valor that Saladin, despairing of being able to take the place, abandoned the siege and returned to Egypt.

On the death of Noureddin, Sultan of Damascus Saladin raised himself to the sovereignty of both Egypt and Syria. He levied a second great army, army, crossed the desert and again planted the standard of Mohammed upon the sacred territory of Palestine. His forces were composed of 26,000 light infantry, 8,000 cavalry, 18,000 common soldiers, and a body-guard of 1,000 Mameluke Emirs (princes), clothed in yellow cloaks worn over their shirts of mail. In a great battle fought near Ascalon, November 1, Odo de St. Amand, Grand Master of the Temple, at the head of eighty of their Knights broke through the guard of Mamelukes, slew their commander and penetrated to the imperial tent from whence Saladin escaped with great difficulty, and almost naked upon a fleet dromedary. The year following the Templars, in order to protect the road leading from Damascus 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, on the spot where now stands Jisr Benat Yacob, the Bridge of the Sons of Jacob. Saladin advanced at the head of his forces to oppose the progress of the work, while Baldwin the IV., King of Jerusalem, and all the chivalry of the Latin Kingdom, gathered together in the plain to protect the Templars and their workmen. In a general action June, 1177, the entire army of the Cross was defeated with immense slaughter. The Templars and Hospitalers, with 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, twenty-five miles distant. The Grand Master of the Hospitalers, after seeing most of his brethern slain, swam across the Jordan and fled, covered with wounds to the Castle of Beaufort. The Templars, after fighting with their accustomed 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 Grand Master Odo St. Amand fell alive into the hands of the enemy.

Saladin then laid siege to the newly erected fortress defended by thick walls flanked with large towers furnished with military engines, and after a gallant resistance on the part of the garrison, set it on fire and then stormed it. "The Templars," says Abulphradge, an Arabian historian, "flung themselves

some into the fire where they were burned, some into the Jordan, some jumped down from the walls upon 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 Templars taken in the place to be *sawn in two*, except the most distinguished of the Knights, who were reserved for a ransom, and were sent in chains to Aleppo. Saladin offered the Grand Master his liberty in exchange for the freedom of his own nephew, who was a prisoner in the hands of the Templars. But Odo 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. The proud spirit of Odo de St. Amand, however, could but ill brook confinement. He languished and died in the dungeons of Damascus, and was succeeded by Arnold de Torroge, who had filled some of the chief situations of the Order in Europe. 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 Banias on the one side and Bethsheau Jenno and Sebaste on the other was destroyed by fire and sword. The houses of the Templars were pillaged and burnt. Various castles belonging to the Order were taken by assault. But the immediate destruction of the Latin power was arrested by some partial success obtained by the Christian warriors, and by the skillful generalship of their leaders. So that Saladin was compelled to retreat to Damascus after he had burnt Nablous and depopulated the country around Tiberias.

A truce was proposed, and as the attention of the Sultan was then distracted by intrigues of the Turcoman chieftains in the north of Syria, and he was again engaged in the hostilities in Mesapotamia, 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 safety of the Latin Kingdom. A grand council was called together at Jerusalem, and it was determined Heraclius, the Patriarch of the Holy City, and the Grand Masters of the Temple DeTorroge, and of the Hospital DesMoulin, should forthwith proceed to Europe to obtain succor from the Western princes. The sovereign mostly depended upon for assistance was Henry II., King of England and grandson of Fulk, King of Jerusalem and cousin-germain to Baldwin IV., the then reigning sovereign.

Henry had received absolution for the murder of Thomas à Becket on condition that he should proceed in person at the head of a powerful army to the succor of Palestine and should at his own expense maintain two hundred Templars for the defense of the holy territory. The Patriarch and the two Grand Masters landed in Italy, and after furnishing themselves with letters of the Pope threatening the English monarch with the judgment of heaven if he did not forthwith perform the penance prescribed him, they set

out for England. At Verona the Grand Master of the Temple DeTorroge fell sick and died, but his companions, proceeding on their journey, landed in safety in England at the commencement of the year. They 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 nim with the Pope's letters, with the Key of the Holy Sepulchre, the Tower of David, and the City of Jerusalem, together with the royal banner of the Latin Kingdom. Their eloquent and pathetic narration of the fierce inroads of Saladin and of the miserable condition of Palestine drew tears from King Henry and his courtiers.

The English sovereign gave encouraging assurance 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 meantime, proceeded to London, and was received by the Knights Templar 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. The Grand Master Arnold de Torroge was succeeded by Gerard de Riderfort. On the 10th of April, a month after the consecration by the Patriarch Heraclius of the Temple Church, the Grand Council or Parliament of England, composed of the bishops, earls and barons, assembled in the house of the Hospitalers at Clerkenwell in London. It was attended by William, King of Scotland, and David his brother, and many of the counts and barons of that distant land. The august assembly was made acquainted in the King's name with the object of the solemn embassy just sent from Jerusalem, and with the desire of the royal penitent to fulfill his vow and perform his penance.

But the barons were at the same time reminded of the old age of their sovereign, of the bad state of his health, and of the necessity of his presence in England. They accordingly represented to King Henry that the solemn oath taken by him on his coronation was an obligation antecedent to the penance imposed on him by the Pope, that by that oath he was bound to stay at home and govern his dominions, and that in their opinion it was more wholesome for the King's soul to defend his own country against the French than to desert it for the purpose of protecting the distant Kingdom of Jerusalem. Fabian, in his chronicles, gives the following account of the King's answer to the Patriarch: "Lastly the King gave answer and said that he might not leave his lands without keeping, nor yet leave it to the prey and robbery of Frenchmen. But he would give largely of his own to such as would take upon them that voyage. With this answer the Patriarch Heraclius was discontented and said, "We seek a *man* and not *money*. Nearly every Christian religion sendeth us *money;* but no land sendeth us a *prince*, therefore we ask a prince that needeth money, and not *money* that needeth a prince.' But the King laid before him such excuses that the Patriarch departed from him discontented and comfortless. Wherefore, the King being advised, intending somewhat to re-

comfort him with pleasant words followed him to the seaside. But the more the King thought to satisfy him with his fair speech, the more the Patriarch was discontented, insomuch that at last he said unto him, 'Hitherto thou has reigned gloriously, but henceforth thou shalt be forsaken of *Him* whom thou at this time forsaketh! Think on Him what he hath given thee and what thou hath yielded to him again! How first thou wert false to the King of France, and afterwards slew that holy man, Thomas of Canterbury, and now thou forsaketh the protection of Christ's faith!' The King was moved with these words and said unto the Patriarch, 'Though all the men of my land were of one body and spake with one mouth they durst not speak to me such words.' 'No wonder,' said the Patriarch, 'for they love *thine* and not *thee;* that is to say, they love thy goods temporal and fear not the loss of promotion, but they love not thy soul.' And when he had so said he offered his head to the King saying, 'Do by me right as thou didst to that blessed man, Thomas of Canterbury, for I had sooner be slain of thee than of the Saracens, for thou art worse than any Saracen." But the King kept his patience and said, 'I may not go out of my land, for *my own sons* would rise against me were I absent.' 'No wonder,' said the Patriarch, "for of the devil they came and to the devil they shall go!" And so he departed from the King in great wroth."

According to Rodger de Hovenden, however, the Patriarch, on the 17th of May, accompanied King Henry into Normandy, where a conference was held between the sovereigns of France and England concerning the proposed successor of the Holy Land. Both monarchs were liberal in promises and fair speeches, but as nothing short of the promise of the king of England or one of his sons in Palestine would satisfy the Patriarch, that haughty ecclesiastic failed in his negotiations, and returned in disgust and disappointment to the Holy Land. On his arrival at Jerusalem with intelligence of his ill-success the greatest consternation prevailed among the Latin Christians, and it was generally observed that the true Cross, which had been recovered from the Persians by the Emperor Heraclius, was about to be lost under the pontificate, and by the fault of a patriarch of the same name.[1]

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[1] The news of the immense gathering of Saracens filled the hearts of the Christians with dismay, and nothing but desolation and destruction was prophesied of the Holy Land. The heavens were filled with signs that proved how plainly God held in abomination their wickedness. Impetuous winds, tempests and storms arose on all sides, the light of the sun was obscured during several days, and hailstones as large as the eggs of a goose fell from heaven. The earth, equally agitated by frequent and horrible earthquakes, gave notice of coming ruin and destruction, with disaster and defeats in war which were soon to visit the kingdom. Neither could the sea confine itself within its bounds and limits, but announced to the Christians, by its horrible floods and its unusual impetuous waves, the anger of God ready to fall upon them. Fire was seen blazing in the air like a house in flames. All the elements and architecture of God were angry, as if they abhorred the excesses, wickedness, dissoluteness and offenses of the human race. The Templars were defeated in the battle of Hattin or Tiberias in 1187. They surrendered even Jerusalem to Saladin soon after that event. Tyre was the only place of any consequence which they retained. The chronicle of the

As soon as the Grand Master of the Temple heard that the infidels had crossed the Jordan and were ravaging the Christian territories he sent messengers to a Castle of the Templars, "called the Convent of Caco," situated four miles distant from La Fene, commanding all the Knights that could be spared from the garrison at that place, to mount and come to him with speed. The Knights had retired to rest when the messengers arrived, but they arose from their beds and at midnight they were encamped with their horses around the walls of the Castle of La Fene. The next morning, May 1st, as soon as it was light, the Grand Master at the head of ninety of his Knights rode over to Nazareth and was joined at that place by the Grand Master of the Hospital, Du Moulin and forty Knights of the garrison of Nazareth. The Templars and Hospitalers were accompanied by four hundred of their foot soldiers, and the whole force under the command of the two Grand Masters amounted to about six hundred men. With this small but valiant band they set out in quest of the infidels and had proceeded about seven miles from Nazareth, in the direction of the Jordan at the south side of Mount Tabor, when they came suddenly upon a strong column of Mussulman cavalry, amounting to several thousand men who were watering their horses at the brook Kishor. Without waiting to count the number of the enemies the Templars raised their war cry, unfolded the blood red banner and dashed into the midst of the astonished and terrified Mussulmans, dealing around them to use the words of Coggleshale, "death and damnation." The infidels, taken by surprise, were at first thrown into confusion, discomfited and slaughtered. But when the smallness of the force opposed to them became apparent, they closed in upon the Templars, overwhelmed them with darts and missiles, and speedily thinned their ranks with a terrific slaughter. An eye-witness, tells us that the Knights of the two Orders were to be seen bathed with blood and sweat, trembling with fatigue, their horses killed under them, and with their swords and lances broken, closing with the Mussulman warriors, and rolling headlong with them in the dust. Some tore the darts with which they had been transfixed from their bodies and hurled them back with a convulsive effort upon the enemy; and others having lost all their weapons in the affray, clung around the necks of their opponents, dragged them from their horses and endeavored to strangle them under the feet of the com-

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Holy Land written by Rudolph, Abbot of the Monastery of Coggleshale, in Essex, forms the most important and trustworthy account now in existence of the conquest of Jerusalem by Saladin. For the writer was, as he tells us, an eye-witness of all the remarkable events he relates. It covers the period of 1187 to 1191. Rudolph, an English monk of the Cistercian Order, and a man of vast learning and erudition, went on a pilgrimage to Palestine, and was there on the breaking out of the war which immediately preceded the loss of the Holy City. He was present at the siege of Jerusalem, and was wounded by an arrow, which, says the worthy Abbot, "pierced through the nose of the relator of these circumstances. The wood was withdrawn, but a part of the iron remains to this day." His chronicle was published in 1729 by the Fathers Martene and Durand in their valuable collection of ancient chronicles and manuscripts.

batants. Jacqueline de Mailly, marshal of the Temple, performed on that day prodigies of valor. He was mounted on a white horse and clothed in the white habit of his Order with the blood red cross, the symbol of martyrdom, on his breast. He became through his gallant bearing and demeanor an object of admiration even to the Moslem. Rudolph compares the fury and the anger of this warlike monk as he looked around him upon his slaughtered brethern to the *wrath of a lioness who has lost her whelps*, and his position and demeanor in the midst of the throng of infidels, he likens to that of the wild boar when surrounded by dogs whom he is tearing with his tusks. "Every blow of this furious man" says the worthy abbot, "dispatched an infidel to hell."

But with all his valor Jaqueline de Mailly was slain. The place where this terrific fight occurred, is the battle-field on which the French under Napoleon discomfited the Turks in 1799. The beautiful Mount Tabor which impends over the place made sorrowful by such a calamity is a landmark in Galilee, and at the time of which we speak was believed by all to be the place of our Savior's Transfiguration. It was a saying of the Jewish Talmud, that "the Temple ought of right to have been on Tabor, but by revelation was placed on Moriah." It rises abruptly from the northeastern arm of the plain of Esdraclon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It is almost perfectly symmetrical in proportion, rounded off like a hemisphere. It is composed of the tertiary limestone of the country, and studded with a dense forest of oaks, pistachios, and other trees affording shelter for wolves, wild boars, lynxes and various reptiles. Its height is about 1,000 feet. It lies six miles due east of Nazareth. The church which in 1187 crowned the summit of Mount Tabor is now in ruins, scarcely presenting a trace of their ancient purpose.

The news of the fall of Jerusalem caused much excitement in the West. A third crusade was resolved upon. The Emperor of Germany, Frederick Barbarossa, who had accompanied his uncle Conrad III. in his second crusade, and the Kings of France and England, Philip Augustus and Henry II., took the Cross. Numerous bands of Christians soon reached Palestine, and Acre was besieged by an immense host. Saladin aided the besieged from without and this contest was waged for almost two years. The German Emperor had organized a great army, better provided, disciplined and led than any previous crusading force. This army marched by the usual overland route. In Asia Minor they defeated the Turks but not without heavy losses. Frederick lost his life while attempting to cross the Calycadmus in Celicia, after which little was done by his army, the remnants of which finally reached Acre as soon as the winter rains had subsided. Saladin again took the field and attempted to reduce various stronghold castles of the Templars and Hospitalers, the most formidable of these were the castles of Safed and Kankab.[1]

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[1] The word Kankab denotes "a star," or more properly, a meteor. The one belonging to the Order of the Temple and the other to the Order of the

Saladin then marched down the vast and fertile plain of the Orontes to the famous iron bridge over that river, about seven miles from Antioch (now Antokia), with a view of besieging the strong castle of the Knights Templar called Derbazâc or Derbêsak. Having collected his forces together, and procured a vast number of powerful military engines, he moved forward and invested the place. The walls were surrounded with wooden towers filled with expert archers, who swept the battlements with their arrows. Under cover of these towers battering rams were placed in position, and a vast breach was made in the walls. Saladin's body-guard moved forward to the assault, supported by crowds of archers on either flank, but the Templars filled up the breach with their bodies, and after a bloody contest the Mussulmans were driven back, leaving the ground covered with their dead. The Templars repaired the breach, and the Sultan shifted his ground of attack. Hurdles covered with raw hides were advanced against the walls, and an expert party of miners were employed, under cover of these hurdles, to under-

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Hospital of St. John. Safed is one of the four noly cities of the Talmud, the other three being Jerusalem, Tiberius and Hebron, but Safed is held in peculiar veneration by the Jews. The castles of the Templars crowned the summit of a lofty mountain alongside of which extended the houses and churches and town. It was the strongest fortress possessed by the Order in Palestine. From the ramparts the eye ranged over a rich prospect of luxuriant vineyards and smiling villages and embraced a grand panoramic view of lofty mountains. Through the valley below rolled the Jordan. To the southward extended the blue expanse of the little lake of Tiberias. In the northeast the snowy summits of Mount Lebanon might be seen piercing the skies. This important fortress commanded the greater part of Galilee. It has always been a great check upon the incursions of the Saracens and was considered one of the bulwarks of the Latin Kingdom. Saladin's exertions, consequently, for the capture of the place were strenuous and incessant; he planted a large body of troops around it under the command of his talented brother, Saifeddin, but the season was not far enough advanced for their operations to be carried on with any chances of success. The tents of the besiegers were blown off the mountains by the ferocious whirlwinds, and the operations of the military engines was impeded by heavy rains. The Templars made continued sallies upon the works, burnt the military engines, butchered the soldiers in their tents and harassed them with incessant alarms in the dead of night. Having failed in all his attempts to take the castle of the Templars there, Saladin drew off his forces leaving the once populous and flourishing town of Tortosa a deserted desert. He then besieged and took the city of Gebal, and then approached in warlike array the far famed Leodicea (now Latokia). The panic stricken inhabitants refused to defend the town and abandoned the fortifications, but some Templars and other knights, throwing themselves into the citadel with their followers, boldly resisted the attack of the infidels. After a desperate defense a capitulation was signed, the garrison marched out with all the honors of war, and the banners of Islam were then planted upon the towers and battlements. Saladin then recrossed the Orontes and laid siege to Berzyeh or Borzya, a fortress which commanded the high road from Antioch to Emesa or Hums, and was, therefore, a place of great importance. During a very hot day when the garrison had been fighting from sunrise till noon, Saladin suddenly called up his reserve, placed himself at their head, scaled the fortifications and entered the town sword in hand. The houses were set on fire, the streets drenched in blood and all the inhabitants who escaped the general massacre were made slaves.

mine a huge tower which was considered to be the key of the fortification. The tower was so well and strongly built that it resisted for a length of time all efforts of the miners. They dug away a great part of the foundations, and the tower appeared, says Ibu Alatsyr, to be suspended in the air. At last, however, it fell with a tremendous crash, carrying along with it into the ditch a vast portion of the walls on either side, so that a large yawning gap was opened in the fortifications. Again the Mussulmans rushed to the assault with loud shouts, and again they were repulsed by the stout arm of the Templars, leaving the heaps of stones and the vast masses of shattered walls around them crimsoned with blood of their best men. Bowhadin, who witnessed the assault, declares that he never saw such obstinate defense.

As soon as any one of the Templars fell, another, he tells us, would immediately take his place, and thus they remained upon the breach immovable as a rock. At last it was agreed that if the fortress was not succored by the Prince of Antioch within a given period, the Templars should surrender it and march out with their arms in their hands. No succor arriving by the appointed time the place was consequently given up to the Mussulmans. At the commencement of 1189, the King De Lusignan, and the Grand Master of the Templars, De Riderfort, took the field at the head of an army of nine thousand men, and marched down the coast southward with the intention of laying siege to the important City of Acre. Saladin wrote to all the governors of the Moslem provinces requiring them to join him without delay, and directed his army to concentrate at Sepphoris, five miles north of Nazareth. From thence he moved in order of battle to Tell Kaisan, where the plains of Acre begins. The City of Acre had been regularly invested for some days previous to his arrival, and after reconnoitering the position of the Christian army, he encamped, extending his left wing to Al Nahr Al Haln, "the sweet river," and his right to Tel-âl Ayâdhiya, in such a manner that the besiegers themselves became the besieged. He then made a sudden attack upon the weakest part of the Christian camp, broke through the lines, penetrated to the gate of Acre, called Karâkûrh, which he entered, and threw into the city a reinforcement of five thousand warriors laden with arms, provisions, clothing and everything necessary for the defense of the place. Having accomplished this bold feat, Saladin made a masterly retreat to his camp at Tel-âl Ayâdhiya.

On the 4th of October, the newly arrived warriors from Europe, eager to signalize their power against the infidels, marched out of their intrenchments to attack Saladin's camp. The Holy Gospels, wrapped in silk, were borne by four Knights on a cushion before King Guy of Jerusalem, and the Patriarch Heraclius, and the Western bishops appeared at the head of the Christian forces with crucifixes in their hands, exhorting them to obtain the crown of martyrdom in defense of the Christian faith. The Templars marched in the van and led the assault. They broke through the right wing of the Mussulman army, which was commanded by Saladin's nephew, and struck such terror into the hearts of the Moslems that some of them fled without halting as

far as Tiberias, forty miles eastward. The undisciplined masses of the Christian army, however, thinking that the day was their own, rushed heedlessly on after the infidels, and penetrating to the tent of Saladin abandoned themselves to pillage. The Grand Master of the Temple foreseeing the result, collected his Knights and forces of the Order around him. The enemy rallied, led on by Saladin in person, and the Christian army would have been annihilated but for the Templars. Firm and immovable they presented for the space of an hour an unbroken front to the advancing Moslems and gave time for the discomfited and panic-stricken Crusaders to recover from their terror and confusion. But ere they had been rallied and had returned to the charge, the Grand Master Gerard de Riderfort was slain. He fell pierced with arrows at the head of his Knights. The Seneschal of the Order shared the same fate, and more than half the Templars present were numbered with the dead. So the brave De Riderfort, after escaping with only two others from the slaughter at Tabor, May 1, 1187, and from the unparalleled defeat and captivity of July 3 and 5, 1187, fell at last at the head of his forces as a gallant Knight should.

To Gerard de Riderfort, succeeded Walter as Grand Master. Never did the flame of enthusiasm burn with fiercer or more destructive power than at the famous siege of Acre. Nine pitched battles were fought with various fortune in the neighborhood of Mount Carmel and during the first year of the siege 1188-1189, three hundred thousand Christians are computed to have perished, with as many Saracens. The tents of the dead, however, were replenished by new comers from Europe. The fleets of Saladin succored the town. The Christian ships brought continual aid to the besiegers, and the contest seemed interminable. Saladin's exertions were incessant. The Arab authors compare him to a mother wandering with desperation in search of her lost child, and to a lioness who has lost its young. I saw him, says his Secretary Bohadin, in the fields of Acre, afflicted with a most cruel disease, with boils from the middle of his body to his knees, so that he could not sit down, but only reclined on his side, when he entered into his tent, yet he went about to the stations nearest tc the enemy, arranged his troops for battle, and rode about from dawn till eve, now to the right wing, then to the left, and then to the center, patiently enduring the severity of his pain. Having received intelligence of the mighty preparations which were being made in Europe for the recovery of Jerusalem, and the march of the Emperor, Frederick I., of Germany (Barborassa), through Hungary and Greece to Constantinople, with a view of crossing the Hellespont into Asia, Saladin, sent orders to the Governors of Jazirâ-al-Mawsel and Arbel, ordering them to attend him with their troops and directed his secretary Bohadin to proceed to the Caliph Al Nâssr Deldinillah, at Bagdad, humbly to request the Mussulman pontiff to use his spiritual authority and influence to induce all Moslem nations and tribes to heal their private differences and animosities and combine together against the Franks for the defense of Islam. Bohadin was received with the

greatest distinction and respect by the Caliph, and the whole divan at Bagdad, and whilst the Pope Clement III. was disseminating his Apostolical letters throughout Christendom, calling upon the Western nations to combine together for the triumph of the Cross, the Mussulman pontiff was addressing, from the distant city of Bagdad, his pious exhortations to all Moslem, to assemble under the holy banner of the Prophet, and shed their blood in defense of Islam. Shortly after the commencement of the new year Saladin collected his troops together and resolved at every cost to raise the siege of Acre. He moved from Al-kheruba to Tel-Ab-Agul, where he pitched his camp. He was there joined by his son Al Malek. Ab Daher Gayathoddin Gôzi, the governor of Aleppo, with a select body of cavalry, and by Mohaf-feroddin Ibn Zinoddin with his light horse. The Templars and the Crusaders during the winter had not been idle. They had dug trenches around their camp, thrown up ramparts, and fortified their position in such a way that it would have been difficult, says the Arabian writer, for even a bird to get in. They had, moreover, filled up the ditch around the town and constructed three enormous towers, the largest of which was much higher than the walls, and some ninety feet in length, and could contain from five to six hundred warriors with a proper quantity of arms and military engines. These towers were covered with the rawhides of oxen soaked in vinegar and mud to render them incombustible by Greek fire. They were strengthened from top to bottom with bands of iron, and were each divided into five platforms or galleries filled with soldiers and military engines. They were rolled on wheels to the walls, and the Templars and Crusaders were about to descend from the platforms and galleries upon the battlements of the city, when the towers and all the warriors upon them were consumed by some inextinguish-able imflammable composition, discharged out of brass pots by a brazier from Damascus. "We were watching," says Bohadin, who was standing in the Moslem camp by Saladin's side, "with intense anxiety the movement of the soldiers upon the tower, and thought that the city must inevitably be taken, when suddenly we saw one of them with a blaze of light which shot up into the skies. The heavens were rent by one joyous burst of acclamation from the sons of Islam, and in an instant another tower was surrounded with rag-ing flames and clouds of black smoke, and then a third: They were ignited one after the other in the most surprising manner, with scarce the interval of a minute between them.

At the commencement of the summer, Saladin detached a considerable por-tion of his forces to the North to oppose the progress of the German Cru-saders and Templars who were advancing from Constantinople, under the command of the German Emperor, Frederic I. (Barborassa). These advanc-ing Templars were the especial favorites of Barborassa, and after his melan-choly death, June 10, 1190 (either from drowning or from the effects of a cold bath in the river Colycadmus, in Cilicia), they formed part of the body-guard of his son, the duke of Suabia, his successor in the war who died a few months later. The body of the great Emperor Frederick was brought to Tyre

and interred in the Cathedral of that city. In the month of July the Templars suffered severe loss in another attack upon Saladin's camp. The Christian soldiery, deceived by the flight of the Mussulmans, were again lured to the pillage of their tents, and again defeated by the main body of Saladin's army, which had been posted in reserve. The Templars were surrounded by an overpowering force, but they fought their way through dense ranks of the infidels to their own camp, leaving the plains of Acre strewed with the lifeless bodies of the best and bravest warriors. Nine rows of the dead covered the earth between the seashore and the mountains, and in each row might be counted the lifeless bodies of at least one thousand warriors. The Moslem garrison continued perseveringly to defend the town. They kept up a constant communication with Saladin, partly by pigeons, partly by swimmers, and partly by men in small skiffs, who traversed the port in secrecy by favor of the night and stole into the city. Famine and disease continued to make frightful ravages amongst the Crusaders. The Duke of Suabia, son of the late German Emperor, Frederick I., Baldwin, Archbishop of Canterbury, the Patriarch Heraclius, four archbishops, twelve bishops, besides common soldiers, fell victims to the malady. From two to three hundred persons succumbed daily, and the survivors became unequal to the task of burying the dead. The trenches which the Christians had dug for their protection now became their graves. Putrifying corpses were to be seen floating upon the sea and lining the seashore, and the air was infected with an appalling and intolerable effluvium. The bodies of the living became bloated and swollen, and the most trifling wounds were incurable. In addition to all this numbers of the poorer classes of people died daily from starvation. The rich supported themselves for a time upon horseflesh, and Abbot Coggleshale tells us that a dinner off the entrails of a horse cost twenty-five cents. Bones were ground to powder, mixed with water and eagerly devoured, and all the shoes, bridles and saddles, and old leather in the camps, were boiled to shreds and greedily eaten.

In the meantime, the third crusade, glorious but fruitless in results, continued to be preached with great success in Europe. William, Archbishop of Tyre, 1173–1184, to whose history of these events all writers are chiefly indebted, had proceeded to the courts of France and England, and had represented in glowing colors the miserable condition of Palestine and the horrors and abominations which had been committed by the infidels in the holy city of Jerusalem. The English king, Richard I., and the French king, Philip II., laid aside for the moment their private animosities and agreed to fight under the same banner against the infidels. On the 1st of July, 1190, they had assembled their forces one hundred thousand strong on the plain of Vezelay, in France, and towards the close of the month of May, 1191, the royal fleets of Philip and Richard floated in triumph in the bay of Acre.

The Templars had again lost their Grand Master, and Robert de Sable or Sabloil, a valiant Knight of the Order, who had commanded a division of the English fleet on the voyage out, had been placed at the head of the Fraternity.

In all their proceedings the Templars had performed prodigies of valor. Their name and reputation, and the fame of their sanctity, says James of Vitry, Bishop of Acre, A. D. 1216-1228, like a chamber of perfume sending forth a sweet odor were diffused throughout the entire world, and all the congregations of the Saints will account their battles and glorious triumphs over the enemies of Christ. Knights indeed from all parts of the earth, dukes and princes after their example casting off the shackels of the world, and renouncing the pomps and vanities of this life, for Christ's sake hastened to join them, and to participate in their holy profession and religion. They carried before them at this time to battle a bipartite banner of black and white which they called Beauseant, that is to say (in the Galic tongue), *Bienseant*, because they are fair and favorable to the friends of Christ, but black and terrible to his enemies. Saladin had passed the winter of 1190, 1191, on the heights of Schaferan and Keruba, between Acre and Nazareth. His vast army had been thinned and weakened by incessant watching, by disease and continued battles, and he himself was gradually sinking, sinking under the effects of a dreadful disease, which baffled all the skill of his medical attendants, and was gradually drawing him toward that grave which he entered March 13, 1193. But the proud soul of the great chieftain never quailed; nor were his fire and energy deadened.

As soon as he heard of the arrival of the two Christian monarchs, he sent envoys and messengers throughout all Mussulman countries earnestly demanding succor, and on the Mussulman Sabbath, after prayers had been offered up to God for the triumph of his arms, and the deliverance of Islam, he caused to be read in all the mosks letters of the following effects. "In the name of God, the most merciful and compassionate. To all believers in the one only God, and his prophet Mohammed, our Master: The armies of the infidels, numerous as the stars of heaven, have come forth from the remote countries, situated beyond Constantinople, to wrest from those conquests which have gladdened the hearts of all who put their trust in the Koran and to dispute with us the possession of that holy territory, whereon the Caliph Omar, in bygone days planted the sacred standard of the Prophet. O! men, prepare ye to sacrifice your lives and fortunes in defense of Islam. Your marches against the infidel, the dangers you encounter, the wounds you receive and every minute action down to the fording of a river, are they not written in the book of Gods. Thirst, hunger, fatigue, and death, will they not obtain for you the everlasting treasures of heaven, and open to your gaze the delicious groves and gardens of Paradises. In whatsoever place ye remain, O! men, death has dominion over you and neither your houses, your lands, your wives, your children, nor the strongest towers can defend you from his darts. Some of you doubtless have said one to another, let us not go up to fight, during the heat of summer; and others have exclaimed, let us remain at home until the snow has melted away from the mountain tops; but is not the fire of hell more terrible than the heat of summer, and are not its torments more insupportable than the winter's colds. Fear God, and not

the infidels. Hearken to the voice of your chief for it is Saladin himself who calls you to rally around the standard of Islam.

If you obey not, your families will be driven out of Syria, and God will put in their places a people better than you. Jerusalem, the holy, the sister of Medina and Necca, will again fall into the power of the idolater, who assign to God a son and raise up an equal to the Most High. Arm yourselves then, with the buckler and the lance. Scatter these children of fire, the wicked sons of hell, whom the sea has vomited upon our shores, repeating to yourselves the words of the Koran. "He who abandoneth his home and family to defend our holy religion, shall be rewarded with happiness and with many friendst. The siege of Acre was now pressed with great vigor. The combined fleets of France and England completely deprived the city of all supplies by sea, and the garrison was reduced to great straits. The Sultan despaired of being able to save the city, and was sick. Bohadin tells us both in mind and body. He could neither eat nor drink. At night he would lie down upon the side of the hill Aladajia and indulge in some broken slumbers, but at morning's dawn he was on horseback ordering his brazen drum to be sounded, and collecting his army together in battle array. At last letters were received, by means of pigeons announcing that the garrison could hold out no longer. Saladin gazed, says Bohadin, long and earnestly at the city. His eyes were sufficed with tears and he sorrowfully exclai ed. "Alas for Islam!" On the morning of Thursday the 12th of July, the King of France and England, the Christian Chieftans and the Turkish emirs with their green banners, assembled in the tent of the Grand Master of the Temple, to treat for the surrender of Acre, and on the following day (Friday, July 13, 1191, the gates were thrown open to the exultant warriors of the Cross. The Templars took possession of their ancient quarters by the side of the sea, and mounted a large red-cross banner upon the tower of the Temple. They possessed themselves of three extensive local cities along the sea-shore, and the Temple at Acre, from thenceforth became the chief house of the order as the church of Mary (Mosk el Akea) in the Noble Enclosure at Jerusalem, had been for seventy years. King Richard took up his abode with the Templars whilst King Philip resided in the citadel. Thus July retained its ancient reputation in the history of the Crusaders.

July 4, 1097, the terrible fight at Dorylaeum had occurred. July 15, 1099, Jerusalem surrendered. July 3-5, 1187, the disaster of Halin occurred. Other important events in the history happened in the same month. The capture of Acre cost the Christian Powers not less than three hundred thousand men, including six archbishops, twelve bishops, forty earls and five hundred barons. By the terms of the surrender of Acre, the inhabitants were to pay a ransom of two hundred thousand pieces of gold for their lives and liberties, two thousand nobles and five hundred inferior Christian captives were to be set at liberty and the True Cross which had been taken at the battle of Tiberias was to be restored to the Latin clergy. Two months were accorded for the performance of these conditions. Ibn Alatsyr, who was then in

Saladin's camp, tells us that Saladin had collected together one hundred thousand pieces of gold, that he was ready to deliver two thousand five hundred Christian captives, and restore the True Cross, but his Mameluke emirs advised him not to trust implicitly to the good faith of the Christian adventurers of Europe for the performance of their part of the treaty, but obtain from the Templars of whose regard for their word and reverence for the sanctity of an oath the Moslems had, he tells us, a high opinion, a solemn undertaking for the performance by the Christians of the stipulations they had entered into. Saladin, accordingly, sent to the Grand Master of the Temple, Robert de Sable, to know if the Templars would guarantee the surrender to him of all Moslem prisoners if the money, the Christians, and the True Cross were sent to them; but the Grand Master declined giving any guarantee of the kind. The doubts about the agreement and the delay in the execution of it excited the fickle and ferocious mind of King Richard, who led out all his prisoners, two thousand in number, into the plain of Acre, and caused them to be beheaded in sight of the Sultan's camp. During his voyage from Messina to Acre this reckless potentate had revenged himself on Isaac Comnensis, the ruler of the Island of Cyprus, for an insult offered Bernigaria, Princess of Navarre, his betrothed bride, by disembarking his troops, storming the town of Limisso and conquering the whole island which shortly after his arrival at Acre he sold to the Templars for three hundred thousand livres d'or.

As the history of the Teutonic Order belongs to this period, we insert a brief sketch from Sir B. Burke's "Book of Orders of Knighthood," as the best authority under this head: "In the earliest part of the twelfth century, about the time when in the East the Knights of various countries began, after the model of the monks, to form themselves into different Orders for the purpose of vanquishing the infidels and protecting and supporting with all the energy and enthusiasm inspired by vows of chastity, poverty and obedience, the numerous pilgrims on their way to the Holy Sepulchre, a pious German, whose name is now lost, built at Jerusalem a hospital for the pilgrims of his native country, the then existing Orders of the Templars and of St. John having thought fit to devote their care exclusively to the comforts of the French and Italian pilgrims. This hospital soon counted for its patrons several wealthy merchants and Knights, being consecrated by the Patriarch, a chapel was joined to it devoted to the Blessed Virgin. It soon became an important asylum for German warriors, especially in 1189, at the siege of Acre, when the founder assisted by contributions from German merchants at Lubech and Hamburg took care of the sick and wounded soldiers who lay in tents before that place. In 1199, Frederick of Suabia, on his arrival before Acre with his army, after the death of his father, Frederick I. (Barbarossa), Emperor of Germany, deemed it advisable to secure to the institution a more solid basis. He gave it a constitution and prescribed to the Knights and merchants assembled regulations, the general outlines of which he formed after those of the order of St. Augustine, while the rules and laws concerning the sick and poor

he borrowed from the Knights of St. John, and those relative to war and peace from the Templars. He conceded to all the rights and privileges peculiar to these corporations or colleges and gave it under sanction of Pope Celestin III., the name of 'The Order of the German House of the Holy Virgin at Jerusalem,' choosing for the insignia a *black Cross* with white mountings worn upon a white cloak. By the provisions of the original statutes only native Germans of blameless character and nobility were admissible. The members were, moreover, to be unmarried and to remain single the whole of their lives. They were also to give up to the Order all their private property and to devote themselves exclusively to the service of God, the sick and poor, and to the defense of the Holy Land. Their food was originally bread and water, and their couch only a sack of straw, all of which, together with garments, were regularly distributed amongst them by their Grand Master. After a long series of eventful vicissitudes the Order attained its culminating point and assumed at the same time quite a different character under the Grand Master Herman of Salza, who well knew how to turn to account the disputes between Pope Honorius III., and the Emperor Frederick II., as also the warlike events in the provinces which now form a part of Eastern Prussia. The Duke Conrad, of Masovia and Cujavia having, in his religious zeal attempted to force Christianity upon his Pagan neighbors, the Prussians, was met with such an obstinate resistance from them that he was in his turn threatened with an invasion of his own dominions. In his dilemma he called to his assistance, in 1226, the Teutonic or German Knights, offering them in return for their services the concession of important rights and privileges, while the Pope and the Emperor granted them the possession of all the lands they might conquer from the heathens during the war. Herman had just returned from his third crusade to Palestine and settled at Venice after the loss of Acre in 1191, the headquarters of his Order. He so adroitly managed the opening crusade against the heathen Prussians that thousands from all lands and countries rallied under his flag, by which the Order received an immense increase in numbers and property from Germany, Italy, Sicily and Hungary. The war was successfully carried on under his General Balk, who within a few years built the Towers of Pulin, the Marienwerder Elbing and others. The Order soon possessed large districts of land on the Baltic Sea, governed by a 'Land Master,' while the Grand Master fixed his residence at Merburg, in Hessia. During these complicated, but fortunate events, the Order had assumed a new form and character. Instead of the original name of Brothers and Hospitalers the Knights were now called Masters, and indeed acted as such in the strictest sense of the term. They became imperious, tyrannical, despotic and led a voluptuous and luxurious life at the expense of their Prussian subjects who figured as the most wretched, oppressed and miserable creatures in Europe. No where in Europe was bondage carried to such a cruel extent as under the rule of the German Knights who were intoxicated by war and plunder in sensual enjoyments. Hence the continual insurrections, devastations of towns and lands, com-

plaints, treaties, difficulties, hence the despised decrees of the Pope and the Emperor. The incessant disputes with the clergy and bishops of rank, and the supervisions of the rules, statutes and laws of the original Constitutions which form the greatest portion of the history of the Order and which finally resulted in prostration and an exhaustion of its strength and power, especially after the terrible battle near Tennenberg against the Poles and Lithurians (15th July, 1410), in which the Grand Master Ulrich, of Jungingen, and thirty thousand of his followers lost their lives. We add that the Almanack de Gotha, 1873, has this note: Teutonic Knights founded A. D. 1190, abolished 1809, restored 1840 and 1865 in Austria.

The reader of the history of Chivalry and the Crusaders, will expect some account concerning the strong, valorous, and hot-headed King of England Richard Cœur de Lion (the "Lion-hearted"). While his part, in the history of the Crusaders was in reality but trifling, and in the history of the two military orders he had no place at all, as a member of either, yet romance has so usurped the place of sober history in this connection, that to describe the period A. D. 1189-92, without an account of King Richard would be like a performance of Hamlet less Hamlet. Sir Walter Scott in his charming, but most absurd perversions of history, has thrown a glamour over this part of our subject in the story of "The Talisman." We are loath to weaken the effect of such fascinating fables, but the narratives of Robinson Crusoe, Don Quixote and Gulliver, and the accounts of personages described in the Arabian Nights Entertainments, are but little less reliable as matters of fact than the fictions of the "Talisman." The opinion of the cautious Michand ("History of the Crusade"), is that Richard Cœur de Lion was more anxious to acquire the renown of a great captain than the reputation of a great King. The glory of arms made him forget the cause of his Kingdom.

It may be remembered that before his departure he sold the charges, the prerogatives and the domains of the crown, and he would have sold, as he himself said, the City of London, if he could have found a purchaser. His reverses and his captivity ruined his people, and his long absence kept up the spirit of faction among his nobles, and more especially in his own family. We cannot go quite so far, however, in this direction as Anthony "Neal Haye" in his "History" of the Knights Templar who speaks of "the reckless and useless exploits of a Cœur de Lion, and an ill-advised zeal of hot-headed holiday Knights who looked upon a journey to the Holy Land as a prime bit of junketing." But we heartily indorse this sentiment of his: "The bright and shining star in the history of the Chivalry of the Holy Land are not Richard of England, or St. Louis of France, but the soldiers of the Temple, the Hospital, and the Teutonic Knights." Taking whatsoever view we may of the valor and military skill of King Richard I., there is no question but that he was a bad son, a cold-hearted husband, and a foolish King. At the early age of sixteen he joined his two brothers in an unnatural rebellion against his father, King Henry II. His education had been the best of his period, and in physical sports and military craft he was probably one of the foremost of his

age. He was the favorite son of his father, but as we have said, he fled, at the early age named, to the court of France, with the avowed purpose of taking arms against his over-indulgent parent, in company with Henry, his elder and Goeffrey, his younger brother, and it was plainly charged at the time by the venerable Bishops of Bouen and Lesecux, that Richard had threatened to add *murder*, to rebellion. His unfilial conduct, however, was pardoned, and his return home made easy by immense gifts and honors on the part of his father, A. D. 1173. Beginning his brief reign of ten years, September 3, 1189, he joined the Crusade as we have seen, in fellowship with Philip II., King of France, and Frederick I., King of Germany; and the final capture of Acre may doubtless be attributed to the timely arrival May, 1191, of ships men and munitions of war, unreduced by the long land journey that had swallowed up so many of the contingents previously sent from Europe to the Holy Land. On his way to Palestine Richard stopped to capture the island of Cyprus (a Christian country), and put its King (Comeneus) in chains. Then he married Berengaria, daughter of the King of Navarre, May 12, 1191.

As we have once or twice referred to Sir Walter Scott and his pleasing fables which have invested the character of Richard with such a halo, we will treat our readers to an extract from "The Talisman," descriptive of the fountain at Jericho.

They had now arrived at the foot of palm trees which were welled out from beneath their shade in sparkling profusion. We have spoken of a moment of truce in the midst of war; and this, a spot of beauty in the midst of a sterile desert, was scarce less dear to the imagination. It was a scene which perhaps would elsewhere have deserved little notice; but as the single speck in a boundless horizon, which promised the refreshment of shade and living water, these blessings, held cheap where they are common, rendered the fountain and its neighborhood a little paradise. Some generous or charitable hand ere yet the evil days of Palestine began, had walled in and arched over the fountain, to preserve it from being absorbed in the earth, or checked by the flitting clouds of dust with which the least breath of wind covered the desert. The arch was now broken and partly ruinous, but it so far projected over and covered in the fountain, that it excluded the sun in a great measure from its waters, which hardly touched by a straggling beam, which all around was blazing, lay in a steady repose, alike delightful to the eye and imagination. Stealing from under the arch, they were first received in a marble basin much defaced indeed, but still cheering the eye, by showing that the place was anciently considered as a station, that the hand of man had been there, and that man's accommodation had been in some measure attended to.

The thirsty and weary traveler was reminded by the signs that others had suffered similar difficulties, reposed in the same spot and doubtless found their way in safety to a more fertile country. Again the scarce visible current which escaped from the basin served to nourish the few trees which

surrounded the fountain, and where it sunk in the fount and disappeared, its refreshing presence was acknowledged by a carpet of velvet verdure. In this delightful spot the two warriors halted and each after his own fashion proceeded to relieve his horse from saddle, bit and rein, and permitted the animals to drink at the basin ere they refreshed themselves from the fountain-head which arose under the vault. They then suffered the steeds to go loose confident that their instinct as well as their domestic habits would prevent them straying from the pure water and fresh grass." These beautiful references are to the large spring-head called now Elisha's Fountain, and by the natives Am-es-Sultan (the Chief's fountain), at the base of the mountain, two miles back of Jericho. As a description it is totally unreliable. Richard I., King of England, and Philip Augustus of France, had arrived with their forces at Acre which surrendered (1191), and the Crusaders in violation of their word butchered five thousand Mussulman hostages. Philip Augustus soon withdrew from the Crusade, alienated and disgusted by Richard's arrogance; but he left a portion of his army to aid that leader who marched towards Joppa, defeating Saladin on his way in a pitched battle. On the 21st day of August, 1191, the Templars joined the standard of King Richard and left Acre for the purpose of marching upon Jerusalem by way of the sea coast. They crossed the River Belus, whose sands had made the first glass so many centuries before and pitched their tents on its banks, where they remained for three days to collect all the troops together. The most authentic account of their famous march through the hostile territories of the infidels, is contained in the history of King Richard's campaign by Geoffrey de Vinsauf, who accompanied the Crusaders on their expedition and was an actor in the stirring events he describes. On Sunday the 25th of August, the Templars, under their Grand Master, and the Crusaders under the command of King Richard, commenced their march southward towards Cæsarea. The army was separated into three divisions, the first of which was lead by the Knights Templar, the last by the Knights Hospitalers, the former under Robert De Sable, their Grand Master, the latter under their Grand Master, N. Gardiner. The extremely picturesque but unjust description given to Grand Master De Sable by Scott ("The Talisman") will occur here to the mind of the reader. He says: "This celebrated Grand Master of the Templars, De Sable, was a tall, thin, war-worn man, with a slow, yet penetrating eye, and a brow on which a thousand dark intrigues had stamped a portion of their obscurities. At the head of that singular body to whom their Order was everything and their individuality nothing—seeking the advancement of its power even at the hazard of that very religion which the fraternity were originally associated to protect, accused of heresy and witchcraft, although by their character Christian priests—suspected of secret league with the Sultan though by oath devoted to the protection of the Holy Temple or its recovery. The whole Order and the whole personal character of its Commander or Grand Master was a riddle at the exposition of which most men shuddered. The Grand Master was dressed in his white robes of solemnity, and he bore the Abacus,

a mystic staff of office, the peculiar form of which has given rise to such singular conjectures and commentaries leading to suspicions that this celebrated Fraternity of Christian Knights were embodied under the foulest symbols of Paganism." Appleton's American Cyclopedia, under the head of Abacus describes it as a mystic staff carried by the Grand Master of the Templars. Its head was of silver, marked with the peculiar Cross of the Order, but it bore another secret device concealed or disguised and revealed only to the initiated, of portentous and obscure import, being no other than the orthophallic symbol of heathen antiquity indicating the worship of the generative powers as distinct from the creative attribute of God. The baggage moved on the right of the army between the line of march and the sea, and the fleet, loaded with provisions, kept pace with the movements of the forces and furnished them with the necessary supplies.

Saladin, at the head of an immense force, exerted all his energies to oppose their progress, so that the march to Joppa formed one perpetual battle. Vast masses of cavalry hovered upon their flanks, cut off all stragglers and put every prisoner that they took to death. The first night after leaving the Belus, the Templars and Crusaders encamped along the brook Kishon, around some wells in the plains between Acre and Caifa. August 26 they forded the brook, fought their way to Caifa, and there halted for one day in order that the straggling Crusaders, who were lingering behind at Acre, might come and join them. On August 28, at dawn of day, they prepared to force the difficult passes and defiles of Mount Carmel. All the heights were covered with dense masses of Mussulmans who disputed the ground inch by inch. The Templars placed themselves in the van of the Christian army, and headed the leading column, whilst the cavalry of the Hospitalers protected the rear, they ascended the cliffs through a dense vegetation of dry thistles, wild vines and prickly shrubs, drove the infidels before them, crossed the summit of Mount Carmel and descended into the opposite plain, encamped for the night at the pass by the sea-shore called the Narrow Way, about eight miles from Caifa. Here they recovered possession of a solitary tower perched upon a rock, and overhanging the pass which had been formerly built by the Templars, but had for some time past been in the hands of the Saracens. After lingering at this place an entire day, waiting the arrival of the fleet and the barges loaded with provisions, they recommenced their march (Friday, the 30th of August), to Tortura, the ancient Dor, about seven miles south. The Grand Master of the Temple, Robert de Sable, and his valiant Knights were as usual in the van, forcing a passage through the dense masses of Moslem. The country in every direction around their line of march was laid waste; and every day the attacks became more daring. The military friars had thus far born the brunt of the affray. August 31st, the Templars and the Crusaders approached the far-famed Cæsarea now termed Kaiseryeh, where St. Paul so long resided, and where he uttered his eloquent oration before King Agrippa and Felix. But the town was no longer visible; the walls, the towers, the houses and all the buildings had been destroyed by

command of Saladin, and the place was left deserted and desolate. The Templars pitched their tents on the banks of the Crocodile River, having been five days in performing the journey from the river Belus, a distance of only thirty-six miles. The army halted at Cæsarea during the whole of Sunday, 1st of September, and high mass was celebrated by the clergy with great pomp and solemnity, amid the ruins of the city. On Monday, the 2d of September, the tents of the Templars were struck at dawn, and they commenced their march with the leading division of the army for the city of Joppa, about thirty miles south of Cæsarea. They forded the Crocodile River, and proceeded on their journey through a long and narrow valley, torn by torrents and filled by vast masses of rocks which had been washed down from the heights by the winter rains, they had the sea on their right, and on their left a chain of craggy eminences. Every advantage was taken by the enemy of the irregularity of the ground. The Mussulman archers lined the heights and vast masses of cavalry were brought into action wherever the nature of the country admitted of their employment. The Christian warriors were encumbered with their heavy armor and military accoutrements which were totally unfit for the burning climate, yet enthusiastically toiled on, and perseveringly overcame all obstacles. September 1, 1191, King Richard having completed all his arrangements for a general engagement, drew up his army at dawn. The Templars formed the first division and were the first to cross the mountain torrent and drive in Saladin's advance guard. They were followed by Guy, King of Jerusalem, at the head of the division of Porton, and then by the main body of the army under the personal conduct of King Richard.

Geoffrey de Venisaul tells us that on all sides as far as the eye could reach, from the seashore to the mountains, naught was to be seen but a forest of spears above which waved banners and standards innumerable.

The wild Bedouins, the children of the desert, mounted on fleet Arab steeds, coursed with the rapidity of lightning over the vast plain and darkened the air with clouds of missiles. They advanced with horrible shouts, which with deafening noise of trumpets, horns, cymbals and brazen kettle drums produced a clamor that resounded through the plain and would have drowned even the thunder of Heaven. King Richard received the onslaught in close and compact array. The ferocious Turks, the wild Bedouins and swarthy Ethiopians gathered around the advance guard of the Templars and kept up a distant and harassing warfare with their bows and arrows, whilst the swift cavalry of the Arabs dashed down upon the foot soldiers as if about to overwhelm them, then suddenly checking their horses they wheeled off to the side, raising clouds of suffocating dust which oppressed and choked the toiling warriors. They moved, says Venisauf, inch by inch; it could not have been called walking for they were pushing and hacking their way through an overpowering crowd of resisting foes. Emboldened by their passive endurance the Moslems approached nearer and began to ply their darts and lances. The Marshal of the Hospitalers then charged at the head of his

Knights, and in an instant the action became general. The clash of swords, the ringing of armor and the clattering of iron clubs and flails as they descended upon the helmets and bucklers of the European warriors, became mingled with the groans of the dying and with the cries of the wild Bedouins. Clouds of dust were driven up into the skies and the plains became covered with banners, lances and all kinds of arms and with emblems of every color and device torn and broken, and soiled with blood and dust. King Richard was to be seen everywhere in the thickest of the fight, and after a long and obstinate engagement the infidels were defeated. But amid the disorder of his troops, Saladin remainedon the plain without lowering his standard or suspending the sound of his brazen kettle-drums. He rallied his forces, retired upon Ramleh and prepared to defend the mountain passes leading to Jerusalem.

The Templars pushed on to Arsoof at the close of this ("bloody Thursday") and pitched their tents before the gates of the town. On September 9th, the Christian forces moved in battle array to Joppa, about eight miles from Arsoof. Upon this occasion, the Templars brought up the rear of the army. After marching about five miles they reached the banks of the River Nahr-el-Arsoof, which empties into the sea about three miles from Joppa and pitched their tents in a beautiful olive grove on the sea shore. Saladin had laid waste all the country round them, driven away the inhabitants, and carried off all the cattle, corn and provisions. The towns of Cæsarea, Ramleh, Joppa, Ascalon, and all the villages for forty miles along this fertile plain of Sharon, had been set on fire and burnt to ashes, and all the castles and fortresses within reach of the crusading army, were dismantled and destroyed. Among these last were the Castle of St. George, Galatia, Blanchward, Beaumont, Belvoir, Toron, Arnald, Mirabel, the Castle of the Plains and many others. Every place indeed of strength or refuge was utterly destroyed by command of the inexorable Saladin. Bohadin tells us that the Sultan mourned grievously over the destruction of the fair and beautiful city of Ascalon, saying to those around him: "By God, I would sooner lose my sons than touch a stone of this goodly city, but what God wills and the good of Islam requires, must be done." The walls and fortifications of Ascalon were of great extent and stupendous strength, and an army of 30,000 men was employed for fourteen days in the work of demolition. The weeping families were removed from their houses amid the most heart-rending confusion and misery, says Bohadin, that I ever witnessed. Thousands of men were employed in dashing down the towers and the walls, and throwing the stones into the ditches and into the adjoining sea, and thousands were occupied in carrying away property and the contents of the public granaries and magazine. But ere half the effects had been removed, the impatient Sultan ordered the town to be set on fire; and soon says, Bohadin, the raging flames were seen, tearing through the roofs and curling around the minarets of the mosks. The great tower of the Hospitalers was the only edifice that resisted the flames, and the exertions of the destroyers. It stood frowning in gloomy and solitary mag-

nificence over the wide extended scene of ruin. We must not depart, said Saladin, until yon lofty tower has been brought low; and he ordered it to be filled with combustibles and set on fire. It stood, by the sea-side and was of amazing size and strength. I went into it, says Bohadin, and examined it. The walls and the foundations were so solid, and of such immense width, that no battering machine could have produced the slightest effect upon them, every heart was filled with sorrow, and mourning at the sight of the scorched and blackened ruins of the once fair and beautiful Ascalon. The city was very elegant, and in truth very exquisitely beautiful; its stupendous fortifications and lofty edifices possessed a majesty and a grandeur which inspired one with awe. Ascalon, once the proudest of the five satropies of the lords of the Philistines, is now uninhabited. The walls still lie scattered in huge fragments along the shore, mixed with columns and broken pillars which are wedged in among them; and amid the confused heaps of ruin which mark the site of the ancient city not a single dwelling is now visible. "The King shall perish from Goza," saith the prophet "and *Ascalon* shall *not be inhabited.*" Zech, ix:5. On the 16th of October, King Richard wrote a letter to Saladin exhorting him to put an end to the Holy War, but he demanded as the price the restitution of Jerusalem, of Palestine, and the True Cross. Jerusalem says, the King, we consider to be the seat of our religion, and every one of us will perish rather than abandon it. Do you restore to us the country on this side of Jordan, together with the Holy Cross, which is of no value to you, being in your eyes a mere piece of wood, but which we Christians prize greatly; we will then make peace and repose from our incessant toils. When the Sultan, says Bohadin, who was himself a participator in the negotiations, had read this letter, he took council with his Emirs and sent a reply to the following effect: The Holy City is held in as great reverence and estimation by the Moslem as it is by you, and in much greater reverence. From thence did our prophet Mohammed undertake his nocturnal journey to heaven, and upon that holy spot have the angels and the prophets at different periods been gathered together. Think not that we will ever surrender it. Never would we be so unmindful of our duty, and of that which it behooves us to do as good Mussulmans. As to the country you speak of, it has belonged to us of old, and if you took it from the Moslem when they were weak they have taken it from you now that they are strong, as they have a right to do. You may continue the war, but God will not give you a stone of the land as a possession; for he has given the country to the Moslem, to be by them plentifully and bountifully enjoyed. As to the Cross, the reverence you pay to that bit of wood is a scandalous idolatry, disrespectful to the most High and hateful in the sight of God. We will, therefore, not give it to you, unless by so doing we can secure some great and manifest advantage for Islam.

After a delay of more than seventy days since the glorious victory of Arsoof, on the 15th of November the Templars marched out of Joppa with King Richard and his army, and proceeded through the plains toward Jerusalem. As they advanced Saladin slowly retired before them, laying waste

the surrounding country, destroying all the towns and villages, and removing the inhabitants. Between noon and evening prayers, the Sultan rode over to the city of Lydda, where St. Peter cured Æneas of the palsy, and employed his army and a number of Christian slaves in the destruction of the noble Cathedral Church, and in the demolition of the town. In examining the site of ancient Lydda as evidence of the terrible devastation of this period, the only definite remains are those of the ancient church of St. George.

Having destroyed Lydda, etc., Saladin fell back with his army to Beitunbah, a smaller village, seated upon an eminence at the extremity of the Plains of Ramleh, at the commencement of the hilly country of Judea and there encamped. This place still exists under the same name. It is but a small village. Jerome called it Nobe and it is eight miles east of Lydda. Dr. Robinson ("Biblical Researches") described it as celebrated in the Crusades, because of the site of the *Castellum Amaldi*, erected here by the patriarch and citizens of Jerusalem in order to protect the approach from the sea coast, and then as the place to which Richard led his army in June 1192, on his way to besiege Jerusalem. The entire population of Jerusalem, together with two thousand Christian captives, had for weeks past been diligently employed in the reparation and reconstruction of the fortifications. Forty expert masons had arrived from Mossul, together with engineers and artificers from all the Mussulman countries of Asia. Two enormous towers were constructed, new walls were built, ditches were hollowed out of rocks, and countless sums, says Bohadin, were spent upon the undertaking. Saladin's sons, his emirs, and brother Adel, were charged with the inspection of the works, and the Sultan, himself, was on horseback every morning from sunrise to sunset, stimulating the exertions of the workmen. Whilst Saladin was making these vigorous preparations for the defense of Jerusalem the Templars halted at Ramleh, the ancient Armiatha, situated in the middle of the plain about nine miles from Joppa, and lingered with the Crusaders amid the ruins of the place six weeks. In one of their midnight sallies they captured and brought into the camp more than two hundred head of oxen.

On New Year's Day, 1192, they marched to Beitunbah and encamped at the entrance of the gorges and defiles leading to the Holy City. But the defiles were guarded by a powerful army under the personal command of Saladin, and the warriors did not venture to penetrate them, it was the rainy season, and in that month it rains almost every day. The weather became frightful, tempests of rain and hail, thunder and lightning succeeded one another without cessation, the tents were torn to pieces by the furious whirlwinds, and all the provisions of the army were destroyed by the wet. Many of the camels, horses and beasts of burthen perished from fatigue and the inclemency of the weather. Orders were given for a retrograde movement to Joppa, fifteen miles west.

The Templars faithfully adhered to the standard of King Richard, and marched with him to Joppa along the sea coast to the ruins of Ascalon, but the other warriors who owed no allegiance to the sovereign of England, aban-

doned him. The Duke of Burgundy and the French remained in the City of Acre some of the Crusaders tarried at Joppa, others went to Tyre and joined the party of Conrad, Marquis of Montferrat. During the march from Joppa to Ascalon, a distance of twenty-eight miles, the Templars suffered great hardships from hail storms and terrific showers of rain and sleet; and on their arrival, amid the ruins of the once flourishing city, they were nearly starved by reason of the shipwreck of their vessels freighted with the necessary supplies. They, however, pitched their tents among the ruins on the 20th day of January, A. D. 1192, and for eight days were compelled to subsist on the scanty supply of food they had brought with them from Joppa. During the winter they assisted King Richard in the construction of the fortifications, and took an active part in the capture of several convoys and caravans which were traversing the adjoining desert from Egypt. Among the places recaptured and repaired at that time was Beit Jibrin, built by King Fulk, about A. D. 1134, described by William of Tyre as a fortress having impregnable walls, with a mound, bastion and other advanced works. Its defense was intrusted to the Knights Hospitalers, and it served to guard against the excursions of the Saracens from the southwest. Whilst the Templars and the Kings of England and Jerusalem thus remained under tents or in open fields, planning the overthrow and destruction of the infidels, Conrad, Marquis of Montferrat, an aspirant to the throne of the Latin Kingdom, was intriguing with Saladin for the advancement of his own scheme of private ambition. He was supported by the Duke of Burgundy and the French, and was at the head of a strong party who hated King Richard and envied him the fame of his military exploits, the Marquis of Montferrat went to Saladin's camp. He offered, according to the most unimpeachable testimony of Bohadin, to make war upon King Richard, to attack the City of Acre, and to join his forces to those of the Sultan, provided the latter would cede to him the maritime towns of Tyre, Sidon and Beyrout, and all the sea coast between them. But before the traitorous designs could be carried into execution, Conrad, Marquis of Montferrat was assassinated. King Richard and the Templars remained for five months encamped amid the ruins of Ascalon, and employed themselves in intercepting the caravans and envoys which were crossing the neighboring desert from Egypt to Palestine. Thus they succeeded in setting at liberty many Christian captives. The second day, Sunday after Trinity, the tents were struck and they once more resumed their march, with the avowed intention of laying siege to the Holy City. They again proceeded by easy stages across the plain of Ramleh, and five days after they left Ascalon they again reached Beitunbah. Here they halted for one month, professedly waiting for Henry, the new King of Jerusalem, and the forces marching under his command from Tyre and Acre. But the rugged mountains between Beitunbah and Jerusalem were the real cause of delay and again presented a barrier to their further progress.

Saladin had fixed his station in the Holy City, leaving the main body of his army encamped among the mountains near Beitunbah. His Mamelukes

appeared to have been somewhat daunted by the long continuance of the war and persevering obstinacy of the Christians. They remembered the bloody fate of their brethern at Acre, and pressed the Sultan to reserve his person and their courage for the future defense of their religion and empire. Bohadin gives a curious account of their misgivings and disinclination to stand a siege within the walls of Jerusalem. He made an address to them at the request of the Sultan, and when he had ceased to speak Saladin himself arose. A profound silence reigned throughout the assembly.

"Praise be to God," said Saladin, "and may his blessing rest upon our master, Mohammed, his prophet. Know ye not, O men, that ye are the only army of *Islam* and its only defense. The lives and fortunes, and children of the Moslems are committed to your protection. If you now quail from the fight (which God avert) the foe will roll up these countries as the angel of the Lord rolls up the book in which the actions of men are written down." After an eloquent harangue from the Sultan Saifeddin Mishtool and the Mamelukes exclaimed with one voice. "My Lord, we are thy servants and slaves, we swear by God that none of us will quit Thee so long as we shall live." But the anxiety of Saladin and the Mamelukes was speedily calmed by the retreat of the Christian soldiers, who fell back upon the sea coast and their shipping.

The health of King Richard and of Saladin was in a declining state. They were mutually weary of the war, and a treaty of peace was at length entered into between the Sultan, the King of England, Henry, King of Jerusalem, and the Templars and the Hospitalers, whereby it was stipulated that the Christian pilgrims should enjoy the privileges of visiting the Holy City and the Holy Sepulchre without tribute or molestation, that the cities of Tyre and Acre and Joppa, and the sea coast between them should belong to the Latins, but that the fortifications recently erected at Ascalon should be demolished. Immediately after the conclusion of peace, King Richard, being anxious to take the shortest and speediest route to his dominions, induced Robert de Sable, the Grand Master of the Temple, to place a galley of the Order at his disposal, and it was determined that whilst the royal fleet pursued its course with Queen Bernigaria through the Straits of Gibraltar to Britain, Richard himself, disguised in the habit of a Knight Templar, should secretly embark and make for one of the ports of the Adriatic. The plan was carried into effect on the night of the 25th of October, 1192, and King Richard set sail, accompanied by some attendants and four trusty Templars, his Queen having embarked September 29th. The habit he had assumed, however, did not protect him from the vengeance of the Archduke of Austria, whom he had insulted during the siege in an unpardonable manner. After encountering a violent storm which scattered his fleet and wrecked the greater number of his vessels, Richard, with a single ship, landed at Zara, on the coast of Hungary. From there, in company with a few Knights Templar and two priests, he traveled through Germany by land.

At a small town near Vienna he was recognized and captured by the Ger-

mans with a solitary attendant, the rest of the company having dispersed. By agreement between the King of France (Philip I.) and the Emperor of Germany (Henry VI.), Richard was closely imprisoned for a year or more. Brought before the Diet at Worms and indicted for grievous offenses, including the assassination of Conrad, Marquis of Montferrat in 1192. He defended himself with such eloquence and power that he was finally put to ransom at one hundred thousand marks of silver (about $25,000), and so returned home to his impoverished people. He died April, A .D. 1199, of a wound received in battle, having reigned but ten years through a stormy and unhappy career.

The third crusade terminated. An attempt made to preach a new crusade after the expiration of the truce between Richard and Saladin had little success in Germany. From that country bands of nobles and others proceeded to Palestine where they served to keep up the remains of the Latin Kingdom, frequently defeating the Turks, but accomplishing nothing of consequence. In the year 1194, Robert De Sable, Grand Master of the Templars, was succeeded by Gilbert Horal, who had previously filled the high office of Grand Preceptor of France. The Templars, to retain and strengthen their domain in Palestine, again erected several strong fortresses, the stupendous ruins of many of which remain to this day. The most famous of these was the Pilgrim's Castle, which commanded a coast road from Acre to Jerusalem. It is now called Athlit. It derived its name from a solitary tower erected by the early Templars to protect the passages of the pilgrims through a dangerous pass in the mountains bordering on the sea coast, and was commenced shortly after the removal of the chief house of the Order from Jerusalem to Acre. A small promontory which projects out into the sea a few miles below Mount Carmel, was converted into a fortified camp. Two gigantic towers, one hundred feet high and seventy-four in width, were erected, together with enormous bastions connected together by strong walls fifteen feet thick and forty feet high, furnished with all kinds of military engines. The vast inclosure contained a palace for the use of the Grand Master and Knights, a magnificent church, houses and offices for the serving brethren and hired soldiers, together with pasturages, vineyards, garden, orchards and fish ponds. On one side of the walls was the Mediterranean Sea, and on the other within the camp were delicious springs of fresh water. The garrison amounted to four thousand men in time of war. Remains of this famous fortressof Athlit are still visible on the coast a few miles to the south of Mount Carmel.

The character of the Sultan Saladin, whose death we are now to chonicle, has been painted in the colors of fable so as to be well nigh inexplicable at the present day. One thoughtful writer describes him as a monarch in whose character, though the good was not unmixed with evil, the great qualities so far preponderated that they overbalanced the effect of a barbarous epoch and a barbarous religion, and left in him a splendid exception to most of the vices of his age, his country and his creed (James). No Asiatic monarch filled so large a space in the eyes of Europe as Saladin. He was a compound of the dignity and the baseness, the greatness and littleness of man.

A skillful general, a valiant soldier, human sympathy molified his vigor, and when his foes were suppliant he sometimes forgot the sternness of his creed. Fond of religious exercises and studies, he had gained the throne by blood, artifice and treachery, yet he was simple in his manners and unostentatious in his deportment. Wars and rebellions had so filled his thoughts that he had established no principles of succession. (Mills.)

On the death of Saladin, March 13, A. D. 1193, aged fifty-seven years, the vast and powerful empire he had consolidated and ruled over nineteen years with more than despotic power, fell to pieces, the title to the throne of Syria and Egypt was disputed between the brothers Saphadin, and three of the sons of the deceased Sultan. Then the Pope, thinking these dissensions presented a favorable opportunity for the recovery of the Holy City, caused the fourth Crusade to be preached. Two expeditions, organized in Germany by Henry VI., proceeded to Palestine A. D. 1196, 1197, and insisted on the immediate commencement of hostilities, in defiance of the truce. The Templars and Hospitalers and the Latin Christians, who were in the enjoyment of profound peace under the faith of treaties, insisted upon the impolicy and dishonesty of such a proceeding, but were reproached with treachery and lukewarmness in the Christian cause, and the headstrong Germans sallying out of Acre, committed some frightful ravages and atrocities upon the Moslem territories. The infidels immediately rushed to arms.

Their intestine dissensions were at once healed, their chiefs extended to one another the hand of friendship, and from the distant banks of the Nile, from the desert of Arabia, and the remote confines of Syria, the followers of Mohammed rallied again around the same banner and hastened once more to fight in defense of Islam

Al-ma-lek Al-a-del, Abubekr, Mohammed, the renowned brother of Saladin, surnamed Saphadin, "Sword of the Faith," took the command of the Moslem force and speedily proved himself a worthy successor to the great "Conqueror of Jerusalem." He concentrated a vast army and by his rapid movements compelled the Germans to quit all the open country and throw themselves into the fortified city of Joppa. By a well executed manœuvre, November 11, on the Feast of St. Martin, he induced them to make a rash sortie from the town, and falling suddenly upon the main body of their forces he defeated them with terrific slaughter. He entered the city pell-mell with the fugitives and annihilated the entire German force. The small garrison of Templars, maintained in the command of Joppa was massacred, the fortifications razed to the ground, and the city was left without a single Christian inhabitant. Such were the first results of the fourth crusade. Innocent III. resolved to get up a new crusade. The eloquence of Foulques of Neuilly was employed with considerable success, and the fourth crusade having now commenced though intended to injure the Mussulmans it probably did more to enable the Turks to establish themselves permanently in Europe than any other event. It was mainly French in its character and composition. The Count of Champagne, Blois and Flanders, and Simon de Montfort were

the principal leaders. The Marquis Montferrat in Italy acted with them, and was followed by many Italians. The crusading spirit extended to Germany and Hungary, and in the latter country the King assumed the Cross. The French Crusaders dispatched a deputation to Venice to make arrangements for the transportation of their forces to Palestine by sea. The Venetians engaged to transport a large army, but when in 1202 the Crusaders assembled at Venice, they could not pay the price named, whereupon it was agreed that in lieu of money they should aid the Venetians to subdue Zara in Dalmatia which had revolted. This, though not under the command of their chief, the Marquis of Montferrat, and in defiance of Papal prohibition they accomplished. The Venetians who were commanded by the doge Eurico Dandolo, then nearly blind and more than ninety years old. Montferrat then joined them. Here the combined forces entered into an agreement with Alexis, son of the Byzantine, Emperor, Isaac Angelus, to restore the fallen monarch. The opposition of the Pope to this singular undertaking had little effect.

In the year 1801, the Grand Master of the Temple, Gilbert Horal, was succeeded by Brother Philip Duplessies, or De Plessies, who found himself shortly after his accession to power, engaged in active hostilities with Leon I., King of Armenia, who had taken possession of the Castle of Gaston which belonged to the Knights Templar. The Templars drove Leon I. out of Antioch, compelled him to give up the Castle of Gaston and sue for peace. A suspension of arms was agreed upon, the matter in dispute between them was referred to the Pope Innocent III., and was eventually decided in favor of the Templars. The Templars appeared at this period to have recovered possession of most of their castles and strongholds in the principalities of Tripoli and Antioch. Taking advantage of the dissensions between the neighboring Moslem chieftains they gradually drove the infidels across the Orontes and restored the strong mountain districts to the Christian arms. The expedition then proceeded to Constantinople, which was taken and Isaac Angelus and his son were raised to the throne (1203). Soon, however, dissensions broke out between the allies. The restored princes were compelled to fight their restorers, but against their will and with no good to themselves, for the Greeks hated them, overthrew them, and placed another emperor on the throne. Isaac died of terror, and Alexis was slain. The Crusaders, affecting to be the champions of the dead princes, waged successful war with the new Emperor, besieged and took Constantinople (1204), which they pillaged, and established a Latin Empire, the conquered territory being divided between the Venetians and their western associates. King Amauri died at Acre April 1, 1205. He had issue, by Isabella, one daughter, but before the close of the year both mother and child died. The Crowns of Jerusalem and Cyprus which were united on the heads of Amauri and Isabella, were now after their decease again divided. Mary the eldest daughter of the Queen, by Conrad, Marquis of Montferrat, assassinated A. D. 1192, was acknowledged heiress of the Crown of the Latin Kingdom and Hugh de Lusignan, the eldest son of Amauri by his first wife, succeeded to the sover-

eignty of the Island of Cyprus. This young prince married the princess Alice, daughter of Isabella by King Henry, Count of Champagne, and half sister to the young Queen Mary by the mother's side. This princess, who had just now succeeded to the throne of the Latin Kingdom, was fourteen years of age and the Templars and Hospitalers became her natural guardians and protectors. They directed the military forces of the Latin Empire in the field and the government of the country in the cabinet and defended the Kingdom during her minority with zeal and success against all the attacks of the infidels. She soon arrived at marriageable years. They sent over the Bishop of Acre and Aimar, Lord of Cæsarea, to Philip I. (Augustus), King of France, requesting that monarch to select a suitable husband for her from among his princes and nobles. The King's choice fell upon the Count of Brienne, who left France with a large cortege of Knights and foot soldiers and arrived in Palestine on September 13, 1205. The day after his arrival he was married to the young Queen, who had just then attained her seventeenth year, and on the succeeding Michaelmas day he was crowned King of Jerusalem. At this period the truce with the infidels had expired, De Plesseis the Grand Master of the Temple, having previously refused to renew the truce. Hostilities consequently recommenced and the Templars again took the field with the new King of Jerusalem and his French Knights. Some important successes were gained over the Moslems, when the death of the Queen occurred. She died at Acre, A. D. 1208, in the twentieth year of her age, leaving àn infant daughter named Violante. The Count de Brienne continued after the example of Guy de Lusigan to wear the Crown and exercise all the functions of royalty, notwithstanding the death of the Queen. Pope Innocent III. had long been endeavoring to throw an additional luster around his pontificate by achieving the reconquest of Jerusalem. By his bulls and apostolical letters he sought to awaken the ancient enthusiasm of Christendom in favor of the Holy War, and following in the example of Pope Urban II., he at last called together a general council of the church to aid in the arming of Europe for the recovery of the Holy City. The ultimate of the fourth crusade was to weaken the principal barriers against the Mussulman progress westward, so that when the new Turkish power was established in Asia Minor it experienced but moderate resistance from Byzantium.[1]

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[1] In the spring of 1212, a French peasant boy named Stephen, preached a crusade of boys. Though the enterprise was condemned by the University of Paris, and by royal edict, nevertheless several thousand boys, by some estimated as high as thirty thousand, embarked at Marseilles in August of that year. They were shipwrecked on the island of San Petro, and the greater part perished, the rest were sold into slavery to the Mohammedans. A similar expedition advocated by a peasant boy named Nicholas in Germany, mustered at Cologne, but after various disasters it was abandoned. These expeditions are known as the children's crusade.

The history of the Crusades, and especially that of the fourth, the most disastrous of them all in its immediate effects, and the most far reaching in evil consequences to civilization, has been written by various writers

The Council assembled at Rome in the summer of the year 1215, decreed the immediate preaching of the fifth crusade and was the work of Pope Innocent III. The Emperor Frederick II. of Germany, John King of England, the King of Hungary, the Dukes of Austria and Bavaria, and many prelates, nobles and knights, besides crowds of persons of inferior degree, assumed the Cross. Some prepared to fulfill their vow and embark for the far East, but the greater portion of them paid sums of money to the clergy to be exempt from the painful privations, danger and difficulties consequent upon a long voyage. the King of Hungary and the Dukes of Austria and Bavaria were the first to set out upon the pious enterprise. They placed themselves at the head of an army composed of many different nations, embarked from Venice and landed at Acre at the commencement of the year. The day after the Feast-of-All Saints they marched out of Acre and pitched their tents upon the banks of the brook Kishon; and the next day the Patriarch of Jerusalem and the Templars and Hospitalers came with great pomp and solemnity into camp, bearing with them "a piece of the true Cross." It was said that this had been cut off before the battle of Tiberias and carefully preserved by the Oriental clergy. It was sufficient that the church indorsed it. The King and

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from various standpoints, as apologists or eulogists or critics, so that it has been almost impossible to gather the real facts uncolored by partisanship on the one side or on the other, or unobscured by the cloud of brilliant and specious but misleading reasoning which some illustrious but not always trustworthy writers have raised. The severe researches and investigation, and the patient and intelligent security of original material which have characterized the present century, combined with greater impartiality that has come to be expected of historical writers, are at length having the effect of clearing away much in this field, as in many others, that was apochryphal or partisan, or merely rhetorical, and the genuine facts are becoming apparent. One of the excellent results of this improved modern method of historical investigation and preparation is a profound, interesting and unusually able volume by Edwin Pears, LL.B., entitled "*The Fall of Constantinople*," being the story of the fourth crusade, in which he tells the true history of that expedition from its inception to its close, skillfully unraveling the tangled skein of treachery, of self-aggrandizement, of personal ambition, of religious, national and individual rivalry, and of higher and more single-hearted motives that were involved in it, impartially awarding censure or praise where each is due, and relating its stirring or stormy episodes and its eventful incidents with dignity, but yet with highly picturesque effects. As relates to one of the most interesting of the controverted questions which have occupied the attention and divided the opinions of scholars in connection with the fourth crusade, that of the part which Venice played in it, Mr. Pears adopts the view that the treason of the merchants' republic to the Crusaders was premeditated and was fostered and perhaps suggested by its ambitious doge, Dandola, whose hatred of the new Rome was intense, and who aimed at the destruction of Constantinople by forcing the Crusaders to march overland to the Holy Land through the dominions of the Eastern Empire in place of carrying them by sea to Egypt on their way thither as he had solemnly stipulated. The various other controverted questions as to the original design and the conduct of the Crusaders, the destruction which they deserved, their forces, the alleged understanding between Philip of Suabia, Boniface of Monteferrat, and Dondola to divert the expedition from the purpose of a

princes went out barefoot and uncovered to receive the Holy Relic; they placed it at the head of their army, and immediately commenced a bold and spirited march to the Jordan, under the guidance of the Templars. They followed the course of the brook Kishon through the valley of Jezreel and traversing the pass by way of Endor and Bethlehem through the monntains of Gilboa, they descended into the valley of the Jordan and pitched their tents on the banks of the sacred river, thence they proceeded up the valley of the Jordan to Lake Tiberias, then Bethsadia, passing to the left of the strong citadel of Tiberias, then in the hands of the enemy, and so proceeded across the country to Acre without meeting an enemy to oppose their progress. The Grand Master. Philip Duplessies, had been unable to take part in the expedition, he being dangerously ill, of which illness he died at Acre, A. D. 1217. Immediately after his decease a grand chapter of Knights Templar was assembled, and William DeChartres was elevated to the dignity of Grand Master. Shortly after his elevation he was called upon to take the command of a large fleet, fitted out by the Order of the Temple against the Egyptians. He set sail from Acre May, A. D. 1217. Having transferred the war to Egypt, Damietta was besieged and taken. The Crusaders received large reinforcements from England, France and Italy. The Mussulmans now offered Jerusa-

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crusade into an expedition against the Christian city of Constantinople, the further alleged cognizance of the designs of Philip and the others by Pope Innocent III., and the existence of a treaty between Venice and the Sultan, Malek Adel, intended to thwart the original designs of the crusade, are all thoroughly sifted, and are discussed temperately and judicially in the light of the evidence that modern research has exhumed. Deeply interesting, however, as is Mr. Pear's relation of the story of the fourth crusade, its details are of secondary magnitude and are important only so far as they contribute to the fall of Constantinople and the destruction of the Eastern Empire. The larger portion of his work is devoted first to an admirable historical sketch of the Empire of the East from the selection of Byzantium as his capital by Constantine the Great, down to 1057, exhibiting its tranquility and solidity during their long series of years, together with the security it afforded to life and property and the perfection of its system of jurisprudence; and second, to a further historical study of the various causes that combined to weaken the Empire in the form of attacks from the Turks, attacks from Northern Europe, internal dynastic trouble, the demoralization caused by the Crusaders and attacks from the West, all of which finally culminated in the assault, capture and sack of Christian Constantinople by Western Christians, April, A. D. 1204. The substantial purpose of this able historical recital is to fix attention upon the political aspect of the Latin conquest of Constantinople, and its consequences to Europe and to civilization. The historian shows that the empire had, alone and single handed, successfully defended Christendom against the hordes of Asia for more centuries than any government has since endured in Europe, and that it was only when it was struck in the rear by Christian Europe that it was unable to defend itself; that the capture of Constantinople by the Crusaders was the final blow which brought about the fall of the Eastern Empire and admitted the Turks into Europe; and that the crime of the fourth crusade handed over Constantinople and the Balkan Peninsula to more than six centuries of barbarism, and was the direct source of all the woes from which Europe now suffers, and will continue to suffer from an indefinite period in connection with the Eastern question.

lem and even all Palestine to the victors on condition that they should leave Egypt, and most of them were for making terms which embraced all that the first Crusaders had been intending to gain.

But the papal legate, and the Templars and Hospitalers who were joined by the Italian leaders were able to bring about the rejection of the offer. Immediately after the capture of Damietta, De Montaigu, Grand Master of the Temple, returned with the King of Jerusalem to Palestine to oppose a fresh army of Moslems who, under command of Coradimes, a famous chieftain who had invaded the country, blockaded the city of Acre and laid siege to Pilgrims Castle at Ashlet. In their intrenched camp at the Castle, the Templars mustered a force of over 4,000, who successfully defended the important position against the obstinate and persevering attacks of the infidels. During the different assaults upon the place Coradimes lost six emirs, two hundred Mamelukes and a number of archers and on one day alone had one hundred and twenty valuable horses slain, one of which cost 14,000 marks. The Templars sent urgent letters to the Pope Honorious III. for succor. They exhorted him to compel the Emperor Frederick to perform his vow and no longer permit the Crusaders to compound with money for non-fulfillment of their engagements, declaring that such compositions had been most injurous to the cause of the Cross. The Grand Master also wrote to the Pope, complaining to his Holiness of the misapplication by the clergy of the money collected from their flocks towards the expenses of the Holy War, declaring that not a twentieth part of it ever reached the empty treasury of the Latin Kingdom. In his reply the Pope protests that he had not himself fingered a farthing of the money. If you have not received it, he says, it is not our fault, it is because we have not been obeyed. In a mournful letter to the Bishop of Ely, Grand Master De Montaigu, now gives a gloomy picture of the state of affairs: "Brother Peter De Montaigu, Master of the Knights of the Temple, to the reverend brother in Christ, N., by the grace of God, Bishop of Ely, salvation. We proceed by these, our letters, to inform your paternity how we have managed the affairs of Our Lord Jesus Christ since the capture of Damietta and the Castle of Tophius. Be it known to you that during the spring many of the pilgrims returned home, that the residue of them scarce sufficed to garrison the town and the two intrenched camps. Our lord, the legate and the clergy, earnestly desiring the advancement of the Army of Jesus Christ, constantly and diligently exhorted our people forthwith to take the field against the infidels. But the chieftains from these parts and from beyond the sea perceiving that the army was totally insufficient in point of numbers to guard the city and the camps and undertake further offensive operations for the advancement of the faith of Jesus Christ on no account give their consent. The Sultan of Egypt at the head of a vast number of perfidious infidels lies encamped a short distance from Damietta, and he has recently constructed bridges across both branches of the Nile to impede the further progress of our Christian soldiers. He there remains quietly awaiting their approach, and the foes under his command are so numerous that the faithful can not

quit their intrenchments around Damietta without incurring imminent risk. In the meantime, we have surrounded the town and the camps with deep trenches and have strongly fortified both banks of the river as far as the sea coast, expecting that the Lord will console and comfort us with speedy succor. But the Saracens perceiving our weakness have alarmed numerous galleys, and have inflicted vast injuries upon us by intercepting all the succors from Europe, and such has been our extreme want of money, that we have been unable for a considerable period to man and equip our galleys and send them to sea for our protection. Finding, however, that the losses go on increasing to the great detriment of the Cross we have now managed to arm some galleys, galliots and other crafts to oppose the ships of the infidels. Also be it known to you that Coradimes, Sultan of Damascus, having collected together a vast army of Saracens, has attacked the cities of Tyre and Acre, and as the garrisons of these places have been weakened to strengthen our forces in Egypt, they can with difficulty sustain themselves against his attacks. Coradimes has also pitched his tents before our fortress, called the Pilgrims' Castle, and has also besieged and subjugated the Castle of Cæsarea of Palestine. We have now for a long time been expecting the arrival of the Emperor and the other nobles who have assumed the Cross, by whose aid we hope to be relieved from our dangers and difficulties and to bring all our exertions to a happy issue. But if we are disappointed of the succor we expect in the ensuing summer (which God forbid) all our newly acquired conquests, as well as the places that we have held for ages past, will be left in a very doubtful condition. We, ourselves, and others in these parts, are so impoverished by the heavy expenses we have incurred in prosecuting the affairs of Jesus Christ, that we shall be unable to contribute the necessary funds unless we speedily receive succor and subsidies from the faithful. Given at Acre October 10, A. D. 1220."

The urgent solicitation of the Templars for money created loud murmurs in England and excited the wrath of the great historian, Matthew Paris, the monk of St. Albans, who hated the Order on account of its vast privileges and the sums it constantly drew away from the hands of other religious bodies. The clergy, who had probably misapplied the money collected by them for the relief of the Holy Land, joined eagerly in an outcry against the Templars, accusing them of squandering the funds upon magnificent churches and expensive buildings in Europe, or of spending them at home in luxurious ease at their different preceptories instead of faithfully employing them in the prosecution of the Holy War. The Pope instituted an inquiry into the truth of these charges, and wrote to his legate at Damietta, to the Patriarch of Jerusalem and the principal chieftains of the army of the Crusaders for information. In the reply the legate and the Patriarch state that the charges were untrue, and that the Templars had expended their money in the prosecution of the siege of Damietta, and had impoverished themselves by these heavy expenses in Egypt. After delays of many months the Crusaders advanced upon Cairo but the expedition failed entirely, and they were glad to

humble themselves before the Sultan who allowed them to leave the country. For this disaster Cardinal Pelagius, the Papal legate, is to blame. Though altogether ignorant of the art of war, he had unfortunately assumed the inconsistent character of Commander-in-Chief of the Army of the Cross. Contrary to the advice of the Templars he urged the Crusaders during the autumnal season, when the waters of the Nile were rising, to march out of Damietta to undertake an expedition against Cairo. The Pope Honorious III. attributed the failure to the Emperor Frederick II. who had not kept his crusading vow.

It was not until 1228 that the Emperor went to Palestine with a small force, he being then excommunicated, the effect of which was greatly to weaken his power. Yet he did much and made a treaty with the Sultan by which the Christians were to be allowed to visit Jerusalem freely, and Bethlehem, Nazareth and other places made over to them. He was permitted to visit the Church of the Sepulchre from the altar of which he took the crown and put it on his head. Thus the fifth crusade was brought to an honorable termination and the Emperor returned to Germany in 1229. The sixth crusade was now preached by Pope Gregory IX., and the Templars expecting the arrival of speedy succor, and being desirous of taking advantage of the Saracens, had recommenced hostilities with the Sultan of Egypt and Damascus. Now that the sixth crusade was proclaimed, and hostilities having commenced, the Sultan of Egypt resolved to be beforehand with his enemies, entered Palestine and drove the Christians from Jerusalem. Hereupon the nobility of England and France, in 1238, resolved to go to the relief of Palestine. The French, under various leaders, arrived there first and achieved some brilliant successes. These were followed by reverses and dissensions, and most of the French left the country. The English then arrived, headed by Richard, Earl of Cornwall, the brother of Henry III., King of England, having assumed the Cross, proceeded with a small force of English pilgrims, Knights, and foot soldiers to the camp of the Templars at Joppa. With this welcome reinforcement the Grand Master of the Templars, De Peregord, marched at once upon Ascalon, reconstructed the Castle and restored the fortifications to the state in which they were left by King Richard forty-five years before. The Templars then endeavored to obtain possession of their ancient fortress of Goza, a place of very great importance. An invading army from the south could approach Jerusalem only by way of Goza, or by taking a long and tedious route through the Desert of Arabia Petræ, to Kerak, and from thence to Hebron, by the southern extremity of the Dead Sea. The want of water and forage presented an obstacle to the moving of a large body of forces in any other direction. Towards the close of autumn, the Templars marched against Goza in conjunction with Salch Ismael, Sultan of Damascus, drove out the Egyptians and obtained possession of the dismantled fortifications. Large sums of money were expended in the reconstruction of the walls of the Castle. A strong garrison was established in the important post and the Templars then marched upon Jerusalem. The fortifications of the Holy City had been dismantled by Malek Kamel, at the period of the siege

of Damietta, A. D. 1238. The Templars, consequently, entered the Holy City without defiance or resistance, the Mussulman population abandoning their dwellings on their approach, and the military friars once more entered the City of David, barefooted and bareheaded, singing loud hymns and songs of triumph. They rushed to the Church of the Resurrection and fell prostrate on their knees before the shrine of the Holy Sepulchre. They ascended Calvary and visited the reputed scene of the crucifixion, and then hastened in martial array and with the sound of trumpet through the forlorn and deserted streets of the City of Zion, to take possession of their ancient quarters on Mount Moriah, vacant for more than one hundred years. The golden crescent was once more removed from the lofty pinnacle of the Temple of the Lord, or mosk of Omar and the holy Mussulman house of prayer was once again surmounted by the glittering Cross. The Temple of the Knights Templar (Mosk el Aksa) was again purified and reconsecrated, and these somber *halls and spacious areas were* once more graced with the white religious and military habit of the Knights of the Temple. The greater part of the old convent adjoining the Temple had been destroyed in 1187 by Saladin, and the military friars were consequently obliged to pitch numerous tents in the spacious area for the accommodation of the brethren.

The sound of the bell once more superseded the voice of the Muezzin, "the exiled faith returned to its ancient sanctuary," and the name of Jesus was again invoked in the high places and sanctuaries of Mohammed. The great court of Mussulmans around the revered Mosk of Omar, called by them Es Scham Schereef "the Noble," again rung with the tramp of the war steed, and its solitudes were once more awakened with the voice of the trumpet. Nothing could exceed the joy with which the intelligence of the re-occupation of Jerusalem was received throughout Palestine, and through all Christendom. The Hospitalers, now that the policy of the Templars had been crowned with success and that Jerusalem had been regained, no longer declined to co-operate with them for the preservation of the Holy City, which had been so happily recovered. The Patriarch returned to Jerusalem, with all his clergy. The churches were reconstructed and the Templars and Hospitalers emptied their treasuries in rebuilding the walls. And the sixth Crusade was honorably ended, A. D. 1240.

The seventh Crusade grew out of that vast Mogul movement which terrified the world in the thirteenth century. When the Sultan of Egypt had been informed of the march of the Templars to Jerusalem and the repossession by the military friars of the Holy Places and Sanctuaries of the Mussulmans, he sent an army of several thousand men across the desert to drive them out of the Holy City before they had time to repair the fortifications and reconstruct the walls. The Templars assembled all their forces and advanced to meet the Egyptians. They occupied the passes and defiles of the hill country leading to Jerusalem and gained a glorious victory over the Moslems, driving the greater part of them into the desert. Ayoub, Sultan of Egypt, finding himself unable to resist the formidable alliance of the Templars with Salch Ismael,

called to his assistance the fierce pastoral tribes of the Kharizmians. These were a warlike race of people who had been driven from their abodes, in the neighborhood of the Caspian, by the successful arms of the Moguls, and had rushed headlong upon the weak and effeminate nations of the South. They had devastated and laid waste Armenia and the northwestern parts of Persia, cutting off by the sword, or dragging away into captivity, all who had ventured to oppose their progress. For years past they had been leading a migratory, wandering life, exhausting the resources of one district and then passing onward into another, without making any fixed settlement or having any regular place of abode, and their destructive progress has been compared by the Arabian writers to the wasting tempest or the terrible inundation. The rude hardships of their roving lives had endowed them with a passive endurance which enabled them to surmount all obstacles, and to overcome every difficulty. Their clothing consisted of a solitary sheep's skin or a wolf skin tied around their loins. Boiled herbs or some water, or milk sufficed them for food and beverage, their arms were the bow and the lance; and they shed the blood of their fellow creatures with the same indifference as they would that of the beasts of the field. Their wives and children accompanied their march, braving all danger and fatigue. Their tents were their homes, and the site of their encampments, their only country. Nothing could exceed the terror inspired in Armenia and Persia by the military expeditions of these rude and ferocious shepherds of the Caspian, who were the foes of all races and of all people, and manifested a profound indifference for every religion.

The Kharizmians were encamped on the left bank of the Euphrates, when their chief, Barbeh Khan, received a deputation from the Sultan of Egypt, inviting their co-operation and assistance in the reduction of Palestine. Their cupidity was awakened by an exaggerated account of the fertility and the wealth of the land, and they were offered a settlement in the country as soon as it was reduced from the hands of the Franks. Barbeh Khan promised them speedy support. He assembled his forces, they crossed the Euphrates, A. D. 1244, ravaged the territories of the Sultan of Aleppo, and marched up the plains of the Orontes to Huns, wasting all the country around them with fire and sword.

The intelligence of these events reached the Grand Master of the Temple De Peregord when he was busily engaged in rebuilding the vast and extensive fortifications of the Holy City. A council of war was called together and it was determined that Jerusalem was untenable and that the Holy City must once again be abandoned to the infidels. The Hospitalers, in their black mantles, and the Templars in their white habits, were drawn up in military array in the streets of Jerusalem, and the weeping Christians were exhorted once again to leave their homes and avail themselves of the escort and protection of the military friars to Joppa. Many gathered together their little property and quitted the devoted city, and many lingered behind among their loved and cherished; soon, however, frightful reports reached Jerusalem of

the horrors of the Kharizmian invasion, and the fugitives who had fled with terror and astonishment from their destructive progress spread alarm and consternation throughout the whole land. Several thousand Christians who had remained behind then attempted to make their escape with their wives and children through the mountains to the plain of Romleh and the sea coast, relying on the truce and treaty of alliance which had been established with Nassu Daoud, Lord of Kerak and the mountains. But the inhabitants of the mountain region, being a set of lawless robbers and plunderers, attacked and pillaged them; some were slain and others were dragged away in captivity. A few fled back to Jerusalem, and the residue, after having been hunted through the mountains, descended into the plain of Ramleh, where they were attacked by the Kharizmians and only three hundred of the whole number succeeded in reaching Joppa in safety. All the women and children had been taken captives in the mountains, and among them were several holy nuns who were sent to Egypt and sold in the common slave markets. The Kharizmians entered the Holy City, sword in hand, massacred the few remaining Christians in the Church of the Holy Sepulchre, pillaged the town, and rifled the tombs of the Kings for treasure. They then marched upon Goza, stormed the city and put the garrison to the sword.

The Grand Masters of the Temple and the Hospitalers collected their forces and made a junction with the troops of the Sultan of Damascus and the Lord of Kerak. They marched upon Goza, attacked the united armies of the Egyptians and Kharizmians, but were exterminated in a bloody battle of two days' continuance. The Grand Master of the Temple, Le Peregord, and the flower of his chivalry perished in that bloody encounter, and the Grand Master of the Hospital, De Chateareuf, was taken prisoner and led away into captivity. Acre became the refuge of the remnants of the Christians, and was the only place of importance left to the Cross. The Kharizmians were soon destroyed or expelled by the Egyptians themselves, who now held Jerusalem. These events had the usual effect in Europe. At the Council of Lyons (1245) a seventh crusade was proclaimed. It was chiefly confined to France and England; for though the King of Normandy took the Cross, he never drew his sword in its cause, and Germany and Italy were not in a state to afford assistance. Louis IX. of France, known as St. Louis, was the leader. A large army was assembled at Cyprus in 1248, and after a long delay proceeded to Egypt. The English joined it there. Damietta was taken (1249), and the Crusaders directed their steps to Cairo. Mansoora fell before them, but the rash behavior of some of the French leaders caused them to pay dearly for the victory. The Egyptians resisted bravely and skillfully. Communication between the invaders and Damietta, the base of their operations, was cut off and sickness and famine thinned their number. Attempting to retreat, they were utterly routed, and the King with his brother, with many nobles and knights, became captives (1250). The rest of the army was slaughtered, 30,000 falling in all. The King and his companions were finally released, but not until they had experienced many dangers. Damietta was

given up and large sums were promised to the victors. Most of the survivors regarded the crusade as at an end, and departed from a land which had received them so roughly. Not so Louis, who went to Acre and determined to remain in Palestine. This resolution he maintained for four years, exerting himself strenuously for the Christian cause, fortifying several places and preserving union. He was compelled by the condition of France to return home. During the first and second years of the pontificate of Pope Alexander IV., A. D. 1254-55, ten bulls were published in favor of the Templars, addressed to the bishops of the church, universally commanding them to respect and maintain the privileges conceded to them by the Holy See; to judge and punish all persons who should dare to exact tithe from the fraternity; to institute to the ecclesiastical benefices of the order all clerks presented to them by the preceptors, without previously requiring them to make a fixed maintenance for such clerks, and severely to punish all who appropriated to their own use the alms, gifts and eleemosynary donations made to the brotherhood. By these bulls the Templars are declared to be exempt from the duty of contributing to the traveling expenses of all nuncios and legates of the Holy See, under the dignity of a Cardinal, when passing through their territories, unless express orders to the contrary are given by apostolic letters, and all the Bishops are required earnestly and vigorously to protect and defend the rights of sanctuary according to the houses of the Temple.

The Egyptians, having extended their power over the Syrian Mussulmans, now fell on the Christians. The war lasted for years and was characterized by constant Christian reverses in spite of the valor of the losing party. At length the Latin principalities of Antioch fell in 1268, myriads of Christians being slain or sold into slavery. Nothing was left but Acre. For the last time Europe was moved to serious exertions, and the eighth crusade was undertaken. Louis IX., undiscouraged by his Egyptian failure, assembled a large force, which sailed in 1270. He landed in Northern Africa, near Tunis, influenced by a false report of the Dey's conversion to Christianity and the hope of securing him as an ally. He met with no firm resistance in the field, but the light troops of the Moors harassed the French exceedingly. Sickness raged in the invading ranks, and after crowds of brave soldiers and illustrious nobles had fallen, the King himself died. The French immediately gave up the crusade; but they had been joined by a band of English auxilaries headed by Prince Edward, afterward King Edward I., and these resolved to proceed to Palestine. Spending the winter in Sicily, they sailed for Acre in the spring of 1271, the last expedition that ever reached that place. The force was only 1,000 strong, but the name of Plantagenet was great in the East. Sultan Bebars, who had been so successful over the Christians, immediately retreated. Edward managed to assemble 7,000 men and defeated a large Mussulman army, and then stormed Nazareth, which became the scene of a sweeping massacre. Here he was struck down by disease and his followers died in great numbers. On the 18th of June, 1272, Prince Edward was stabbed with a poisoned dagger by an assassin. Though dangerously wounded

he struck the assassin to the ground and caused him to be immediately dispatched by the guards. The same day the Prince made his will, dated at Acre, Thomas Bernard, Grand Master of the Temple, appearing as an attesting witness. The life of the Prince, however, was preserved, the effect of the poison being obviated by an antidote administered by the Grand Master of the Temple. On his recovery, seeing that success could not be looked for, he concluded a truce of ten years and departed for his country (1272), and thus terminated the last expedition undertaken for the relief of Palestine, 177 years from the time the first Crusade had been preached.

The Grand Master of the Temple, Thomas Bernard, died at Acre April 8, 1273, and on the 13th of May the General Chapter of the Templars, being assembled in the Pilgrims Castle at Athlet, chose for his successor William de Beaujen, Grand Preceptor of Apulia. The late Vice Master, William de Poncon, was sent to Europe with Bertrand de Fox to announce to him the tidings of his elevation to the chief dignity of the Order. The following year (1274) William de Beaujen, accompanied by the Grand Master of the Hospital, Hugh de Revel, proceeded to Lyons, to attend a General Council which had been summoned by the Pope to provide succor for the Holy Land.

The two Grand Masters took precedence of all the embassadors and princes present at the famous assembly. It was determined that a new Crusade should be preached, that all ecclesiastical dignities and benefices should be taxed to support an armament, and that the sovereigns of Europe should be compelled by ecclesiastical censures to suspend private quarrels, and afford aid to the desolate land of promise. More than one thousand bishops, archbishops and ambassadors from the different princes and potentates of Europe graced the assembly with their presence. From Lyons, the Grand Master William de Beaujen proceeded to England, and called together a General Chapter of the Order at London. Whilst resident at the Temple in that city he received payment of large sums of money which the young King Edward had borrowed of the Templars during his stay at Acre. Pope Gregory X. died in the midst of his exertions for the creation of another Crusade. The enthusiasm which had been partly awakened subsided. Those who had assumed the Cross forgot their engagements, and the Grand Master of the Temple at last returned in sorrow and disappointment to the far East. In 1289, Tripoli, on the Phœnician coast, the last fief of the Kingdom of Jerusalem, was taken by Sultan Kelaum. The remnants of that Kingdom fell into his hands without resistance, save Acre which he besieged at the head of an overwhelming force, William de Beaujen, Grand Master of the Temple, a veteran warrior of one hundred fights, took command of the garrison of Acre, which amounted to twelve thousand men exclusive of the forces of the Temple and the Hospital, and a body of five hundred foot and two hundred horses under command of the King of Cyprus. These forces were distributed along the walls in four divisions. The siege lasted six weeks, from April 1st to May 20th, during the whole of which period the sallies and the attacks were incessant. Neither by night nor by day did the shouts of the assailants and

the noise of the military engines cease. Huge stones and beams of timber, and pots of burning tar and naptha, were constantly hurled into the city. The walls were battered from without and the foundations were sapped by miners who were incessantly laboring to advance their work. More than six hundred catapults, ballistæ and other instruments of destruction were directed against the fortifications; and the battering machines were of such immense size and weight that a hundred wagons were required to transport the separate timbers of one of them. Movable towers were erected by the Moslem, so as to overtop the walls. Their workmen and advanced parties were protected by hurdles covered with raw hides and all the military contrivances which the art and skill of the age could produce were used to facilitate the assault. For a long time their utmost efforts were foiled by the valor of the besieged, who made constant sallies upon their works, burnt their towns and machines, and destroyed their miners. Day by day, however, the numbers of the garrison were thinned by the sword, while in the enemy's camp the places of the dead were constantly supplied by fresh warriors from the desert of Arabia, animated with the same wild fanaticism in the cause of their religion as that which so eminently distinguished the military monks of the Temple. After thirty-three days of constant fighting, the great tower considered the key of the fortifications and called by the Moslems "The Cursed Tower," was thrown down by the military engines.

To increase the terror and distraction of the besieged, Khalil mounted 300 drummers with their drums upon as many dromedaries and commanded them to make as much noise as possible, whenever a general assault was ordered. From the 4th to the 14th of May the attacks were incessant. On the 15th the double wall was forced, and the King of Cyprus, panic-stricken, fled in the night to his ships and made sail for the Island of Cyprus, with all his followers and with nearly 3,000 of the best men of the garrison. On the morrow the Saracens attacked the port he had deserted. They filled up the ditch with the bodies of dead men and horses, piles of wood, stones and earth, and their trumpets then sounded to the assault. Ranged under the yellow banner of Mohammed the Mamelukes forced the breach, and penetrated, sword in hand, to the very center of the city; but their victorious career and insulting shouts were there stopped by the mail-clad Knights of the Temple and the Hospital, who charged on horseback through the narrow streets, drove them back with immense carnage and precipitated them headlong from the walls. At sunrise, May 16th, the air resounded with the deafening noise of drums and trumpets, and the breach was carried and recovered several times. The military friars at last closing up the passage with their bodies, and presenting a wall of steel to the advance of the enemy. Loud appeals to God and to Mohammed, to Jesus Christ, to the Virgin Mary, to heaven and the saints were to be heard on all sides; and after an obstinate engagement, from sunrise to sunset, darkness put an end to the slaughter. The miners continued incessantly to advance their operations. Another wide breach was opened in the walls, and on the third day (the 18th) the enemy made the final

assault on the side next to the gate of St. Anthony. The army of the Mamelukes was accompanied by a troop of Secrataries, called Chagis, a set of religious fanatics, whose devotion consisted in suffering all sorts of privations and in sacrificing themselves in behalf of Islam. The advance of the Mameluke cavalry to the assault was impeded by the deep ditch which had been imperfectly filled by the fallen ruins and by the efforts of the soldiers, and these religious madmen precipitated themselves head long into the abyss and *formed a bridge with their bodies*, over which the Mamelukes passed to reach the foot of the walls. Nothing could withstand the fierce onslaught of the Moslems. In vain were the first ranks of their cavalry laid prostrate in the dust, and both horses and riders hurled headlong over the ruined walls and battlements into the moat below. Their fall only facilitated the progress of those behind them, who pressed on sword in hand over the lifeless bodies of men and horses to attack the faint and weary warriors guarding the breach. The Grand Masters of the Temple, De Beaujen, and of the Hospital, De Villiers, fought side by side at the head of their knights, and for a time successfully resisted all the efforts of the enemy. But as each Knight fell beneath the keen scimiters of the Moslem, there were none in reserve to supply his place, whilst the vast hordes of infidels pressed on with untiring energy and perseverance. Matthew de Cleremont, Marshal of the Hospital, after performing prodigies of valor, fell covered with wounds, and Grand Master William de Beaujen, as a last resort, requested the Grand Master of that Order to sally out of an adjoining gateway at the head of 500 horse and attack the enemy's rear. Immediately after the Grand Master of the Temple had given these orders he was himself struck down by the darts and the arrows of the enemy. The panic-stricken garrison fled to the port, and the infidels rushed on with tremendous shouts. Thousands of panic-stricken Christians now rushed to the sea side, and sought with frantic violence to gain possession of the ships and boats that rode at anchor in the port; but a frightful storm of wind and rain hung over the dark and agitated waters of the sea. The elements themselves warred against the poor Christians, and the loud-pealing thunder became mingled with the din and uproar of the assault and clash of arms. The boats and vessels were swamped by the surging waves, and the bitter cries of the perishing fugitives ascended alike from the sea and shore. Thousands fled to the churches for refuge, but found none. They prostrated themselves before the altars and embraced the images of the saints, but these evidences of idolatry only stimulated the merciless fanaticism of the Moslems, and the Christians and their temple, their images and their saints were all consumed in the raging flames kindled by the inexorable sons of Islam. The churches were set on fire, and the timid virgin and the hardened voluptuary, the nun and the monk, the priest and the bishop, all perished miserably before the altars and shrines which they had approached in the hour of need, but which many of them had neglected in days of prosperity and peace. The holy nuns of St. Clare, following the example and exhortations of their abbess, mangled and disfigured

their faces and persons in a most dreadful manner to preserve their chastity from violation by the barbarous conquerors; and were gloriously rewarded with the crown of their martyrdom by the astonished and disgusted infidels, who slaughtered without mercy the whole sisterhood! Three hundred Templars, the sole survivors of their order in Acre, had kept together and successfully withstood the victorious Mamelukes. In a close and compact column they fought their way, accompanied by several hundred Christian fugitives, to the convent of the Temple at Acre and shut the gates. They then assembled together in solemn chapter and appointed the Knight Templar Gaudini Grand Master. The Temple at Acre was surrounded by walls and towers, and was a place of great strength and immense extent. It was divided into three quarters; the first contained the palace of the Grand Master and the habitation of the knights, the second contained the cells of the serving brethren, and the third was devoted for the officers charged with the duty of procuring the necessary supplies for the Order and its forces. The following morning very favorable terms were offered to the Templars by the victorious Sultan, and they agreed to evacuate the Temple on condition that a galley should be placed at their disposal and that they should be allowed to retire in safety with the Christian fugitives under their protection, and to carry away as much of their effects as each person could load himself with.

The Mussulman conqueror pledged himself to the fulfillment of the conditions, and sent a standard to the Templars, which was mounted on one of the towers of the Temple. A guard of three hundred Moslem soldiers, charged to see the articles of capitulation properly carried into effect, was afterwards admitted within the walls of the convent. Some Christian ladies and women of Acre were amongst the fugitives, and the Moslem soldiers, attracted by their beauty, broke through all restraint and violated the terms of the surrender. The enraged Templars closed and barricaded the gates of the Temple. Then they set upon the treacherous infidels and put every one of them "from the greatest to the smallest," to death. Immediately after this massacre, the Moslem trumpets sounded to the assault, but the Templars successfully defended themselves until the next day (the 20th). The Marshal of the Order and several of the brethren were then deputed by the Grand Master Guadini, with a flag of truce to the Sultan, to explain the cause of the massacre of his guard. The enraged monarch, however, had no sooner got them into his power than he ordered every one off to be decapitated, and pressed the siege with renewed vigor. In the night, Grand Master Gaudini, with a chosen band of his companions, collected together the treasures of the Order and the ornaments of the church, and sallying out of a secret postern of the Temple which communicated with the harbor, they got on board a small vessel and escaped in safety to the island of Cyprus. The residue of the Templars retired into the large tower of the Temple called the "Tower of the Master," which they defended with desperate energy. The bravest of the Mamelukes were driven back in repeated assault, and the little fortress was everywhere surrounded with heaps of the slain. The Sultan, at last de-

spairing of taking the place by assault, ordered it to be undermined. As the workmen advanced they propped the foundations with beams of wood, and when the excavation was completed these wooden supports were consumed by fire; the huge tower then fell with a tremendous crash and buried the brave Templars in its ruins. The Sultan set fire to the town in four places. The walls, the towers and the ramparts were demolished, and the last stronghold of the Christian power in Palestine was speedily reduced to a smoking solitude.

A few years back the ruins of the Christian City of Acre were well worthy of the attention of the curious. You might still trace the remains of thirty churches, and the quarter, occupied by the Knights Templar, continued to present many interesting memorials of that proud and powerful Order. After the fall of Acre, the headquarters of the Templars were established at Limisso in the Island of Cyprus, and urgent letters were sent to Europe for succor. The Grand Master, Gaudini, overwhelmed with sorrow and vexation, his Order, stripped of all its possessions on the Asiatic Continent, died at Limisso after a short illness, and was succeeded by Brother James De Molay, of the family of the Lords of Longvic and Raon, in Burgundy, twenty-second and last Grand Master. This illustrious nobleman was at the head of the English province of the Order at the period of his election to the dignity of Grand Master. He was first appointed Visitor General, then Grand Preceptor of England, and afterwards placed at the head of the entire fraternity in England. Shortly after his election he proceeded to Cyprus, carrying out with him a numerous body of English and French Knights Templar, and a considerable amount of treasure.

Soon after his arrival he entered into an alliance with the famous Casan Cham, Emperor of the Mogul Tartars, King of Persia, and the descendant or successor of Genghis Khan, and landed in Syria with his Knights and a body of forces, to join the standard of that powerful monarch. Casan had married the daughter of Leon, King of Armenia, a Christian princess of extraordinary beauty, to whom he was greatly attached, and who was permitted the enjoyments and public exercises of the Christian worship. The Tartar Emperor naturally became favorably disposed toward the Christians, and he invited the Grand Master of the Temple to join him in an expedition against the Sultan of Egypt.

In the spring of the year the Templars landed at Suadia, and made a junction with the Tartar forces which were encamped amid the ruins of Antioch. An army of thirty thousand men was placed by the Mógul Emperor under the command of de Molay the Grand Master, and the combined forces marched up the valley of the Orontes toward Damascus. In a great battle fought at Huns, the troops of the Sultans of Damascus and Egypt were entirely defeated and pursued with great slaughter until nightfall. Alleppo, Huns, Damascus, and all the principal cities, surrendered to the victorious army of the Moguls, and the Templars once again entered Jerusalem in triumph, visited the Holy Sepulchre, and celebrated Easter on Mount Zion. Casan

sent embassadors to the Pope, and to the sovereigns of Europe, announcing the victorious progress of his arms, solicitating their alliance, and offering them in return the possession of Palestine. But the Christian nations heeded not the call, and none thought seriously of any expedition to the East excepting tne ladies of Genoa, who, frightened by an interdict which had been laid upon their town, assumed the Cross as the best means of avenging the divine indignation. De Molay, Grand Master of the Temple, advanced as far as Goza, and drove the Saracens into the sandy deserts of Egypt; but a Saracen chief who had been appointed by the Tartars Governor of Damascus, instigated the Mussulman population of Syria to revolt, and the Grand Master was obliged to retreat to Jerusalem. He was there joined by the Tartar General Cotulosse, who had been sent across the Euphrates by Casan to support him. The combined armies were once more preparing to march upon Damascus, when the sudden illness of Casan, who was given over by his physicians, disconcerted all their arrangements, and deprived the Grand Master of his Tartar forces. The Templars were then compelled to retreat to the sea coast and embark their forces on board their galleys. The Grand Master sailed to Limisso, stationing a strong detachment of his soldiers on the Island of Aradus, near Tortosa, which they fortified. But they were speedily attacked in that position by a fleet of twenty vessels, and an army of ten thousand men, and after a gallant defense they were compelled to abandon their fortifications and were all killed or taken prisoners.

Thus ended the dominion of the Temple in Palestine, and thus closed the long and furious struggle between the *Crescent* and the *Cross!* The few remaining Christians in the Holy Land were chased from ruin to ruin and exterminated. The churches, the houses and the fortifications along the sea coast were demolished, and everything that could afford shelter and security, or invite the approach of the Crusaders from the West, was carefully destroyed. The houses were all set on fire, the trees were cut down and burnt; the land was everywhere laid waste, and all the maritime country from Laodicea to Ascalon was made desert. "Every trace of the Franks," says the Arabian chronicler, Ibu Ferat, "was removed, and thus it shall remain, please God, till the Day of Judgment." Nearly six centuries have swept over Palestine since the termination of the war of the Cross, and the land still continues *desolate.* The proud memorials of past magnificence are painfully contrasted with the present ruin and decay, and the remains of the rich and populous cities of antiquity are surrounded by uncultivated deserts. God hath said, "I will smite the land with a *curse.* I will bring the worst of the heathens and they shall possess it." "Thorns shall come up in their places, nettles and brambles in the fortresses thereof and the defensed city shall be left desolate, and the habitation forsaken and left like a wilderness." "The fig-tree shall not blossom, neither shall fruit be on the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold and there shall be no herd in the stall." But brighter and happier times are yet to come, for the Lord God has also said, "To the mountains

of Israel, to the hills, and to the rivers, to the valleys, and the desolate wastes, and the cities that are forsaken, which became a prey and a derision to the heathen.

"Behold I am for you, I will turn unto you, and ye shall be tilled and sown, and I will multiply men upon you, and they shall build up the old waste cities, the desolation of many generations. In the land of Benjamin and in the places about Jerusalem, and in the cities of Judah, shall flocks pass again under the hand of him that tilleth them, saith the Lord."

It only remains now to relate the miserable and cruel fate of the surviving brethren of the Order of the Temple, and to tell of the ingratitude they encountered at the hands of their fellow Christians in the West. After the loss of all the Christian territory in Palestine, and the destruction of every serious hope of recovering and retaining the Holy City, the services of the Templars ceased to be required, and men began to regard with an eye of covetuousness their vast wealth and immense possessions. This was their true and only crime—their riches. The clergy regarded with jealousy and indignation their removal from the ordinary ecclesiastical jurisdiction, their exemption from tithe, and the privilege they possessed of celebrating divine service during interdict; and their hostility to the Order was manifested in repeated acts of injustice, which drew forth many severe bulls from the Roman pontiffs. The Templars, moreover, became unpopular with European sovereigns and their nobles. The revenues of the former were diminished, through the immunities conceded to the Order by their predecessors, and the paternal estates of the latter had been diminished by the grant of many thousand manors, lordships and fair estates to the fraternity by their pious and enthusiastic ancestors. Considerable dislike also began to be manifested to the annual transmission of large sums of money, the revenues of the Templars, from the European states, to be expended in a distant warfare in which Christendom now took but little interest. Shortly after the fall of Acre and the total loss of Palestine, Edward I., King of England, seized and sequestered to his own use the moneys which had been accumulated by the Templars to forward to their brethren in Cyprus, alleging that the property of the Order had been granted to it by the Kings of England, his predecessors and their subjects for the defense of the Holy Land; and that since the loss thereof no better use could be made of the money than by appropriating it to the maintenance of the poor. At the earnest request of Pope Nicholas IV., however, the King afterwards permitted their revenues to be transmitted to them in the Island of Cyprus in the usual manner. King Edward had previously manifested a thievish desire to lay hands on the property of the Templars. On his return from his victorious campaign in Wales, finding himself unable to disburse the arrears of pay due to his soldiers, he went with Sir Robert Waleran and some armed followers of the Temple, and calling for the treasurer he pretended that he wanted to see his mother's jewels which were there kept. Having been admitted to the house, he deliberately broke open the coffers of the Templars and carried away £50,000 w th him to Windsor

Castle. His son, Edward II., on his accession to the throne, A. D. 1307, committed a similar act of knavery. He went with his favorite Piers Graveston to the Temple and took away with him £50,000 of silver, besides gold, jewels and precious stones belonging to the Bishop of Chester. The impunity with which these acts of robbery were committed manifested that the Templars then no longer enjoyed the power and respect which they possessed in ancient times. As the enthusiasm, too, in favor of the Holy War had died out, large numbers of the fraternity remained at home in the Western preceptories, and took an active part in the politics of Europe. Nor were their actions altogether excusable. They interfered in the quarrels of Christian princes, and even drew their swords against their fellow Christians. Thus we find members of both Orders taking part in the war between the houses of Anjou and Aragon, and aiding the King of England in his warfare against the King of Scotland. In the battle of Falkirk, fought on July 22, 1298, seven years after the fall of Acre, perished both the Master of the Temple at London, Brian de Jay, and his vicegerent, the Preceptor of Scotland. All these circumstances, together with the loss of the Holy Land and the extintion of the enthusiasm of the Crusaders, conspired to diminish the popularity of the Templars.

The rolls of the English Parliament about this time began to teem with complaints and petitions from the Fraternity of the infringements of their charters, franchises, liberties, and privileges in all parts of the realm. At the period of the fall of Acre Philip IV., nick-named Lo Bel (the Handsome) the son of King Louis IX., the Crusader, occupied the throne of France. He was a needy and avaricious monarch, and had at different periods resorted to the most violent expedients to replenish his exhausted exchequer. On the death of Pope Benedict XI., 1304, he succeeded through the intrigues of the French Cardinal Dupré, in raising the Archbishop of Bordeaux a creature of his own, to the pontifical chair. The new Pope removed the Holy See from Rome to France. He summoned all the Cardinals to Lyons, and was there consecrated by the name of Clement V., in the presence of King Philip IV., and his nobles.

Of the ten Cardinals then created nine were Frenchmen, and in all his acts the new Pope manifested himself the obedient slave of the French monarch. The character of this man has been painted by the Romish ecclesiastical historians themselves in the darkest colors,—a knave, a murderer, and a vile extortioner. On June 6, 1309, a few months after his coronation, he addressed letters from Bordeaux to the Grand Master of the Temple and Hospital at Limisso, in the Island of Cyprus; also, as reported by some writers, to the Teutonic Knights, expressing his earnest desire to consult with them with regard to the measures necessary to be taken for the recovery of the Holy Land. The Grand Master of the Templars was James de Molay (Jacques de Molay as often written) of an ancient family in Besancon, who had entered the Order of Knights Templar A. D. 1265, nearly fifty years before. He had been installed Grand Master upon the death of Theobold Guadini. A. D. 1297. He was then sixty years old, and at the time of his

martyrdom, A. D. 1313, seventy-six years of age. De Molay was the second Grand Master since the expulsion of the Christian powers from Acre in 1291. His name is a favorite one at the present day, in the nomenclature of American Commanderies. To this treacherous call of King Philip IV., the Hospitalers and Teutonics declined to accede, although he assured them that they were the persons best qualified to give advice upon the subject proposed and to conduct and manage the enterprise in hand both from their great military experience and the interest they had in the success of the expedition. We order you, says he, to come hither without delay, with as much secrecy as possible, and with a very little retinue, since you will find on this side the sea a sufficient number of your Knights to attend upon you.

The Grand Master of the Temple, De Molay, forthwith accepted the summons and unhesitatingly placed himself and his treasury in the power of the Pope and the King of France. He landed in France, attended by sixty of his Knights at the commencement of the year 1307, and deposited the treasure of the Order, which he had brought with him from Cyprus, in the Temple of Paris. Unhesitatingly he walked into his death-trap. He was received with distinction by the King, and then took his departure for Poictiers to have an interview with Pope Clement V. The secret agents of the French King immediately began to circulate various dark rumors and odious reports concerning the Templars. According to some writers Squire de Florian, a citizen of Bezieres, who had been condemned to death or perpetual imprisonment in one of the royal castles for his iniquities, was brought before King Philip, and received a free pardon and was well rewarded in return for an accusation or oath charging the Templars with heresy and with the commission of the most horrible crimes. According to others, Nosso de Florentin, an apostate Templar, who had been condemned by the Grand Preceptor and Chapter of France to perpetual imprisonment for impiety and crime, made in his dungeon a voluntary confession of the sins and abominations charged against the Order. Be this as it may, upon the strength of an information sworn to by a condemned criminal, King Philip on the 14th of September, 1307, dispatched secret letters to all the baillies of the different provinces in France, accusing the Templars of infidelity; of mocking the sacred image of the Savior; of sacrificing to idols; and of abandoning themselves to impure practices and unnatural crimes. "We being charged" says, he, "with the maintenance of the faith; after having conferred with the Pope, the Prelates and the Barons of the Kingdom at the instance of the Inquisitor, from the informations already laid, from violent suspicions, from probable conjectures, from legitimate presumptions, conceived against the enemies of heaven and earth, and because the matter is important; and it is expedient to prove the just like gold in the furnace, by a vigorous examination, have decreed that the members of the Order who are our subjects shall be arrested and detained to be judged by the church, and that all their real and personal property shall be seized into our hands," etc. The baillies and seneschals were required accurately to inform themselves,

with great secrecy, and without exciting suspicion of the numbers of the houses of the Temple within their respective jurisdictions, and on the 13th of October, 1307, to surprise the Templars. The Inquisition is then directed to assemble to examine the guilty, and to employ *torture* if necessary. "Before proceeding with the inquiry," says Philip, "you are to inform them (the Templars) that the Pope and ourselves have been convinced by irreproachable testimony of the errors and abominations which accompany their vows and profession; you are to promise them pardon and favor if they confess the truth, but if not, you are to acquaint them that they will be condemned to death."

As soon as Philip had issued these orders he wrote to the principal sovereigns of Europe, urging them to follow his example, and sent a confidential agent named Bernard Peletin with a letter to King Edward II., who had just then (July 8, 1307), ascended the throne of England, representing in frightful colors the pretended sins of the Templars. On September 22, 1307, King Edward replied to this letter, observing that he had considered the matter mentioned therein, and had listened to the statements of that discreet man, Master Bernard Peletin. That he had caused the latter to unfold the charges before himself, and many prelates, earls and barons of his Kingdom, and others of his council; but that they had appeared so astonishing as to be beyond belief. That such abominable and execrable deeds had never before been heard of by the King, and the aforesaid prelates, earls, and barons, and it was therefore hardly to be expected that an easy credence could be given to them. The English monarch, however, informs King Philip, that by the advice of his council he had ordered the seneschal of Agen, from whose lips the rumors were said to have proceeded, to be summoned to his presence, that through him to be further informed concerning the premises; and he states that at the fitting time, after due inquiry, he will take such steps as will redound to the praise of God, and the honor and preservation of the Catholic faith.

On the night of the 13th of October, 1307, all the Knights Templar in the French dominions were simultaneously arrested. Monks and priests were appointed to preach against them in the public places and churches of Paris, and in the gardens of the Palais Royal; and advantage was taken of the folly, the superstition and the credulity of the age to propagate the most horrible and extravagant charges against them. They were accused of worshiping an idol with an old skin, embalmed, having the appearance of a polished oil cloth. "In this idol," we are assured, "there were two carbuncles for eyes, bright as the brightness of heaven, and it is certain that all the hope of the Templars was placed in it; it was their sovereign god, and they trusted it with all their heart." They were accused of burning the bodies of their deceased brethren and making the ashes into a powder and administering it to the younger brethren in their food and drink to make them hold fast to their faith and idolatry; of cooking and roasting infants, and anointing their idols with the fat; of celebrating hidden rites and mysteries to which young and

tender virgins were introduced, and a variety of abominations too absurd and horrible to be named. The character of the charges preferred against the Templars proves that their enemies had no serious crimes against the Order. Their very virtues were turned against them. During twelve days of severe imprisonment, the Templars remained constant in the denial of the horrible crimes imputed to the Fraternity. The King's promises of pardon extracted from them no confession of guilt, and they were handed over to the tender mercies of the brethren of St. Dominic, who were the most refined and expert torturers of the day.

On the 19th of October, 1307, the Grand Inquisitor proceeded with his myrmidons to the Temple at Paris, and a hundred and forty Templars were one after another put to the torture. Days and weeks were consumed in the examination, and thirty-six perished in the hands of their tormentors, maintaining with unshaken constancy to the very last the entire innocence of their Order. Many of them lost the use of their feet from the application of the torture of fire which was inflicted in the following manner: their legs were fastened in an iron frame and the soles of their feet were greased over with fat or butter; they were then placed before the fire and a screen was drawn backwards and forwards so as to moderate and regulate the heat. Such was the agony produced by this roasting operation that the victim often went raving mad. Sir Knight Bernard De Vado, on subsequently revoking a confession of guilt wrung from him by the torment says to the commissary of police before whom he was brought to be examined: "They held me so long before a fierce fire that the flesh was burning off my heels, two pieces of bone came away which I present to you." Another Templar, on publicly revoking his confession, declared that four of his teeth were drawn out and that he confessed himself guilty to save the remainder. Others of the Fraternity deposed to the infliction on them of the revolting and indecent torment, such as can only be made public in a dead language; and in addition to all this, it appears that forged letters from the Grand Master De Molay were shown to the prisoners, exhorting them to confess themselves guilty. Many of the Templars were, accordingly, compelled to acknowledge whatever was required of them, and to plead guilty to the commission of crimes which, in the previous interrogatories, they had positively denied. On March 28, 1310, the proceeedings assumed even a more sanguinary character. Five hundred and forty-six Templars, who had persisted in maintaining the innocence of their Order, were assembled in the garden of the Bishop's Palace at Paris to hear the articles of accusation read over to them, and a committee of their number was authorized to draw up a written defense. They asked to have an interview with the Grand Master De Molay, and other heads of the Order, but this was refused. The total number of Templars enumerated in the prisons of Paris was nine hundred. In the course of the examination before the Papal Commissioners, Sir Knight Laurent de Beaume produced a letter which had been sent to him and his fellow prisoners at Sens, warning them against a retraction of their confession in the following terms: "Take notice that the Pope has given com-

mand that they who have made confessions before his Legates, and who do not persevere in those confessions, shall be committed to damnation and destructive fire." This threat was carried into execution, and Laurent de Beaume was one of the first victims. The defense drawn up by the brethren and presented to the commissioners by Sir Knight Peter de Bologna, begins by stating the origin and objects of their institution, the vows to which they subjected themselves, and the mode in which persons were received into the Fraternity. They gave a frightful account of the tortures that had been inflicted upon them, and declared that those who had escaped with life from the hands of the tormentors were either ruined in health or injured in intellect; and that as pardon and forgiveness had been freely offered to those Knights who would confess, it was not wonderful that false confessions had been made. They observed that a vast number of Knights had died in prison, and they exhorted the commissioners to interrogate the guards, jailers and executioners, and those who saw them in their last moments, concerning the declarations and confessions they had made at the peril of their souls when dying.

They maintained that it was a most extraordinary thing that so many Knights of distinguished birth and noble blood, members of the most illustrious families in Europe, should have remained from an early age up to the day of their death members of the Order, and should never in days of sickness or the hour of death, have revealed any of the horrid iniquities and abominations charged against it. All Templars, indeed, who had made confessions were rapidly following one anothers example in retracting them and maintaining their innocence, and the King hastened to arrest the unfavorable march of events. The Archbishop of Sens, whose ecclesiastical authority extended over the Diocese of Paris, having died, the King obtained the vacant see for Philip de Martigny, a creature of his own, who was installed therein in April. In a letter to Pope Clement V., urging this appointment, Philip reminds him that the new Archbishop would have to preside over a Provincial Council wherein would be transacted many things which immediately concerned the glory of God, the stability of the faith, and of the Holy Church. Immediately after the enthronement of this new Archbishop the Provincial Council of Sens was convoked at Paris, and on the 10th of May, A. D. 1310, all the Templars who had revoked their confessions came forward to maintain the innocence of their Order, were dragged before it and sentence of death was passed upon them by the Archbishop in the following terms: "You have avowed," said he, "that the Brethren who are received into the Order of the Temple are compelled to renounce Christ and spit upon the Cross, and that you have fallen into the sin of heresy. By your confession and repentance you had merited absolution, and had once more become reconciled to the church. As you have revoked your confession, the church no longer regards you as reconciled, but as having fallen back to your errors. You are, therefore, relapsed heretics, and as such, we condemn you to the fire!" As soon as the commissioners had received intelligence of this extraordinary

decree, they dispatched messengers to the Archbishop and his suffragans, praying them to delay the execution of their sentence, that the Templars who died in prison had proclaimed with their last breath the innocence of their Order. But these representations were of no avail.

The Archbishop, who was paying the price of his elevation to a hard creditor, proceeded to make short work of the business. The next morning fifty-four Templars were handed over to the secular arm, and were led out to execution by the King's officers. They were conducted at day-break into the open country, in the environs of the Port St. Antoini des Champs at Paris, and were there fastened to stakes driven into the ground, and surrounded by fagots and charcoal. In this situation, they saw the torches lighted, and the executioners approaching to accomplish their task and they were once more offered pardon and favor if they would confess the guilt of their Order. They persisted in the maintenance of its innocence and were burnt to death in a most cruel manner before slow fires.

All historians speak with admiration of the heroism and intrepidity with which they met their fate. Many hundred other Templars were dragged from the dungeons of Paris before the Archbishop of Sens and his council. Those whom neither the agony of torture nor the fear of death could overcome, but who remained steadfast in all their trials in the maintenance of their innocence were condemned to perpetual imprisonment as unreconciled heretics, while those who, having made the requisite confessions of guilt, continued to persevere in them, received absolution, were declared reconciled to the church, and were set at liberty. Similar measures had in the meantime been prosecuted against the Templars in all parts of Europe.

On March 18, 1311, the Pope wrote to the Kings of Castile, Leon, Aragon and Portugal, complaining of the omission to torture the Templars in their dominions. "The bishops and delegates," says the Holy Pontiff, "have imprudently neglected these means of obtaining the truth. We, therefore, expressly order them to employ torture against the Knights that the truth be more readily and completely obtained!" The order for torturing the Templars was transmitted to the Patriarch of Constantinople, the Bishop of Negroport and the Duke of Achai; and it crossed the seas to the King of Cyprus, and the Bishop of Famagous and Nicosia. The Councils of Tarragonia and Aragon, after applying the torture pronounced the Order free from heresy.

In Portugal and in Germany the Templars were declared innocent, and in no place situate beyond the sphere of the influence of the King of France and his creature the Pope was a single Templar condemned to death. James de Molay, the Grand Master of the Temple Guy, the Grand Preceptor, a nobleman of illustrious birth, brother to the prince of Dauphing, together with Hugh de Peralt, the Visitor-General of the Order and Grand Preceptor of Aquitaine, had now languished in the prisons of France for the space of five years and six months. The secrets of their dark dungeons have never been brought to light, but on the 18th of March, A. D. 1313, a public scaffold was erected before the Cathedral Church of Notre Dame, at Paris, and the

citizens were summoned to hear the Order of the Temple convicted by the mouths of its chief officers of the sins and iniquities charged against it. The four Knights, loaded with chains and surrounded by guards, were then brought upon the scaffold by the provost, and the Bishop of Alba read their confessions aloud in the presence of the assembled populace. The Papal Legate then turning towards the Grand Master and his companions, called upon them to renew, in the hearing of the people, the avowals which they had previously made of guilt of their Order. Hugh de Peralt, the Visitor-General, and the Preceptor of the Temple of Aquitaine, signified their assent to whatever was demanded of them, but the Grand Master raising his arms bound with chains towards heaven and advancing to the edge of the scaffold, declared in a loud voice, that to say that which was untrue was a crime, both in the sight of God and man. "I do," says he, "confess my guilt, which consists in having, to my shame and dishonor, suffered myself, though the pain of torture and the fear of death, to give utterance to falsehood imputing scandalous sins and iniquities to an illustrious Order, which has nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrafting another lie upon the original falsehood." He was here interrupted by the provost and his officers, and Guy, the Grand Preceptor, having commenced with strong asseverations of *his* innocence, they were both hurried back to prison.

King Philip was no sooner informed of the result, than upon the first impulse of his indignation, without consulting either Pope or Bishop or Ecclesiastical Council, he commanded the instant execution of both these gallant noblemen. The same day at dusk they were led out of their dungeons and were *burned to death* in a slow and lingering manner upon small fires of charcoal which were kindled on the little island in the Seine, between the King's garden and the Convent of St. Augustine, close to the spot where now stands the Equestrian statue of Henri IV. Thus perished the last Grand Master of the antique series. His dying words are rendered as follows: "It is but just that in this terrible day, and in the last minutes of my life, I lay open the iniquities of falsehood and make truth to triumph. I declare, then, in the face of heaven and earth, and I confess to my eternal shame and confusion, that I have committed the greatest crimes, but it has been only in acknowledging those that have been charged with so much virulence upon an Order, which truth obliges me to pronounce innocent. I made the first declaration they required of me only to suspend the excessive tortures of the rack and mollify those that made me endure them. I am sensible what torments they prepare for those that have courage to revoke such a confession, but the horrible sight which they present to my eyes is not capable of making me confirm one lie by another. On a condition so infamous as that I freely renounce life, which is already but too odious to me, for what would it avail me to prolong a few miserable days when I must owe them only to the blackest of calumnies." Thus speaks another writer: "The Cardinal Alba read the eighty-eight articles of accusation, followed by the so-called confessions of the prisoners,

and then turning to them, called upon them to renew, in the hearing of the people, the avowals of guilt which, he said, they had admitted the Order to have incurred.

"Two, who seemed somewhat overcome and too languid to avow or deny, simply assented to whatever was required of them; but Jaques De Molay, the Grand Master, stepping to the front of the scaffold, and raising his hands bound with chains towards heaven, first repeated the Lord's Prayer in a loud voice, and then exclaimed: "To say that which is untrue is a crime, both in the sight of God and man. Not one of us has betrayed his God or his country. I do confess my guilt, which consists in having, to my shame and dishonor, suffered myself, through pain of torture and the fear of death, to give utterance to falsehoods, imputing scandalous sins and iniquities to an illustrious Order which has nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrafting another lie upon the original falsehood. Guy, brother of the Prince of Dauphing, echoed these assertions; but before he could proceed very far, the Cardinal and Commissioners, astounded at this exhibition of firmness and courage, hurried the Knights back to prison and immediately waited on the King to acquaint him with this occurrence. Enraged beyond measure at this unexpected declaration, King Philip, the Fair, without consulting the puppet, Pope Clement V., or any other spiritual person, summoned his councilors, and decreed the two noble Knights should be burned to death. A pile was erected on the island in the Seine, where stood the statue of Henri Quatre, and here on the same evening they were led forth to execution before a great crowd, and the Grand Master addressed the citizens thus: 'France remember our last moments. We die innocent. The decree which condemns us is an unjust decree, but in heaven there is an august tribunal to which the weak never appeal in vain. To that tribunal within forty days, I summon the Roman Pontiff.' A violent shudder ran through the crowd, but the Grand Master continued, 'O Philip, my Master, my King! I pardon thee in vain, for thy life is condemned. At the tribunal of God, within a year, I await the fate of the persecutors of the Order.'" It is not unworthy of notice, thirteen months after the above horrible execution, Pope Clement V. was attacked by a dysentery and speedily hurried to his grave. His dead body was transferred to Carpentras, where the court of Rome then resided. It was placed at night in a church which caught fire, and the mortal remains of the Holy Pontiff were almost entirely consumed. His relations quarreled over his immense treasures he left behind him and a vast sum of money which had been deposited for safety in a church at Lucea, was stolen by a daring band of German and Italian freebooters. Before the close of the same year, King Philip IV. died of a lingering disease which had baffled all the art of his medical attendants, and the condemned criminal, upon the strength of whose information the Templars were originally arrested, was hanged for fresh crimes. "History attests," says Raymond, "that all those who were foremost in the persecution of the Templars came to an untimely and miserable death."

The last days of Philip IV. were embittered by misfortune. His nobles and clergy leagued against him to resist his exactions. The wives of his three sons were accused of adultery, and two of them were publicly convicted of that crime. "The chief cause of the ruin of the Templars," justly remarks Fuller, "was their extraordinary wealth. Philip IV. would never have taken away their lives if he might have taken their lands without putting them to death; but the mischief was he could not get the honey unless he burnt the bees." King Philip IV., the Pope and European sovereigns, appear to have disposed of all the personality of the Templars, the ornaments, jewels and treasure of their churches and chapter, and during the period of five years over which the proceedings against the Order extended, they remained in the actual receipt of their vast rents and revenues of the Fraternity. King Philip IV., put forward a claim upon their lands in France to the extent of $1,000,000, for expenses of the persecution, and Louis, his son, claimed a further sum of $300,000. "I do not know," says the celebrated Voltaire, "how much went to the Pope, but evidently, the share of the Cardinals, the Inquisitors delegated to make the process good, amounted to immense sums." The Pope, according to his own account, received only a small portion of the personality of the Order, but others make him a large participator in good things of the Fraternity. The violent proceedings against the Templars in France, excited the astonishment of Europe.

The King of England, Edward II., on the 20th of November, 1307, summoned the Seneschal of Agen to his presence, and examined him concerning the truth of the horrible charges preferred against the Templars. On the 4th of December he wrote letters to the Kings of Portugal, Castile, Aragon, and Sicily, to the following effect: "To the magnificent Prince, the Lord Dionysius, by the Grace of God the illustrious King of Portugal, his very dear friend, Edward, by the same grace King of England, etc. Health and prosperity. It is fit and proper, inasmuch as it conduceth to the honor of God and the exaltation of the faith, that we should prosecute with benevolence those who come recommended to us by strenuous labors and incessant exultations in defense of the Catholic faith, and for the destruction of the enemies of the cross of Christ. Verily a certain clerk (Bernard Peletin), drawing nigh to our presence, applied himself with all his might to the destruction of the Order of the brethren of the Temple of Jerusalem. He dared to publish before us and our council certain horrible and detestable enormities repugnant to the Catholic faith, to the prejudice of the aforesaid brothers, endeavoring to persuade us through his own allegation as well as through certain letters which he had caused to be addressed to us for that purpose, that by reason of the promises, and without a due examination of the matter, we ought to imprison all the brethren of the said Order, which *has been renowned for its religion and its* honor, and in times long since passed away was instituted, as we have learned by the Catholic Father's exhibits, and from the period of his first foundation exhibited, a becoming devotion to God and his Holy Church, and also up to this time, has offered succor and protection to the Catholic faith

beyond the sea, it appeared to us that a ready belief in an accusation of this kind, hitherto altogether unheard of against the Fraternity, was scarcely to be expected. We affectionately ask, and require of your royal Majesty that ye with due diligence, consider the premises, and turn a deaf ear to the slanders of ill-natured men, who are animated, as we believe, not with zeal of rectitude, but with a spirit of cupidity and envy, permitting no injury unadvisedly to be done to the persons or property of the brethren of the said Order, dwelling within your Kingdom, until they have been legally convicted of the crimes laid to their charge, or it shall happen to be otherwise ordered concerning them in these parts."

This noble letter from the young King has a melancholy comment in the later proceedings and his own judicial murder, September 21, 1327 (twenty years after.) A few days after the transmission of this letter King Edward wrote to the Pope, expressing his disbelief of the horrible and detestable rumors spread abroad concerning the Templars. He represents them to His Holiness as universally respected by all men in his dominions for the purity of their faith and morals. He expresses great sympathy for the afflictions and distress suffered by the Master and brethren, by reason of the scandal circulated concerning them; and he strongly urges the Pope to clear, by some fair course of inquiry, the character of the Order from the unjust and infamous aspersions cast against it. On the 22d of November, 1307, however, a fortnight previously the Pope had issued the following bull to King Edward: "Clement V., Bishop, servant of the servants of God, to his very dear son in Christ, Edward the illustrious King of England, health an apostolical blessing. Presiding, though unworthy on the throne, of pastoral pre-eminence, by the disposition of Him who disposeth all things, we fervently seek after this one thing above all others; we with ardent wishes aspire to this, that shaking off the sleep of negligence whilst watching over the Lord's flock by removing that which is hurtful, and taking care of such things as are profitable, we may be able by the divine assistance, to bring souls to God. In truth, a long time ago, about the period of our first promotion to the summit of the Apostolical dignity, there came to our ears a light rumor to the effect that the Templars, though fighting ostensibly under the guise of religion, have hitherto been secretly living in perfidious apostacy, and in detestable heretical depravity. But, considering that their Order, in times long since passed away, shone forth with the grace of much nobility and honor, and that they were for a length of time held in vast reverence by the faithful, and that we had then heard of no suspicion concerning the premises, or of evil report against them; and also that, from the beginning of their religion, they have publicly borne the Cross of Christ, exposing their bodies and goods against the enemies of the faith for the acquisition, retention and defense of the Holy Land consecrated by the precious blood of our Lord and Savior Jesus Christ, we were unwilling to yield a ready belief to the accusation."

The Pope then states that afterwards, however, the same dreadful intelligence was conveyed to the King of France, who, animated by a lively zeal in

the cause of religion, took immediate steps to ascertain its truth. He describes the various confessions made by the Templars in France and requires the King forthwith to cause all the Templars in his dominions to be taken into custody on the same day. He directs him to hold them in the name of the Pope at the disposition of the Holy See, and to commit all their real and personal property to the hands of certain trustworthy persons, to be faithfully preserved until the Pope shall give further directions concerning it. King Edward II. received this bull immediately after he had dispatched his letter to the Pope, exhorting the Pope not to give ear to the accusations against the Order. The King was now either convinced of the guilt of the Templars on the high authority of the Pope, or more likely hoped to turn the proceedings against them to a profitable account, as he yielded a ready and prompt compliance with the pontifical commands. An order in Council was made for the arrest of the Templars and the seizure of their property. Inventories were directed to be taken of their goods and chattels, and provisions were made for the sowing and tilling of their lands during the period of their imprisonment.

On December 26, 1307, the King wrote to the Pope informing him that he would carry his commands into execution in the best and speediest way that he could. On January 8, 1308, the Templars were suddenly arrested in all parts of England, and their property was seized into the King's hands, Sir Knight William de la More was at this period Master of the Temple, or Preceptor of England. He succeeded the Master, Brian le Jay, who was slain, as before mentioned, in the battle of Falkirk, July 22, 1298, and was taken prisoner, together with all his brethren of the Temple at London and committed, to close custody at Canterbury Castle. He was afterwards liberated on bail at the instance of the Bishop of Durham. Among the prisoners confined in the Towers were William de la More, Knight, Grand Preceptor of England, otherwise Master of the Temple; Humbert Blanke, Knight, Grand Preceptor of Auvergne, one of the veteran warriors who had fought to the last in defense of Palestine, had escaped the slaughter at Acre, and he crossed over to England, and was rewarded for his meritorious and memorable services in defense of the Christian faith, *with a dungeon in the Tower*. Rudolph de Barton, Priest of the Order of the Temple, and many other distinguished Knights and serving brethren were in custody in the Tower. A general scramble took place for possession of the goods and chattels of the imprisoned Templars; and the King to check the robberies that were committed, appointed Alan de Goldyngham and John de Medefeld to inquire into the value of the property that had been carried off, and inform him of the names of the parties who had obtained possession of it.

The sheriffs of the different counties were also directed to summon juries, through whom the truth might be better obtained. On the imprisonment of the Templars in England, the Temple at London and all the preceptories dependent upon it, with manors, farms, houses, lands and revenue of the Order were placed under the survey of the Court of Exchequer, and extents were directed

to be taken of the same after which they were confided to the care of certain trustworthy persons styled "Guardians of the lands of the Templars," who were to account for the rents and profits of the King's Exchequer. These guardians were directed to pay various pensions to the old servants and retainers of the Templars dwelling in different preceptories, also the expenses of the prosecution against the Order; and they were at different times required to victual the King's Castles and strongholds. The King gave the Temple manors of Eaton and Cave to David, Earl of Athol, directing the guardians of the lands and tenements of the Templars, in the County of York, to hand over to the said Earl, all corn in those manors, the oxen, calves, ploughs, and all the goods and chattels of the Templars therein, together with the ornaments and utensils of the chapel of the Temple. But the Pope addressed bulls to the King, and to all the Earls of the Kingdom, setting forth the proceedings of the Council of Vienna, and the publication of a Papal decree, vesting the property late belonging to the Templars in the Brethren of the Hospital of St. John, and he commands them forthwith to place the members of that Order in possession thereof. Bulls were also addressed to the Archbishop of Canterbury and York and their suffragans, commanding them to enforce, by ecclesiastical censure, the execution of the Papal commands. King Edward and his nobles very properly resisted this decree, and the King wrote to the Prior of the Hospital of St. John at Clerkenwell, telling him that the pretensions of the Pope to dispose of property within the realm of England, without the consent of Parliament, were derogatory to the dignity of the Crown and the royal authority. The following year the King granted the Temple at London with the church and all the buildings therein, to Amer de Valence, Earl of Pembroke; and on May of the same year, he caused several merchants, from whom he had borrowed money, to be placed in possession of many of the manors of the Templars. Yielding, however, at last, to the exhortations and menaces of the Pope, the King on the 21st of November, 1313, granted the property to the Hospitalers, and sent orders to the guardians of the lands of the Templars and to various powerful barons who were in possession of the estates, commanding them to deliver them up to certain parties deputed by the Grand Master and Chapter of the Hospital of St. John to receive them. At this period many of the heirs of the donors whose title had been recognized by the law, were in possession of the lands, and the judges held that the King had no power of his own sole authority to transfer them to the Order of the Hospital.

The thunders of the vatican were consequently vigorously made use of and all the detainers of the property were doomed by the Roman Pontiff to everlasting damnation. Pope John XXII., in one of his bulls, bitterly complains of the disregard by all the King's subjects of the Papal commands. He laments that they had hardened their hearts and despised the sentence of excommunication fulminated against them, and declares that his heart was riven with grief to find that even ecclesiastics, who ought to have been as a wall of defense to the Hospitalers, had themselves been heinously guilty in the

premises. Whilst the vast possessions late belonging to the Templars, thus continued to be the subject of contention, the surviving brethren of that dissolved Order, continued to be treated with the utmost inhumanity and neglect. The Ecclesiastical Council had assigned to each of them a pension of *eight cents a day for subsistence;* but this small pittance was not paid, and they were consequently in great danger of dying of hunger. King Edward II., pitying their miserable situation, wrote to the Prior of the Hospital of St. John, at Clerkenwell, earnestly requesting him to take their hard lot into serious consideration and not suffer them to come to beggary in the streets. The Archbishop of Canterbury also exerted himself in their behalf, and sent letters to the possessors of the property reproving them for the non-payment of the allotted stipends. This inhumanity, says he, awakens our compassion and penetrates us with most lively grief. We pray and conjure you in kindness to furnish them, for the love of God and for charity, with the means of subsistence. The Archbishop of York caused many of them to be supported in the different monasteries of his diocese. We have already seen that the Temple at London, the chief house of the English province of the Order, had been granted, A. D. 1313, by King Edward II., to Aynur de Valence, Earl of Pembroke. As Thomas, Earl of Lancaster, the King's cousin and first prince of the blood, however, claimed the Temple by escheat as the immediate lord of the fee, the Earl of Pembroke, on the 3d of October, 1315, at the request of the King and in consideration of the grant to him by his sovereign of other land gave up the property to the Earl of Lancaster. This Earl of Lancaster was President of the Council, and the most powerful and opulent subject of the Kingdom, and we are told that the students and professors of the common law made interest with him for a lodging in the Temple, and first gained a footing therein as his lessees. They took possession of the old hall and the gloomy cells of the military monks, and converted them into the great and most ancient law university in England.

From that period to the present time, the retreats of the religious warriors have been devoted to " the studious and eloquent pleader of causes," a new kind of Templars who, as Fuller quaintly observes, now, " defend one Christian from another as the old ones did Christians from Pagans." At the period of the dissolution of the Order of Templars, many of the retainers of the ancient Knights were residing in the Temple supported by pensions from the Crown. These were of the class of free servants of office, they held their posts for life, and not having been members of the Order, they were not included in the general proscription of the Fraternity. On the seizure by the sheriffs and royal officers of their ancient masters they had been reduced to great distress and had petitioned the King to be allowed their customary stipends. Edward II. had accordingly granted to Robert Styfford, clerk Chaplain of the Temple Church, two deniers a day for his maintenance in the house of the Temple at London, and $125 a year for necessaries, provided he did serve in the Temple Church; and when unable to do so, he was to receive only his food and lodging. Geoffrey Tolaver, Geoffrey de Cave, clerk, John

de Shelton, were also, each of them to receive for their good services annual pensions for the term of their lives. Some of these retainers, in addition to these various stipends, were to have a gown of the class of fire-serving brethren of the Order of the Temple each year: one old garment out of the stock of old garments belonging to the brethren; one mark a year for their shoes, etc.; their sons also received so much per diem, on condition that they did the daily work of the house. These domestics and retainers of the ancient brotherhood of the Knights Templar appear to have transferred their services to the Society of Lawyers established in the Temple, and to have continued and kept alive among you many of the ancient customs and observances of the old Knights. The Chaplain of the Temple Church took his meals in the hall with the lawyers, as he had been wont to do with the Knights Templar; and the rule of the Order requiring "two and two to eat together," and "all the fragments to be given in brotherly charity to the domestics," continued to be observed and prevails to this day; whilst the attendants at table, continued to be, and are still called paniers, as in the days of Knights Templar. A few years after the lawyers had established themselves in the convent of the Temple, the Judges of the Court of Common Pleas were made Knights, being the earliest instance on record of the grant of the honor of Knighthood for services purely civil, and the professors of the common law, who had the exclusive privilege of practicing in that court, assumed the title or degree of Freres Serjens, or FRATRES SERVIENTES (Serving Brothers), so that an Order of Knights and Serving Brethren was most curiously revived in the Temple and introduced into the profession of the law. It is true that the word serviens, serjen or serjent was applied to the professors of the law long before the reign of Edward III., but not to denote a *privileged Brotherhood.* It was applied to lawyers in common with all persons who did any description of work for another from the serjent-at-law, who prosecuted the pleas of the Crown in the country court to the serviens or serjen who walked before the Patriarch Heraclius in the streets of Jerusalem. It was in the Order of the Temple that the word friers serjens, or Fratres Servientes, first signified an honorary title or degree and denoted a powerful privileged class of brethren. The Fratres Servientes Armigen or Frires Serjens des Armes, of the Chivalry of the Temple, were of the rank of gentlemen. They united in their own persons the monastic and the military character; they were allotted one horse each; they wore the Cross of the Order of the Temple on their breasts; they participated in all the privileges of the brotherhood and were eligible to the dignity of Preceptor.

Large sums of money were frequently given by seculars who had been admitted amongst this highly esteemed Order of men. These Freres Serjens of the Temple wore Linen coips, and red caps close over them. At the ceremony of their admission into the Fraternity, the Master of the Temple placed the coip upon their heads, and threw over their shoulders the white mantle of the Temple. He then caused them to sit down on the ground, and gave them a solemn admonition concerning the duties and responsibilities of

their profession. The Knights and sergeants of the common law, on the other hand have ever constituted a privileged fraternity and always address one another by the endearing term Brother. The religious character of the ancient ceremony of admission into this legal brotherhood which took place in the Temple Church and its strong similarity in the ancient mode of reception into the Fraternity of the Temple are curious and remarkable.

The order has existed in this country for nearly a hundred years, and Commanderies, Grand and Subordinate, have occupied nearly every State and Territory of the republic. They are founded upon the Christian religion and the practice of the Christian's virtues. The foundation of this noble Order of the Temple laid in the chivalry of these poor fellow-soldiers of Jesus Christ, who rallied by the million to the watchword of "Hierusalem," and bathed every plain of Palestine with as brave blood as was ever shed in any cause. The rescue of the sepulchre was the only issue that ever united Continental Europe upon one movement; it was the only contest which has produced such deeds of valor, such heroic sacrifices, such incomprehensible devotion to a holy cause as to challenge the annals of warfare for five thousand years to furnish a parallel. The contest ended, and those chivalrous Knights after having by their heroic deeds consecrated humanity with a dignity and character it never before possessed, retired to their estates and asylums to cultivate in peace those sublime virtues they had exhibited and proven upon the field. Their immense consistorial and secular wealth excited the cupidity of avaricious monarchs, religious and civil; and one of the most outrageous conspiracies ever enacted among civilized nations was entered into between Philip the Fair, of France, and Cardinal Dupre, Bishop of Bordeaux, afterwards Clement V., whereby the Grand Master of the Templars and his immediate officers were brought to the stake, and the vast acquisitions of the Order confiscated and divided between those monarchs. No nation was strong enough to stand up in their defense, armed as the aggressors were by regal and ecclesiastical power. The Templars were persecuted wherever caught, and banished from their asylums and homes.

The immortal Cœur de Lion was no more; his strong arm was palsied in death and could no longer set his lance in the name of Truth, Virtue and Rational Liberty. A weak monarch (Edward I.) was King of England, and although he sympathized with the Templars, he could only afford them a precarious refuge, and they hid among the vast hills of "Bonnie Scotland," fraternizing with the Freemasons who were at work upon the monasteries and cathedrals of the country. The Order of the Temple, however, remained unbroken, as Jacques de Molay had provided for that contingency before his death. Commanderies still existed, and although exiled and scattered, the Templars still adhered to their vows, and transmitted through others the sublime principles of their profession. In the roll of centuries, it is not strange if there should have occurred alterations in the ritual and ceremonies, especially as the Order had ceased its active operations upon the field, but that the grand frame work of Commanderies, and the exalted characteristics of

Templars' devotion to the defense of "destitute widows, innocent maidens, helpless orphans and the Christian religion," still remain in all their glory can not be denied. Commanderies were established in this country under the auspices of Lodges which had their origin in the Grand Lodge of England, to whom the world is indebted for the preservation of Freemasonry in its original purity and character.

It will be well to give here some idea of the possession and organizations of the Order, both in Europe and Asia, A. D. 1185. "Their circumstances," says William 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 white habits, besides serving brothers innumerable. Their possessions indeed beyond the sea, as well as in these parts, are said to be so vast that there can not now be a province in Christendom which does not contribute to their support whose wealth is said to equal that of sovereign princes." The Eastern provinces of the Order were: (1st) Palestine, the ruling province; (2d) The principality of Antioch; (3d) The principality of Tripoli. In Palestine the Templars possessed, in addition to the Temple of Jerusalem, the Chief house of the Order and the residence of the Master, the fortified city of Gaza, the key of the Kingdom of Jerusalem, on the side next Egypt, which was granted them in perpetual sovereignty, by Baldwin, King of Jerusalem; also the Castle of Safed in the territory of the ancient tribe of Naphtali; the Castle of the Pilgrims in the neighborhood of Mount Carmel; the Castle Assur, near Joppa; and the house of the Temple at Joppa; the fortress of Faba, the hill fort Dok between Bethel and Jericho; the Castle of La Cave, Marli Citern Rouge, Castle Blanc Trapesach, Sommelleria of the Temple, in the neighborhood of Acre; Castremo, Planorum, and a place called Gerienum Parvum. The Templars, moreover, purchased the Castle of Beaufort and the City of Sidon.

They also got into their hands a great part of the town of Acre, where they erected a famous Temple and almost all the sea coast of Palestine was in the end divided between them and the Hospitalers of St. John. The principal houses of the Temple in the Provinces of Antioch, were at Antioch itself, at Aleppo and Haram, and in the principality of Tripoli at Tripoli, Tortosi, the ancient Autaradus; Castle Blanc in the same neighborhood, Laodicea and Beyrout in the Western province of Apulia and Sicily. The Templars possessed numerous houses, viz.: at Palermo, Syracuse, Leutine, Butera and Trapani. The house of the Temple at this place has been appropriated to the use of some monks of the Order of St. Augustine, upper, and Central Italy, and contained numerous preceptories of the Order of the Temple, all under the immediate superintendence of the Grand Prior or Preceptor of Rome. In the province of Portugal, the military power and resources of the Order 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 1130, against the enemies of the Cross, the Knights Templar are to be found taking an active and distinguished part. They were extremely popular with all the princes and sovereigns of the great Spanish peninsula, and were endowed with cities, villages, lordships and splendid domains. The Grand Prior or Preceptor of Portugal resided at the Castle of Tomar. The houses of the Temple in the province of Castile and Leon were those of Ceunca and Guadalfagiara, Tine and Aviles in the diocese of Oveido and Ponteorado in Galicia. In Aragon the Templars possessed the Castles of Dumbel, Cabanos, Azuda, Grenena, Chalonere, Remolius, Corbius La Mas de Barbaran, Moncou, and Montgansi, with their territories and dependencies; they were lords of the cities of Borgia and Tortosa; they had a tenth part of the revenue of the Kingdom, the taxes of the town of Huesa and Saragoza, and houses, possessions, privileges and immunities in all parts. In Germany and Hungary, the houses and preceptories most known were at Hamburg, Assenheim; Rotgen, in the Rhingan; Mongburg in the Marché of Brandenburg; Neutzon on the Rhine; Tissia, Altmunmunster, near Ratisbon in Bavaria; Ramberg, Middleburg Hall and Brunswick. 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. In Greece the Templars also possessed lands and establishments. Their chief house was at Constantinople. In France the principal preceptories were at Besancon; Dole Sabins, a La Romagne a le ville Dieu; Arbois in Franche Conte; Dolesheim, near Malsheim. The preceptories and houses in France, indeed, were so numerous that it would be a wearisome and endless task to repeat the names of them. Between Joinville and St. Dizier may still be seen the remains of the Temple Ruet, an old chateau surrounded by a moat, and in the diocese of Mauxare the ruins of the great manorial house of Choise le Temple. In England there were, in bygone times, the preceptories Aslakeby, Temple Bruere, Egle Mattely, Mere Wilketon Wiltham in Linconshire, North Feriby, Temple Hurst, Temple Newsom Pofflete, Floxflete and Ribstam, in Yorkshire; Temple Cumbe in, Somersetshire; Strode and Sivingfild near Dover in Kent; Hodescoe in Norfolk, Balsal and Warwick to Warwickshire; Temple Dynnesley in Hertfordshire; Temple Cressing and Sutton, in Essex; Saddlescomb and Chapelay, in Sussex; Schepeley, in Surrey; Temple Cowley Sandford Bistilesham and Chalesey in Oxfordshire; Temple Rockley, in Wittshire; Upleden and Garway in Hertfordshire; South Badeisley, in Hampshire, Getinges in Worcestershire; Giselingham and Dunwick, in Suffolk. The Templars had large possessions in Leicestershire, Herefordshire, Yorkshire, in the Isles of Wight, the Manor of Uggeton and lands in Kerne, It would be tedious to continue further with a dry detail of ancient names and places, sufficient has been said to give an idea of the enormous wealth of the Order.

Then also several preceptories in Scotland and Ireland, which were independent of the Temple at London. The annual income of the Order in Europe

has been roughly estimated at $30,000,000! According to Matthew Paris, the Templars possessed nine thousand manors or lordships in Christendom besides large revenue and immense riches arising from constant charitable bequest and donations of sums of money from poorer persons. The Templars, in addition to this amazing wealth, enjoyed vast privileges and immunities. They were free from all amerciaments in the exchequer and obtained the privilege of not being compelled to plead except before the King or his chief justice. Sir Edward Coke, in his second part of the "Institute of the Laws of England," observes that the Templars did so overspread throughout Christendom and so exceedingly increase in possessions, revenues and wealth, and especially in England as you will wonder to hear in approved histories and withal obtained so great and large privileges, liberties and immunities for themselves, their tenants and farmers, etc., as no order had the like."

The Grand Master of the Templars at this period ranked in Europe 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 at Jerusalem, which was composed of all the Knights of the East and West who could manage to attend. The Western nations or provinces were presided over by the Provincial Master, otherwise Grand Priors or Grand Preceptors, who were originally appointed by the Grand 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 removable at the pleasure of the Grand Master. Among the earliest of the Masters or Grand Priors or Grand Preceptors of England, whose names figure in history, is Richard de Hasting, who was at the head of the Order in that country on the accession of King Henry II. to the throne and was employed by that monarch in various important negotiations. He was the friend and confident of Thomas à Beket and vainly endeavored to terminate the disputes between that haughty prelate and the King. The record of the Knights, Hospitalers, or St. John (afterwards of Cyprus and Rhodes, finally of Malta) is one of the most brilliant chapters in human history. There is so much to be said that is honorable to their bravery, perseverence and self-sacrifice, that the difficulty of condensation in narrating their gallant exploits for five hundred years is greater than that of writing out an ordinary history. In this sketch we chiefly follow Taffe ("History of the Knights of Malta,") but have drawn considerably upon De Vetrat.

With grief Europe heard the fall of Acre. Quickly was it followed by that of Tyre, and all the towns along the Syrian coast from which the Latin inhabitants who could fled by sea. Beyrout was the last Christian town to fall, though some say that Necopolis near Jerusalem held out two years after. Glory to the Hospitalers, for of these was the little garrison whose valor rendered it impregnable so long under reiterated assaults, nor did it ever yield to human arms, but was thrown down by an earthquake which buried the whole—soldiers, citadel, city. This Necopolis was the ancient Emmans, named in Luke xxiv:13. The present may be in the immediate vicinity of the

same spot; but otherwise no vestige of its predecessor. Besides the Pilgrims' Castle near Tripoli, the Knights Templar had built another of nearly that name between Caifa and Cæsarea at Athlit, of which the ruins still exist. This fell after Acre. Its foundations were an old tower that had long belonged to the Order of the Temple and was on the sea side. In the new erection they were assisted by various pilgrims and the German Hospitalers. Many antiquities and ancient coins and treasures are still found in digging in the mountain there. The Templars built also a castle in Acre. The miserable outcasts of the two Military Orders filled Christendom with their doleful tales, and increased the poverty of every country; and from the fall of Acre, Villani dates the beginning of the decline of the commercial towns in maritime Italy, since from that day they lost half the advantages that Eastern traffic brought.

For Acre had been a universal resort, and in the middle of Syria, nay, in the middle of the civilized world, as at equal distance between the East and West and almost on European frontier and transit for commerce from all those distant lands and inhabitants of every climate. Therefore, in losing Acre, the world lost one of its elements, and the Holy Land, with its thickly populous districts and its innumerable clusters of villages, quantities of strong castles, and eighty cities inhabited by Franks, for the most part, and owing their defense to the Latins, was all reduced to a devastated wilderness "in which it shall remain, please God, until the Day of Judgment," is the aspiration of a Moslem writer. What other circular was necessary than what Villiers had written already? And it had sufficed to call the Knights of his Order, of every age and rank, who instantly renouncing everything else, hurried down into the various parts of Christendom with most laudable ardor, young or old, in health or not; no delay, no excuse, but each one striving to be first and embarking in any ship to be found, and all these put into Cyprus, so that not a day passed but some Hospitalers arrived from Europe. All of them might be bound for Acre, but Cyprus was on their road, and there, alas! they learned *they had to go no further*.

The nearly exterminated Order reduced to half a dozen wounded men, without money, and in proportion to perfect beggary, this European flow made it revive. The same may be said of the Templars. Nor is this island within forty leagues of Palestine, had they not both some property in it already. Henry II., descended from Guy de Lusigan, who deceased a century before, was then its King and so of Norman blood. He showed his friendship by the cordiality with which he received the rest of the Templars and Hospitalers after their irreconcilable loss and placed them in Limisso, one of his chief towns. Perhaps it was from pure compassion or that it was the advice of some evil wishers for Pope Nicholas IV. (1288–1292) had the repute of loving those peerless Knights. But he appears to have taken a most undue advantage of their miserable state when he proposed to unite the Hospitalers and Templars into one Order whose common Grand Master, to prevent jealousy, should be elected by neither of them, but by himself, and likewise always for

the future *by the Holy See.* But the project was promptly rejected. The same Pope, A. D. 1292, showed his liberality by applying to the schismatic Greek church to join him in renouncing for a time all religious differences, for defense of universal Christianity against the Saracens; and also had recourse to the Pagan Tartars. But of the whole powers of Christendom, not one except the Templars and Hospitalers alone took any real part in the attempt, yet before it there was a general chapter held at Limisso in Cyprus, so faithfully responded to that scarcely ever before, since the foundation of the Order, such a number of the Hospitalers of all nations had appeared. There (it is tradition) the Grand Master, John de Villiers, hardly recovered from his wounds, entered with a sorrowful countenance, yet that magnanimity which usually is seen in virtue, and in a calm and slow tone said: "Of the ancient rule of our Order my being present may possibly appear an infraction, and, therefore, not to scandalize you, my cherished brethren, I have some documents to prove that I had sworn to the population that useless as I had become from my wounds, I should endeavor to survive for the purpose of leading away as many as I could from the Acre slaughter as was my duty, likewise a sovereign of that unfortunate city, and I plead it as an exception; on my way, derogatory to what continues as our standing statute, that none shall recede without command, and that a Knight of ours made prisoner is a *Knight dead.* With regard to the few of our Knights who came with me, they have no excuse to make, since *they had my orders,* for which the entire responsibility is mine, in consideration of their wounded condition, and that it would be an idle sacrifice of lives. Read the affidavits then; and I am ready either to be deposed, or even suffer death, or obtain your entire approval of my conduct, according to what you may determine, for which I retire." After some minutes the whole Chapter followed Villiers and declared him *completely vindicated,* and humbly besought him not to abandon them. "Then abandon you I will not, but persevere in being your Grand Master and loving father, and allow me to begin by thanking you," as re-entering the hall he sat down, "for the promptitude with which you obeyed my orders, and far better than had Divine Providence allowed you to be in time for Acre, since there you could only have increased superfluous deaths, but here you show that Holy Land has not lost all its defenders. But by the courage that animates you, I see we have still men worthy of the name of Hospitalers and capable of remedying all our losses. Acre is indeed ours, as the sepulchre of so many of our gallant brethren. It is for you to replace them and liberate Jerusalem from barbarian despotism." In 1299 the head of the Tartars sent to Pope Boniface VIII., to proclaim Jerusalem *free,* and that the Tartars had liberated it from the Mohammedan yoke so that Christians might come back to repeople their lands. He sent letters of the same tenor to the Grand Master of the Hospitalers and Templars, inviting them to return and enter into peaceful enjoyment of their former possessions. Villaret was at the time of his election Prior of St. Giles, nor did he come instantly to Cyprus on his election, but first visited various houses of the Order in France, ever since the Palas

had been at Acre, years before its destruction, even further back than St. Louis' Crusade. Cyprus had heard of Tartary and of Christian propensities in the Tartars, or at least their finest horde, so now a body of Hospitalers' horse was sent, A. D. 1301, in furtherance of the league that had been proposed by Pope Nicholas IV., A. D. 1288. These with the Tartars advanced all over Palestine and had even entered Jerusalem, but found it like all the others in those parts, lying quite open, the Saracens having raised everthing like a fortification after taking Acre.

If the Khan of Tartary was, as is said, a person of extraordinary intelligence, and an assiduous reader of the *Cyropedia* and the life of Alexander and that those princes were his models, no wonder he preferred Christianity to Mohammedanism, for he could not but observe that what is against nature must be false. All beneficent natural changes are slow and gradual as the corn, the tree, the human creature; with what invisible slowness does the flower produce the fruit, and this enlarge and ripen! But unnatural things are for the most part sudden and violent and always wrecked or disastrous like earthquakes or cyclones. But he and his were soon forced to return to their own country in consequence of a civil war, and so the Hospitalers had to retreat from evident inability to withstand the Sultan of Cairo who was coming. In the meantime Sir Theobald Gaudini, who had been made Grand Master of the Templars after De Beaujen was killed at Acre, went with the King of Cyprus to make a diversion on the Syrian coast, and took Tortosa; but in 1302, it was won back by the Saracens with the loss of one hundred and twenty Templars, which being considered a great number prepares us to disbelieve the exaggerations of the times. Not that the fusion of Hospitalers and Templars was in itself bad, but the design of depriving them of their independence for the benefit of a third reminds you of the lawyer and two clients. And towards the end of 1304 when the two Grand Masters, of whom one was the glorious but unfortunate James de Molay, who had now succeeded to Gaudini, spoke to each other for the last time, the greatest difficulty was got over it is said by their mutual generosity.

They were ready, each, to abdicate for the whole mixed body to elect their chief, who as long as any of the existing Templars lived, was to be of their Order, and after then things were to be as before. But though the two generous chiefs were agreed thus, not so their Knights, whose ratification was quite necessary, and, therefore, the whole plan was carried and the substance of their argument was sent in his own name by De Molay, afterwards, in his answer to the Pope, whether De Molay dictated it or availed himself of that prepared already, by his immediate predecessor Gaudini, who had been elected by the only ten Templars who escaped the fall of Acre, and was succeeded by one of them, De Molay. "But my answer shall be simply that I cannot go till I have settled respecting an island," replied the Hospitalers on their second interview that same day. "And many islands being in these seas, no one knows which I mean, none even of my Knights, except my brother perhaps, in case I should die. But as to you, I will make no secret of it, but

present you another offer, since it is no fault of yours if you do not accept my former one.

"It is now two hundred years and more that our Orders have uniformly been together, or if ever at all separated, not for long and often have we shared the greatest dangers and fought and bled side by side; even our rivalry, as some chose to call it, cannot but bind us close. I would rather have said emulation, for we have always had the same cause. If there be any difference in our rule it is very little. For me I love to think we form *but one* and derive from the same stem and believe you are of similar sentiments. So I regret to see you no more. Wishing *well* to the Teutonics in Germany, their branching off was long before my time. But you and I have always been together and have both spilled a little of our blood at Acre and know noble Beaujen Claremont. I will tell you, therefore, the island in my mind's eye is Rhodes, so famous in ancient ages, and that shall become famous and opulent, and in every way a desirable residence in ours also. Now with your assistance we shall take that beautiful spot and strong, and we shall both reside there as at Acre. Besides, our rule is, as I have said, essentially the same, and it is your duty as well as mine to fix ourselves as near Jerusalem as we can. Whereas if you decide for Europe I have dark forebodings, your Order as well as mine, has many enemies, but yours worse and gives greater food for envy. In Rhodes we shall be as it were, our own masters and have our own good swords to protect us.

"But in Europe are malicious tongues, stronger than the brightest courage, there called pride and pretension.

"There your fawning courtier is the hero, and nocturnal falsehood invests what triumphs over the best and bravest. Better in our island of roses (the name Rhodes signifies a rose) than in Paris with whatever splendor. Think on it well before giving me a refusal, you will honor wherever you go. If *riches*, these will bring you flattery and ruin. Remember I told you so."

"We have both our duties," answered De Molay with pensive sadness, "and you must cleave to your Knights and I to mine. The Morea and the glories of Greece and Constantinople are the dreams of mine. Yet all you say afflicts me. No doubt of wealth and honors; but what are they to produce? Farewell." The generous pair never met again. He and his Templars embarked for the Piacrus that very evening, and shortly after, he of the Hospital went reconnoitering several of the neighboring islands. During which came other letters from the new Pope, Benedict IX., and to the Grand Master of the Templars may have been a sort of duplicate of this. And if he of the Hospital was called only to hide the monstrous enmity, his disobedience was easily pardoned on De Molay's being forwarded to Greece, and reaping full success; for the luckless nobleman obeyed and went into the trap via Portiers to Paris and was lost. "Quickness and great secrecy" were the Pope's injunctions; and writing in the earlier part of June he says he would expect to hear their opinions on grave matters relative to the Holy Land on the 15th of next November. But upon his return from the island,

Sir William Villaret, finding his Knights in ill-humor as ill-treated by the court of Cyprus, and wishing to be in a house of their own where they might attend to their duties and have to render an account to none but their own superior and Grand Master alone, he thought it best to avail himself of the Pontifical orders and go to Europe to try to organize a body to aid him in his projected invasion; more especially seeing he was not to have the Templars, and that Rhodes, which had once been Genoese and was now Greek, nominally belonged in reality to Saracen pirates, a bold, fierce and lawless race resembling the Malays of this day. Their resistance was sure to be desperate, He kept his secret, and pretended it was a crusade which, however small, would suffice for his views. But he died previous to his voyage towards the end of 1306. Early in the next year the Order chose another Villaret, who, whether his brother or not, was at all events his near relation and known to be acquainted with his secret. Sir Fulk de Villaret, the moment he was elected sailed for France. The letter of Pope Clement V. was directed to Sir William though Sir Fulk, who came to answer it in person, as required, Another brief to Sir Fulk, himself, after his return from France at Rhodes (against which he had advanced but not conquered except in some little part), is dated August, 1307, and from expressions in it we can not but perceive the Pope had recently spoken with the unconscious Fulk, who, however, heard nothing to make him suspect the frightful truth, though abundant ill-will certainly met his ears. But having never had a personal interview with the hapless De Molay, he might exert his prudence in the elevated dignity he was now clothed with, to avoid one, and he desirous of removing from that dangerous position as fast as he could, well aware what his own Order was exposed to as well as the guiltless Templars.

Things were already running high, not perhaps publicly, but in the minds of the Pontifical and French courts, for they captured De Molay a few weeks afterwards, of a Friday, on the 13th of October, 1307. Although the Pope did not declare it till a year after, yet it was equivalent to the capture in 1307. In France he soon got what he wanted.

A great Crusade was impossible; but to gather a body of resolute individuals was easy. He might be in the greater hurry to return, but the courts had a gloomy aspect, though he knew that while the Hospitalers kept at a distance, and clear of inordinate show, their merit to Christendom and the Holy Land would be avowed, but that to be near was dangerous. Gratitude was a reed not to be much relied on, happy if not converted into crime. Nor had he even a personal acquaintance with De Molay, so Fulk ought not to be suspected; but it was better to *heave off*, and he did so. The financial means were chiefly by a subscription of ladies, particularly those of Genoa, who sold their jewels for that purpose. He had only to select a number of warriors he desired from several. Many of the most illustrious houses in Germany took the white cross on that occasion. But he was so reserved and perhaps severe a man that not one of them dared to inquire where he was going to. So passing Rhodes to lull away suspicions of the Saracens, he sailed to Cyprus

and there taking all his Knights and their effects he sailed again, to the astonishment of the King of Cyprus, and every one else. But when out of sight of Cyprus, Sir Fulk veered northeast and keeping Syria on his right, instead of landing went into port on the coast of Asia Minor and anchored. Immense was the surprise of his whole fleet, and even none of his own choice Knights, but wondered where he could be bound for. Thence, however, he appears to have sent to the Emperor of Constantinople, asking him for the investure of Rhodes which pride and ante-Latin hate refused, though leave would only have been *tetular*, for the expulsion of the Saracen pirates would not have been a whit the easier. Pirates seem to have been indeed at that time the only real inhabitants of the island, the Venetians having all decamped long before, and most of the Greeks still earlier. Nor did this refusal produce much effect upon Sir Fulk, whose spies had already made their reports concerning the island and capital ,so that he had determined where he would disembark. Only it made him declare his project to his followers, unanimous in their approbation. So he let allies think, and call themselves *Crusaders*, and such he called them, to gratify their vanity and give them the pomp and circumstance of a Crusade. His invasion succeeded, all the lesser islands and part of Rhodes itself yielded nearly without a struggle, but by little and little the difficulties grew.

The pirates who were at sea came back and the war became long and bloody. In consequence the Crusaders went away one after another, and Sir Fulk had scarcely any more than his own Hospitalers to support him, yet so strenuous were his exertions that he engaged the Florentine bankers to advance him a loan of money, a difficult matter in those times, and he had the ability to infuse his own spirit into his little army, resolute to conquer or die. Sanguinary in the highest degree were several attempts to take the city into which the pirates had at last retreated after a terrible resistance of four years. But take it he did in the end, what remained of the outlaws escaped by sea, being the first to proclaim their defeat throughout the islands of the Archipelago and along the coast of Lycia, still at expense of a great number of his bravest Hospitalers and one shout of admiration resounded through all Chistendom of "Knights of Rhodes," a title that was to endure illustrious far above two centuries. A letter from one of the English Kings in 1309 shows what had been already observed, that the Order was still considered rather equestrian than naval. Thus, that glorious body of the select of all Christians on the edge of its orbit, or not far from it, wheeled its second course of more than another hundred years under seventeen Grand Masters. Had it depended upon Philip IV. of France, the Hospitalers had fared like the Templars. The Teutonics were safe in their native Germany, but the snare was evidently set for both the others.

The Templars deciding for Southern Europe sealed their destiny and Rhodes saved the Hospitalers. We have brought our story from the region of history into the arena of tradition, into the field of debate, fierce and furious.

There are three theories concerning the modern history of the Templars. One denies all merger of the Knights Templar into an organization whatsoever, offering in gross that their light was extinguished, their oil exhausted, their lamps utterly broken, and the shreds cast aside in the death of De Molay. The second finds in the Order of Freemasonry the successions of Knight Templary. The third recognizes the merger of the gallant Brotherhood of the Temple into the Order of Christ, a Portuguese Order of which Sir Edmond Burke, Ulster King of Arms, expatiates in his "Book of The Orders of Knighthood" (London, 1858, 8vo, pp. 409) in these terms: The Order of the Templars having been abandoned in France by King Philip IV., its property confiscated and its members persecuted and expelled with the sanction and authority of Pope Clement V.; it was revived in Portugal, where it flourished under the name of the "*Knighthood of our Lord Jesus Christ.*" The extreme persecutions which the Templars were subjected to in France, apparently for the mere sake of seizing hold of their property under the pretext of their conspiring against the State, roused universal sympathy with the sufferers, while the Portuguese government, needing in addition their support and valor as a bulwark against the Spanish Moors at Algravia.

King Dionysius, otherwise called Denis (A. D. 1279–1325), devised a means of giving an asylum to the Knights and their Order in Portugal without openly violating the decision of the Pope. He transferred (A. D. 1317) the castles and vassals, as also the statutes of the Order of the Templars to a new Order which he founded under a different name, and for which he received, after two years' negotiations, the sanction of Pope John XXII. (A. D. 1316–1334). Nor was Dionysius deceived in his expectations. With grateful feelings, the *Knights of the Order of Christ* joined the Portuguese Kings in their crusades against the infidels, and accompanied them in their adventurous campaigns of Africa and India, while the Kings, on their part, acknowledged the important services of the Knights, by increasing their possessions with the increase of their own conquests, and procured for the Grand Prior of the Order from Pope Claxtus III. (A. D. 1455–58), an investment of power equal to that of a Bishop. As an encouragement of further conquests and discoveries they were finally promised, also, the independent possessions (under, however, Portuguese protection) of all the countries which they might happen to discover. Under such favorable circumstances the new Order grew in power and wealth to such an extent as to raise the fears of the subsequent Kings of Portugal, who began to endeavor to limit and curtail the concessions made by their predecessors, especially as regarded the eventual discoveries made by the Order, which, instead of, as originally stipulated, being its own independent property, were now to be marked Crown domains; leaving to the Knights only the civil jurisdiction and a certain military preponderance in them. Nor was the limitation confined to the future conquests of the Order alone; even the territories which were already in their possession, the Pope thought fit to include in the new contract, when laid before him for sanction. Subsequently, King John III. (A. D. 1521–57) even procured from Pope Adrian VI. (A. D.

1522) an edict by which the functions of Administrator and Grand Master of the Order were exclusively transferred to the Portuguese Crown. The American historian, Dr. A. G. Mackey, says of the Order of Christ: After the overthrow of the Order of Knights Templar throughout Europe, Denis I., King of Portugal, in 1317, solicited of Pope John XXII. permission to re-establish the Order of the Temple in his dominions, under the name of the Order of Christ, and to restore to it the possessions which had been wrested from the Templars.

The Pope consented, approved the statute which had been submitted to him, and in 1319 confirmed the institution, reserving to himself and to his successors the right of creating Knights which has given rise to the Pontifical branch of the Order, which exists in Rome. The Knights follow the rule of St. Benedict, and conform to all points of the statutes of the Order of the Temple.

The Grand Mastership is vested in the King of Portugal, and the Order having been secularized in 1789 the members were divided into three classes of six Grand Crosses, four hundred and fifty Commanders and an unlimited number of Knights. It was designated the Most Noble Order, and none but those nobly descended, of unsullied character could be admitted. Grandfathers having been mechanics was an impediment to the exaltation even of Knights of the third class. We now take up what is called the "French theory," that the Order was not annihilated either by the bull of Clement V., or the despotism of Philip IV., or the treachery and meanness of Edward II., but it is due to the action of DeMolay himself, who in anticipation of his fate A. D. 1313, appointed John Mark Larmencies as his successor in office. From that time to the present a regular and uninterrupted succession of Grand Masters has been obtained as follows·—

[From Mackey's Lexicon of Freemasonry.]

Jno. Mark Larmencies	1313
Thos. Theobald Alexandrenus; otherwise Francis Thomas Theobald	1324
Arnold de Braque	1340
Jno. de Claremont	1349
Bertrand du Guesclin	1357
John Arminicus	1381
Bernard Arminicus	1392
Jno. Arminacus	1419
John de Croy	1451
Bernard Imbault	1472
Robert Lenoncourt	1478
Galeatins de Salazar	1497
Philip Chabot	1516
Gaspard de Galtiaco Tavanensis	1544
Henry de Montmorency	1574
Charles de Valois	1615

James Bexellius de Granceio 1651
James Henry du de Duras 1681
Philip, Duke of Orleans 1705
Louis Augustus Bourbon 1724
Louis Henry Bourbon Conde 1737
Louis Francis Bourbon Conty 1741
Louis Hercules Timoleon Duc de Cossi Bressac 1776
Claude M. R. Chevillon 1792
Bernard Raymond Tabri Palaprat 1804
Sir Williams Sidney Smith (died, 1840) 1838

Grand Master prior to 1313: —

1. Hugh de Payne (Hugh de Payence); Hugh of the Temple, 1113 to 1136.
2. Robert of Burgondy (Lord Robert de Crayon), 1136 to 1146.
3. Evard des Barres (De Barri), 1146, abdicated 1151, and devoted his life to penance and mortification.
4. Bernard de Treinelay (Trenellape). Installed 1151, killed in battle of Ascalon, 1153.
5. Bertrand de Blanquefort (Blanchfort), 1154 to 1156.
6. Philip De Naplous (Philip of Nablous), 1167; abdicated in 1170.
7. Odo De St. Amand, 1170 to 1179, died in captivity, 1179.
8. Arnold De Torrogue (Torrage of Troye), 1180 to 1184.
9. Gerard De Riderfort (Riderford of Riderfort), 1185; killed in Battle of Acre, 1189.
10. Walter, 1189 to 1191.
11. Robert De Sable, 1191 to 1194.
12. Gilbert Horal, 1194 to 1201.
13. Philip Duplessies, 1201-1217.
14. William De Chartres, 1217; died in Egypt same year.
15. Peter De Montaigue (Thomas De Montague), 1218 to 1233.
16. Herman De Perigord, 1233 to 1244; killed in battle of Goza, 1244.
17. Wm. De Sonnac, 1247 to 1249; killed in battle of Damietta.
18. Reginald De Vichier, 1251 to 1257.
19. Thos. Berard, 1257 to 1273.
20. Wm. De Beaujen, 1273 to 1291, killed in battle at Acre.
21. Theobald Gaudini, 1291 to 1295.
22. James De Molay (Jaques De Molay), 1295 to 1313, burned at the stake at Paris, 1313.

The persecution of the Templars in the fourteenth century does not close the history of the Order; for though the Knights were spoliated the Order was not annihilated. In truth the cavaliers were not guilty—the brotherhood was not suppressed—and startling as is the assertion, there has been a succession of Knights Templar from the twelfth century even down to these days; the chain of transmission is perfect in all its links. James De Molay, the Grand Master, at the time of the persecution, anticipating his own mar-

tyrdom, appointed his own successor in power and dignity, Johannes Marcus Larmencies, of Jerusalem, and from that time to the present there has been a regular and an uninterrupted line of Grand Masters. The charter by which the supreme authority has been transmitted is judicial and conclusive evidence of the Order's continuance. This Charter of transmission, with the signatures of the various Chiefs of the Temple is preserved at Paris with ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the early Templars.[1]

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[1] This sketch of the Templars would probably be incomplete without alluding more particularly to the *Ordre du Temple* in France. Mills, Southerland, de Magny, Dumas, Barnes, Gregoire, and other authorities all show that the Order, although suppressed, has never been dissolved in that country. The brotherhood has been headed by the bravest cavaliers, in France; by men who, jealous of the dignity of Knighthood, would admit no corruption, no base copies of the Orders of Chivalry, and who thought that the shield of their nobility was enriched by the impress of the Templar's red cross. Bertrand, du Guesdin was the Grand Master from 1357 till his death in 1380, and he was the only French Commander who prevailed over the chivalry of our Edward III. From 1478 to 1497, we may mark Robert Lenoncourt, a cavalier of one of the most ancient and valiant families. Francis I. wielded the staff of power from 1516 to 1543. The illustrious family of Montmorency appear as Knights Templar, and Henry, the first Duke, was Chief of the Order from the year 1574 to 1614. At the close of the seventeenth century the Grand Master was James Henry de Duras, a marshal of France, the nephew of Turenne, and one of the most skillful soldiers of Louis XIV. The Grand Masters from 1724 to 1776 were three princes of the royal Bourbon family. The names and years of power of these royal personages who acknowledged the dignity of the Order of the Temple, were Louis Augustus Bourbon, Duke of Maine, 1724-1737; Louis Henry Bourbon Condè, 1737-1741, and Louis Francis Bourbon Conty, 1741-1746. The successor of these princes in the Grand Mastership of the Temple was Louis Heracles Timoleon, Duke de Cossi Brissac, the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776, and sustained it till he died in the cause of royalty at the beginning of the French Revolution. It had then its Grand Master, Bernardus Fabre Palaprate, and there are colleges in England and in many of the chief cities of Europe. Thus, the very ancient sovereign Order of the Temple is now in full and chivalric existence, like those Orders of Knighthood which were either formed in imitation of it, or had their origin in the same noble principles of chivalry. It had mourned as well as flourished, but there is in its nature and constitution a principle of vitality which has carried it through all the storms of fate; its continuance by representatives as well as by title, is as indisputable a fact as the existence of any other chivalric fraternity. The Templars of these days claim no titular rank, yet their station is so far identical with that of the other Orders of Knighthood, that they assert equal purity of descent from the bright source of chivalry; nor is it possible to impugn the legitimate claims to honorable estimation which the modern brethren of the Temple derived from the antiquity and pristine luster of their Order, without at the same time shaking to its center the whole venerable fabric of knightly honor. To this we have only to add that on the demise of the Grand Master Bernard Raymond, in 1838, he was succeeded in the regency of the Order by Admiral Sir William Sidney Smith, who held sway till his death, 1840; and that at that date it numbered amongst the British subjects, enrolled as its office-bearers, the names of the Duke of Sussex, Grand Prior of England, the Duke of Leinster; Grand Prior of Ireland; the Earl of Durham, Grand Prior of Scotland; the Chevalier

De Witt Clinton was first Grand Master, and was installed 1816, died 1829.
Jonathan Nye, 1829 to 1834.
James M. Allen, 1835 to 1843.
Archibald Bull, 1844 to 1847.
Wm. B. Hubbard, 1847 to 1859.
Benjamin B. French, 1859 to 1865.

The fourteenth convocation was opened September 13, 1859, at Chicago, Illinois. Delegates from fourteen Grand Commanderies and seventeen subordinate Commanderies were in attendance. Among prominent Masonic names that appeared for the first time in this convocation may be instanced, Thos. R. Austin, Winslow Lewis, Thos. A. Doyle, Giles M. Hillyer, Alfred Creig, Theo. S. Parvin, Luke E. Barber, Albert S. Pike, Saml. G. Risk, and others. A form of Templar uniform was adopted corresponding as nearly as practicable with the sur-coat and mantle of the original Order. But this was abrogated at the next convocation. In this Grand Encampment were represented tne following Grand Commanderies:—

Massachusetts,
New York,
Connecticut,
Ohio,
Virginia,
Kentucky,
Michigan,
Illinois,
Rhode Island,
Vermont,
Maine,
Pennsylvania,
Indiana,
Texas,
Mississippi,
California,
Tennessee.

Number of Commanderies	137
Number of Members	5,743

Burns (Grand Master of Scottish Freemasons in India), Grand Preceptor of Southern Asia; the Chevalier Tennyson D'Eyncourt, Grand Prior of Italy; Gen. Geo. Wright, Grand Prior of India, etc., etc., while among its functionaries in France we find the Prince Alexander de Wirtenberg, the Dukes de Chœsseue and Montmorency, and the Count Le Peletier D'Auny de Laujinias, de Brack, de Chabrillant, de Magny, de Dienue, and others equally distinguished. It would be a waste of effort to trace up the introduction of Knight Templary into the United States. It is no question of legitimate Masonic history. That the system came within the term "Unorganized Masonry" until the present century is too evident for argument. A few Sir Knights having received the orders in Scotland, Ireland or elsewhere, meeting together by appointment in Philadelphia, Boston, New York, etc., in a retired place, and first testing each other by diploma and unwritten evidence would make no scruple of organizing themselves for the nonce into an "encampment," or "conclave," and assume control of territorial jurisdiction, confer the Orders, elect officers, issue certificates, etc., etc. If this is not the history of the introduction of Knights Templary upon the Continent there is no better, we regret to be compelled to say, at our command. Nor is it derogatory to the legitimacy of the succession or the merits of the system of Templary, to admit these conclusions. For in this manner only could *Freemasonry itself*, have extended from the date of its origin to the organization of the Grand

The fifteenth Convocation was held in the City of New York, September 1, 1862. Delegates from nine Commanderies and three subordinate Commanderies were in attendance. The Grand Master announced that owing to the Civil War then raging, it was impracticable to hold this Triennial Convocation at Memphis, Tennessee, as pursuant to adjournment, therefore, he had issued a summons for the present session to be known as a special convocation. The adjourning order was then changed, and on September 7th the regular Convocation was opened in the same place. The Grand Master in his opening address referred with singular felicity to the strife then shaking the land and gave in detail a report of his official labors, which had been extremely arduous. The death of the Grand Recorder, Samuel G. Risk was announced; through the personal efforts of J. Q. A. Fellows, the papers and records of the Grand Encampment had been preserved and forwarded through the lines. A new Templar uniform was adopted, that of the previous convocation being found "poorly adapted to the requirements of modern Templars, expensive and liable to injury."

The sixteenth Convocation was opened at Columbus Ohio, 5th of September, 1865. There were thirteen Grand and five subordinate Commanderies in attendance. Among the distinguished Fraters in attendance upon the Grand Encampment the names of Robert D. Holmes, H. G. Reynolds, William S. Gardiner, Geo. Frank Gouley, H. Clay Preston and others appear. The Grand Master French, in a full address, says with exultation, "you can hardly conceive of the pleasure and satisfaction that it gives me who has been so long and so highly honored by my bretheru to look upon faces so familiar and yet which have been so long estranged, to clasp hands, between which the troubles of the times have so long prevented a friendly and brotherly grasp; and to interchange words of cordial greeting with those noble hearts which the whirlwind of treachery beat firmly and truly in patriotic cadence to the music of the Union! My fellow-soldiers of the Cross, I give to you a cordial

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Lodge of England, A. D. 1717. Prior to that period there was no Grand Lodge or central authority whatever that possessed power to issue warrants, there was no such thing extant as a Lodge charter (warrant) hailing from such central organization. A proper number of Masons had an inherent right to assemble in a secure place, to apply the essential tests to each other, open a Lodge and initiate, pass and raise worthy applicants. This is all that can be said of Knight Templary up to a very recent period; it is all that can be said of the spread of *any* branch of Masonry, however important, it may now be esteemed by its votaries. If these views are correct our history, as a system of pure Knightly Orders, must begin in June, 1816, at which time "Delegates or Knights' Companions from eight Councils or encampments of Knights Templar and appendant Orders" assembled in the City of New York, and "formed, adopted and ratified a constitution. Quoting from a recent republication of the proceedings of the General Grand Encampment from 1816 to 1856, we find the name of these organizations but without a glimpse as to their origin, history, or the authority under which they were formed. The new organization, 1816, styled itself the "General Grand Encampment of the United States," which title was retained until 1856, when the superfluous word, general, was stricken out.

welcome and I implore upon you a heavenly blessing. To all who are here assembled, I tender in behalf of the Grand Encampment of the United States, our thanks for the countenance here given us, and for the general and cordial welcome we have here received." Henry S. Palmer was elected Grand Master.

The seventeenth Convocation opened September 15, 1868, at St. Louis. Delegates from twenty-five Grand and six subordinate Commanderies were in attendance. Sir William S. Gardiner was elected Grand Master. This was the first Triennial Conclave held on the Western banks of the "Father of Waters," in the center of the continent, in the magnificent and growing city of St. Louis (the Future Great). There was also a large attendance of other Sir Knights, Companions and brethren as well as strangers. They came from the North, the South, the East, the West, and from the golden shores of the Pacific. Sir Knight Treat, of Connecticut, speaking of his attendance here at the Triennial Conclave says: We were most royally entertained by the Sir Knights, Companions and brethren of St. Louis, and by the citizens of that beautiful city. We feasted at banquets fit for kings. One day in their floating palaces, gay with banners, regal with splendor and dazzling with beauty, we sailed up and down the lordly Mississippi. All classes vied with each other in the heartiness of their welcome, and in increasing efforts to make our stay in the highest possible degree delightful.

Sir Thos. W. Chandler of Georgia, referring to his visit to St. Louis as representative of the Grand Commandery of Georgia, says: "I can not refrain from heartily complimenting the chivalry of St. Louis and Missouri generally, as well as the other Masonic bodies of that jurisdiction, with the civic authorities, for the unwearied efforts to make their companion Sir Knights feel at home and entertaining them in the most lavish manner; and fully did they succeed in their generous endeavors. No sooner did we place foot in St. Louis than we were taken in charge, and till the close of the Conclave the Sir Knights vied with each other who could show the strangers most attention. Strangers, did I say? There were no strangers there, for in that immense assembly each one seemed as if he had known the other for years, and rejoiced to meet shoulder to shoulder under the glorious banner of the Cross." The public procession to the new and magnificent Masonic Temple was grand in the extreme; about three thousand Sir Knights, all clothed in full uniform of our Order making a display of Christian Chivalry seldom, if ever witnessed since the days of the Crusades. Every Grand Commandery under the jurisdiction of the Grand Encampment was represented and every one now loyal to its Beauseant.

Sir Knight Worral, of Kentucky, speaking of his representation in the Triennial Conclave in September, 1868, in St. Louis, says: "In regard to that meeting so much has been published and so much is known by all the Sir Knights of the land, that it does not need that I should at this late day say anything further. I only wish to add, that in all that was splendid in Knightly display, and all that was cordial in fraternal greeting. and all that

was liberal and magnificent in hospitality on the part of the citizens of that great city, and magnanimous Sir Knights of that State, I have never witnessed the equal thereof, nor read of the parallel. The Sir Knights of the Grand Commandery of Missouri have reflected undying honor on their State and name, and made the occasion for elevating and advancing the influence of the Order in no ordinary degree."

The eighteenth Triennial Convocation opened at Baltimore, Maryland, on 19th of September, 1871, with delegates from twenty-seven Grand and twenty-four subordinate Commanderies. The contrast presented in the organization in 1856 and 1871, is well put in the Grand Recorder's preface to his book of proceedings. The Grand Commandery of the United States, he says is no longer a child in swaddling clothes. To the "*General* Grand Encampment" of 1856, when the present Constitution was adopted by its ten constituent Grand Encampments, has succeeded the Grand Encampment of 1871, with its twenty-seven constituent Grand Commanderies. Then there were thirty-four representatives in council, now one hundred and forty-four, the ninety subordinate Commanderies, with the three thousand members of that day, have been succeeded by five hundred and fifty subordinate Commanderies, enrolling a membership of twenty-nine thousand at last meeting. At Hartford, no escort accompanied the Grand Body to its Asylum, while the delegates who came up to our feasts at Baltimore were escorted by twenty Grand and seventy-six Subordinate Commanderies, with their five thousand brave Knights fully uniformed, with banners and music. Sir Knight, Jno. Worral, speaking of the mission of the Temple says: "It has not been long since it was a very weak and dependent department of the great Brotherhood of Masonry. Its Encampments; equally so in a want of fraternal coherence and common council. They were indeed *Knights Errant*, wandering amid the deserts of life without a common home or a combined power. Gradually they drew towards each other; they grasped warmly the hand mailed for noble deeds of moral valor; they planted the standard of the Cross in new and unaccustomed places; they pitched their encampments far out on the border of the older civilization of our continent; they bestrode steeds of iron rather than the spirited horses of ancient warriors; climbed the mountains that separated our oceans, swept over the vast plains that stretched away to the sunset; planted our banners on the highest hills and in the deep and verdant vales; combined their forces in one great common host until they are now clasping hands from the Atlantic to the Pacific; and wielding the mystic sword of their noble warfare on every field where truth and virtue are confronting error, and oppression and vice." Not only is this period remarkable for the wonderful progress the Order has made, but also for the enthusiasm that seems everywhere to characterize its members.

There were times of old when the eloquent voice of some devoted champion roused all the nations of Christendom to a common purpose, and moved by a universal impulse, unnumbered armies swept on with irresistible ardor to the great undertakings which they had espoused of this common impulse.

The Knights of the Cross fully partook, and when the trumpet of their leaders sounded the march or the onset, they came like the thick forest in serried numbers, and like the tornado in irresistible energy. Not unlike the enthusiasm of the olden time is that which in many places marks the course of the Knights of our Order. Their gatherings have been by the thousands, their impulse like the swelling waves of the ocean. Now their great movings of human impulse may be productive of immense good or may become the engulphing wave of their own ruin; they may crystallize into grand and permanent results, like the mountains upheaved by the liquid lava, or oversway and crush like the same heaving earthquake when it crushes the grandest of the works of men to topple and fall, or buries their crumbling ruins in its destruction.

John Quincy Adams Fellows was elected Grand Master at the eighteenth Triennial Conclave at Baltimore, 1871. The nineteenth conclave of the Grand Encampment was held at New Orleans, La., December 1, 1874. Delegates from thirty Grand and fourteen Subordinate Commanderies were in attendance. Sir James Herrow Hopkins was elected Grand Master. The Grand Encampment closed on the fifth day of the session to assemble at its twentieth Triennial Conclave on the fourth Tuesday in August 1877, in the city of Cleveland, Ohio.

The twenty-first Conclave was held at Chicago, Ill., August, 1880. Sir Benjamin Dean of Boston, Mass., was elected Grand Master. He was born in Lancashire, England, August 14, 1824; was raised a Master Mason, April 21, 1854, and created Knight in 1855 in De Molay Commandery, Boston. He was subsequently Grand Commander of the Grand Commandery of Massachusetts and Rhode Island. While he can not be termed a politician, he has served a term in the State Senate and one in the National Congress. In his personal relations with men he is reliable, genial and popular. His high views of the duties of man and citizen, his devotion to his duties (as he sees it), his courtesy towards and consideration for the feelings of others, show in their true light the knightly qualities of a Knight indeed. The twenty-second conclave was held at San Francisco, California, August, 1883. Though the great length of the pilgrimage undoubtedly diminished the attendance, yet the well known reputation of Californians for unstinted hospitality made the reception one of unequaled magnificence and will not soon be forgotten. Sir Robert Enoch Withers, of Virginia, was elected Grand Master. The Grand Encampment closed on the 25th of August to assemble at its twenty-third Triennial Conclave on the 21st day of September, 1886, in the city of St. Louis, Mo.

There have been three epochs during the life of the Grand Encampment the first of thirteen years from 1816 to 1829, under the Grand Mastership of our first chief De Witt Clinton; the second the whole time of the anti-Masonic war, from 1829 to 1847, a period of eighteen years under the Grand Mastership of Jonathan Nye for six years, of James M. Allen for nine years, of Archibald Bull for three years, around which all except the two original

Grand Encampments had ceased to exist, and their constituents reduced to two encampments each, and the membership to a mere handful; and the third epoch of twelve years from 1847 to 1859, under Grand Master Hubbard, the period of rapid, and is hoped, of healthy growth. Should the examples set us by the chiefs of this organization of Christian Knights be followed, and their teachings be practiced, this Order and this organization will continue to advance in the full tide of its prosperity and become a power in the land. That such may be our fortune let us not be disappointed.

PRESENT GRAND OFFICERS OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

Sir Knight Robert Enoch Withers, Virginia, M. E. G. Master.

Sir Knight Chas. Roome, New York, R. E. D. G. M.

Sir Knight John P. S. Gobin, Pennsylvania, G. Generalissimo.

Sir Knight Hugh McCurdy, Michigan, Grand Captain-General.

Sir Knight Warren La Ru Thomas, Kentucky, Grand Sen. Warden.

Sir Knight George Clement Perkins, California, Grand Jun. Warden.

Sir Knight Jno. W. Simons, New York, re-elected Grand Treasurer.

Sir Knight Theodore S. Parvin, Iowa, re-elected Grand Recorder.

Sir Knight Rev. Geo. C. Betts, Missouri, Grand Prelate.

Sir Knight Henry B. Stoddard, Texas, Grand Standard Bearer.

Sir Knight Jno. R. Parson, Missouri, Grand Sword Bearer.

Sir Knight Nicholas Van Slyke, Massachusetts and Rhode Island, Grand Warder.

Sir Knight Daniel Smith, Alabama, Grand Captain Guard.

STATISTICS OF GRAND COMMANDERIES IN THE UNITED STATES.

Grand Commandery.	Date of Organization.	Date of Last Returns.	No. of Commanderies.	No. of Members.
Massachusetts and Rhode Island	May 6, 1805	Oct. 31, 1884	40	6,486
New York	June 18, 1814	Oct. 21, 1883	58	7,133
Connecticut	May 13, 1827	Mar. 13, 1884	11	1,458
Ohio	Oct. 23, 1843	Aug. 1, 1885	40	5,789
Virginia	Dec. 11, 1845	Nov. 18, 1885	16	965
Kentucky	Oct. 5, 1847	May 20, 1885	23	1,473
Vermont	Aug. 14, 1852	June 9, 1885	9	848
Maine	May 5, 1852	May 6, 1884	14	1,840
Pennsylvania	April 12, 1854	May 27, 1884	62	7,174
Indiana	May 16, 1854	Dec. 31, 1884	31	2,429
Texas	Jan. 19, 1855	April 17, 1885	19	923
Michigan	Jan. 15, 1857	May 12, 1885	37	3,469
Mississippi	Jan. 22, 1857	Jan. 24, 1884	13	383
Illinois	Oct. 27, 1857	Oct. 27, 1885	57	6,289
California	Aug. 10, 1858	Aug. 10, 1884	24	1,936
Tennessee	Oct. 12, 1859	May 12, 1885	14	813
Wisconsin	Oct. 20, 1859	Oct. 14, 1885	20	1,752
New Jersey	Feb. 14, 1860	Sept. 15, 1885	15	1,246
Georgia	April 12, 1860	May 20, 1885	8	401
Missouri	May 22, 1860	May 5, 1885	46	2,472
New Hampshire	Aug. 22, 1860	Sept. 30, 1884	9	1,217
Alabama	Dec. 1, 1860	May 20, 1885	13	209
Louisiana	Feb. 4, 1864	Feb. 3, 1885	5	311
Iowa	June 6, 1864	Oct. 22, 1885	48	3,307
Minnesota	Oct. 23, 1865	June 24, 1885	20	1,427
Kansas	Dec. 29, 1868	May 12, 1885	10	1,507
Maryland	Jan. 23, 1871	Mar. 26, 1883	8	775
Nebraska	Dec. 28, 1871	April 22, 1884	15	702
Arkansas	Dec. 29, 1872	May 13, 1884	6	225
West Virginia	Feb. 25, 1874	May 13, 1885	8	334
Colorado	May 14, 1876	Sept. 19, 1884	12	578
North Carolina	May 1, 1881	Aug. 27, 1885	7	174
Dakota	June 16, 1884	June 16, 1885	7	282
Grand Encampment	June 22, 1816	Aug. .., 1883	....	.....
		Total.....	725	66,327

GUIDE

TO

THE CITY OF SAINT LOUIS

GIVING ALL ATTRACTIVE POINTS,

TOGETHER WITH

REPRESENTATIVE, MANUFACTURING, JOBBING AND OTHER INTERESTS, TO ALL OF WHICH OUR GUESTS ARE INVITED, ASSURING THEM A CORDIAL RECEPTION AND HOSPITABLE ENTERTAINMENT.

HANDSOMELY ILLUSTRATED.

WHAT TO DO ON ARRIVING IN ST. LOUIS.

DIRECTIONS

TO REACH POINTS OF INTEREST, STARTING FROM THE UNION DEPOT.

ON arriving at the Union Depot in St. Louis, inquire for the stairway to street cars, which is at the west end of the Depot.

At the top of the stairway, guide-boards indicate the points of the compass, and also tell what cars to take for various places in the city. Conductors on street cars and policemen will furnish information to strangers.

CITY OF ST. LOUIS.

The City of St. Louis is in its full tide of prosperity, and is rapidly increasing both in its population and material resources. We now claim to have 500,000 inhabitants and our trade and traffic extends in all directions, both by river and railroad from the frozen Arctic regions on the north to the perpetual Summer Lands of the south, and from the Atlantic to the Pacific Ocean on the east and west.

What the future of our city will be can only be judged by its present resources and surroundings; but these all point to its increase in size and importance in proportion as the surrounding country is developed and improved, for, being in the center of our national domain and located on the banks of its greatest river, whose tributaries flow in from all directions and the current of which gives us the most economical outlet to all the rest of the world, we will always be the pivotal center of the nation, and our growth and enterprise will consequently keep pace with that of the whole country round about us.

Like all other Western cities whose population has been rapidly increased since the application of steam as a means of transportation, both by vessel and car, the history of our city, almost from its very beginning, is yet green in memory of some of its oldest inhabitants.

But more especially has its growth and improvements been accelerated since the close of the Civil War, as that left us in a more open and untrammelled intercourse with the country north and east of us. Previous to that time the history of our city shows a steady, although seemingly plodding course until we trace it back to a time that antedates the birth of our national existence. Previous to the settlement of this part of our country by the Anglo-Saxon race, the red man of the forest, in company with the scarcely less wild animals which then roamed o'er our hills and plains here held sway, and lived and died without leaving any perceptible change or improvement, either in themselves or their surroundings. But the furs of these animals, which were furnished by these Indians who killed the animals to supply themselves with food, and traded the furs to supply themselves with the various articles which were offered them by the advancing outposts of civilization — these were immediate incentives which first led to the settlement of this

place as a trading post. And although the articles of trade and manufacture, etc., have been greatly increased since then, yet the life and growth of our city is still sustained by exchange and transfer of the varied resources of its surrounding country.

On July 7, 1673, a small band of Europeans and Canadians from Quebec first reached the Mississippi River, and were allowed by the Indians to descend to the Arkansas River and return in peace to publish to the world a description of the most wonderful and mighty river on the globe. In 1763, the Mississippi River was the dividing line between the American possessions of England and France. And it was in the fall of this year that Pierre Laclede Liquest, a bold and educated French adventurer, who in his travels for pleasure, had taken a fancy to fur trading, started out to settle near the mouth of the Missouri River, but found that the Eastern bank of the Mississippi had been ceded to Great Britain, and that the little village of St. Genevieve, on the west bank was too far from the Missouri. He had organized an expedition in New Orleans previously in acting for an association of merchants who had obtained the exclusive right to engage in the fur trade for the purpose of establishing a trading post and promoting the exploration and settlement of the vast regions stretching southward and traversed by the Mississippi River. The fur trade with the Indians was their practical object, but a love of adventure was the moving inspiration of most of the pioneers who composed the expedition. Liquest first established himself on the opposite shore at a place which he called Fort des Charters, but late in the fall he started out on a tour of exploration on the western side of the river, and finally, on December 9, 1763, he and several of his sailors first landed on our banks, and their camping ground was where Barnum's Hotel now stands. During the winter he made further explorations and finally selected the spot where St. Louis is located as the most eligible place for a permanent settlement, and equipping a large boat in the spring he sent thirty persons to locate a new colony in charge of Auguste and Pierre Chouteau, where they arrived in the month of February, 1764, Liquest prophetically remarking to Auguste Chouteau, who was to carry out his instructions relative to laying out the settlement, that the site would some day become one of the most beautiful cities of the continent. Liquest named the town in honor of the reigning monarch, Louis XV. of France. The sound of the axe was first heard on our shores between what is now called Market and Walnut Streets, and in which clearings the first cabins of our city were built.

There is still extant a dingy and somewhat tattered map drawn by Auguste Chouteau, representing the plan of the town as laid out by Liquest. The outskirts of St. Louis then extended only as far as our present Broadway. The place was fortified in rude fashion, while at the foot of Walnut Street stood a tower, served subsequently for a prison. In those days our city was included in what was known as the Louisiana Territory, and between the alternating claims of the Indians, Spaniards and French for the right of possession, the courage of our citizens was frequently tested in enduring the trials and tribu-

lations incident thereto. Through the dark days of the War of the Revolution, this limit of Western civilization was the scene of several massacres, and suffered from depredations of desperadoes who infested the banks of the Mississippi River, so that it became necessary for them to defend themselves by building a stone wall or fortification around the embryo city consisting of bastions, cabins and towers, the ramparts of which reached the fullest limits in the neighborhood of Broadway.

In 1771 St. Louis was taken possession of by Don Pedro Piernas, under Spanish government, who brought to the post a small body of Spanish troops. On May 25, 1780, our city was attacked by a large band of Indians who were beaten off after having killed about forty of our inhabitants.

In 1785, a flood in the Mississippi rose so high that the whole American bottom opposite our city was covered with a sea of swift running water which also invaded the houses in the town as they were then nearly all situated on Main Street, causing great consternation as well as much loss and suffering among the inhabitants.

On March 10, 1804, the United States assumed authority over the territory, including our city. The village then included one hundred and eighty houses, built mostly of hewed logs and stone. There was but one bakery, two small taverns, three blacksmiths, two mills, and one doctor in the town. Wood was the only fuel used, and coffee and sugar sold there at $2.00 a pound, and everything else in proportion. The town was incorporated in 1809, and the Territory of Missouri was established in 1812, in place of its former title of Upper Louisiana.

In 1821 Missouri was first admitted into the Union as a State, and then our town contained only six hundred houses and a population of five thousand persons, one-fourth of whom were French families.

In 1822 the Legislature of our State granted an incorporation of our city and vested its corporate powers in a mayor and nine aldermen.

In 1827 there were hardly more than a dozen German families in the whole city, while now the proportion of this element in our population is very large and constantly increasing. Our first steamboat landed at the foot of Market Street in 1815. In 1817 the first bank was chartered, and was called the Bank of Missouri, and our first railroad was started in 1851. Our first public school was opened in 1837, and our city was first lit with gas on November 3, 1847. The immense increase of these facilities which now seem to be a necessary part of our existence are truly wonderful for the comparatively short time we have enjoyed them.

The dimensions of our city are now in keeping with those of all other large cities throughout the world, and our citizens are duly honored and gratified with a share of everything that passes to and fro either in the way of ordinary travel or for profit or pleasure.

In 1876 the municipal government of our city was separated from the county and its control, and its legislative power vested in a Council of thirteen members and a House of Delegates, consisting of one member from each of the

twenty-eight wards of the city. The Executive consisting of a Mayor and other heads of departments as usual with appointments for a well disciplined police force, and for the construction and care of all the public streets, etc.

The area of our city in 1839 was 477.25 acres or 0.75 square miles. Area of our city in 1886, 39,276.25 acres or 62 square miles, with a length of river front of 19.15 miles, length of Western city limits of 21.27 miles. City from extreme north to south (air-line) 17.00 miles, city from extreme east to west (air-line) 6.65 miles; its length of paved wharf 4.00 miles.

ELEVATIONS.—The city directrix upon which all elevations are based is the top of a square flat stone set level with the curb on the west side of the wharf, between Walnut and Market Streets—0.00 (being the high water mark of the year 1826. Height of city directrix above mean tide Gulf of Mexico, as determined by Mississippi River Commission, is 412.71 feet.

Highest stage of river June 29, 1844, 7.58 feet above city directrix.

Lowest stage of river December 21, 1863, 33.81 feet below city directrix.

Difference between highest and lowest stage of river 41.39.

STREETS WITHIN CITY LIMITS.—1. Macadam, total to April, 1885, 292.57 miles. 2. Wood, total April, 1886, 5.87 miles. 3. Limestone blocks, total April 1885, 1.28 miles. 4. Granite blocks, total April, 1885, 22.31 miles. 5. Asphaltum pavements, total April, 1885, 3.86 miles. 7. Tilford pavements, total April, 1885, 5.36 miles. Total, 320.12 miles. In 1818 the first paving with stone was done on Market Street, between Main and Levee. The first brick pavement was laid on Second Street in 1821.

SEWERAGE.—Length and cost. Public, length, 49.77 miles; cost 3,057,639.22; district, length, 182.37 miles; cost 3,013,732.92. Total, $6,071,372.19.

BANKS.

ST. LOUIS CLEARING HOUSE ASSOCIATION, 518 Chamber of Commerce Building.

BANK OF COMMERCE, Fourth, northwest corner Olive Street. Capital $500,000; surplus, $1,500,000.

BOATMEN'S SAVING BANK, Second, northeast corner Pine. Capital, $2,000,000. Surplus $250.000.

BREMEN SAVINGS BANK, 3618 North Broadway. Capital, $30,000.

CITIZENS' SAVINGS BANK, 524 North Third Street. Capital, $150,000.

COMMERCIAL BANK, Chamber of Commerce Building Capital, $200,000.

CONTINENTAL BANK, 411 North Third Street. Capital, $200,000.

FIFTH NATIONAL BANK, Broadway and Christy Avenue. Capital, $300,000.

FOURTH NATIONAL BANK, Fourth and Washington Avenue. Capital, $500,000.

FRANKLIN BANK, Fourth and Morgan Streets. Capital, $200,000.
GERMAN AMERICAN BANK, Fourth and Franklin Avenue. Capital, $150,000.
GERMAN SAVINGS INSTITUTION, Chamber of Commerce Building. Capital, $250,000.
INTERNATIONAL BANK, Broadway and Market Streets. Capital, $100,000.
LACLEDE BANK, Third and Pine Streets. Capital, $500,000.
LAFAYETTE BANK, Broadway and Merchant Street. Capital, $100,000.
MECHANIC'S BANK, Fourth and Pine Streets. Capital, $600,000.
MERCHANT'S NATIONAL BANK, Third and Locust Streets. Capital, $700,000.
MULLANPHY SAVINGS BANK, Broadway and Mullanphy Street. Capital, $100,000.
NORTHWESTERN SAVINGS BANK, North Market and Fourteenth Streets. Capital, $50,000.
STATE SAVINGS ASSOCIATION, Third and Vine Streets. Capital, $650,000.
ST. LOUIS NATIONAL BANK, Chamber of Commerce Building. Capital, $500,000.
THIRD NATIONAL BANK, 417 Olive Street. Capital, $1,000,000.
UNION SAVINGS ASSOCIATION, 322 North Third Street. Capital, $200,000.

CEMETERIES.

BELLEFONTAINE. — Bellefontaine Road and Marion Avenue. Take the Broadway Street cars going north, and its extension to Cemetery entrance; conductor of car will give any information desired; fare on the first and second cars, five cents each; on the last car ten cents; total cost twenty cents.

CALVARY. — Bellefontaine Road and Calvary Avenue; take the Broadway Street car and its extension; conductors will direct; on third or extension cars; Bellefontaine Cemetery lies next south.

CONVEYANCES.

HACKS. — Hacks, Cabs, etc., are allowed under the law to charge for one or four (not to exceed four) passengers — a distance not exceeding one mile — one dollar. "All public Carriages, Cabs, etc., shall be entitled to charge and

collect two dollars for the first hour and one dollar and a half for each additional hour."

DRAYS AND BAGGAGE WAGONS.—The owner or driver of any Dray or Baggage Wagon shall be entitled to demand and receive for ten blocks forty cents, for any distance over ten blocks the charge shall be according to agreement, if there is no agreement the charge shall be at the rate of forty cents for every ten blocks. The principal stands for Hacks are at the Court-House and the Union Depot.

ST. LOUIS TRANSFER COMPANY.—The Omnibuses of this Company are always at the Union Depot on the arrival and departure of trains, and their agents are on all incoming trains furnished with checks and omnibus tickets. Passengers and their baggage will be forwarded to any portion of the city inside of Grand Avenue for fifty cents.

STREET RAILWAYS.

BADEN AND ST. LOUIS RAILWAY.—From Grand Avenue on Bellefontaine Road to Baden, passing Bellefontaine, Calvary, Holy Trinity and other Cemeteries.

BENTON AND BELLEFONTAINE RAILWAY.—From Third and Washington Avenue thence west on Washington Avenue, north on Eleventh Street, west on Penrose Street, north on Twentieth to Water Tower. Return via Twentieth Street, east on Bremen Avenue, south on Fourteenth Street, Hebert Street, Tenth Street, Ninth Street, and east on Washington Avenue.

CASS AVENUE AND FAIR GROUND RAILWAY COMPANY.—Starting at Fifth and Walnut runs west to Seventh Street, north on Seventh to Cass Avenue, west on Cass Avenue to Glasgow Avenue, north on Glasgow Avenue to St. Louis Avenue, west on St. Louis Avenue to Prairie Avenue and north on Prairie Avenue to Fair Grounds. Having same route back to Eighth and Cass and south on Eighth to Walnut, east on Walnut to Fifth Street.

CITIZENS' RAILWAY.—From Fourth and Morgan via Franklin Avenue and Easton Avenue to Grand Avenue, Extension north on Grand to Fair Grounds, also west on Easton Avenue to Rinkel's and Sharpshooters Grove and to Four-Mile House on Natural Bridge Road. Returning same to Garrison Avenue thence on Morgan to Fourth.

NORTHERN CENTRAL RAILWAY.—From Fourth and Locust Streets west to Sixth, north on Sixth to Franklin Avenue, west on Franklin Avenue to Sixteenth north on Sixteenth to Biddle, west on Biddle via Gamble to Leffingwell Avenue, Leffingwell Avenue north to Thomas Street, west on Thomas Street to Garrison Avenue, north on Garrison Avenue to North Market, west on North Market Street to Spring Avenue and Grand Avenue to Fair Ground. Returning east, same way to Garrison Avenue, south on Garrison Avenue Gamble Street, east on Gamble Street to Leffingwell Avenue, south on Lef-

fingwell to Carr Street, east on Carr Street to Sixteenth, south on Sixteenth to Morgan, east on Morgan to Sixth, south on Sixth to Locust, east on Locust to Fourth Street.

FOREST PARK, LACLEDE AND MARKET STREET RAILWAY (Red Cars.) — From Fourth and Market Streets, thence over the Missouri Railroad tracks to Jefferson Avenue, thence on Laclede Avenue to Forest Park.

JEFFERSON AVENUE RAILWAY. — From corner of Jefferson and Geyer Avenues and connecting at that point with the track of the Union Depot Railway, thence north on Jefferson Avenue to St. Louis Avenue, thence to Fair Grounds, Zoological Garden and Race Course. Returning same route.

LINDELL RAILWAY (Yellow Cars). — From Washington Avenue and Third Street, thence west on Washington Avenue to Garrison Avenue, north to Lucas Avenue, west on Lucas and Delmar Avenues to Vandeventer, north to Finney Avenue. Returning east on Finney Avenne, south on Grand Avenue, east on Morgan Street to Compton Avenue, south to Washington Avenue, east to Third Street. (Blue Cars). — From Third Street and Washington Avenue, thence west to Fourteenth Street, south on Fourteenth Street to Gratiot Street, west to Eighteenth Street, south to Chouteau Avenue, west to Compton Avenue. Returning via Chouteau Avenue and Eighteenth Street to Papin Street, thence east to Fourteenth Street, north to Washington Avenue and east to Third Street.

MISSOURI RAILWAY (Olive Street). — From Fourth Street via Olive to Grand Avenue. Returning via Lindell Avenue and Olive Street.

MARKET STREET. — From Fourth and Market Streets, west on Market Street, north on Sixth Street, west on Chestnut Street, south on Twentieth Street, west on Market and Manchester Road to Tower Grove Avenue. Returning via Manchester Road and Clark Avenue to Twentieth Street, north on Twentieth to Market Street, thence east on Market to Fourth Street.

MOUND CITY RAILWAY. — From Fourth and Pine Streets, thence west on Pine Street, north on Ninth Street, west on St. Louis Avenue to Fair Grounds. Returning via St. Louis Avenue, thence south on Fourteenth and Twelfth Streets to Pine, east to Fourth Street.

PEOPLE'S LINE. — From Fourth and Morgan Streets, south on Fourth Street, west on Chouteau Avenue, south on Second Carondelet Avenue, west on Park Avenue, south on Mississippi Avenue, passing Lafayette Park, thence west on Lafayette Avenue to Grand Avenue. Returning the same route to St. Ange Avenue, thence north to Chouteau Avenue, thence east to Fourth Street and north to Morgan.

ST. LOUIS CABLE AND WESTERN RAILWAY. — From Sixth and Locust west to Thirteenth Street, Lucas Avenue, Fourteenth Street, Wash Street, Easton Avenue, Franklin Avenue, Grand Avenue, Morgan Street, and connecting with Narrow Guage R. R.

ST. LOUIS RAILWAY.—From Grand Avenue, via Broadway and Seventh Street to Keokuk Street, seven and one-half miles. Returning via Broadway.

SOUTH ST. LOUIS RAILWAY.—From Sixth and Market Streets, south on Sixth Street, Hickory Street and Eighth Street, west on Lafayette Avenue south on Ninth Street to Arsenal Street, west on Arsenal to Jefferson Avenue, thence south via Jefferson Avenue and Broadway to Davis Street. Returning via same route.

TOWER GROVE AND LAFAYETTE RAILWAY (Green Line).—From Fourth and Morgan, south on Fourth Street, east on Chouteau Avenue, south on Second Street to Anna Street. Returning via Third to Chouteau Avenue and Fourth Streets.

UNION DEPOT RAILWAY.—Three Lines, Yellow, Blue and White. All start from corner Fourth and Pine Streets and run southwesterly to Tower Grove Park and Shaw's Garden, as follows: Yellow Line west on Pine, south on Ninth, west on Clark Avenue, south on Twelfth and Ninth Streets, west on Russell Avenue, south on Twelfth Street, and west on Sidney Street to Gravois Avenue. Blue Line, west on Pine, south on Twelfth, west on Park Avenue, south on Linn Street, west on Lafayette Avenue, south on Park Place, west on Geyer Avenue, south on Jefferson Avenue and southwest on Gravois Avenue. White Line, west on Pine, south on Twelfth Street, west on Sidney Street to Gravois Avenue. Returning east on Victor and Second Carondelet Avenue. Extension car runs south on California Avenue to Meramec Street and Virginia Avenue, and west on Arsenal Street to within four blocks of Shaw's Garden.

UNION LINE.—From Fourth and Locust Streets, thence west to Sixth Street, north to O'Fallon Street, west to Fifteenth Street, north to Salisbury Street, west to Twenty-fifth Street, thence north via Kossuth Avenue to Fair Grounds. Returning south on Kossuth Avenue and Twenty-fifth street to Bremen Avenue, east to Twentieth Street, south via Twentieth, Nineteenth, Fifteenth and Sixteenth Streets to Carr Street, east to Sixth Street, south to Locust Street and east to Fourth Street.

TIME TABLE OWL CARS.

BELLEFONTAINE RAILROAD.—Leaves Grand Avenue: 11:50, 1:15, 2:40, 4:05, 5:30. Leaves Third and Washington Avenue: 12:32, 1:57, 3:22, 4:47, 6:12.

CABLE RAILROAD.—Last car leaves Sixth and Locust, 12 p. m. Vandeventer and Morgan Street: 11:25 p. m.

CASS AVENUE RAILROAD.—Leaves Twenty-ninth and Cass Avenue: 12:25. Leaves Grand Avenue: 1:50, 3:20, 4:50. Leaves Broadway and Walnut Street: 1:00, 2:30, 4:00, 5:30 a. m.

CITIZENS' RAILROAD.—Leave stables: 12:15, 1:45, 3:15, 4:45 a. m. Leaves Fourth Street: 1:00, 2:30, 4:00, 5:30 a. m.

FOREST PARK.—Leaves Vandeventer Avenue: 12:00, 1:30, 3:00, 4:30. Leaves Fourth and Market: 12:45, 2:15; 3:45, 5:15 a. m.

JEFFERSON AVENUE LINE. — Last car leaves St. Louis and Jefferson Avenues: 11:30 p. m. Leaves Geyer and Jefferson Avenues: 12:00 midnight.

LINDELL RAILROAD (Blue Line). — Leaves Compton and Chouteau Avenues: 12:44, 1:57, 3:20, 4:23. Leaves Third Street and Washington Avenue: 1:19, 2:32, 3:45, 4:58 a. m.

LINDELL RAILROAD (Yellow Line). — Leaves Third and Washington Avenue: 1:11, 2:26, 3:41, 4:56, 6:11 a. m. Leaves Vandeventer and Finney Avenues: 1:46, 3:01, 4:16, 5:31 a. m.

MISSOURI RAILROAD. — Leaves Grand Avenue: 11:30, 1:00, 2:30, 4:00, 5:20. Leaves Fourth and Market Streets: 12:15, 1:45, 3:15, 4:45 a. m.

NORTHERN CENTRAL RAILROAD. — Last car leaves Fourth and Locust Streets: 12 p. m.; Newstead Avenue and Natural Bridge Road: 11:30 p. m.

MOUND CITY RAILROAD. — Leaves stables: 11:40, 1:10, 2:40, 4:06 a. m. Leaves Fourth and Pine Streets: 12:20, 1:50, 3:20, 4:45.

OLIVE STREET. — Leaves Grand Avenue: 11:45, 1:15, 2:45, 4:15 a. m. Leaves Fourth and Olive: 12:30, 2:00, 3:30, 5:00 a. m.

PEOPLE'S LINE (Chouteau Avenue). — Leaves Grand Avenue: 11:45, 1:15, 2:45, 4:15 a. m. Leaves Fourth and Morgan Streets: 12:30, 2:00, 3:30, 5:00.

PEOPLE'S LINE (Green) Tower Grove and Lafayette. — Leaves Anna Street: 12:15, 1:45, 3:15, 4:45. Leaves Fourth and Morgan Streets: 1:00, 2:30, 4:00, 5:30 a. m.

SOUTHERN RAILWAY (Sixth and Market to Carondelet). — Leaves stables: 1:10, 2:50, 4:31 a. m. Leaves Sixth and Market Streets: 2:00, 3:45, 5:15 a. m.

ST. LOUIS RAILROAD (Broadway). — Leaves North St. Louis Stables: 12:30, 2:00, 3:30. Leaves South St. Louis stables; 12:39, 2:00, 3:30.

UNION RAILROAD. — Leaves Fair Grounds: 12:00, 1:30, 3:00, 4:30 a. m. Leaves Fourth and Locust Streets: 12:45, 2:15, 3:45, 5:15.

UNION DEPOT RAILROAD. — Blue Line leaves stables: 12:25, 1:55, 3:25, 4:55. Leaves Fourth and Pine Streets: 1:05, 2:35, 4:05, 5:35 a. m. Yellow Line leaves Gravois Road and Jefferson Avenue: 11:40, 1:10, 4:20, 4:06. Leaves Fourth and Pine Streets: 12:20, 1:50, 3:20, 4:45 a. m. White Line, last car leaves Fourth and Pine Streets: 8:40. Jefferson and Gravois; 12:00 to Meramac and Grand Avenues. Leaves there 12:40.

ST. LOUIS HANSOM CAB COMPANY.

OFFICE AND STABLES, 22 and 24 South Tenth Streets.

STANDS.

Union Depot. Broadway opposite Southern Hotel. Fourth Street, corner Olive. Washington Avenue, corner Sixth Street. Compton Avenue and Olive. Eighth and Olive. Telephone No. 710.

RATES OF FARE.

For one or two persons, each mile	$ .25
Additional half mile or less	.15

For stops made during distance engagements, each ten minutes or fraction thereof	.10
Service by the hour within the four mile radius	.75
For each additional quarter hour or fraction thereof	.20
Service by the hour beyond the four mile radius	1.00
When stops are made at the above rate, seventy cents per hour will be charged.	
For each satchel or package too large to carry inside	.10

The rates after twelve p. m. will be charged double.

All rates include either one or two persons.

CONDITIONS.

No time engagement will be made for less than one hour.

When service by the hour is desired, it must be so stated at the time of engaging cab, otherwise the distance rate will be charged.

On hour engagements when the cab is dismissed at a distance of over a half mile from the stand, the time necessary to return will be charged.

When cabs are ordered by telephone to a greater distance than a half a mile from the stand, service will be charged from time of leaving the stand.

Passengers are requested to report to the manager any overcharge or incivility on the part of the driver, giving the number of the cab.

EXPRESS COMPANIES.

ADAMS, Broadway, southwest corner Olive Street.
AMERICAN, 400 North Broadway.
AMERICAN-EUROPEAN, Broadway, southwest corner Olive Street.
BALTIMORE & OHIO, 500 North Fourth Street.
BIHU, MICHAEL, 513 Chestnut Street.
DECKER, WILLIAM, 411 Spruce Street.
EAST ST. LOUIS AND ST. LOUIS EXPRESS COMPANY, 219 Washington Avenue.
HOFFMEISTER, CHRISTIAN, 15 North Second Street.
LEIGHTLEY, NORMAM M., 411 Spruce Street.
MEYERPETER, AUGUST H., 15 North Second Street.
MOESER, PHILIP, 116 North Sixth Street.
OHIO & MISSISSIPPI, 500 North Fourth Street.
PACIFIC, 500 North Fourth Street.
RYAN, MATTHEW, 1107 Poplar Street.

SOUTHERN, Broadway, southwest corner Olive.
TEXAS EXPRESS COMPANY, Broadway, southwest corner Olive.
UNITED STATES, 500 North Fourth.

HOTELS.

American, Sixth and Morgan Streets.
Barnum's, Second and Walnut Streets.
Beaumont Flats, Olive and Jefferson Avenue.
Carondelet, 7217 South Broadway.
Central Hotel, 809 and 811 Chestnut.
City, 216 and 220 South Fourth Street.
Clarkson, 410 North Seventh.
Commercial, 413 Chestnut.
Everett House, 308 North Fourth Street.
Garfield House, Thirteenth and Market.
Grand Central, 1101 to 1117 Poplar.
Grand Pacific, Seventh, northeast corner Poplar.
Griesmaier, Chas. H. 309 South Second Street.
Heitkempt Hotel, 901 South Fourth Street.
Heitkamps New Hotel, 1123 North Tenth.
Hotel Beers, Grand and Olive.
Hotel Belvedere, 1230 Washington Avenue.
Hotel Brown, Twelfth and Olive.
Hotel Brunswick, 503 North Seventh Street.
Hotel Glenmore, Eighteenth and Olive Streets.
Hotel Hunt, Ninth and Chestnut Streets.
Hotel Lambert, 1406 Lucas Place.
Hotel Hilton, Seventh and Pine Streets.
Hotel Western, 1035 North Third.
Hurst European Hotel, Fifth and Chestnut.
International Hotel, 514 South Seventh Street.
Koetter's Hotel, Fourth and Elm.
Laclede, Chestnut and Sixth Streets.
Lafayette Hotel, 1418 Mississippi Avenue.
Lindell Hotel, Sixth and Washington Avenue.
McMillan Hotel, Bremen Avenue, near River.
Metropolitan Hotel, 12 North Seventh.
Mielke's Hotel, 414 to 418 Market.
Mona House, 209½ North Sixth Street.

Moser Hotel, Eighth and Pine Streets.
Occidental Hotel, Fourth and Christy Avenue.
O'Fallon Hotel, 1300 North Main Street.
People's House, 10 North Fourth Street.
Planters' House, Fourth, Chestnut to Pine.
Sprague's European, 716 and 718 North Broadway.
Star Hotel, 520 Market Street.
St. Charles Flats, 500 North Fourteenth Street.
St. Elmo Hotel, 626 Morgan Street.
St. James Hotel, Broadway and Walnut Streets.
St. Louis House, 700 and 702 North Main Street.
The Southern, Walnut, Fourth to Broadway.
Union Depot Hotel, 707 to 711 Spruce Street.
Waldon & Brokart, 503 North Seventh Street.
Wilhite House, 3929 North Broadway.
John Zimmerer, 306 South Second Street.

LIBRARIES.

LAW LIBRARY.—South wing of Court-house.

ODD FELLOWS.—Locust, northwest corner Fourth Street.

ST. LOUIS PUBLIC SCHOOL LIBRARY.—This Library occupies the second floor of the Polytechnic Building, at corner of Seventh and Chestnut Streets. It contains 61,000 volumes, and its additions by gift and purchase are about 4,000 volumes annually. The Library is free in all its departments. For all residents of St. Louis to take books from the Library, a fee of $1 for six months, or $2 a year is charged, life membership can be had for $12. The total membership is now about 7,000—the revenue derived from this source together with the appropriation from the Public School Board, gives an annual income of $20,000. There is also in connection a free Reading Room, where may be found papers from all parts of the country. The Rooms are open from 10 a. m. to 10 p. m., in winter, and from 9 a. m. to 9 p. m. in summer.

ST. LOUIS MERCANTILE LIBRARY.—Broadway, southwest corner Locust Street. Established 1846, contains 62,000 volumes. Is open to subscribers from 9 a. m. to 9. p. m., from May to November, and from 10 a. m. to 10 p. m., from November to May. Merchants are admitted to membership on payment of $5.00 admission fee, and $5.00 annual dues. Professional men and clerks, $5.00, including admission and annual fees.

PARKS.

BASE BALL.

UNION PARK—Is situated on the corner of Jefferson and Cass Avenues. The Cass Avenue Line passes it on the south and the Jefferson Avenue Line on the west.

SPORTMAN'S PARK.—This Park is at the corner of Grand and Sullivan Avenues. The cars of the Citizen Railway on Franklin Avenue, the Mound City Line, and the Cass Avenue Line, Union Central Line, run to the grounds.

AMATEUR PARK.—The Amateur Base Ball Park, is situated at the corner of Russell and Missouri Avenues. The Blue cars of the Union Depot Line pass within one block.

PLEASURE PARKS.

SOUTH ST. LOUIS SQUARE.—This square contains 1.66 acres, was dedicated to the city in 1882, it is situated between Main and Second Street, Schirmer and Courtois Streets.

WASHINGTON SQUARE.—This Park contains six acres—was purchased by the city, at the cost of $25,000, is situated between Market Street and Clark Avenue, and Twelfth and Thirteenth Streets. Union Depot Line and Market Street Line pass the grounds. There has been expended for improvements $93,114.77.

ST. LOUIS PLACE.—This is a long narrow park extending 2,000 feet from Benton Street north to Herbert, bounded east by Saloman Avenue, and west by Rauschenbach Avenue, and contains 10.80 acres. This was donated to the city in 1850; there has been expended on improvements and maintenance $82,798.99. The Mound City Street Cars pass through this park.

O'FALLON PARK.—This park contains 158.32 acres, and was purchased in 1875, at a cost of $259,065.35. The St. Louis Railway—connecting with the Baden & St. Louis Railway will take visitors to this park.

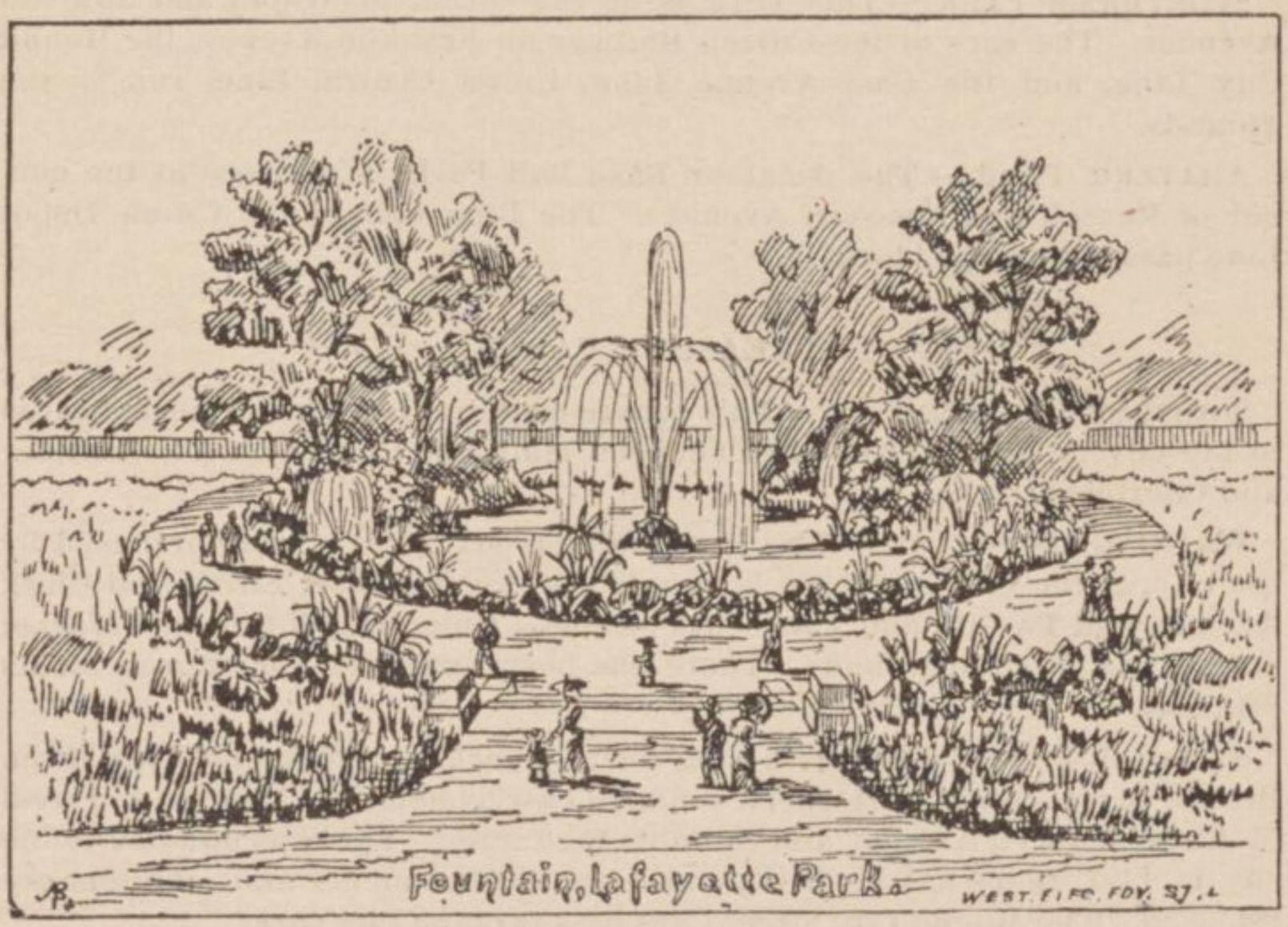
LYON PARK.—This flourishing little park is in the western portion of the Arsenal Ground, and contains 10.62 acres. The St. Louis Railway passes the park.

LACLEDE PARK.—This park contains 3.17 acres, bounded by North and South Gasconade Streets, and East and West Iowa Avenues. The Broadway Line passes within a few blocks. Cost for improvement and maintenance, $15,149.79.

HYDE PARK.—Hyde Park contains 11.84 acres, is situated on Salisbury Street and Bremen Avenue, Blair and Twentieth Streets. The Bellefontaine Railway passes it on the north. The total amount expended is $119,055.99.

GRAVOIS PARK.—This park is situated between Potomac Street and Miami Avenue, and Compton and Louisiana Avenues, it contains 8.86 acres, can be reached by the Union Depot Line. The cost to the city has been $22,887.15.

GAMBLE PLACE.—Gamble Place is the smallest of the parks and contains 1.15 acres, it was donated by the city in 1874, the total amount expended has been $9,056.50.



LAFAYETTE PARK.—This beautiful Park used exclusively for walking, is bounded on the north and south by Park and Lafayette Avenues, on the east and west by Mississippi and Missouri Avenues. The People's Line passes the Park both going west and returning. The Blue cars of the Union Depot Line pass the southeast corner—it contains 29.94 acres, and was taken from the City Commons in 1844. This Park is beautifully laid out with shaded walks and has a large pond, supplied with water from a fountain, here can be obtained boats for rowing at a charge of twenty-five cents for half an hour. There is a statue of Washington, also one of Missouri's great statesman, Thomas H. Benton.

EXCHANGE SQUARE.—Exchange Square contains 12.86 acres, and lies along the river, between Warren and Clinton Streets. Total cost for improvement and maintenance to present time, $17,363.43.

CARONDELET PARK (Old Limit.)—This tract of unimproved ground contains 3.17 acres, lying between East and West Michigan Avenue, and North and South Dakota Street.



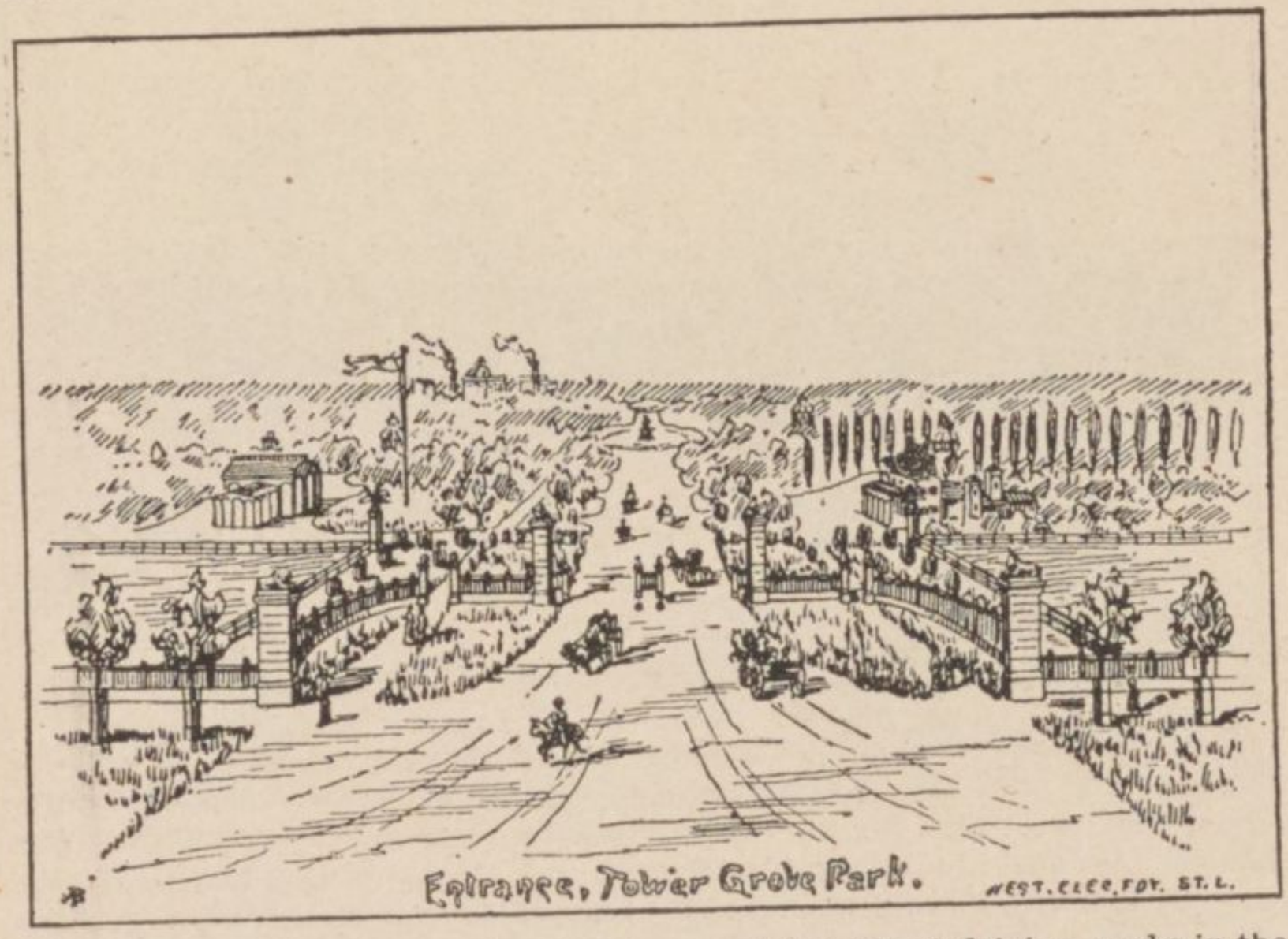
FOREST PARK.—Forest Park contains 1,371.94 acres, situated in the western limits of the city. The Wabash, St. Louis & Pacific Railway passes through one corner, and stops for the accommodation of visitors to the Park. The Laclede Avenue Line, leaving Broadway and Market Streets run their cars directly to the grounds, furnishing a comfortable and pleasant ride for five cents. Hundreds of children in charge of parents or nurses can be seen on the grounds daily in pleasant weather, breathing in the fresh air—away from the dust and smoke of the city. The principal attractions are twenty-one miles of fine shady drives, a race track one mile long, several artificial lakes, and fine bronze statues of Edward C. Bates and Frank P. Blair. The House of Public Comfort will furnish refreshments at a moderate cost. The total expense of the Park has been $849,058.61.

CARONDELET PARK (New Limit.)—This Park contains one hundred and eighty acres, is located between Kansas and Loughborough Avenues, and

extends westwardly from Ninth Street in South St. Louis. The South St. Louis Railway Line passes within eight blocks, it may also be reached by the Iron Mountain Railroad; there are several miles of improved drives. It was acquired by purchase at a cost of $140,570.10. Improvements and maintenance, etc., make a total cost to the city of $256,941.98.

CARR SQUARE.—Carr Square, containing 2.36 acres, was donated to the city by Mr. Wm. C. Carr, in 1842. The city has expended on this Square $41,259.31. The cars of the Citizen's Line and the Union Railway Line pass, Cable and Northern Central Lines within a short distance.

BODEMAN'S WINE PARK.—Arsenal Street, east of Grand Avenue; take blue, white or yellow car at Fourth and Pine Streets; ask conductor; fare five cents.



TOWER GROVE PARK.—This Park is one of the finest driving parks in the city, contains two hundred and seventy-seven acres, and is situated on Grand Avenue between Arsenal and Magnolia Avenues. The Union Depot Railway has an extension line to the park—and a car connecting with the Blue Cars, leaving every half hour. The People's Line connects with hacks at Grand Avenue, and visitors will be taken through the Park to Shaw's Garden and return for ten cents. A concert of instrumental music is given every Sunday afternoon during the summer months. This Park contains statues of Humboldt, Shakespeare, Mozart and others.

GRIESEDIECK'S BREWERY AND KOERNER'S GARDEN.—Second Carondelet Aveuue, near Lafayette Avenue; take any blue car at Fourth and Pine with colored lights at night; refreshments can be obtained; no charge for admission.

BENTON PARK.—Benton Park, containing 14.31 acres, is situated between Jefferson Avenue and Arsenal Street, Missouri Avenue and Wyoming Street. All cars of the Union Depot Railway Line, starting from Fourth and Pine Streets, run within four blocks. This beautiful little Park (formerly an old cemetery) was established as a Park in 1866. Among its attractions is a fine lake, with boats for rowing, which can be had at a small charge. The cost for improvements and maintenance to the present time has been $63,573.89.

SHAW'S GARDEN.—Shaw's Botanical Garden adjoins Tower Grove Park, and contains fifty-four acres. The People's Line connects at Grand Avenue with hacks taking visitors through Tower Grove Park to the Garden and return for ten cents. The Union Depot Railway has an extension line to the southeast corner of the Tower Grove Park and also connects with hacks. This Garden is said to be the finest in the world, and has nearly every known variety of Flowers, Vines, Shrubs and Trees. These beautiful grounds together with Tower Grove Park are the property of Henry Shaw, and have been willed to the City of St. Louis. The Garden is open and free to visitors every week day. Strangers can on Sunday procure tickets of admission from the leading hotels.

PUBLIC BUILDINGS.

ST. LOUIS COTTON EXCHANGE.

This Exchange is located at the corner of Main and Walnut Streets. The Cotton Association was organized in October, 1873, and the St. Louis Cotton Exchange incorporated July 14, 1874. The building is of brick and cost $150,000. The Exchange Hall is 75x50 feet, and 35 feet high, and its whole arrangement is commodious. The membership of the Exchange is between three hundred and four hundred. Strangers properly introduced will be admitted.

ST. LOUIS NATATORIUM.

This Swimming School is situated on the corner of Ninteenth, between Pine and Chestnut Streets, the building is 217 feet long by 66 feet wide, the bathing pool is 140 feet long by 40 feet wide, and varies in depth from 2½ to 11 feet. The water is obtained from a spring, and this pool is supplied with a constantly flowing stream, over 100,000 gallons are used daily, being first brought

to the proper temperature for bathing by steam boilers and heaters. The hours for bathing are:—

6 a. m. to 9 a. m.	for gentlemen and juniors
10 a. m. to 2 p. m.	for ladies and misses
3 p. m. to 10 p. m.	for gentlemen and juniors

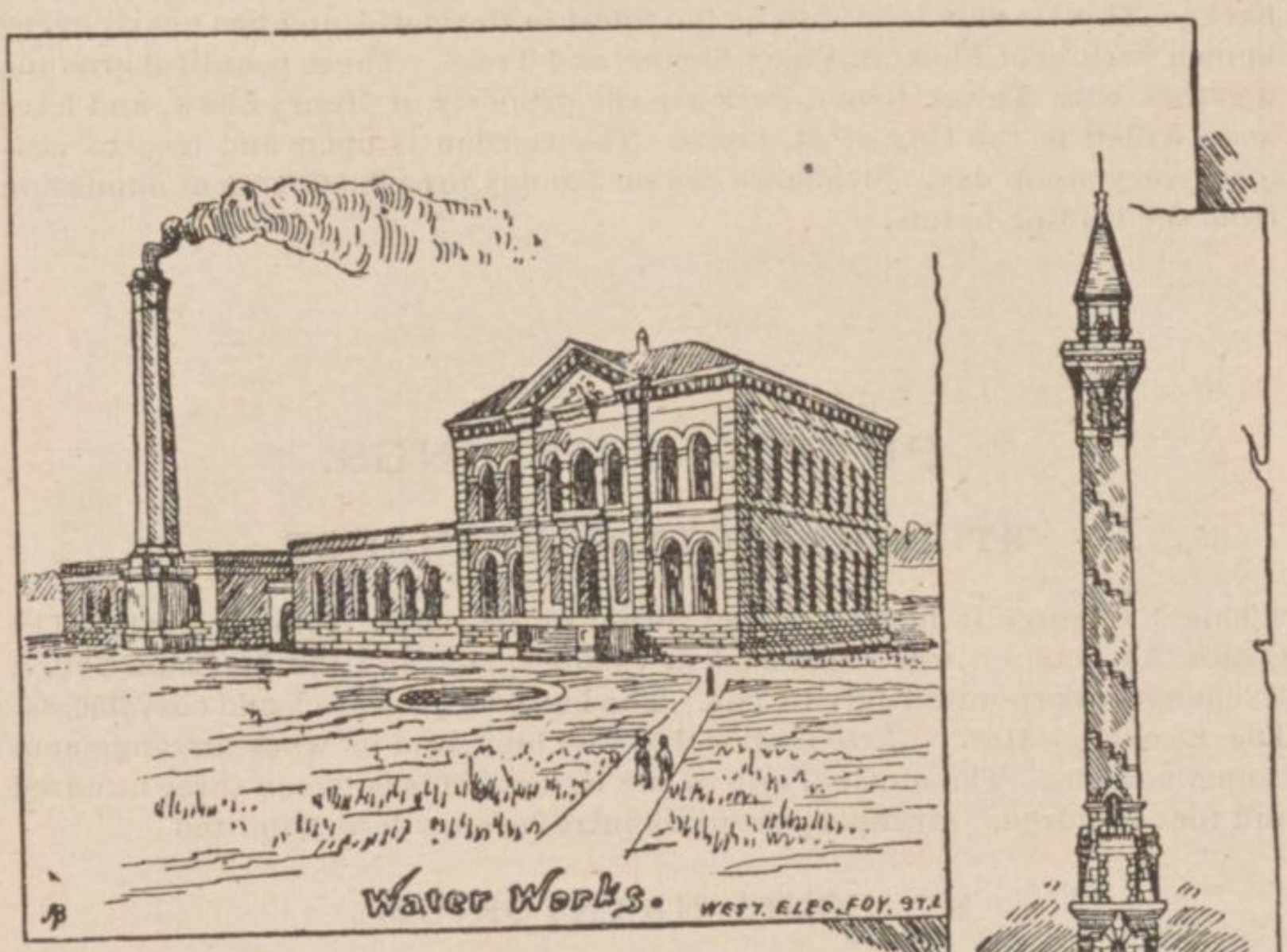
Instructions at any business hour before 6 p. m.

TERMS:

Single tickets	$ .40
3 Coupon tickets	1.00
10 Coupon tickets	2.50
10 Instruction tickets	3.00

Above terms include admission and use of Gymnasium.

ST. LOUIS WATER WORKS.



These works were the first on a large scale in America that were built with settling basins—into which water is pumped by two High Service Engines, having a daily capacity of 41,500,000 gallons; it is then allowed to stand from eighteen to twenty hours before it is again pumped to the Reser-

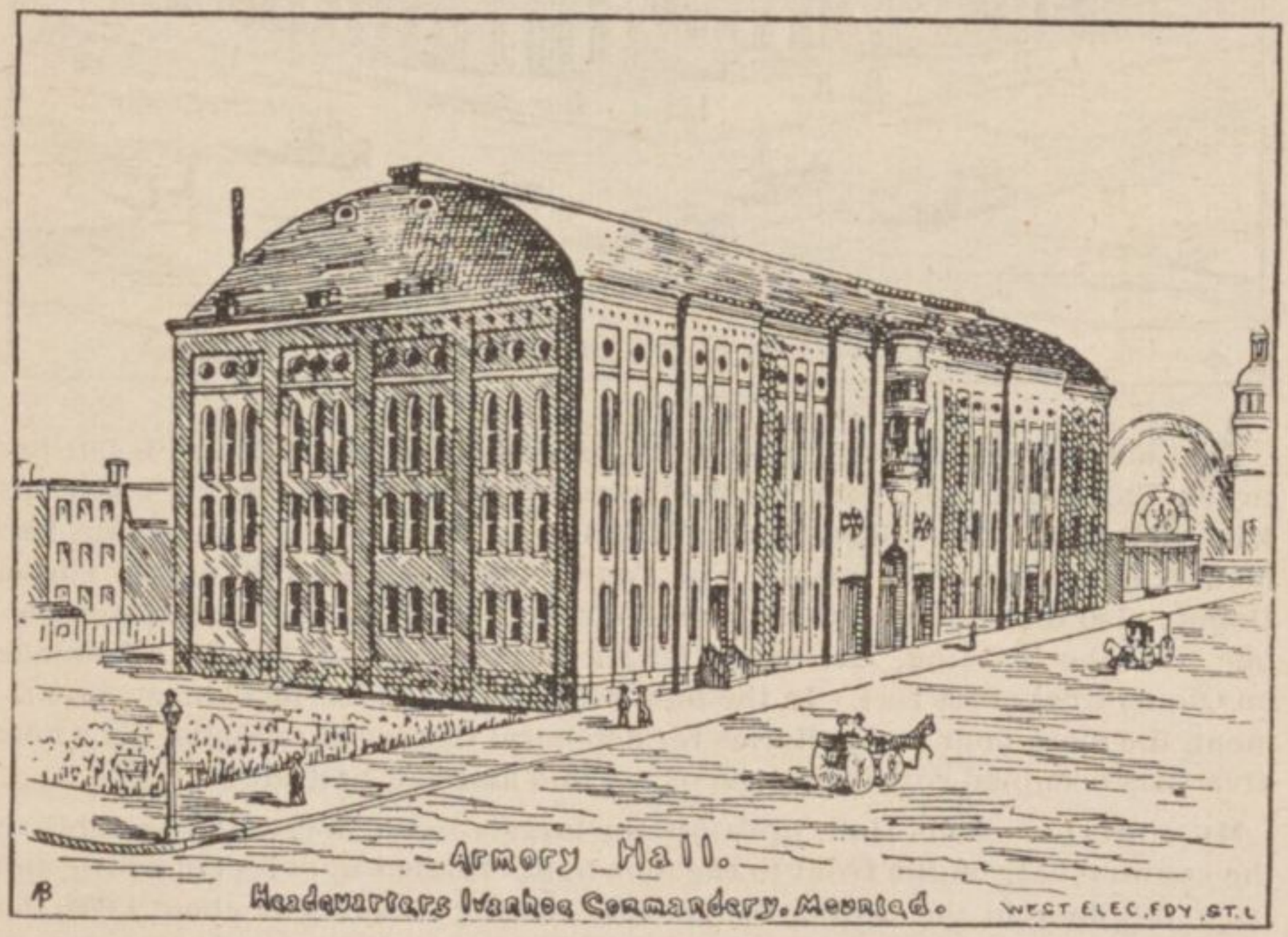
voir at Compton Hill, which has a capacity of 60,000,000 gallons, and an elevation of water line one hundred and seventy-six feet above the city directrix. The Reservoir is surrounded by a very pleasant little park, offering a drive of about half a mile, and from the top of the embankment a fine view of the surrounding conntry may be had. The People's Line passes the Reservoir. A visit to the Water Works is interesting, no permit is required; the Broadway Line passes within half a block.

WATER PIPE.—The city has laid and has now in service 256,849 miles of water pipe and 2,459 fire plugs.

CITY HALL.

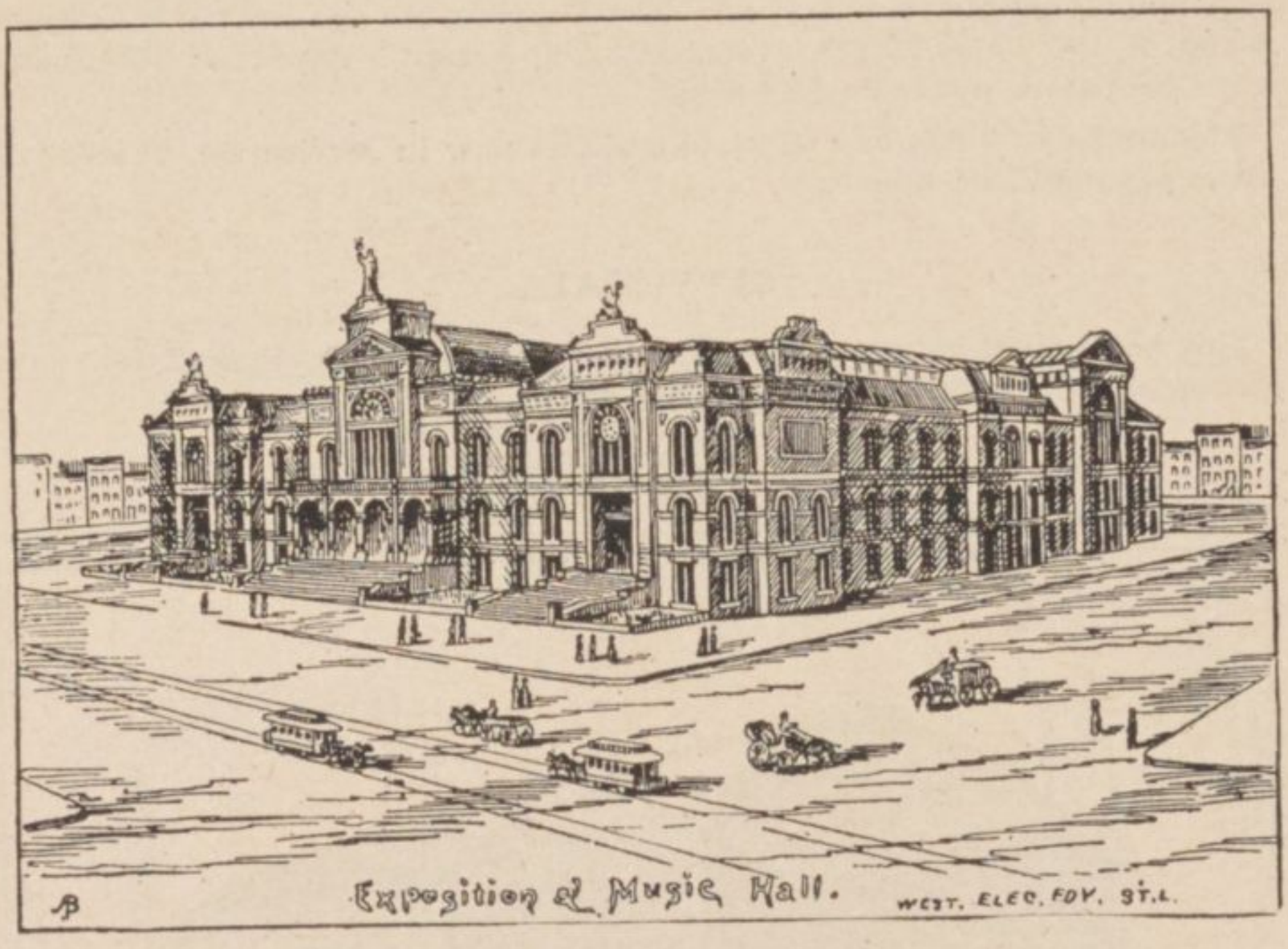
This building is between Market and Chestnut and Tenth and Eleventh Streets, and contains nearly all the city offices.

ARMORY.



This large building, costing $50,000, is situated on Pine Street between Eighteenth and Nineteenth Streets, and has one of the finest halls in the country for drilling. The Market and Olive Street cars pass within one block. Visitors are welcome.

THE EXPOSITION AND MUSIC HALL.



This magnificent building costing $750,000 is situated on Olive Street, between Thirteenth and Fourteenth Streets, on the ground formerly known as Missouri Park. The Blue Cars of the Union Depot Line run within two blocks, either from its terminus at Fourth and Pine Streets, or the Union Depot; also the cars on Olive Street, Fourteenth Street and Washington Avenue pass the building. Its entire length is 443 feet, 8¼ inches, by a frontage on Olive Street of 336 feet. In the basement is located the machinery department, the main floor and galleries for a general display of exhibits, the whole area thus occupied covers a space of six and and one-half acres.

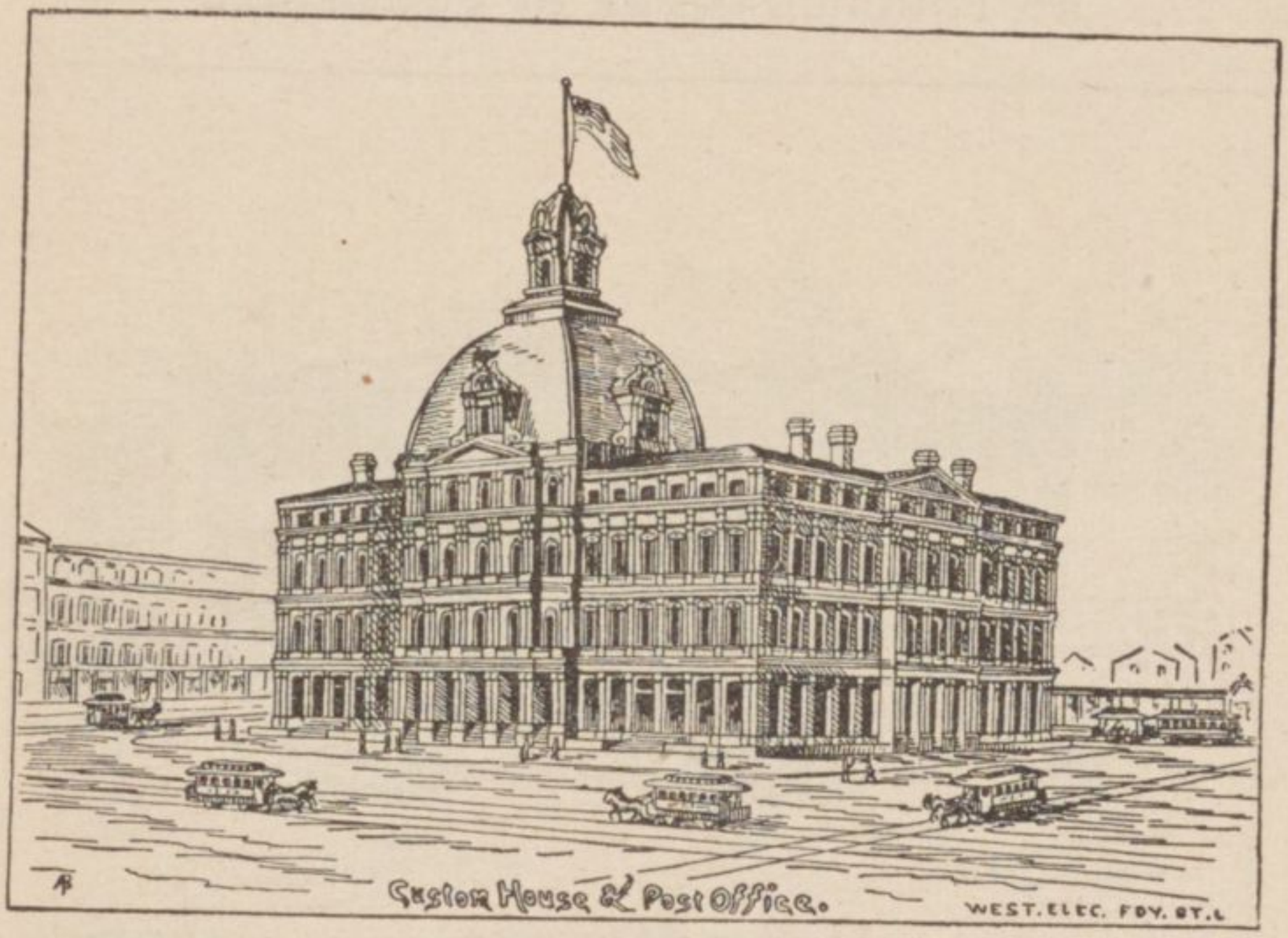
MUSIC HALL.—This Hall, probably the largest in the West, and possibly in the country, is from the front to the foot-lights 126 feet by 84 feet in width, and from the floor to the ceiling 80 feet, the seating capacity is about 4,000, the stage is 120 feet deep by 84 feet wide, and has commodious dressing rooms.

ENTERTAINMENT HALL.—There is also a smaller hall, situated in the north part of the building, which will seat between 1,300 and 1,400. This hall is 84 feet long by 63 feet in width, and the stage is 40 feet in depth, the ceiling 45 feet

high, and is admirably adapted for amateur concerts and theatricals. The Grand Encampment of the United States will hold its session in this Hall during the Triennial Conclave.

WASHINGTON UNIVERSITY. — Washington Avenue and Seventeenth Streets; take yellow car on Washington Avenue going west which passes entrance; the Telescope and Observatory here are well worth a visit.

CUSTOM HOUSE.



LOCATION, ETC.

CUSTOM-HOUSE AND POST-OFFICE. — This building occupies the whole square from Olive to Locust and Eighth and Ninth Streets. It was commenced in 1873 and finished on February 21, 1884. It has a frontage on Olive and Locust Streets of 237 feet by 182 feet on Eighth and Ninth Streets, and has cost the Government in round numbers, $6,000,000. The sub-basement is used for the engines, pumps, etc., also heating apparatus which supplies steam sufficient to warm about three million cubic feet of space, the basement proper is used by the Post-Office, and for the reception of the railroad mail. The first floor is entirely occupied by the Post-Office Department, the second floor by the Custom House, Internal Revenue and offices of the Sub-Treasury,

the Steamboat, Lighthouse and Post-Office Inspectors and the Pension Examiners. On the third floor are the United States Courts and Judges private offices, Grand and Petit Jury Rooms, United States Engineers and the Railway Mail Service. The dome is used by the United States Signal Service.

Permission to go to the dome can be had from the Assistant Custodian, and on a clear day the city and surrounding country can be distinctly seen.

ST. LOUIS CHAMBER OF COMMERCE.



This fine building is on Third Street, between Chestnut and Pine Streets, and is 223 feet long by 187 feet deep, and cost including the site about one and one-half million dollars. The Exchange Hall is said to be the largest in the country, having no central support, is 221 feet in length by 62 feet 6 inches wide and 60 feet high. Visitors can obtain a fine view of the hall from the gallery, and they can be admitted on the floor when properly introduced by a member.

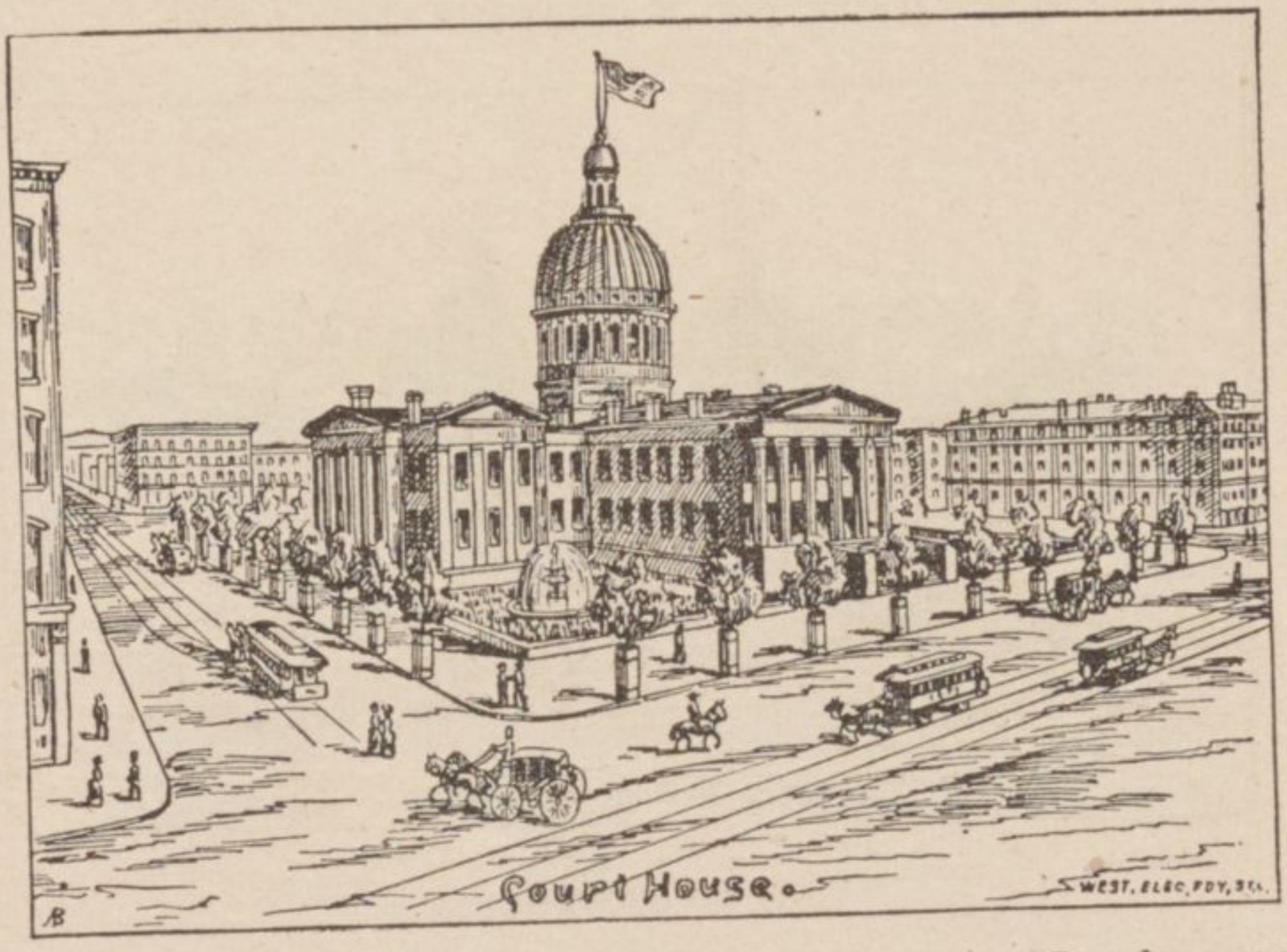
FAIR GROUNDS AND LOCATION.



HOW TO GET THERE.

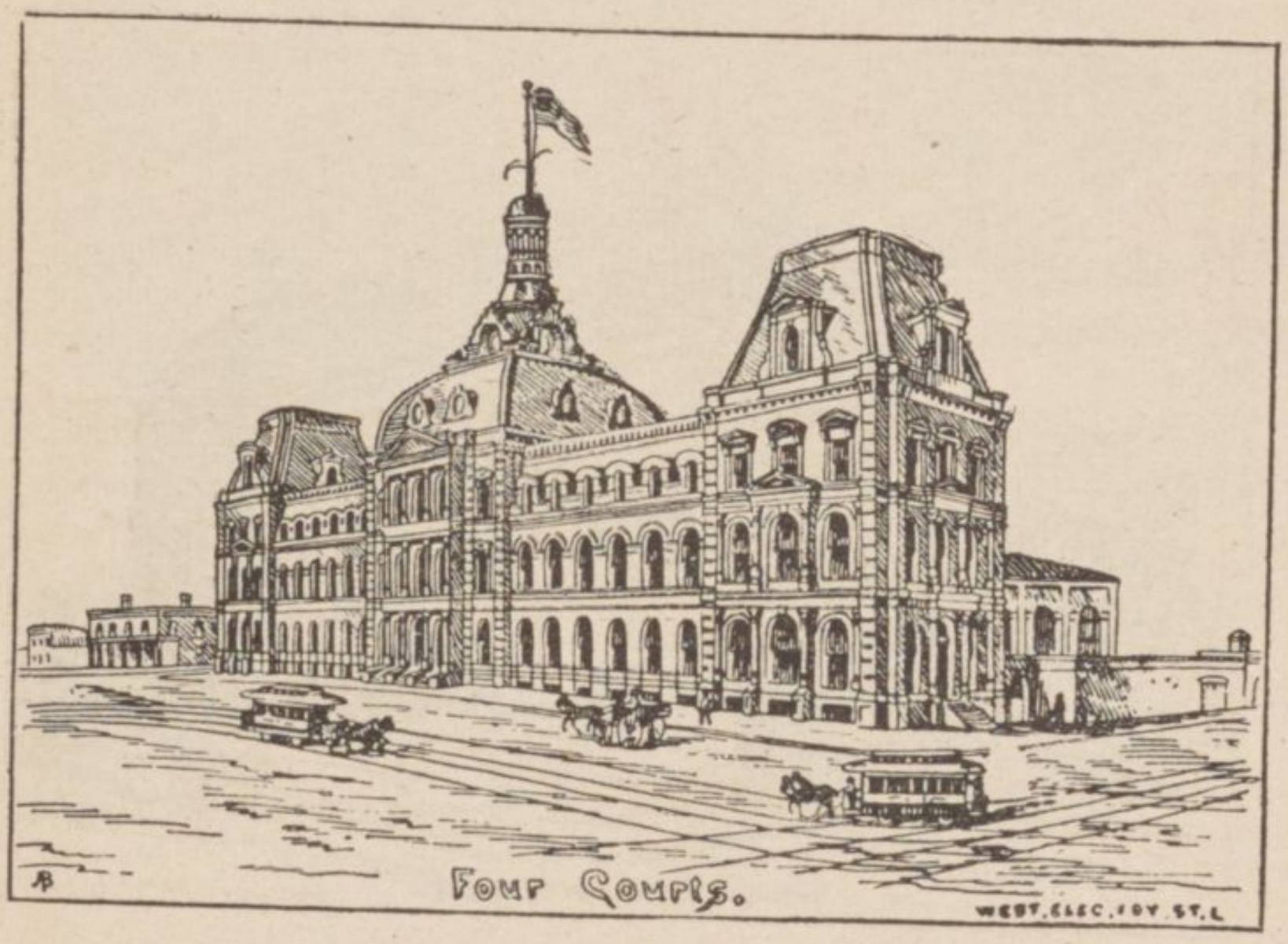
FAIR GROUNDS AND ZOOLOGICAL GARDEN. — These grounds are situated on Grand Avenue, between Natural Bridge Road and Kossuth Avenue. The cars of the Citizens' Line, Cass Avenue and Fair Ground Line, Mound City Railway, Union Line and Jefferson Avenue, Union Central Railway Line go to the Grounds. Fare five cents.

COURT HOUSE.



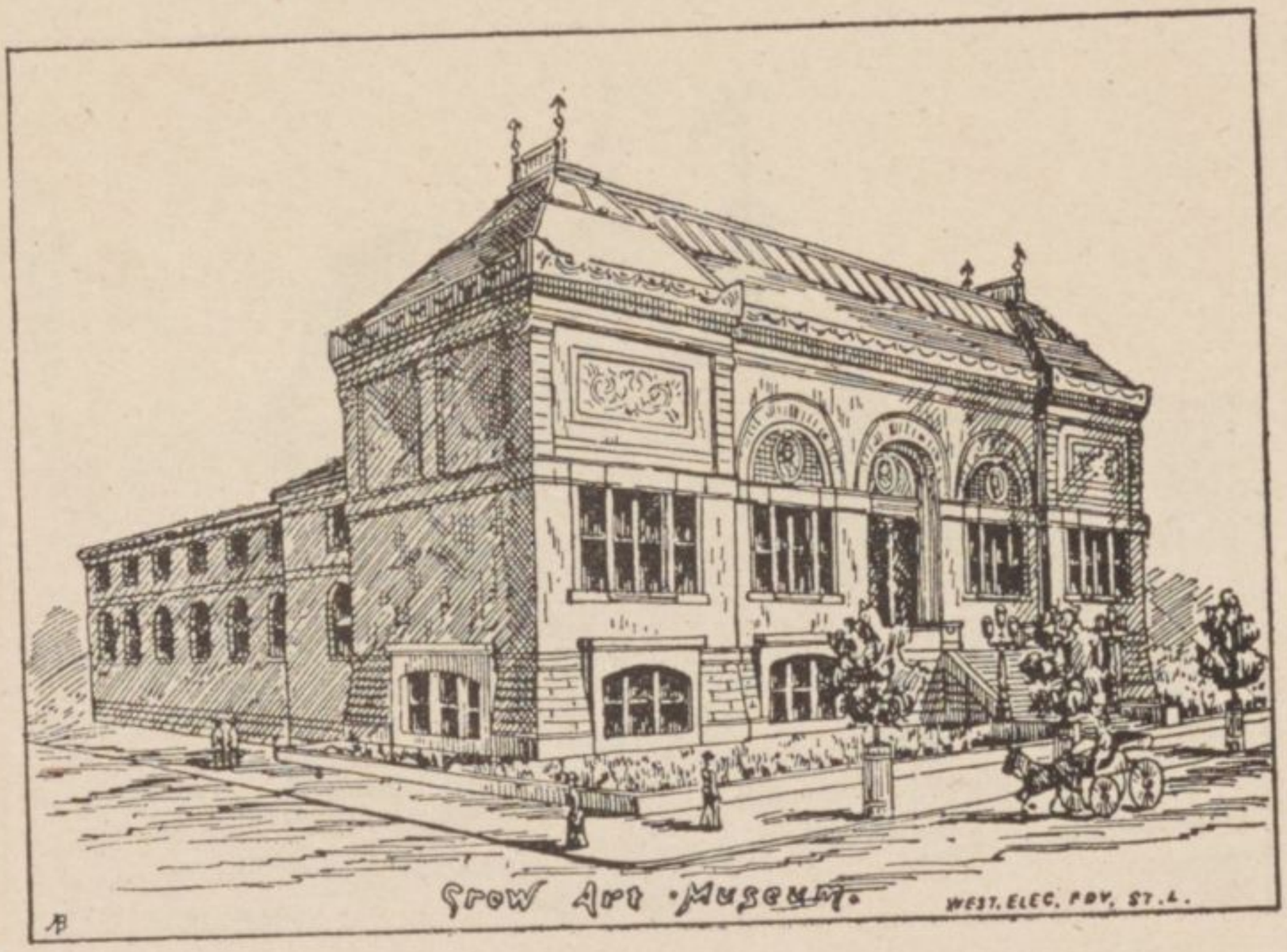
This building is situated between Market and Chestnut, Broadway and Fourth Street. Here are the offices of the Collector, Sheriff, Recorder of Deeds, Court of Appeals, Probate Court, Circuit Courts and Law Library.

FOUR COURTS AND JAIL.

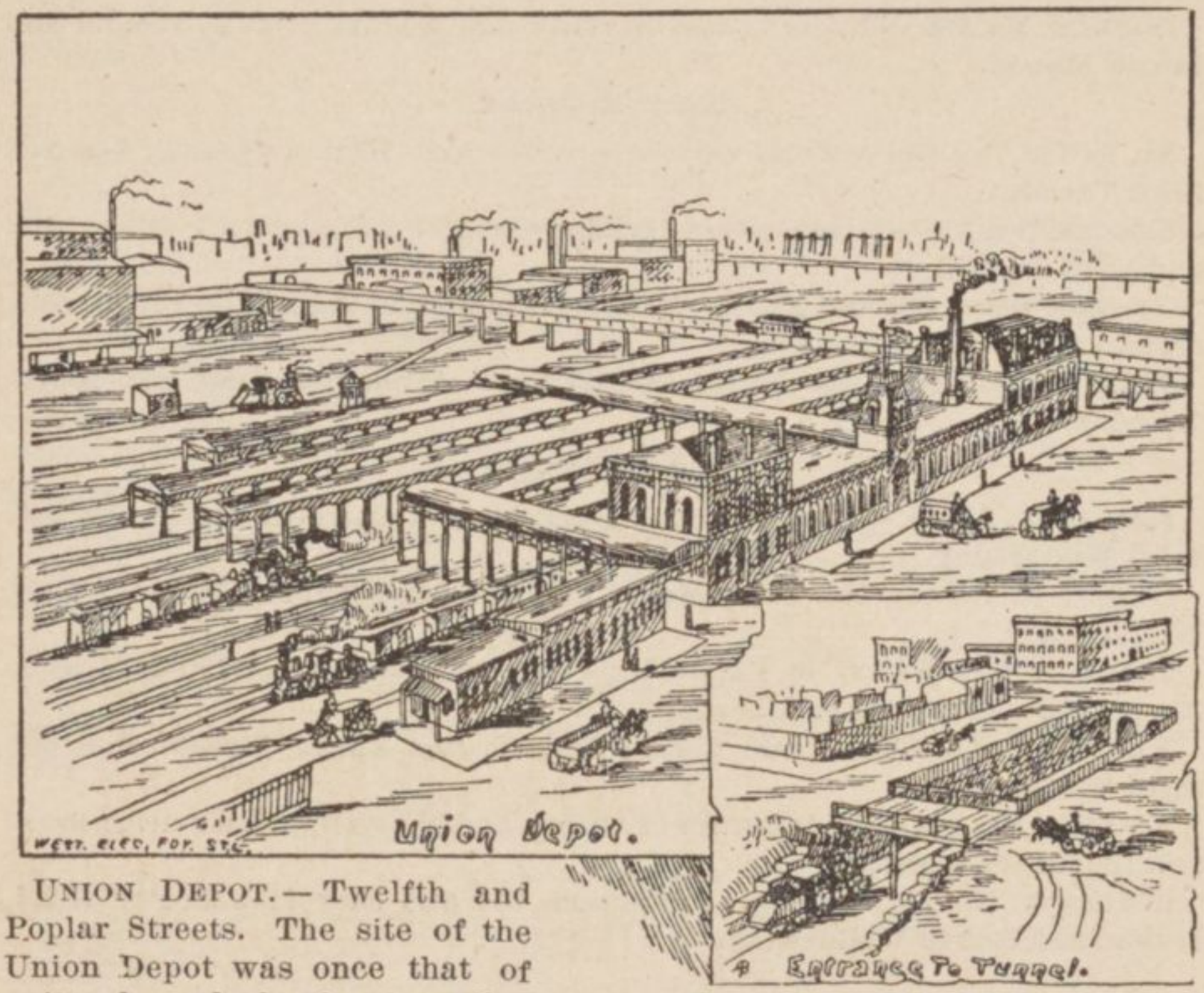


The Four Courts, as it is called, is situated between Clark Avenue and Spruce Street and Eleventh and Twelfth Streets. The jail is in the rear of the building, and the Morgue occupies the southwest corner of the yard. Either of the cars of the Union Depot line pass the building.

ART MUSEUM.



This fine building, the gift of Wayman Crow, is situated on the corner of Lucas Place and Nineteenth Street. In its halls can be found a Museum of Fine Arts, Statuary and Painting. The cars on Washington Avenue and Olive Streets pass within one block.



UNION DEPOT.—Twelfth and Poplar Streets. The site of the Union Depot was once that of quite a large body of water called Chouteau Pond, where a mill was located. It was drained and in the depression the railroad tracks entering the city both east and west are laid and the depot built; take blue, white or yellow street cars; all have "Union Depot" conspicuously on them; fare five cents.

SOCIETIES.

MASONIC LODGES.

MEET MONDAY.

CORNER STONE, No. 323.—Meets corner Seventh and Market Streets, first and third Monday.

ITASKA, No. 420.—Meets corner Eighth and Franklin Avenue, first and third Monday.

OCCIDENTAL, No. 163.—Meets corner Seventeenth and Market Streets, second and fourth Monday.

COSMOS, No. 282.—Meets corner Seventh and Market Streets, second and fourth Monday.

MEET TUESDAY.

ST. LOUIS, No. 20.—Meets corner Seventh and Market Streets, first and third Tuesday.

TUSCAN, No. 360.—Meets corner Laeffingwell and Washington Avenues, first and third Tuesday.

GEORGE WASHINGTON, No. 91.—Meets corner Seventh and Market Streets, second and fourth Tuesday.

WEST GATE, No. 445.—Meets at 3715 Cass Avenue, second and fourth Tuesday.

MEET WEDNESDAY.

MERIDIAN, No. 2.—Meets corner Broadway and Carroll Streets, first and third Wednesday.

ORIENT FRANCAIS, No. 167.—Meets at 620 Locust Street, first and third Wednesday.

PRIDE OF THE WEST, No. 179.—Meets corner Twenty-second and Franklin Avenue, first and third Wednesday

KEYSTONE, No. 243.—Meets corner Seventh and Market Streets, first and third Wednesday.

ANCHOR, No. 443.—Meets corner Chouteau and Mississippi Avenues, second and fourth Wednesday.

IAMBSKIN, No. 460.—Meets at Junction, Old and New Manchester Road, second and fourth Wednesday.

MEET THURSDAY.

MISSOURI NO. 1.—Meets corner Seventh and Market Streets, first and third Thursday.

BEACON, No. 3.—Meets corner Broadway and Benton Streets, second and fourth Thursday.

NAPHTALI, No. 25.—Meets corner Seventh and Market Streets, second and fourth Thursday.

MEET FRIDAY.

AURORA, No. 267.—Meets corner Broadway and Benton Streets, first and third Friday.

POLAR STAR, No. 79 —Meets corner Seventh and Market Streets, second and fourth Friday.

ERWIN, No. 121.—Meets corner Fourth and Franklin Avenue, second and fourth Friday.

MEET SATURDAY.

GOOD HOPE, No 218.—Meets 7801 South Broadway, first and third Saturday.

MOUNT MORIAH, No. 40.—Meets corner Broadway and Salisbury, second and fourth Saturday.

CACHE, No. 416.—Meets corner Broadway and Haven Streets, second and fourth Saturday.

A. A. SCOTTISH RITE.

MEET TUESDAY.

ST. LOUIS LODGE OF PERFECTION, No. 1.—Meets corner Seventh and Market Streets, second Tuesday.

ST. LOUIS CHAPTER ROSE CROIX, No. 1.—Meets corner Seventh and Market Streets, second Tuesday.

MISSOURI COUNCIL KADOSH.—Meets corner Seventh and Market Streets, second Tuesday.

MISSOURI CONSISTORY.—Meets corner Seventh and Market Streets, second Tuesday.

BOARD OF RELIEF.—Meets corner Seventh and Market Streets, Saturday.

OFFICE GRAND SECRETARY GRAND LODGE.—Real Estate Exchange building, Seventh and Chestnut.

OFFICE GRAND SECRETARY GRAND CHAPTER, AND GRAND RECORDER GRAND COMMANDERY.—Seventh and Market Streets.

MASONIC MUTUAL BENEFIT SOCIETY.—No. 722 Pine Street, corner of Eighth Street.

ROYAL ARCH CHAPTERS.

MEET MONDAY.

MISSOURI, No. 1.—Meets corner Seventh and Market Streets, second and fourth Monday.

MEET TUESDAY.

TEMPLE, No. 51.—Meets South St. Louis, first and third Tuesday.

MEET WEDNESDAY.

O'SULLIVAN, No. 40.—Meets corner Fourth and Franklin Avenue, second and fourth Wednesday.

MEET THURSDAY.

ORIENTAL, No. 78.—Meets corner Chouteau and Mississippi Avenues, third Thursdays.

MEET FRIDAY.

ST. LOUIS, No. 8.—Meets corner Seventh and Market Streets, first and third Friday.

KILWINNING, No. 50.—Meets corner Leffingwell and Washington Avenues, second and fourth Friday.

BELLEFONTAINE, No. 25.—Meets corner Broadway and Benton Street, second and fourth Friday.

COUNCIL ROYAL AND SELECT MASTERS.

MEET TUESDAY.

HIRAM, NO. 1.—Meets corner Seventh and Market Streets, third Tuesday.

COMMANDERIES K. T.

MEET MONDAY.

ST. LOUIS, No. 1.—Meets corner Seventh and Market Streets, first and third Monday.

MEET THURSDAY.

IVANHOE, NO. 8.—Meets corner Seventh and Market Streets, second and fourth Thursday.

MEET SATURDAY.

ASCALON, NO. 16.—Meets corner Seventh and Market Streets, first and third Saturday.

ST. ALDEMAR, NO. 18.—Meets corner Seventh and Market Streets, first and third Saturday.

CHAPTERS EASTERN STAR.

MEET MONDAY.

VENUS, NO. 153.—Meets at South St. Louis, first and third Monday.

MEET WEDNESDAY.

BELLEFONTAINE, NO. 69.—Meets corner Eighth and Franklin Avenue, second and fourth Wednesday.

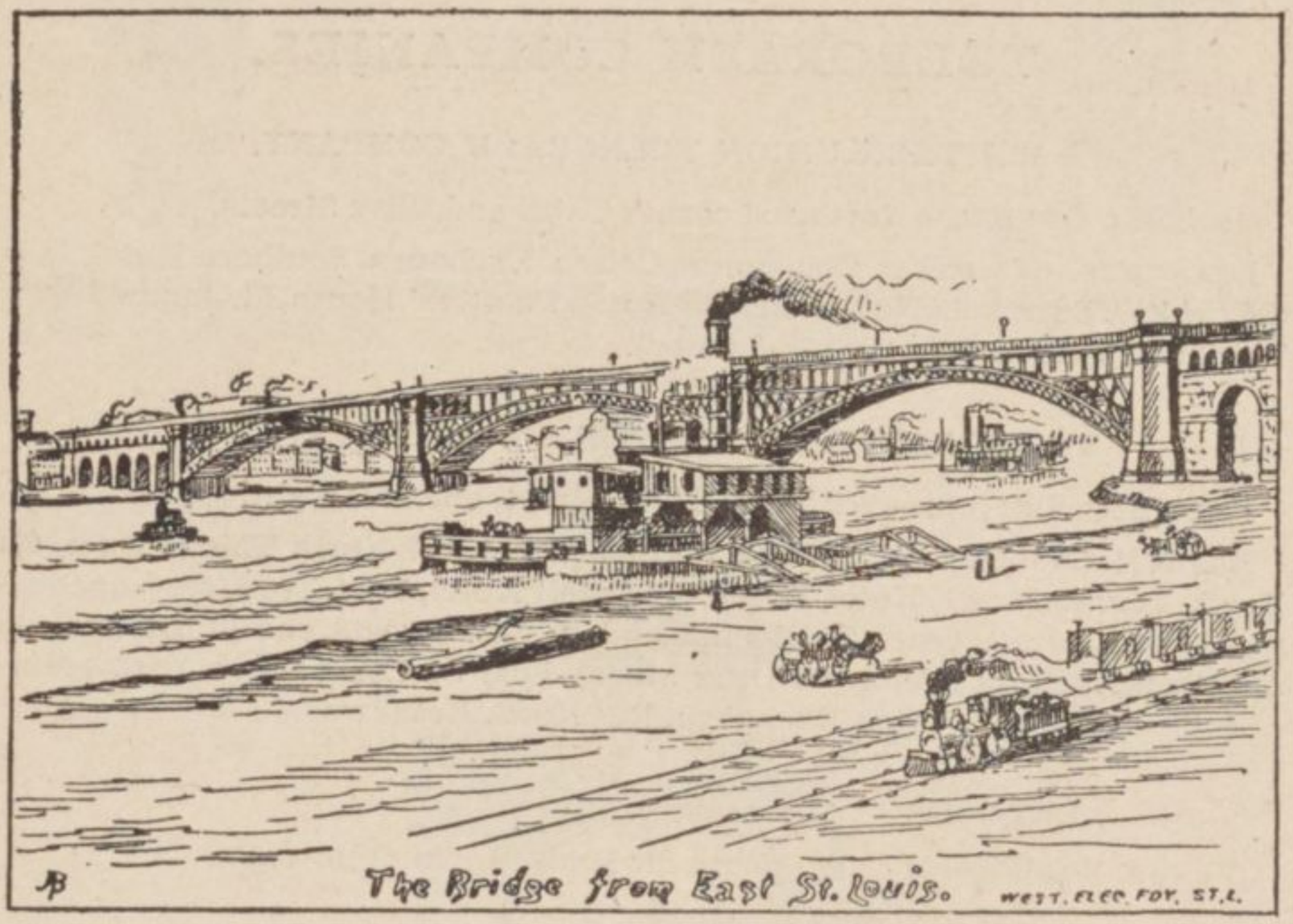
MEET THURSDAY.

PARAGON, NO. 156.—Meets at 1317 Franklin Avenue, first and third Thursday.

MEET SATURDAY.

TUSCAN, NO. 68.—Meets corner Twenty-second and Franklin Avenue, second and fourth Saturday.

ST. LOUIS BRIDGE.



DESCRIPTION, ETC.

ST. LOUIS AND ILLINOIS BRIDGE.—The first movement to organize a company to bridge the Mississippi at St. Louis was made in 1839, but the estimated cost was so great it was abandoned, subsequently several attempts were made to induce capitalists to invest in the enterprise but they resulted only in failures until 1864—when on the 5th day of February the Legislature of Missouri granted a charter to the St. Louis and Illinois Bridge Company, and in February, 1865, the Illinois Legislature granted a supplementary charter; in July, 1866, Congress passed a bill, authorizing the construction of the bridge and making it a post road. Work was commenced August 20, 1867, and on February 25, 1868, the corner stone of the western abutment was laid with appropriate ceremonies. On July 4, 1874, the bridge was formally opened to the Public. The center span is 520 feet long and the east and west spans 502 feet each; the bridge proper is 2,046 feet, the east and west approaches included make a total length of 6,220 feet. The center span being 55 feet above high water mark gives a clear passage for boats. The net cost of the bridge is $6,536,729.99. Gross amount, $13,000,000. Bridge toll five cents. A fine view can be had from the Bridge of St. Louis and East St. Louis, and also up and down the river. Seats are placed at intervals for sight seers.

TELEGRAPH COMPANIES.

WESTERN UNION TELEGRAPH COMPANY.

GENERAL OFFICE.—Northeast corner Third and Olive Streets.

BRANCHES.—Chamber Commerce, Cotton Exchange, Southern Hotel, Lindell Hotel, Barnum's Hotel, Laclede Hotel, Planters' House, St. James Hotel, Third and Pine Streets (Dun's Agency).

BALTIMORE AND OHIO TELEGRAPH COMPANY.

PRINCIPAL OFFICE.—205 North Third Street, open all night.

BRANCH OFFICES.—402 North Second Street, 827 North Third Street, 824 North Fourth Street, Hotel Barnum, Lindell Hotel, 715 Olive Street, open all night; southwest corner Thirteenth and Market Streets, corner Easton and Garrison Avenues (Penney's Drug Store), East St. Louis Stock Yards, Merchant's Exchange, Cotton Exchange, 1524 North Broadway.

THEATRES.

LOCATION.

CASINO, 24 South Fourth Street.
GRAND OPERA HOUSE, Market near Broadway.
OLYMPIC, 107 South Broadway.
PEOPLE'S, Sixth and Walnut Streets.
PICKWICK, 2625 Washington Avenue.
POPE'S, 903 Olive Street.
STANDARD, Seventh and Walnut Streets.



Parson & Co.



(ESTABLISHED 1840.)

MANUFACTURERS

Knights Templar Uniforms

BANNERS,

FLAGS,

JEWELS,



BADGES,

And Everything Required by Commanderies or Sir Knights.

PUBLISHERS K. T. ADDRESS CARDS.

1113 Olive Street, St. Louis.



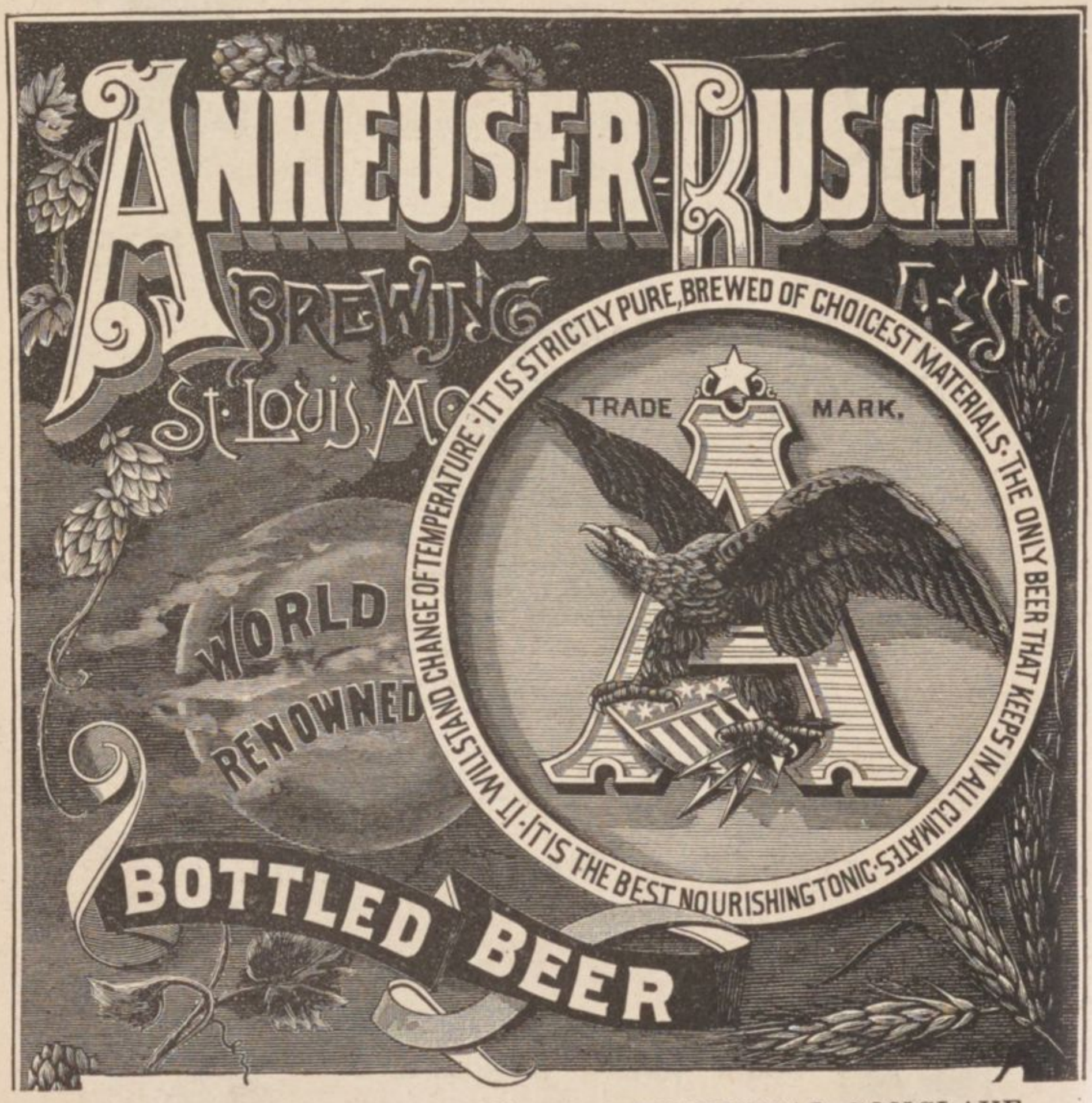
Cards printed on a few hours' notice. Regalia and supplies for Masons, Odd Fellows, K. of P. and all other secret Societies.



AMERICA'S FAVORITE BEER.

THE LARGEST BREWERY IN ST. LOUIS,

AND IN THE UNITED STATES.



VISITORS & SIR KNIGHTS OF THE TRIENNIAL CONCLAVE
ARE CORDIALLY INVITED TO OUR ESTABLISHMENT.

ST. LOUIS, MO.

(142)



We will be pleased to see our friends, visiting "Sir Knights," at our new quarters, 522 NORTH THIRD STREET.

Very respectfully, BRANCH, CROOKES & CO.

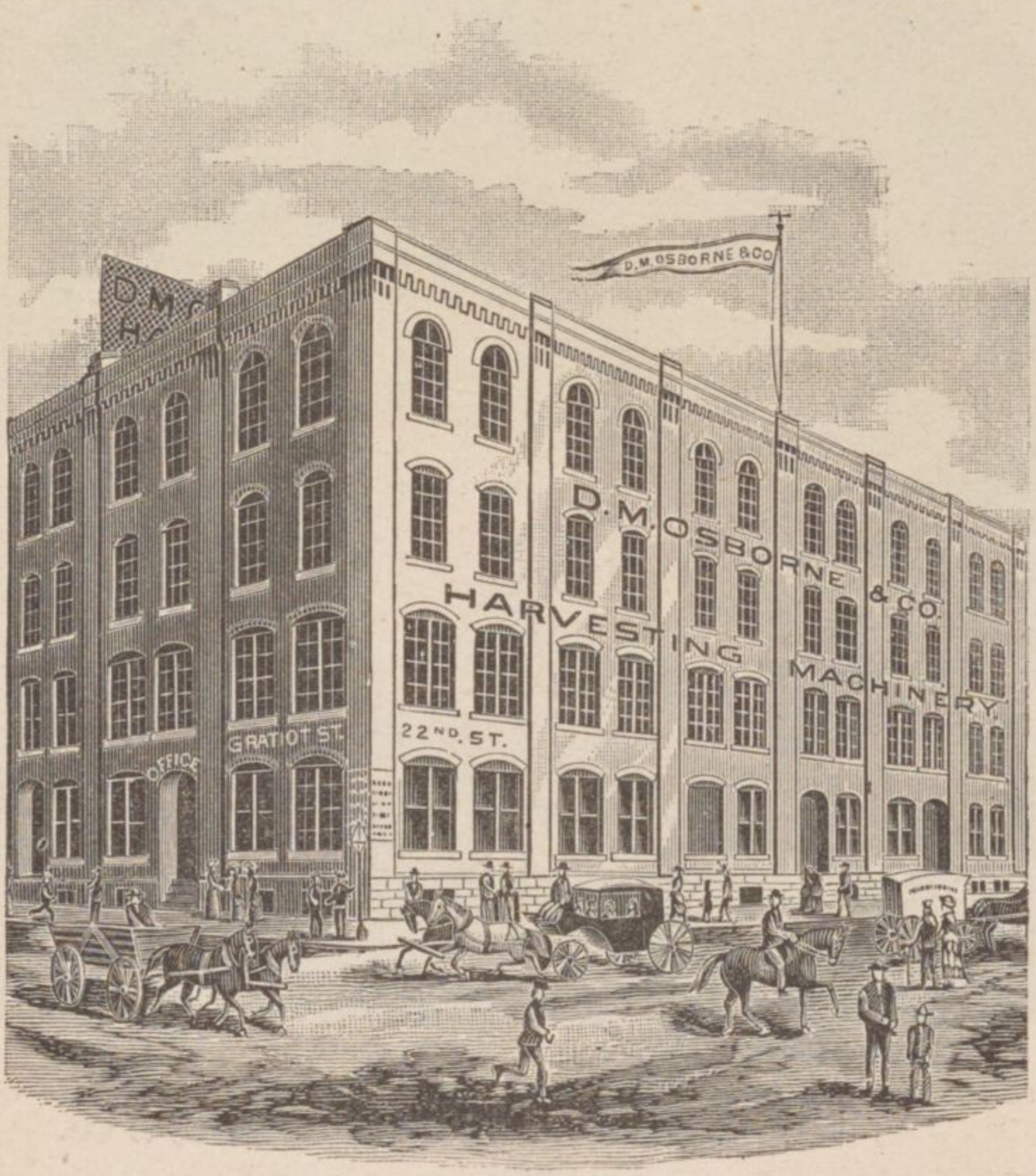
D. M. OSBORNE & CO.,

AUBURN, N. Y., U. S. A.,

HARVESTING MACHINERY,

S. W. CROY, Manager,

22d and GRATIOT STS. - - - ST. LOUIS.



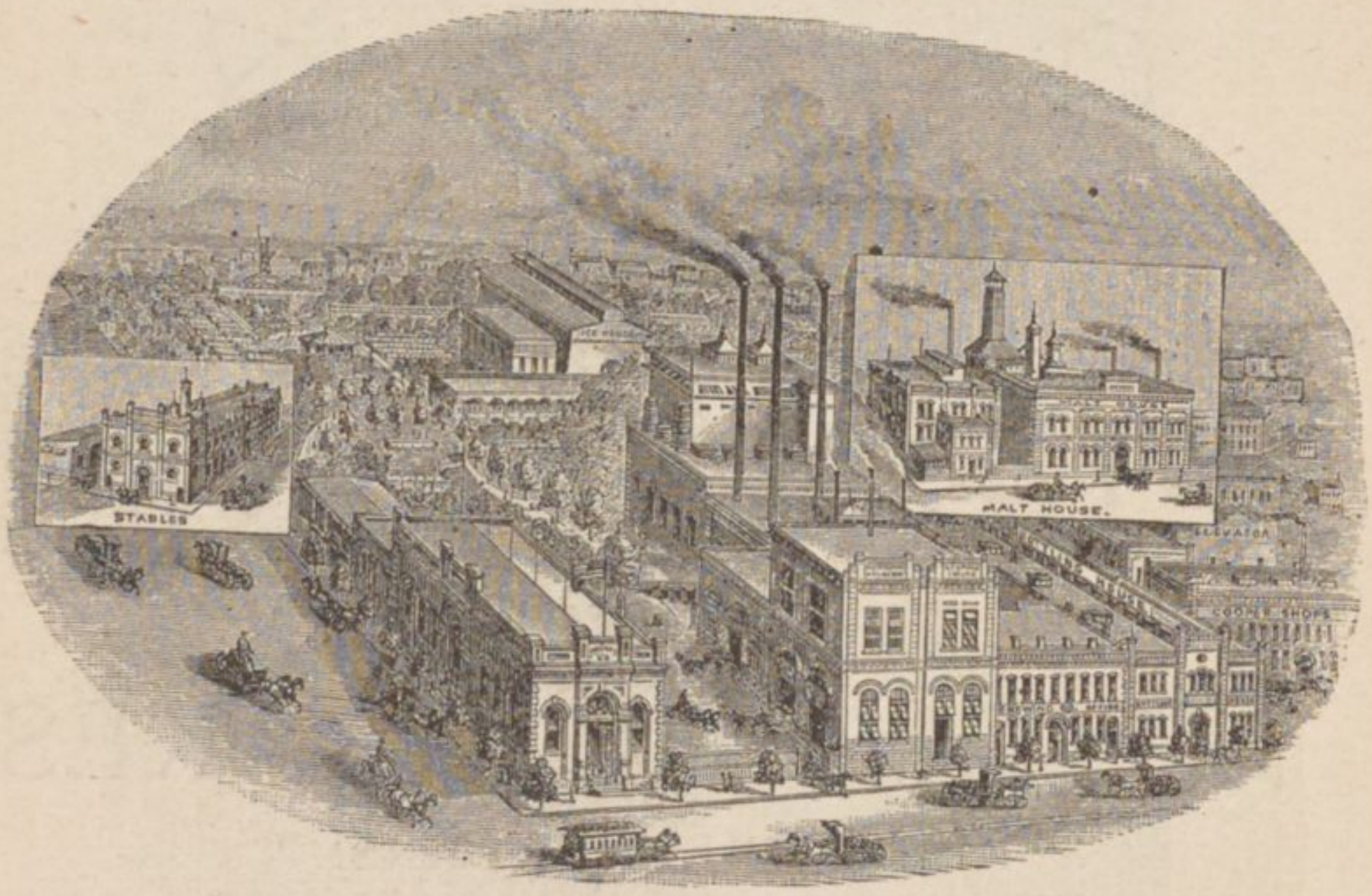
A Hearty Welcome to Knights Templar.

REFRESHMENTS SERVED FROM 12 TO 4 P. M.

SCHNAIDER'S GARDEN

—THE—

MOST BEAUTIFULLY ILLUMINATED PARK IN AMERICA.



GRAND COMPLIMENTARY CONCERT

TENDERED TO THE KNIGHTS ON SEPTEMBER 24, 1886,

—BY—

Seventy-Five Pieces Military Band

(145)

S. M. DODD, President.
JOHN B. GRAY, Vice-Pres.

E. B. LEIGH, Secy.
GEO. H. POOR, Supt.

AMERICAN BRAKE COMPANY,

Manufacturers of

STEAM BRAKES

FOR LOCOMOTIVES,

AUTOMATIC BRAKES

FOR FREIGHT CARS.

General Office and Shops:

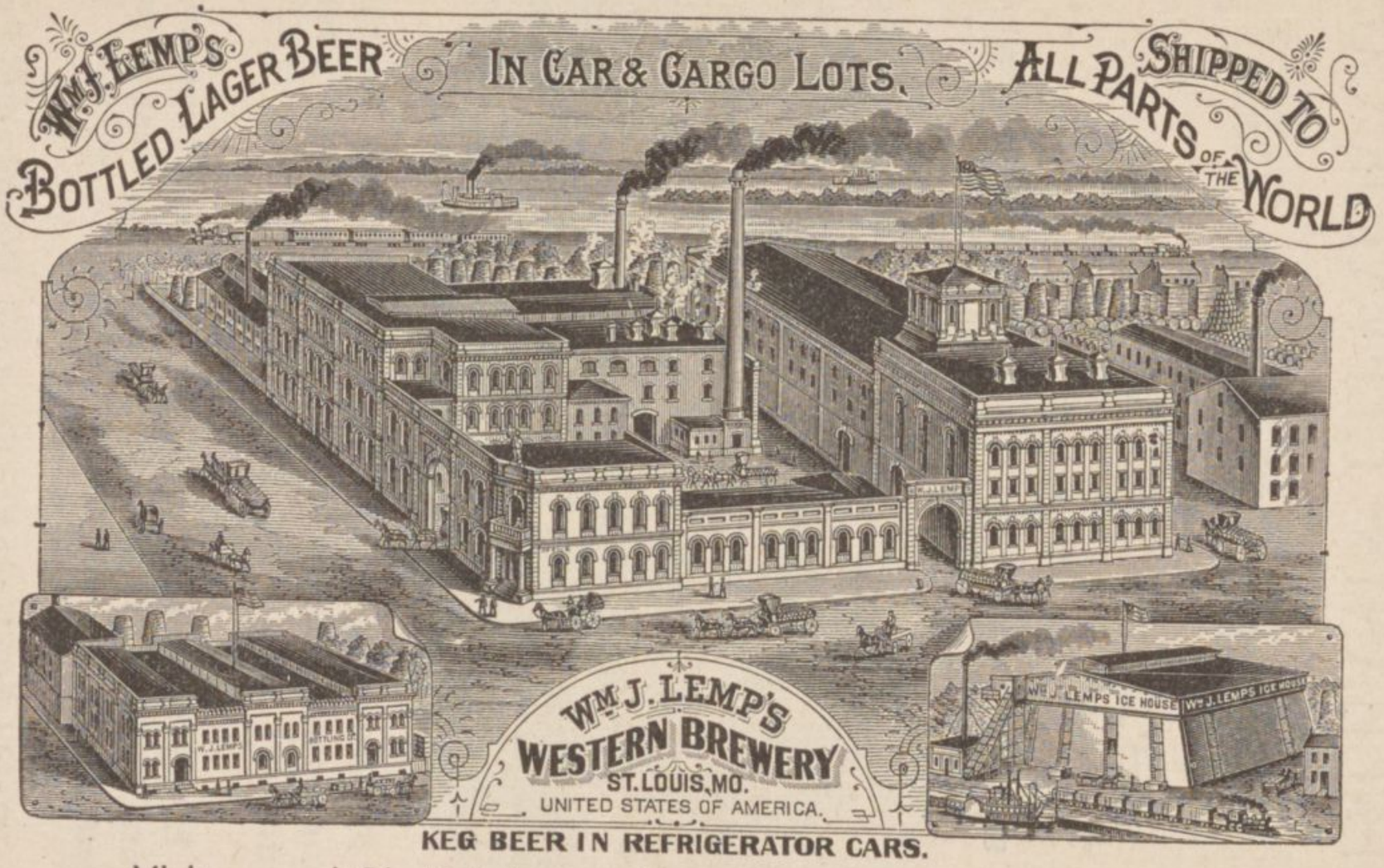
Southwest Cor. Second and Tyler Streets,

(Take Broadway—5th St.—Cars going North)

ST. LOUIS, MO.

Visiting Sir Knights and friends are cordially invited to visit their Shops.

(146)



KEG BEER IN REFRIGERATOR CARS.

Visitors and Sir Knights to the Triennial are cordially invited.

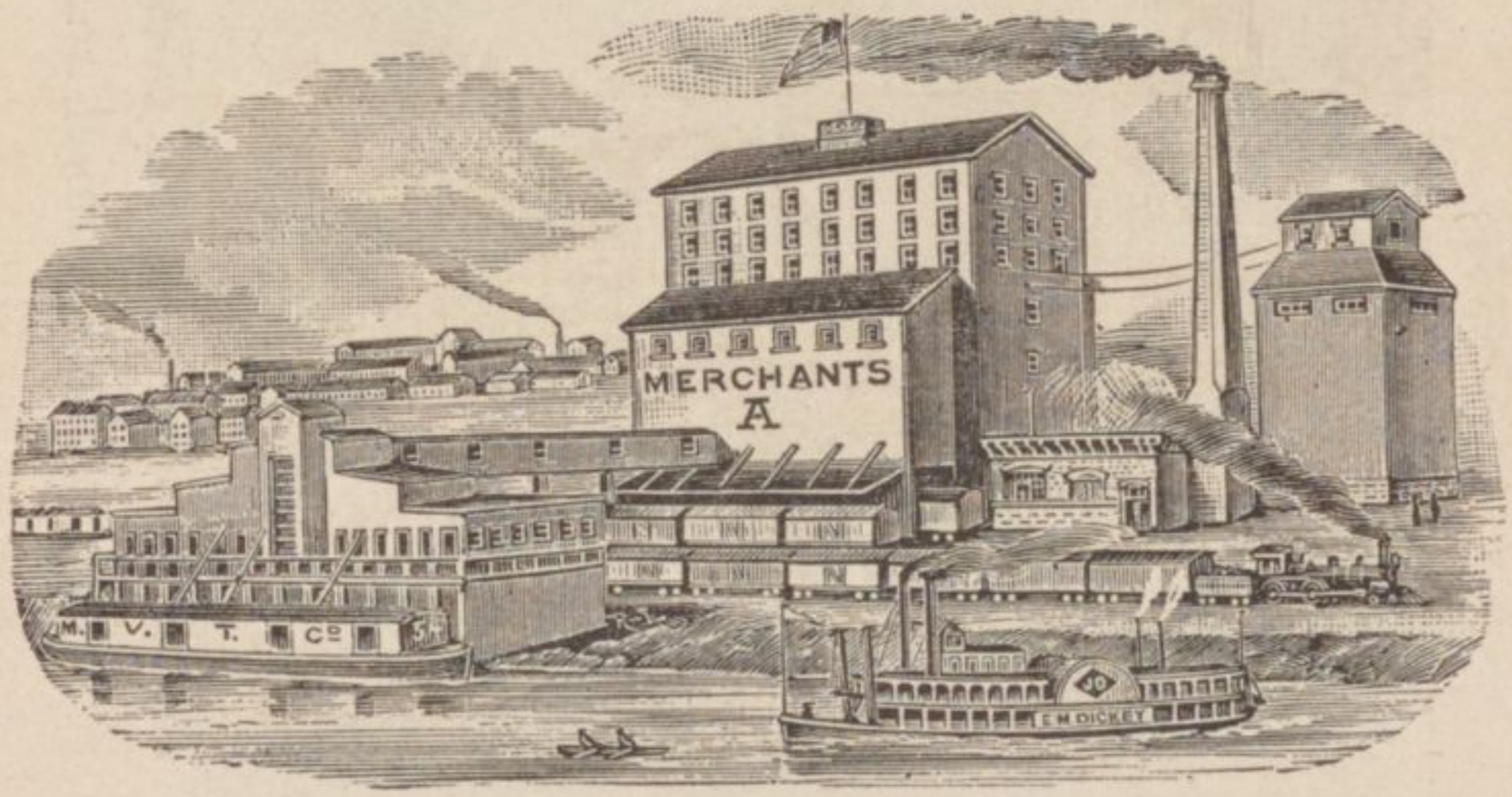
MERCHANTS' ELEVATOR CO.,

CORNER LEVEE AND FLORIDA ST.

ST. LOUIS, MO.

IRON BUILDINGS INSURANCE ONLY 1.60.

D. P. SLATTERY, President. **H. D. LAUGHLIN,** Vice-President.
GEO. W. LILLEY, Sup't. and Sec'y.



IRON BUILDINGS INSURANCE ONLY 1.60.

Facilities for the handling and storing of grain unsurpassed. Satisfaction guaranteed in every particular.

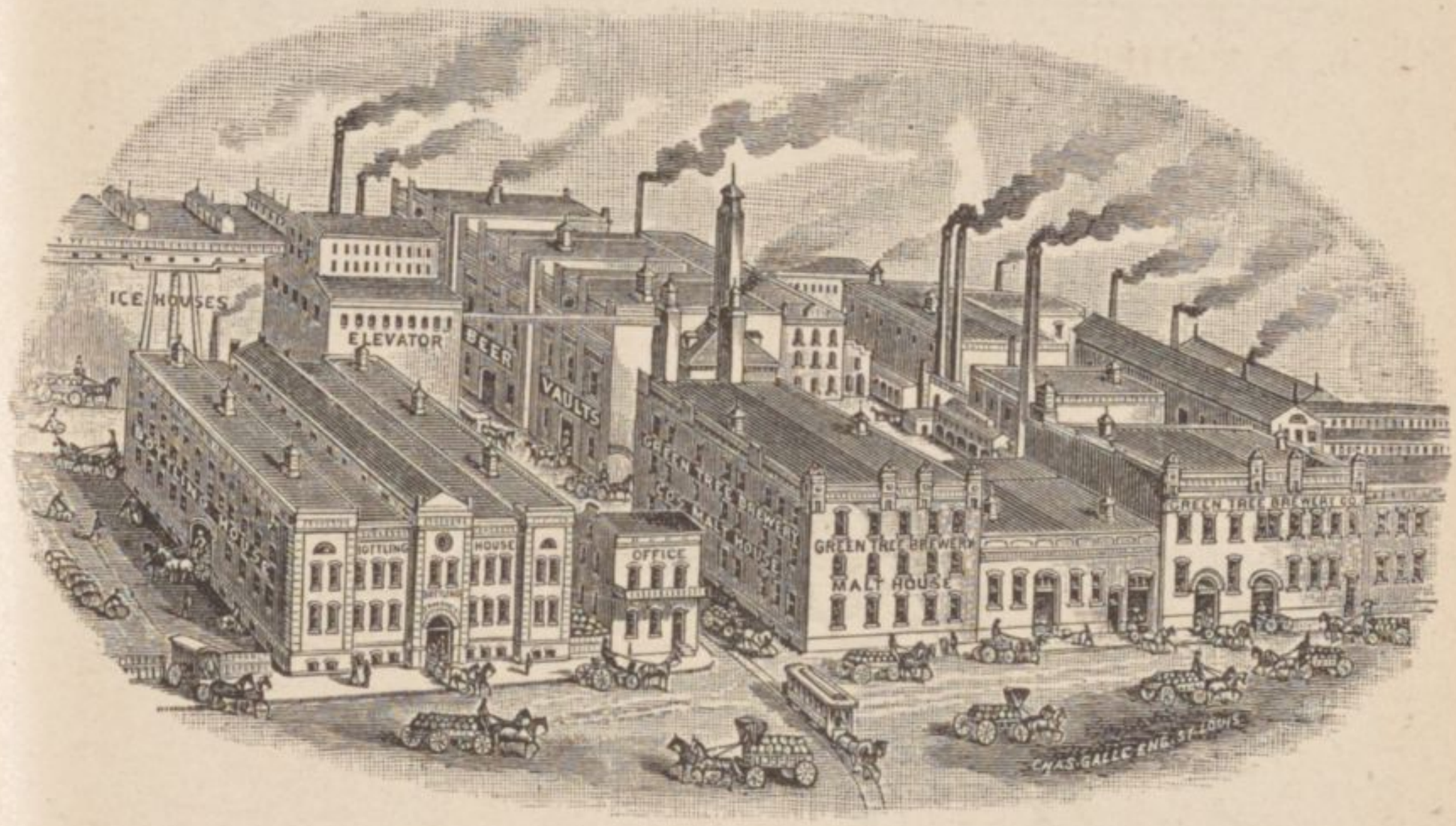
Everything new and all the latest improvements, making the insurance rate the lowest in this country.

Would be pleased to have our Friends and Patrons call and inspect our premises.

LOUIS SCLOSSSTEIN, Prest. and Treas.
E. HENRY VORTRIEDE, Sec'y. HENRY NICOLAUS, Superintendent.

Green Tree Brewery Co.

S. W. COR. SIDNEY & EIGHTH STS.



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PREMIUM BOTTLED BEER

For Export and Family use.

An attractive point of interest to our guests.

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ST. LOUIS.

CHAS. C. HOYT,
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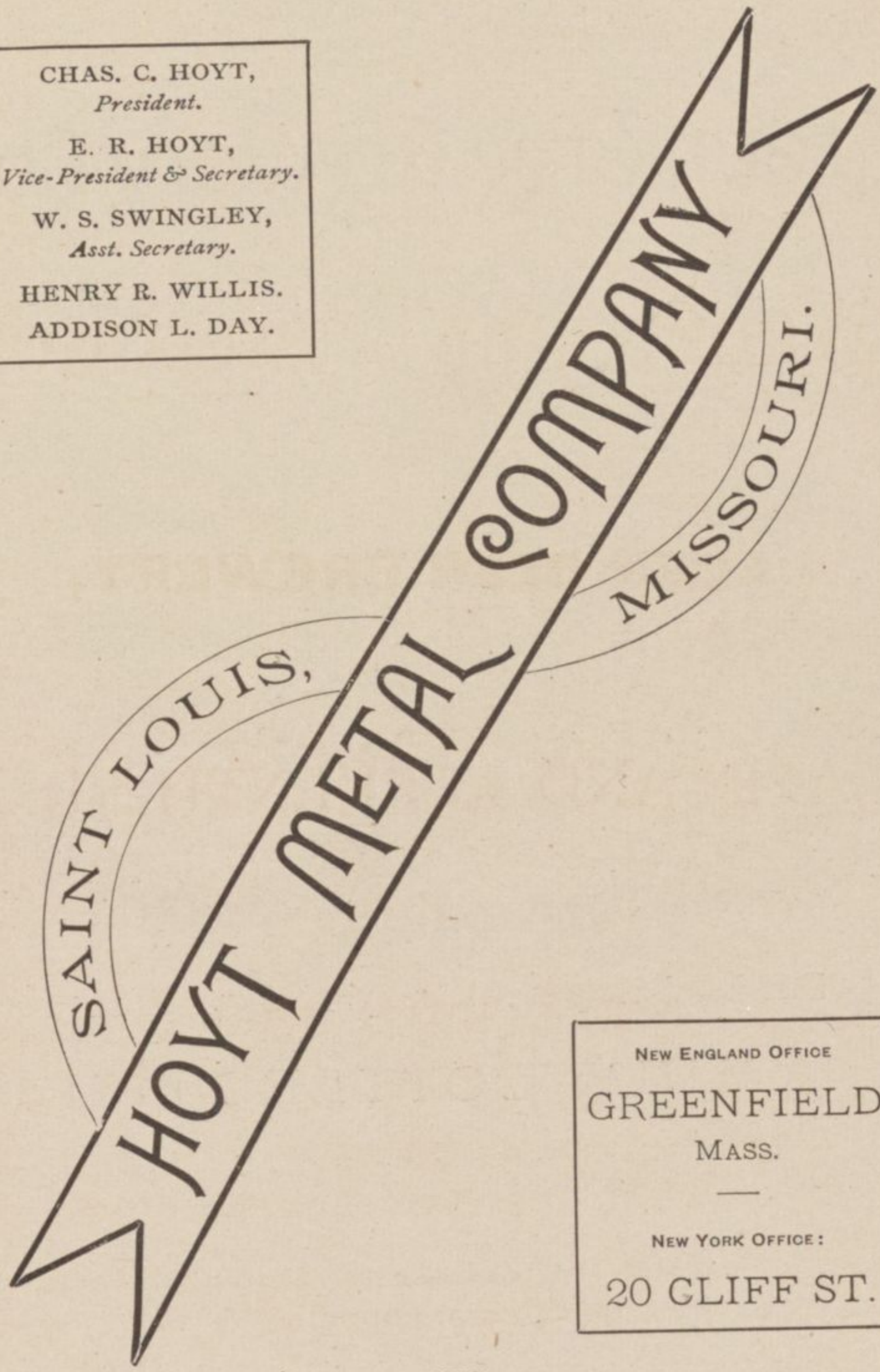
E. R. HOYT,
Vice-President & Secretary.

W. S. SWINGLEY,
Asst. Secretary.

HENRY R. WILLIS.
ADDISON L. DAY.



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GREENFIELD
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C. D. WAINWRIGHT, TREAS.

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LAGER BEER BREWERY,

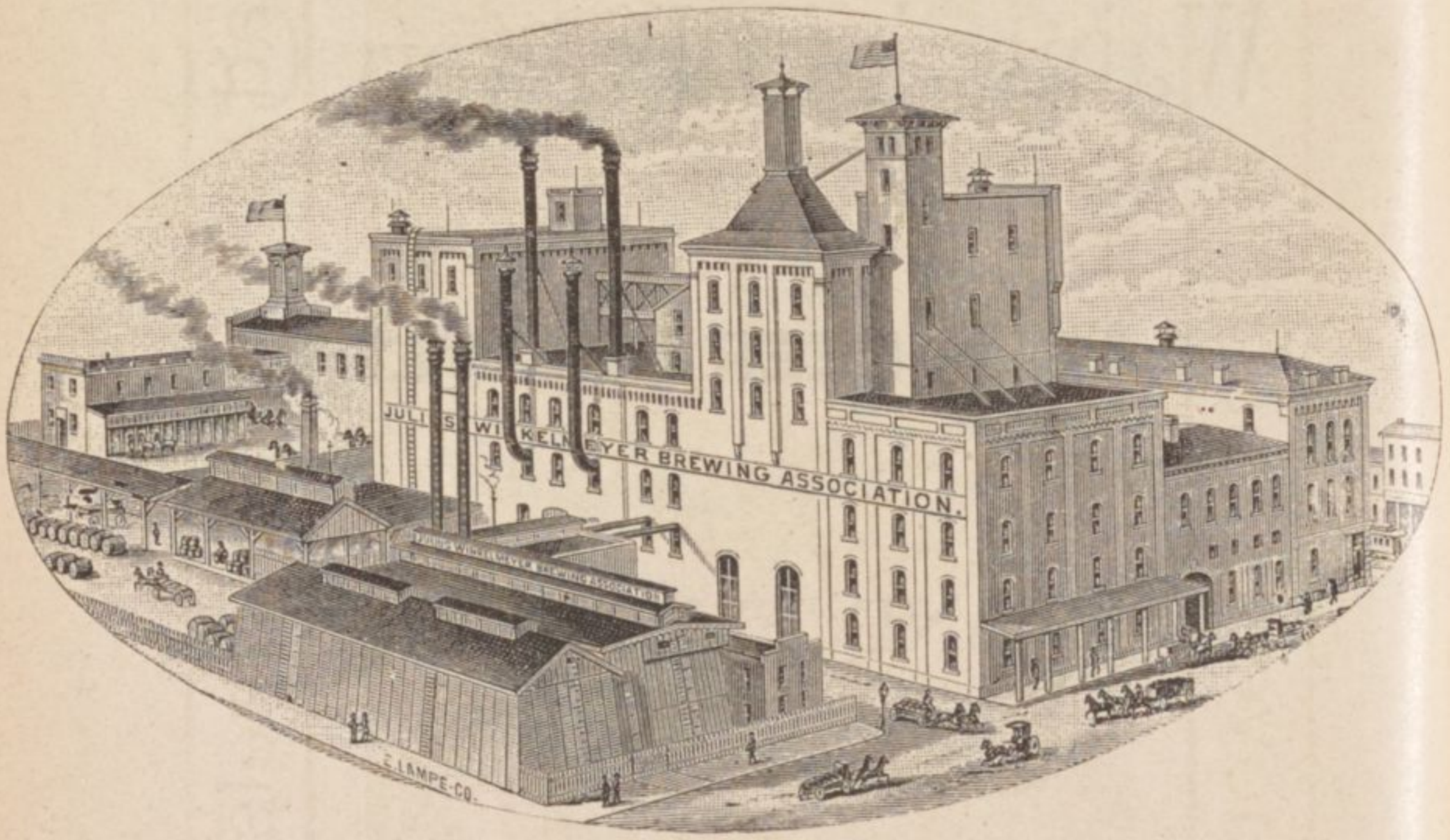
PAPIN AND ELEVENTH STS.,

ST. LOUIS, MO.

Sir Knights and Visitors are Welcome to Inspect the Establishment.

CHRISTOPH WINKELMEYER, *Prest.* JULIUS L. WINKELMEYER, *Supt.*
A. W. STRAUB, *Sec. and Treas.*

Julius Winkelmeyer



Brewing Association,

MARKET STREET,

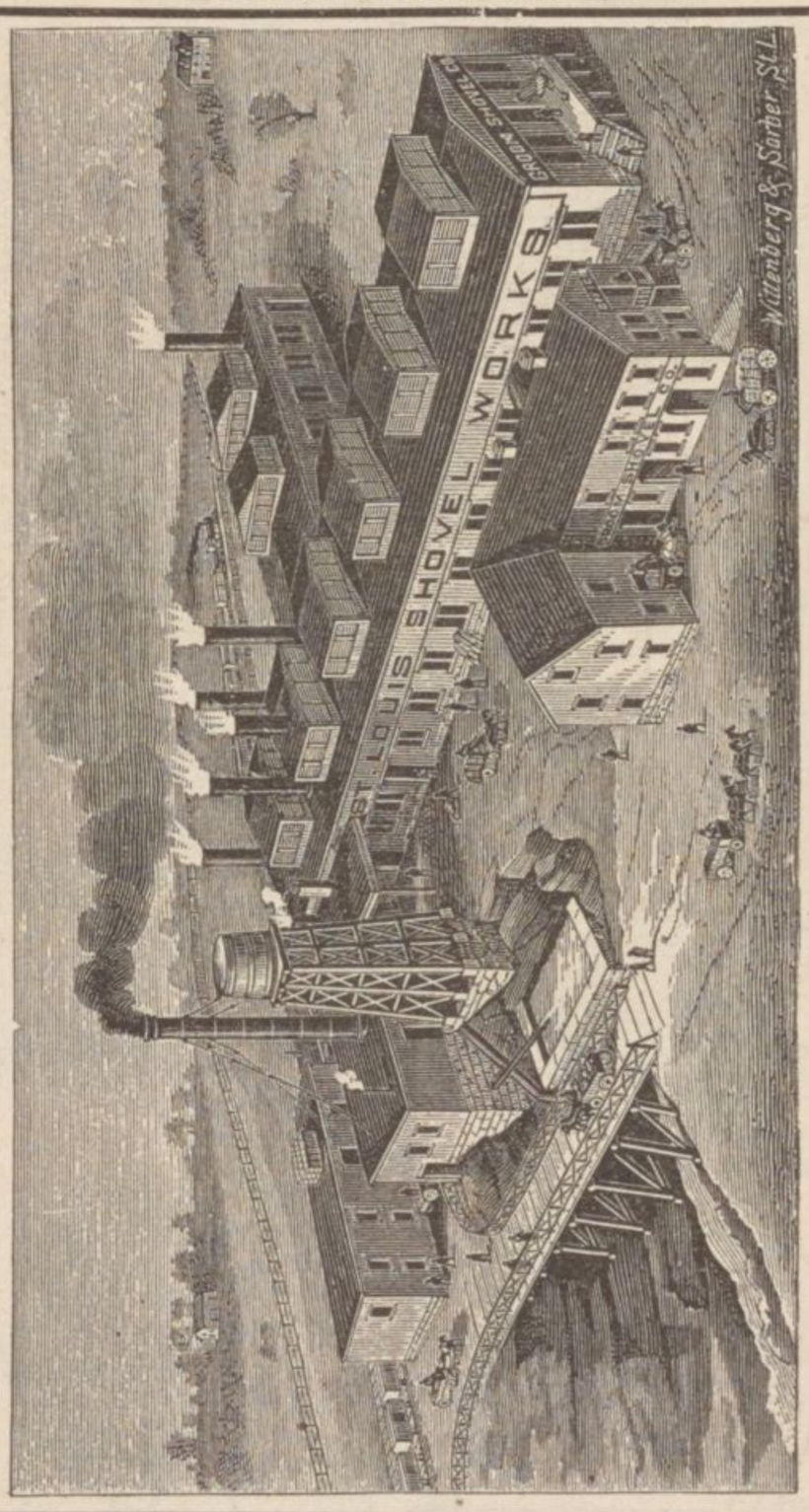
FROM SEVENTEENTH TO EIGHTEENTH STREETS,

ST. LOUIS.

St. Louis Shovel Co.,

Superior Shovels, Spades & Scoops.

MANUFACTURERS OF



Railroad & Mining Shovels a Specialty

Ditching and Drain Tools of all Kinds.

OFFICE AND WORKS:

On Wabash Track and Duncan Avenue, near Vandeventer.

St. Louis Shovel Co.



F. HEROLD, PRES'T.

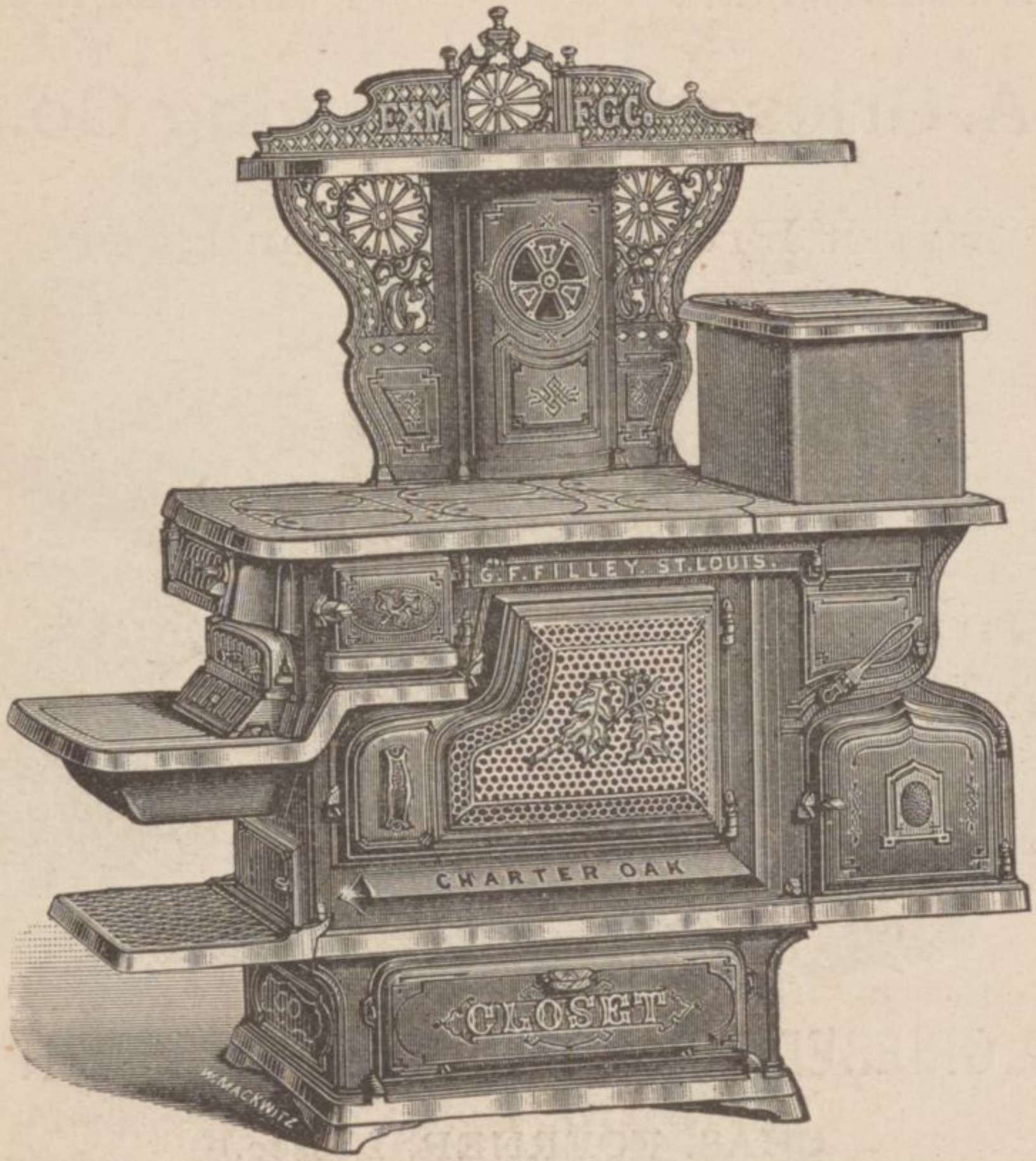
CHEROKEE BREWERY Co.

BREWERS & BOTTLERS OF
HEROLD'S AMERICAN ALES, PORTER,
✣ HALF & HALF ✣
& SUPERIOR BOTTLED LAGER BEER.

BREWERY CHEROKEE & IOWA AVE.
BRANCH OFFICE & DEPOT
S.E. COR. 6TH & MARKET STS.

ST. LOUIS, MO.

Visiting Sir Knights and Guests are invited to our establishment.



Ideal Broiling.

Broiling can be done in the oven of the CHARTER OAK Range or stove with the WIRE GAUZE OVEN DOOR, more perfectly than over the live coals.

Lay the Steak, Chops, Ham or Fish on a wire broiler or meat rack, placing it in an ordinary bake pan to catch the drippings.

Allow it to remain in the oven with the door closed fifteen or twenty minutes. No turning is required. At the end of this time it will be found nicely cooked ready to serve. *This is the ideal way to broil meats.*

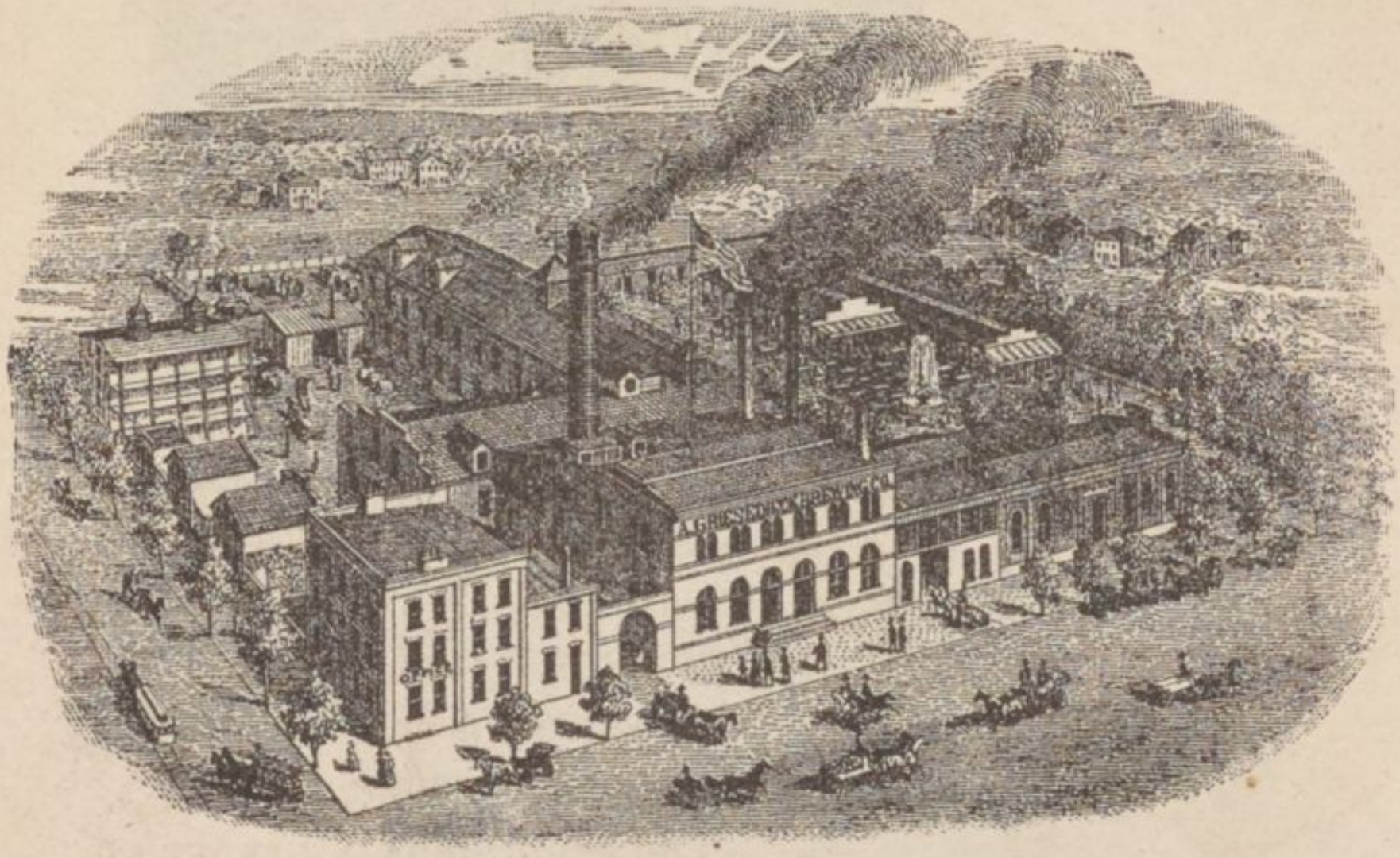
It does not soil the stove or *broil the cook*, as is generally the case where broiling is done over the coals. There is no taint of coal gas or smoke, and the meats are more tender and better in flavor than those broiled over the coals. The convenience of broiling in the oven will be appreciated by every housekeeper, and adds another to the many reasons why the CHARTER OAK Range or Stove with WIRE GAUZE OVEN DOOR should be preferred to all others. Send for illustrated price list to the

EXCELSIOR MFG. CO.,
St. Louis, Mo.

A. GRIESEDIECK, Pres't. B. GRIESEDIECK, Sec'y.

A. Griesedieck Brewing Co.

First Premium Lager Beer.



A. GRIESEDIECK BREWING CO.'S GARDEN

CHAS. KOERNER, Lessee.

Lafayette and Second Carondelet Aves.

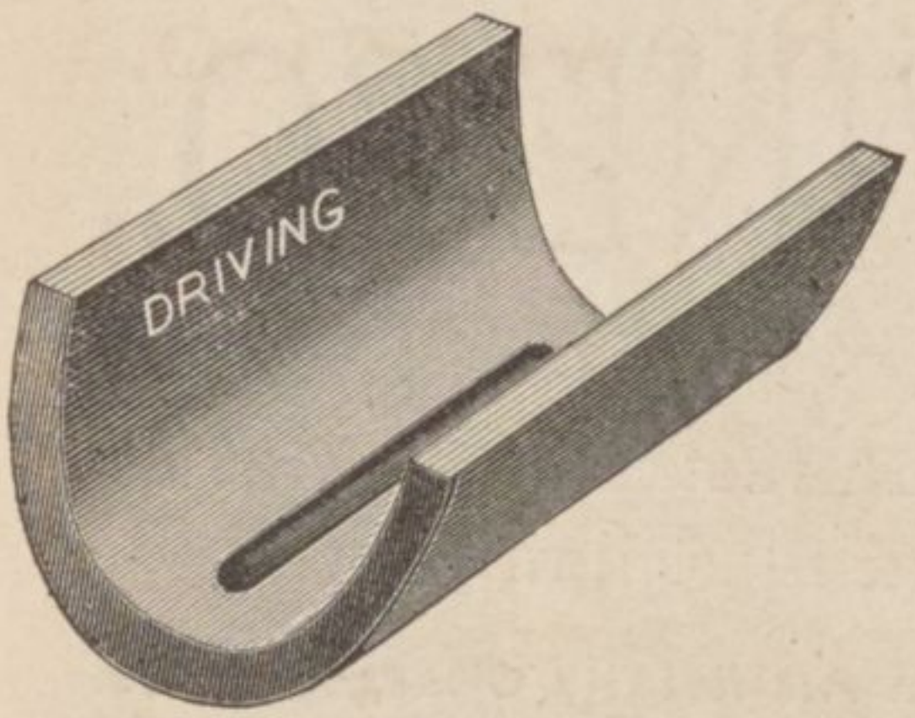
Visitors are Cordially Invited.

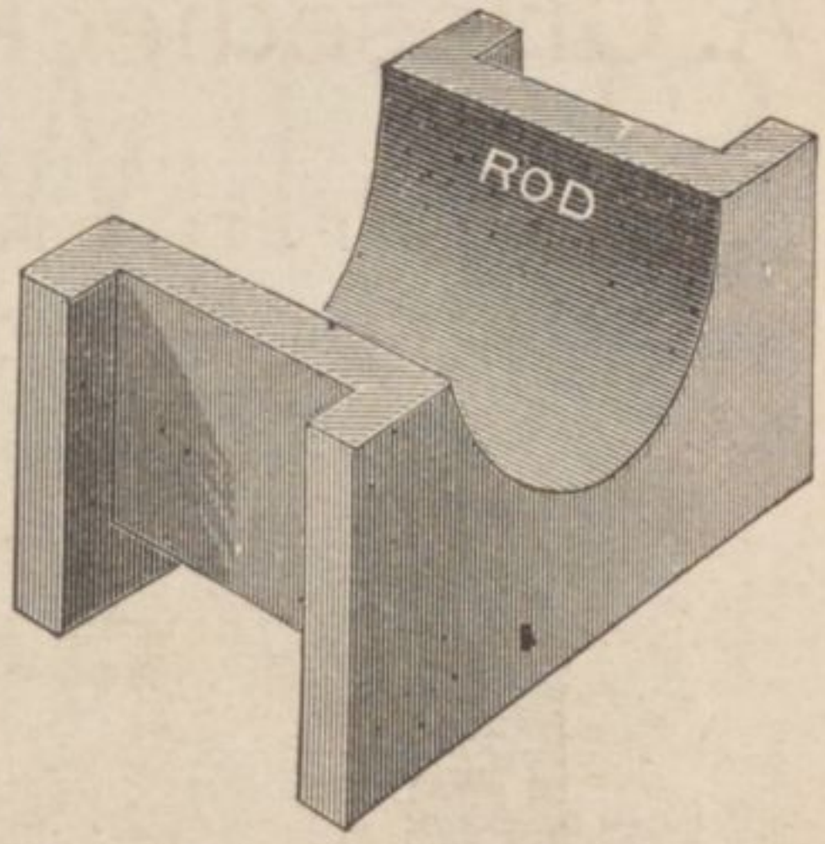
Take the BLUE or WHITE LINE CARS at 4th and Pine Streets.

ST. LOUIS, MO.

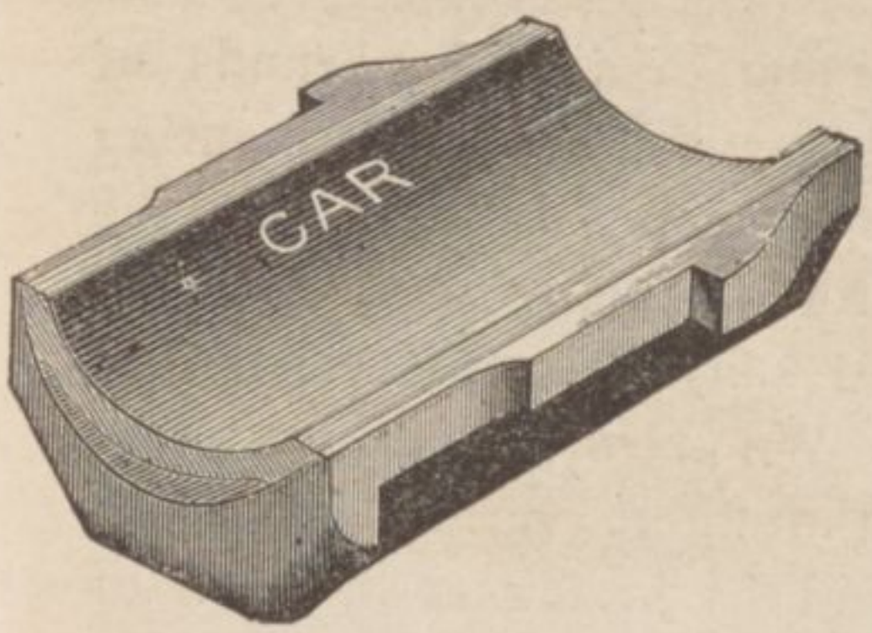
(156)

J. W. GARRATT & CO.,





BRASS FOUNDERS.



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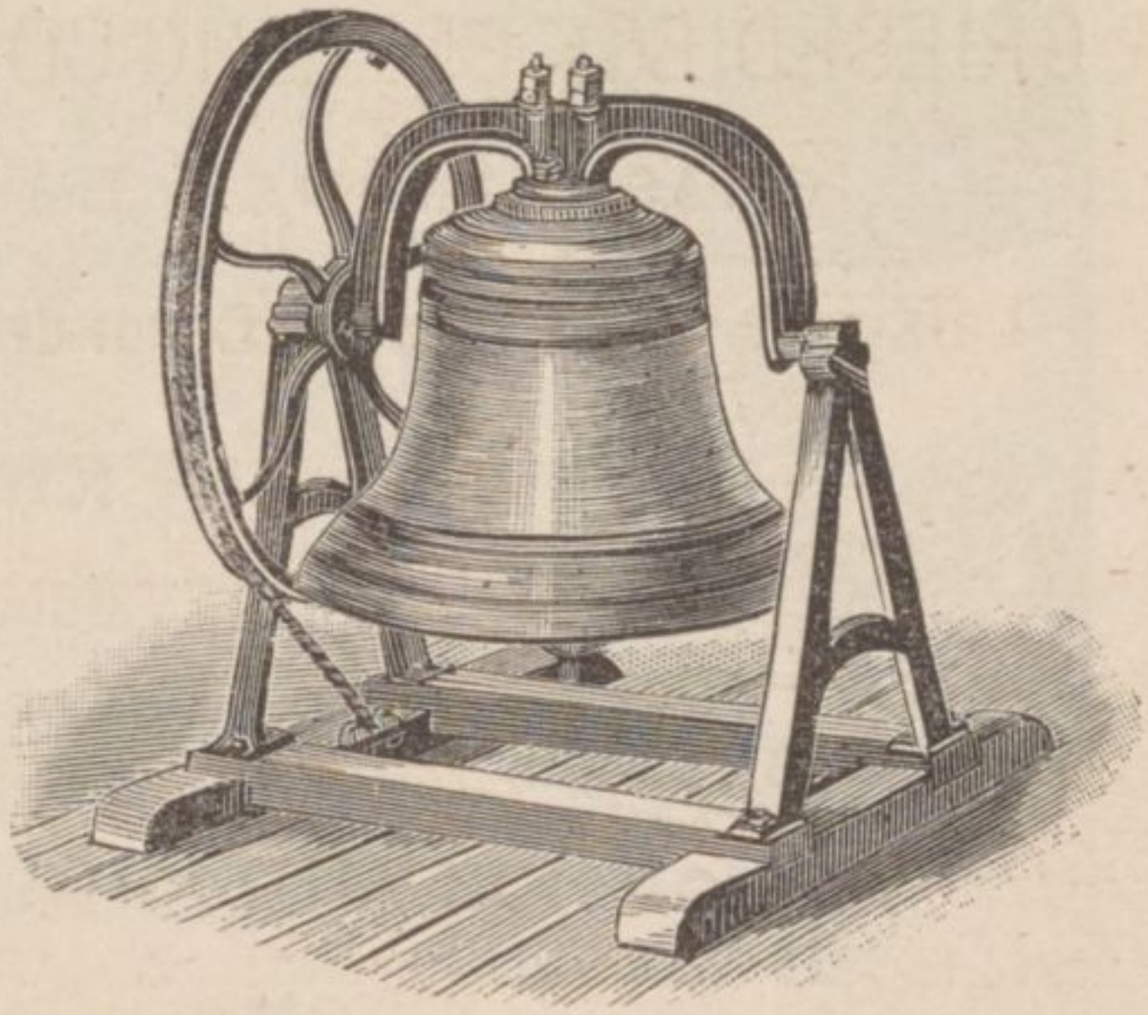
All kinds of Phosphor Bronze Castings made to order.

Church and Steamboat

BELLS,

Gongs, etc.

Wholesale dealer in Ingot Copper, Pig Lead, Tin and Antimony and Crucibles, etc.



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The Purest and Best of all Native Champagnes.

Not an Artificially Charged Wine.

This is one of the few brands of Champagne produced by fermenting the juice of grapes in the bottle, the same process being employed in France by only the most celebrated houses. We press at our own press houses the finest variety of native grape, and by judicious blending of its juices have succeeded in producing a champagne comparable only to the best of imported brands. Excellent in flavor, bouquet, brilliancy, mousseux, color and uniformity.

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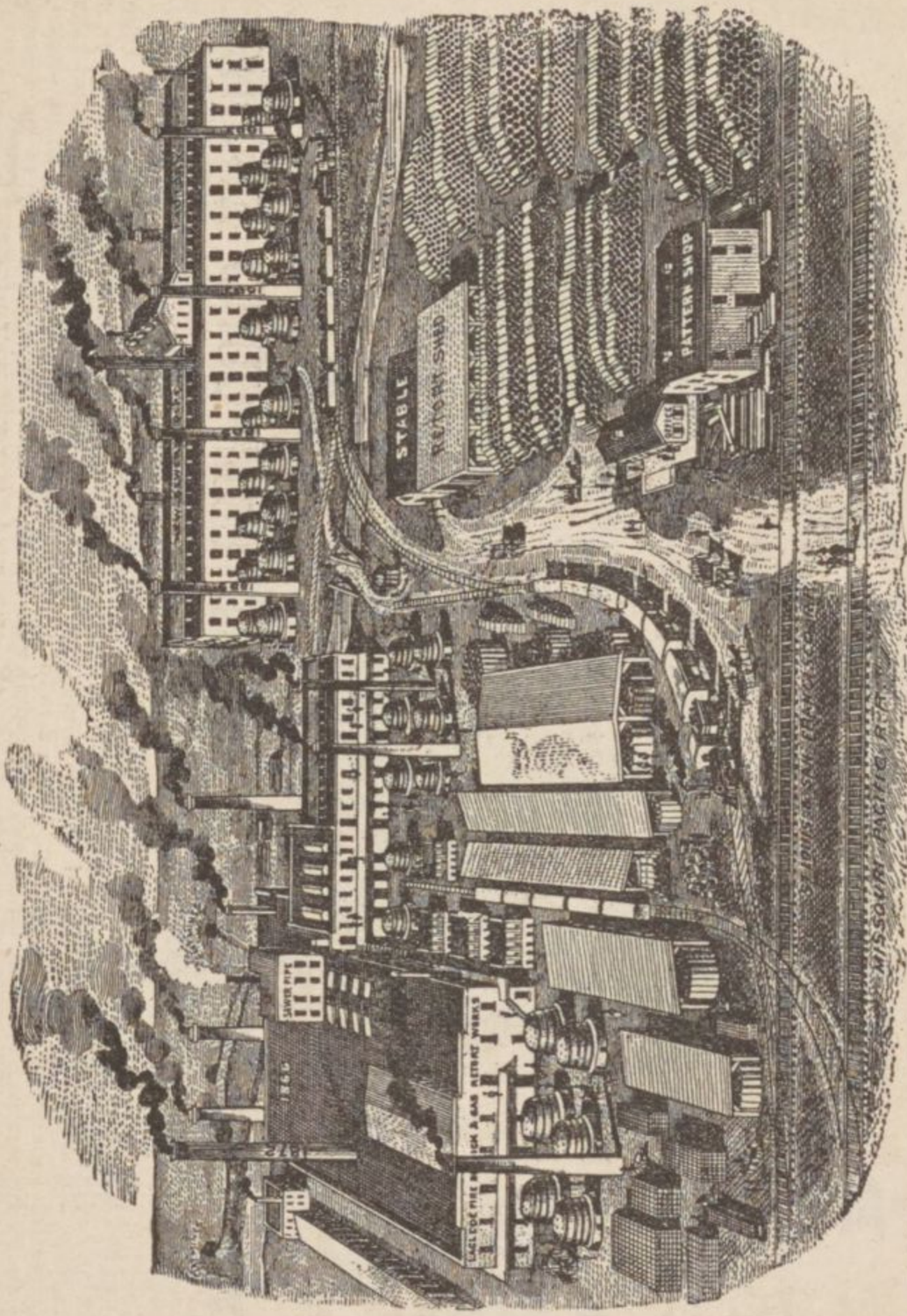

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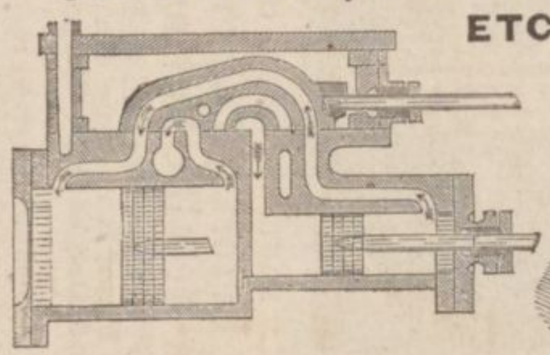

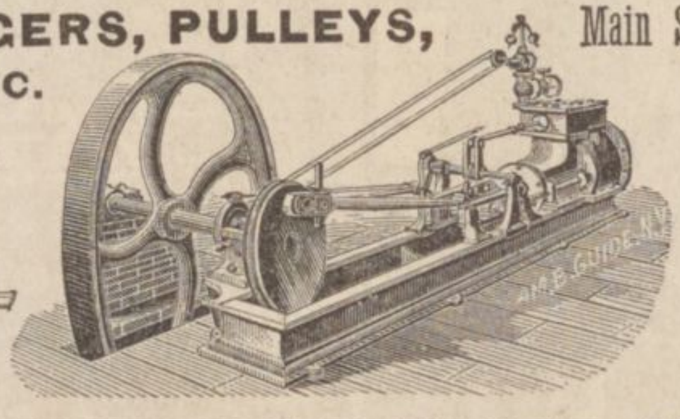

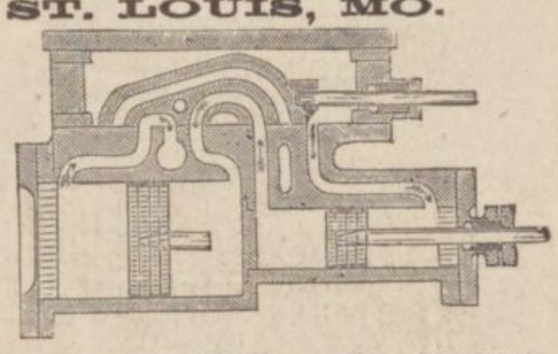

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PATENTED MARCH 27, 1883, AND JUNE 19, 1883.

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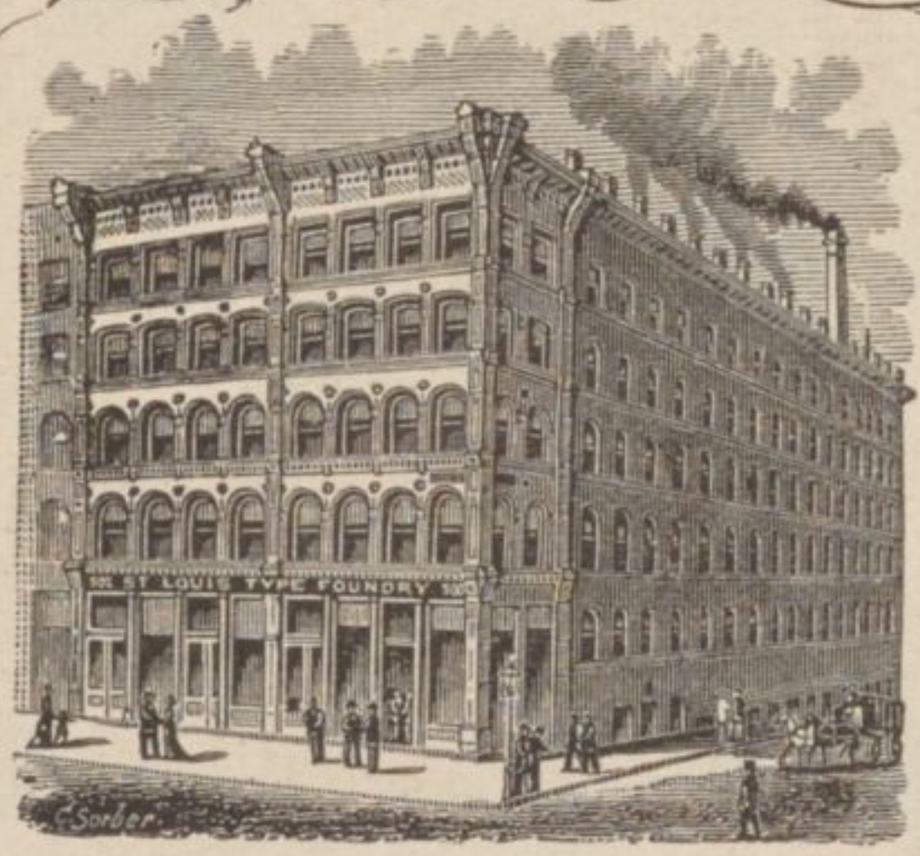

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NO. 110-112 N. BROADWAY.

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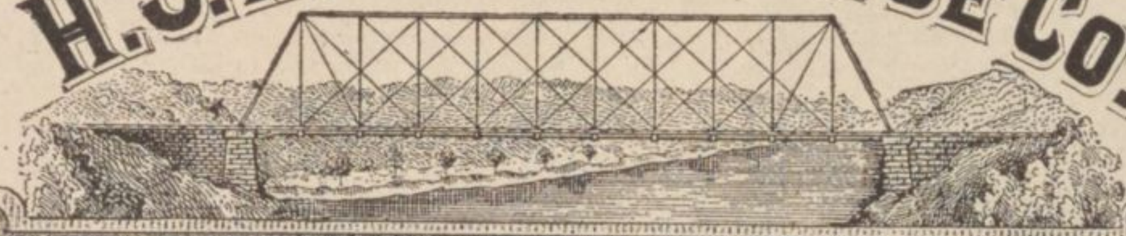

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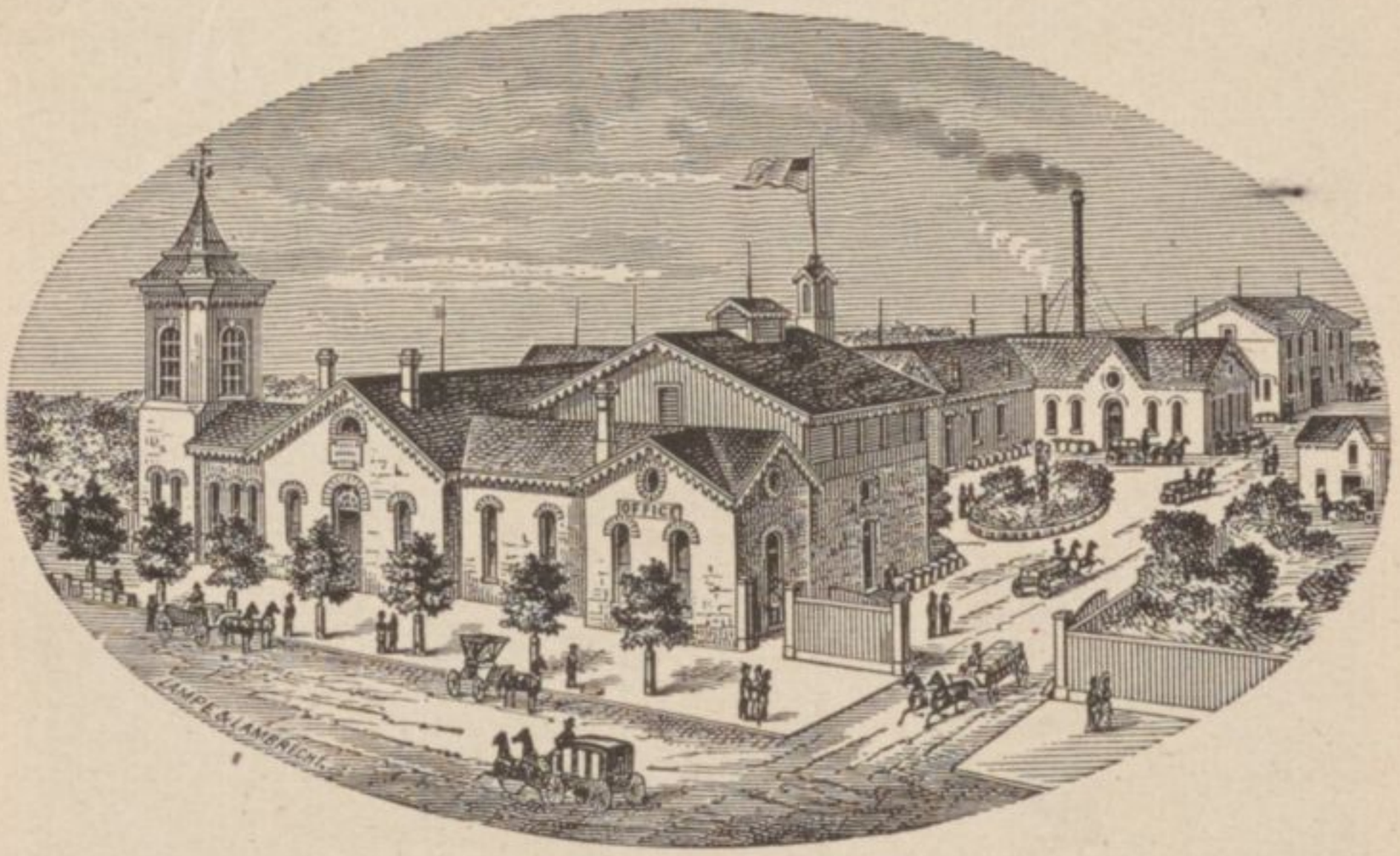

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Complexion Powder

Produces a Soft and Beautiful Skin.

For Sale by Druggists and Fancy Goods Dealers Everywhere.

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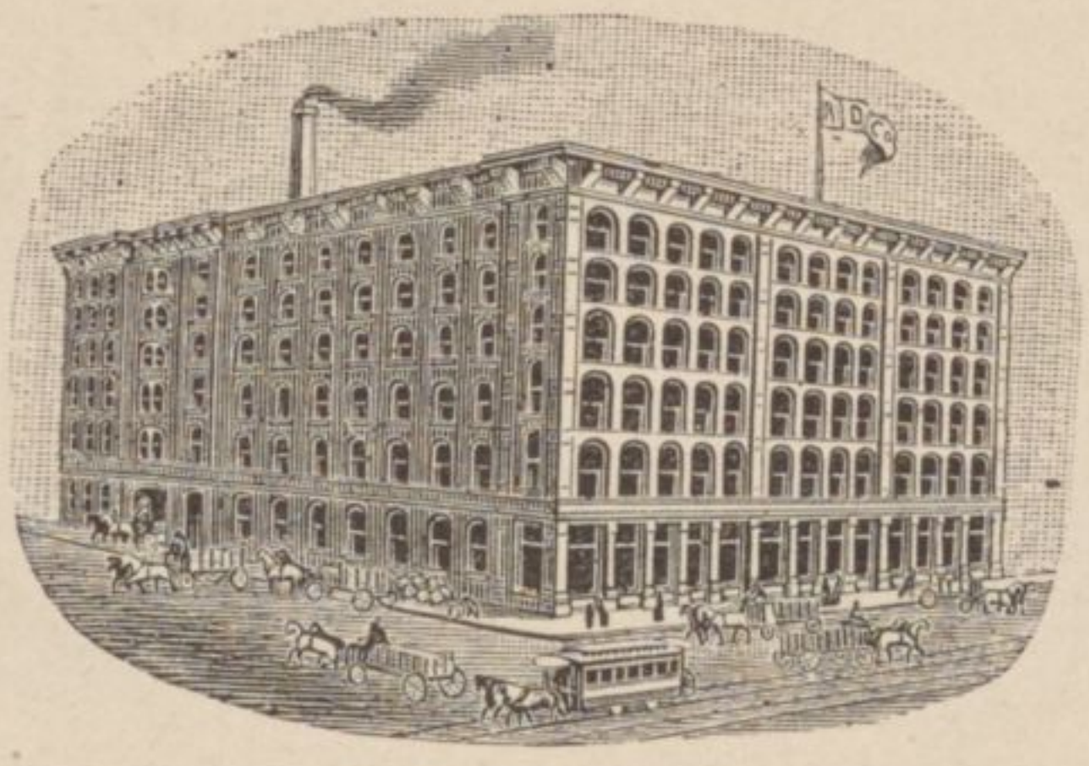

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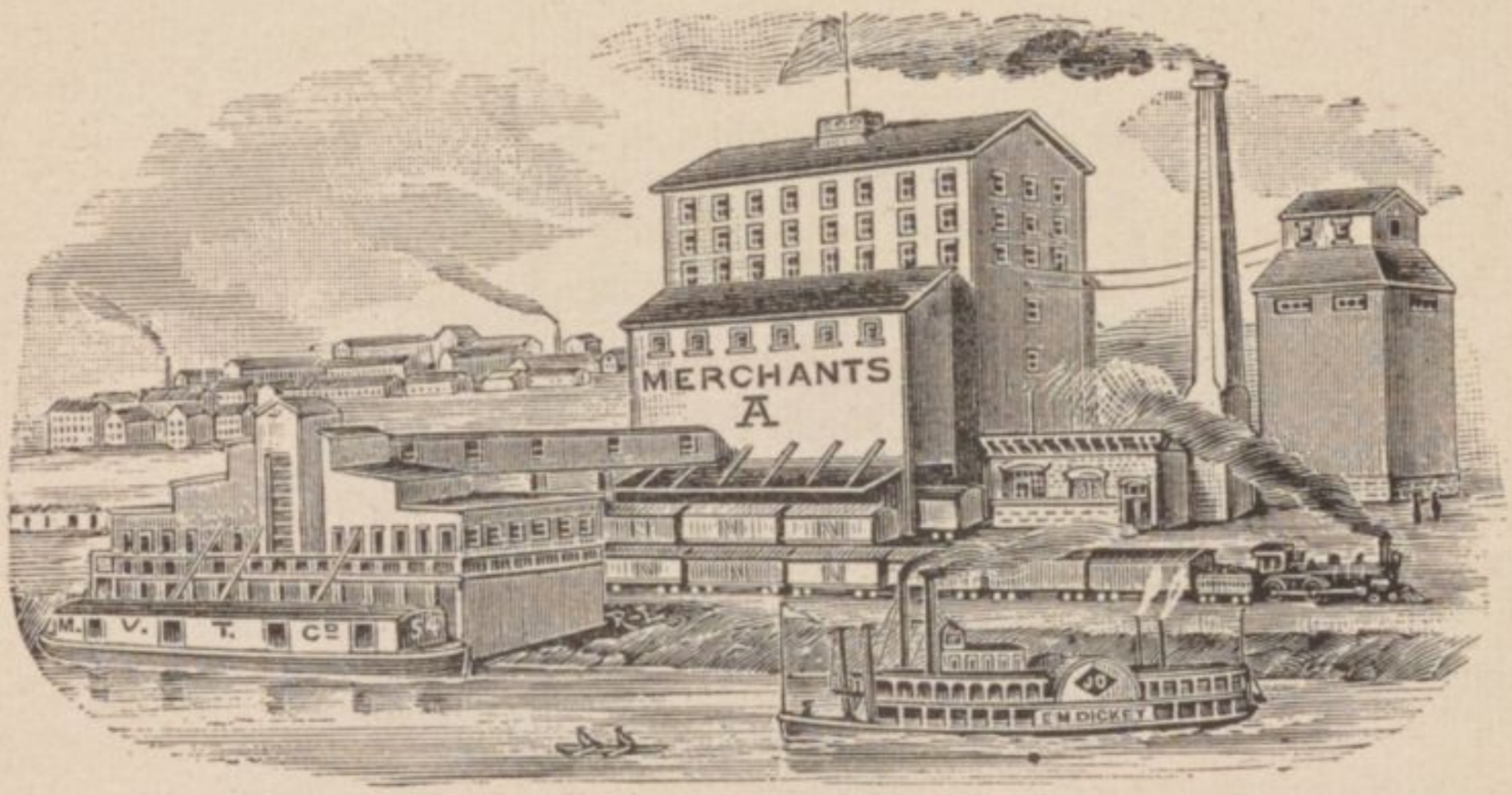

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Union Depot Elevator, A, St. Louis	800,000 "
Union Depot Elevator, B, St. Louis	250,000 "
Merchants' Elevator, St. Louis	500,000 "
Valley Elevator, St. Louis	1,000,000 "
Kansas Central Elevator, Leavenworth, Ks	300,000 "
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IMPORTERS AND JOBBERS,

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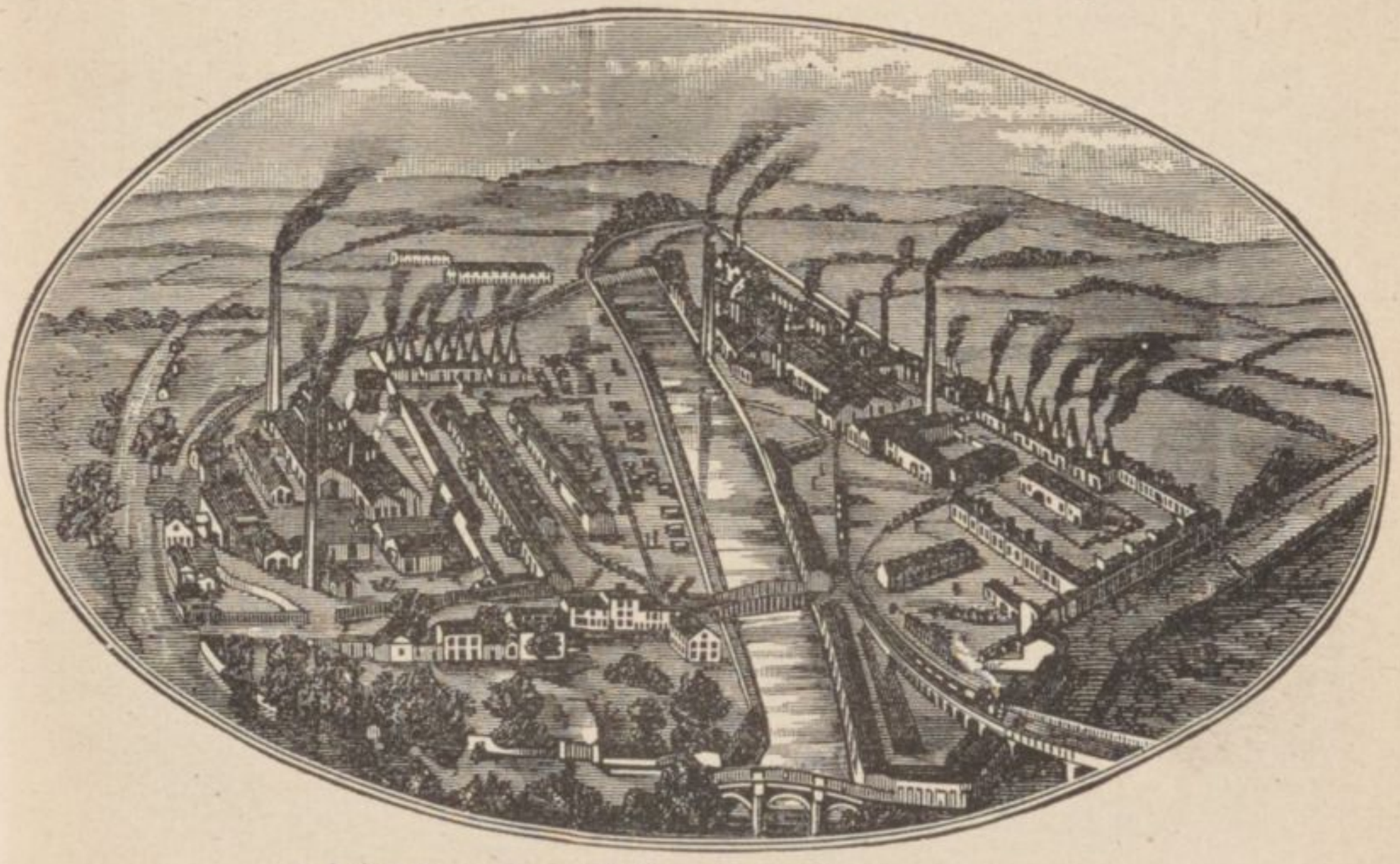

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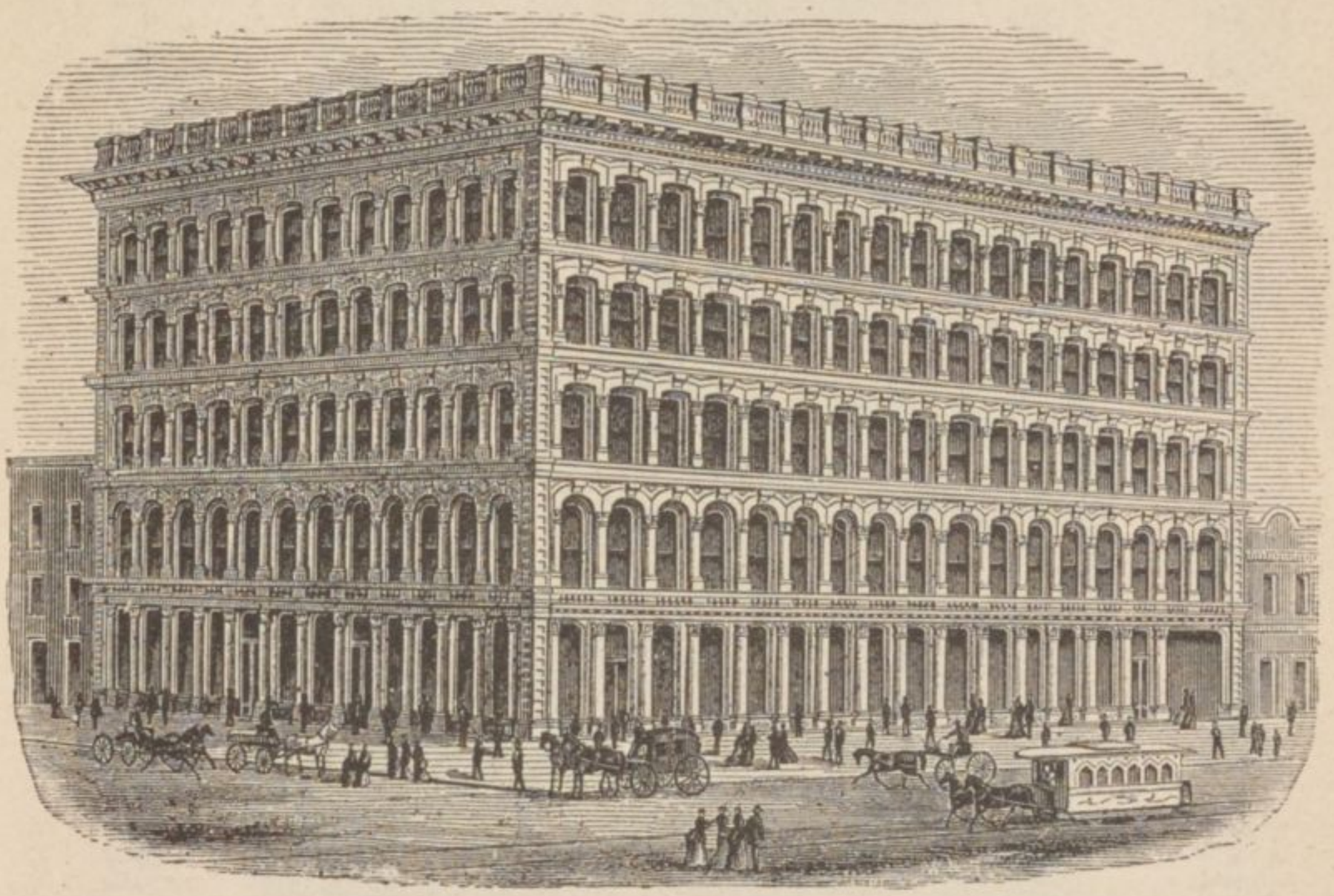

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EVERY KNIGHT TEMPLAR

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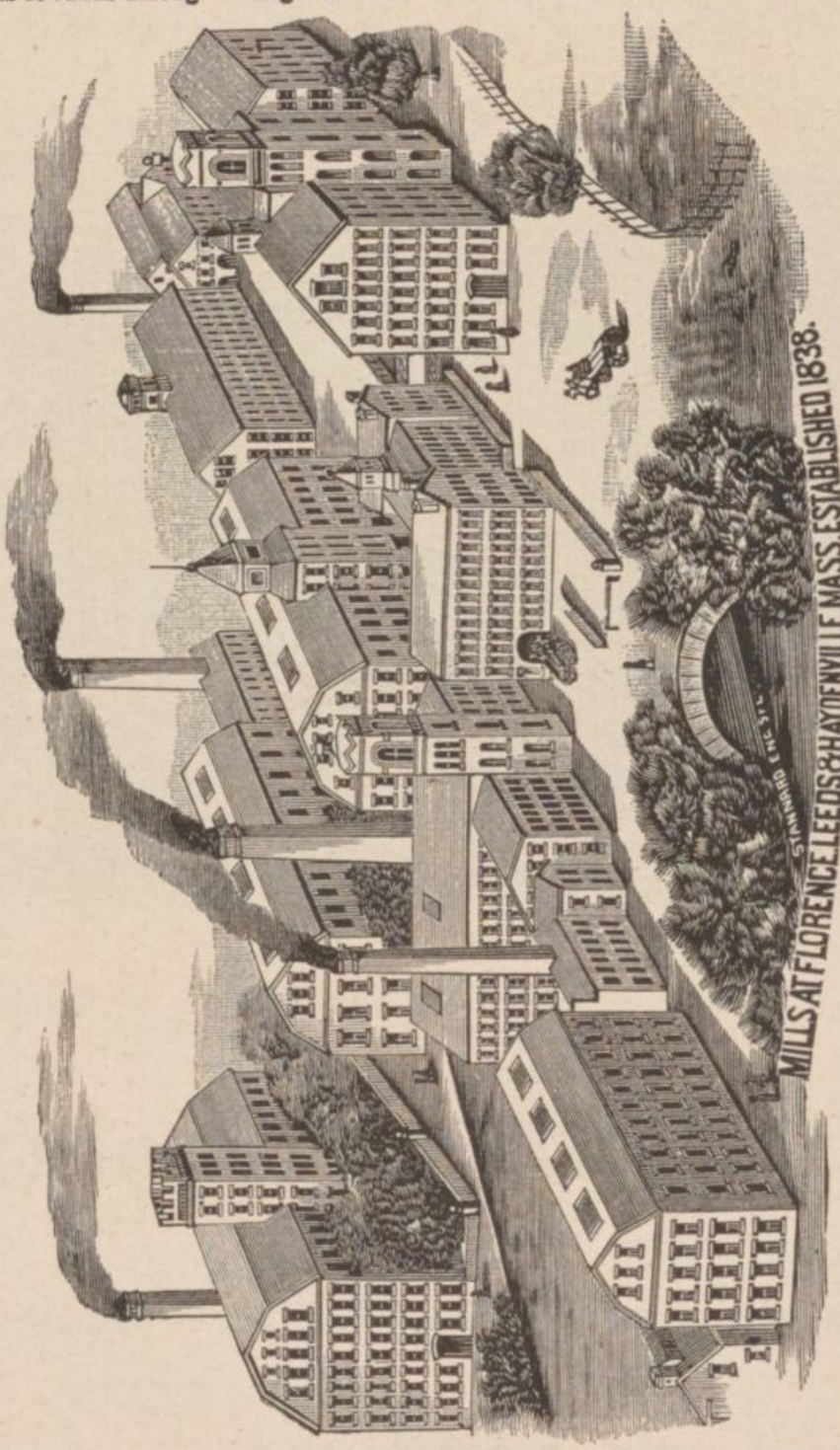

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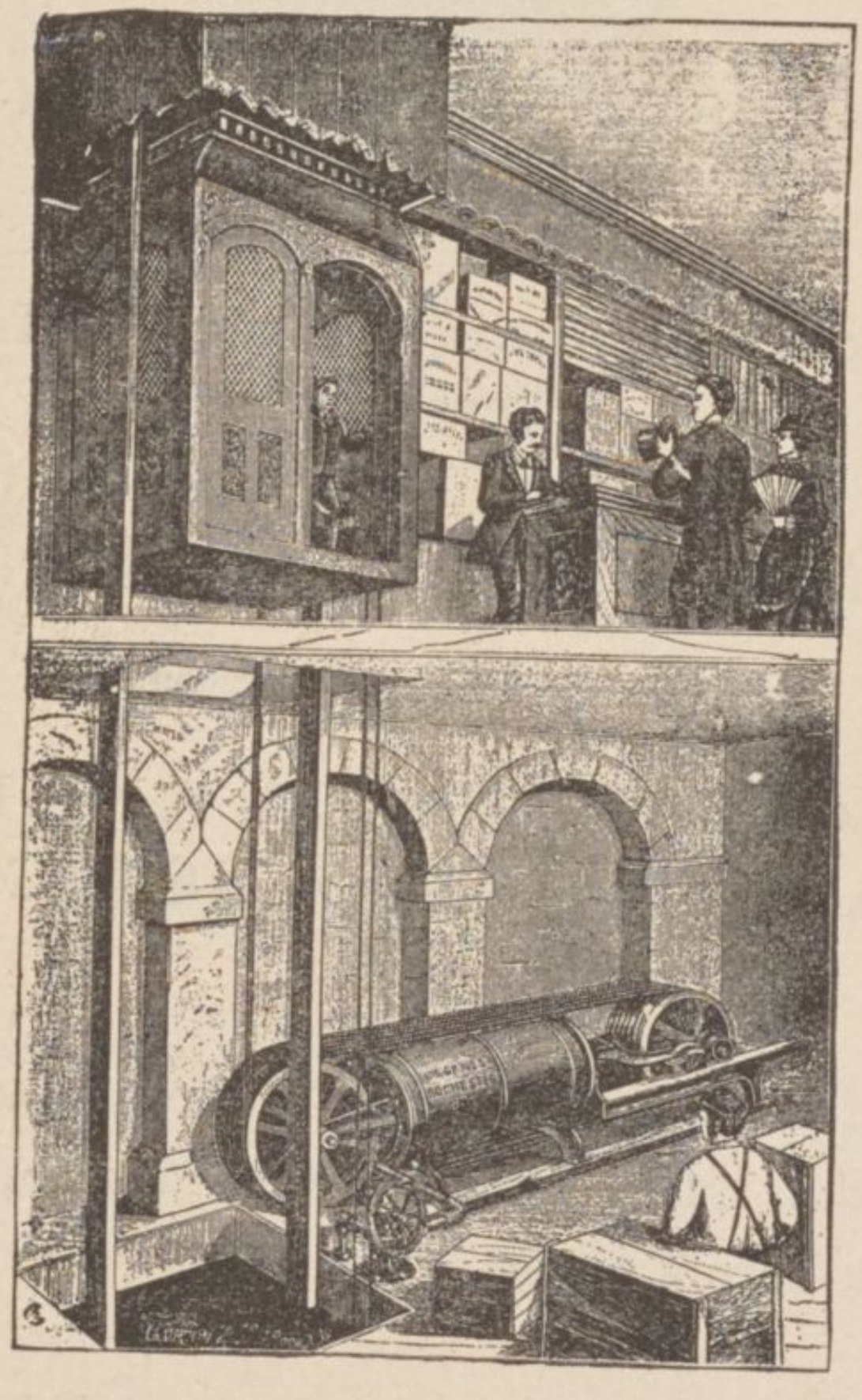

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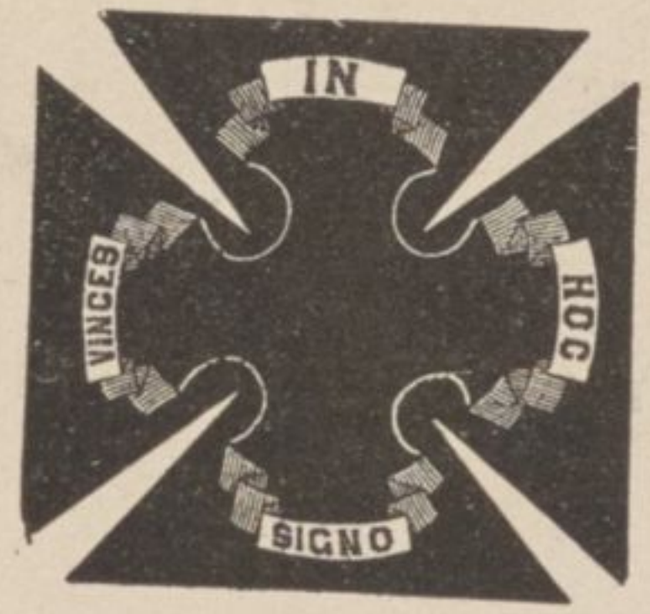

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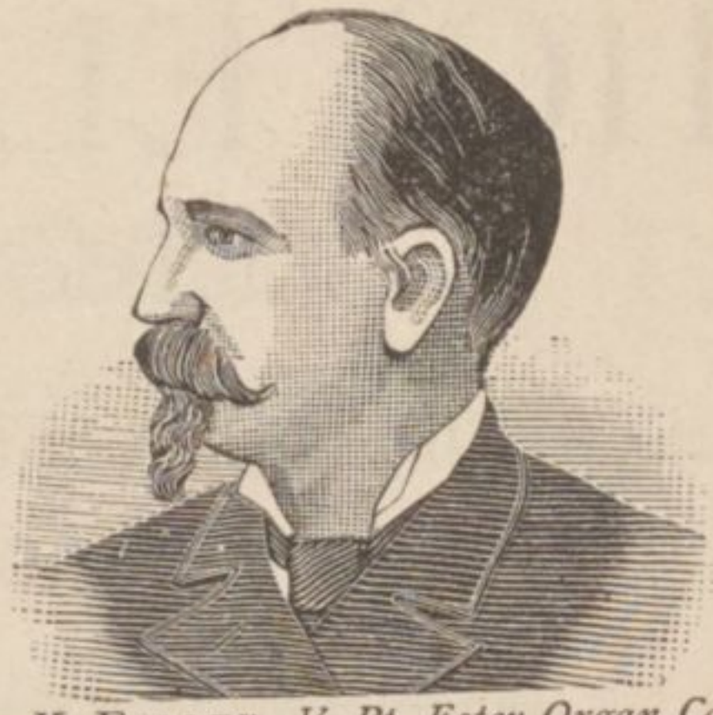

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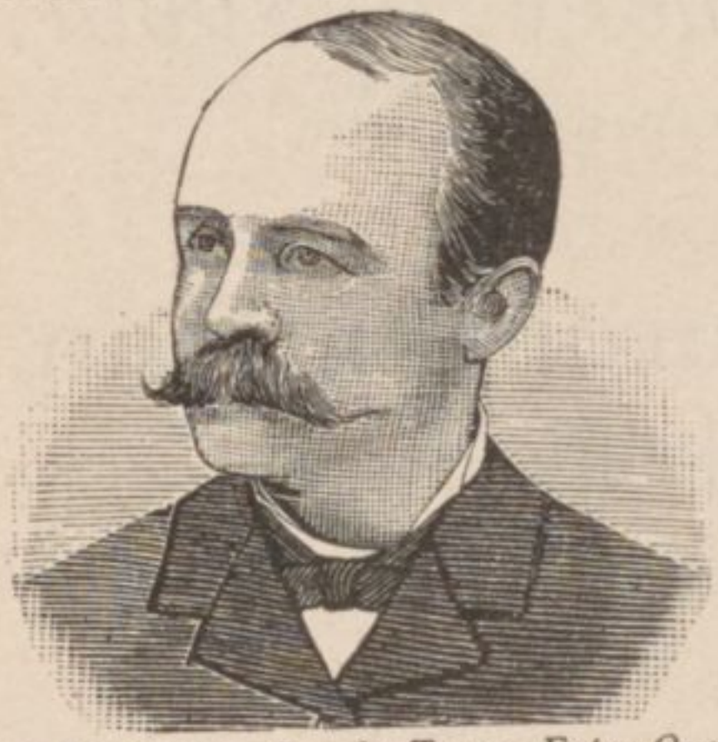
The Estey Organ has for years held the highest position as the leading organ of the world, and, owing to the energy of its makers in constantly improving it, has outstripped all others in the race for merit and popularity. Feeling the necessity of supplying a piano of equal merit with the Estey Organ, the Estey Piano Company was formed some time since, and the Estey Piano has already acquired the reputation of being the only real first-class piano which can be furnished at a medium price. Thus with the Estey Piano and the Estey Organ, Messrs. Estey & Camp can supply every call for a fine musical instrument, and can make prices and terms to suit all buyers. Their Chicago house is located at 188 and 190 State Street, and the St. Louis House at 916 and 918 Olive Street, in new and beautiful ware-rooms. Visitors at either store will always be welcome, and are invited to investigate the superior merits of both the Estey Piano & Estey Organ.



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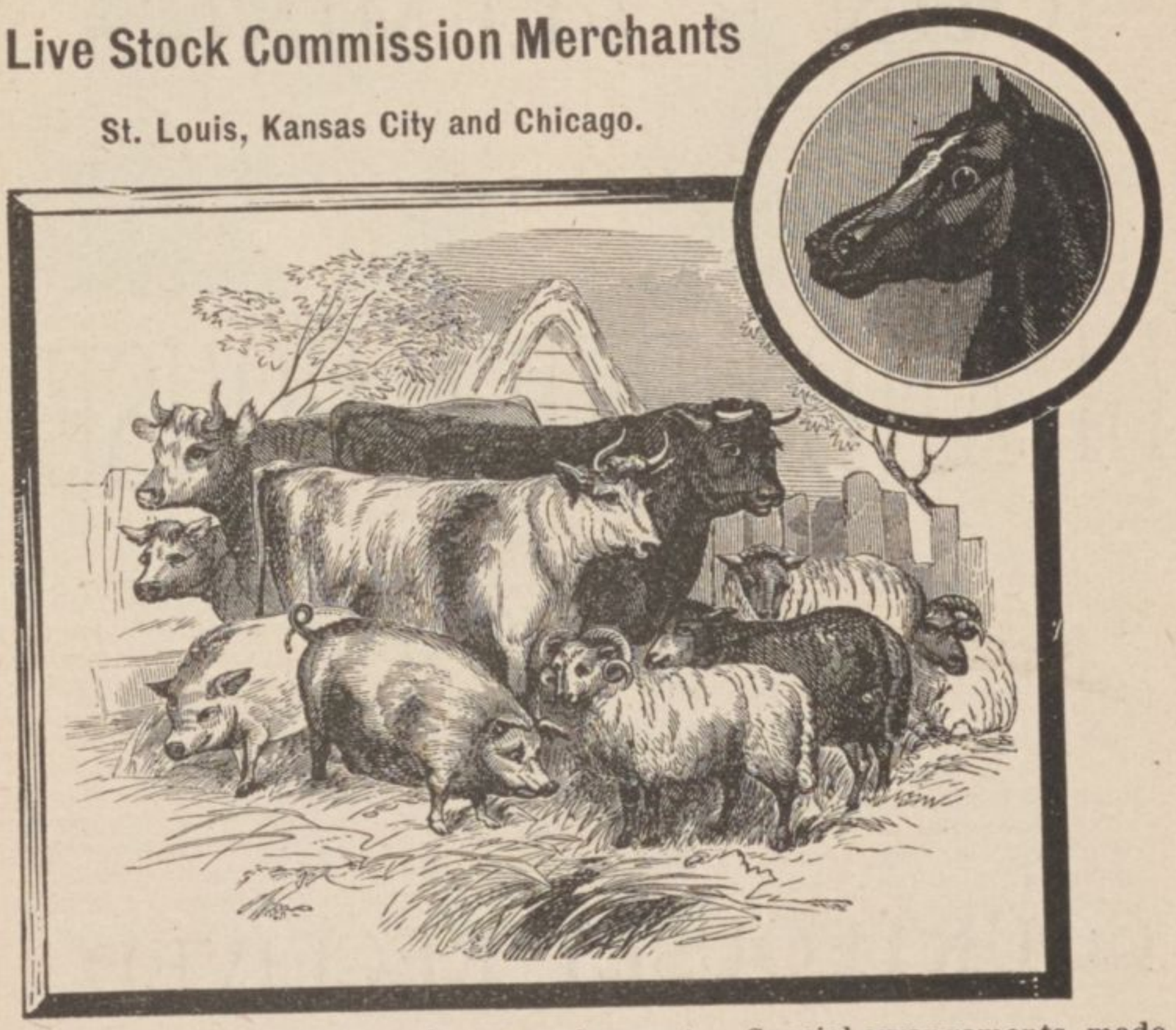

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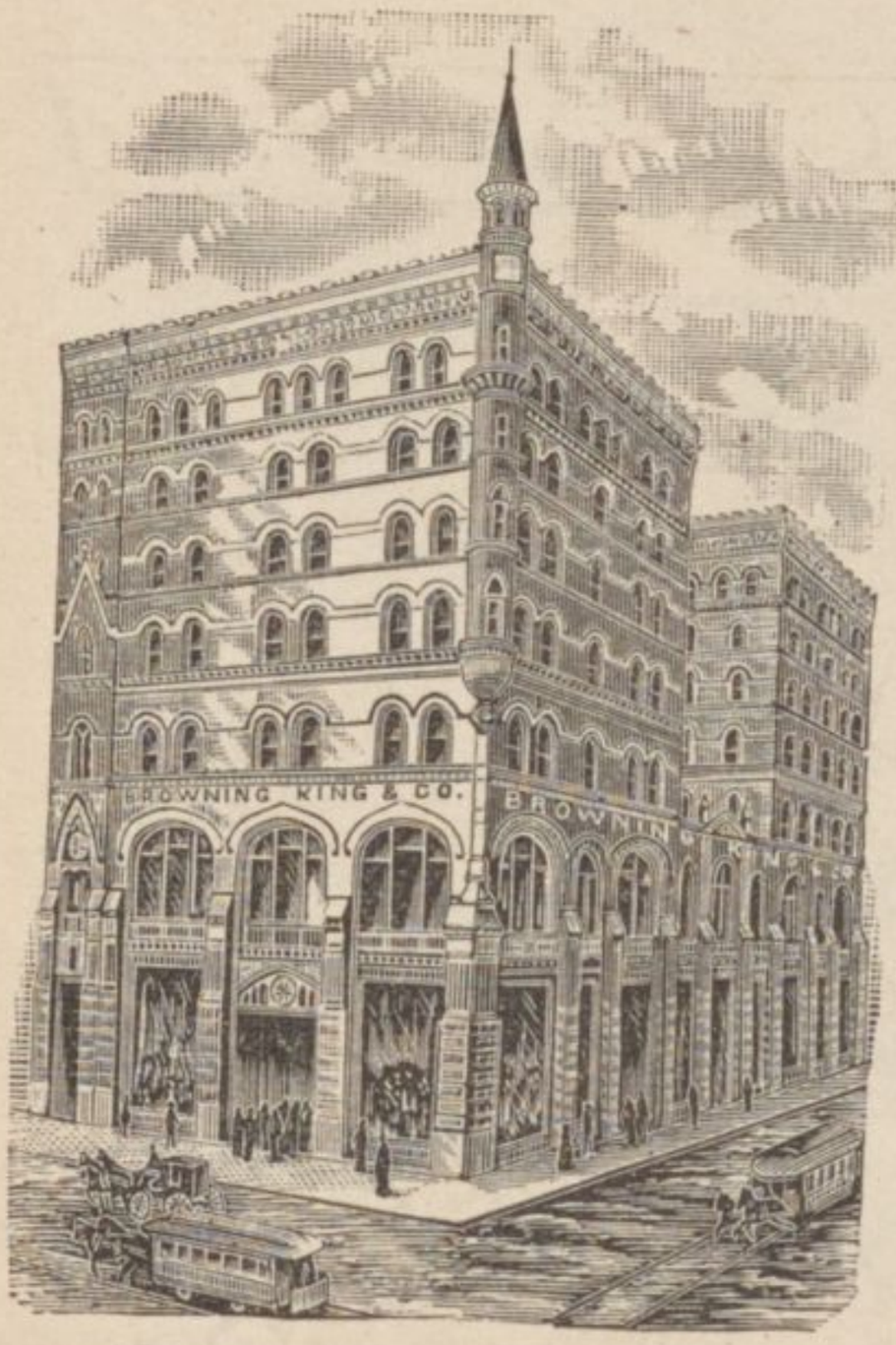
Browning, King & Co.

S. W. COR. BROADWAY & PINE ST.



ST. LOUIS, - MO.

DESIGNERS,

MANUFACTURERS

AND RETAILERS OF THE

CORRECT STYLES.

Fine Clothing

FOR

MEN, BOYS

AND CHILDREN.

Knights Templar Uniforms a Sperialty.

Our Furnishing Goods Department is Replete with all the Novelties of the Season.

D. C. YOUNG, - - - - - Manager.

WINTER & STETTINIUS,

IMPORTERS OF

FINE CIGARS,

AND SOLE AGENTS FOR

THE TRIENNIAL



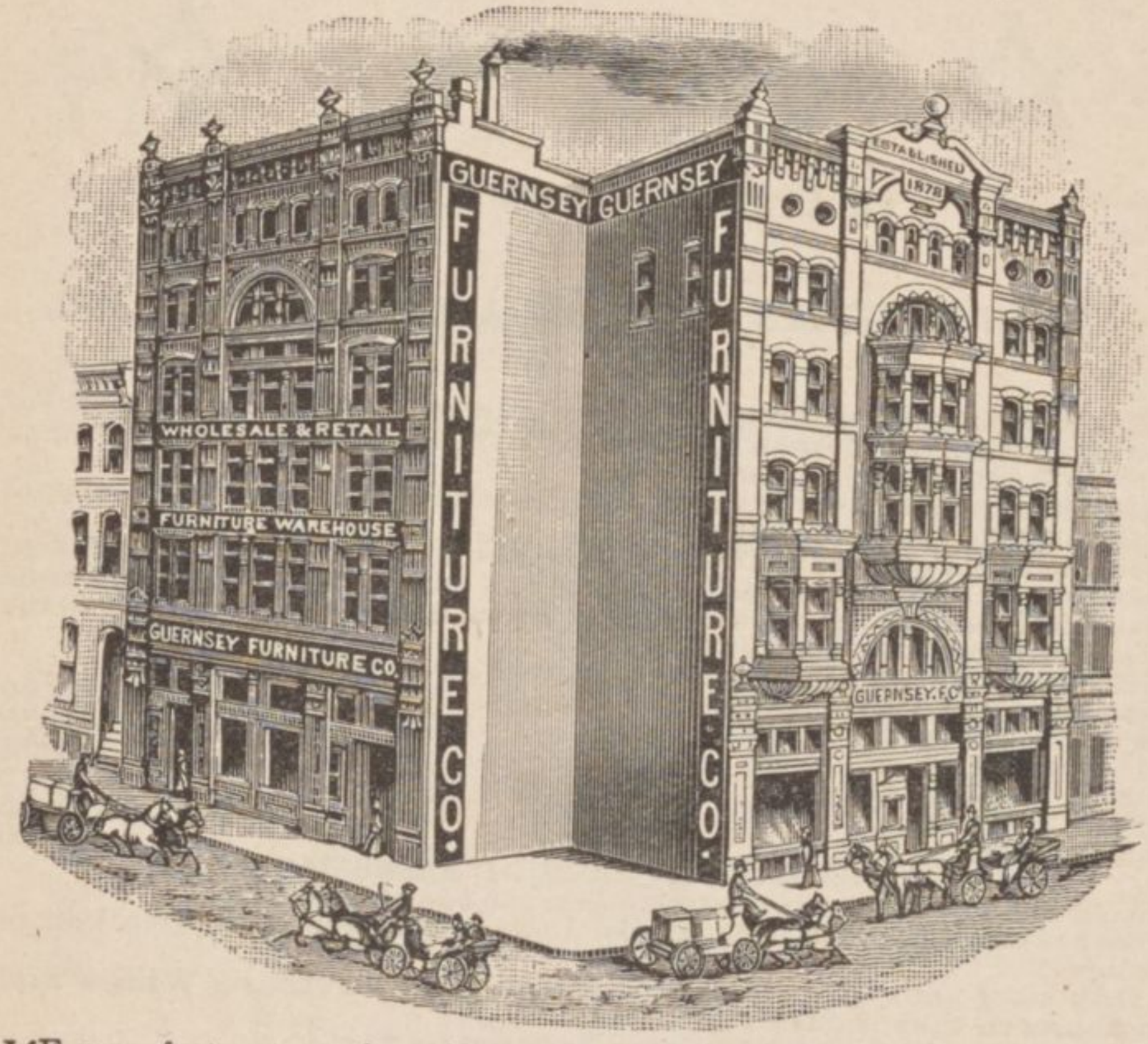
Clear Havana Cigar

N. W. COR. FIFTH AND WALNUT,

ST. LOUIS, MO.

Visitors and Sir Knights to the Triennial are cordially invited.

Guernsey Furniture Co.



WE manufacture more beautiful designs, and sell at lower prices; than it is possible for Furniture dealers to sell at who do not manufacture. Every article is guaranteed. We are shipping goods to Alabama, Arizona, Colorado, Illinois, Indiana, Iowa, Missouri, Montana, Mississippi, New Jersey, New Mexico, Nebraska, New York, Tennessee, Texas, Ohio, Wyoming and Indian Territories. Our Factory and Warerooms are immense, and filled with skilled workmen; our Building is six stories high, having over 43,000 square feet of floor-room, equal to 430 rooms, each 10 feet square, lighted by 20 electric arc lights, manufactured by our own plant in the basement of our store, from which we are lighting 37 business houses besides our own. Our elevators and three high speed engines are constantly running.

GUERNSEY FURNITURE CO., 304, 306 & 308 LOCUST STREET

Guernsey-Scudder Electric Light Company,

306 LOCUST STREET, ST. LOUIS, MO.

ALL persons desiring to purchase ELECTRIC LIGHT MACHINERY, either for private or public lighting, will find it to their advantage to examine carefully our system before purchasing elsewhere. The best is always the cheapest. A Personal inspection or correspondence invited.

THE UNITED

Masonic Benefit Association

OF MISSOURI.

ORGANIZED FEBRUARY 13, 1873.

PAID IN BENEFITS SINCE ORGANIZATION $1,300,000.

This Association has three Divisions. Number of members in each unlimited. Benefit in Division "A" limited to $1,000; in "B" to $2,000, and in "C" to $3,000. Benefits promptly paid.

Members relieved from assessments as often as there is sufficient amount in the Surplus Fund to pay them.

Membership Fee in each Division, $6.00, also one assessment required in advance. Only one examination required on application for more than one Division if made at the same time. No annual dues or other expenses to the members, except assessments for death.

Members are classified and assessed according to age, as follows:—

1st	Class	21 to 25	years of age	$0.90
2d	"	26 to 30	"	0.95
3d	"	31 to 35	"	1.05
4th	"	36 to 40	"	1.15
5th	"	41 to 45	"	1.25
6th	"	46 to 50	"	1.40

NO INCREASE IN RATE OF ASSESSMENT.

None are admitted to membership over the age of 50 years.

Care taken, and strict medical examination required in the selection of members.

It is now your privilege to protect your Brothers, Widow and Orphans in their hour of distress.

And as you remember them to-day
So shall yours be remembered to-morrow.

DIRECTORS.

JOHN D. VINCIL, President - - - - - - - - - ST. LOUIS.
W. S. RELFE, Vice-President - - - - - - - - ST. LOUIS.

Geo. L. Faulhaber, Sedalia; Erwin Ellis, Lebanon; Dr. Geo. R. Hunt, Warrensburg; M. W. Serl, Lebanon; C. C. Woods, Kansas City; Seymour Hoyt, Greenfield; Geo. E. Walker, Bonne Terre; C. C. Rainwater, St. Louis; James P. Wood, New London; F. W. Mott, St. Louis; Chas. F. Vogel, St. Louis.

A. C. STEWART, ATTORNEY; F. R. EVERSOLE, MEDICAL DIRECTOR.

PERCY F. SMITH, Secretary,
722 Pine Street, St. Louis, Mo.

LOUIS HALLE,

Importer of

WINES

Sole AGENT FOR THE UNITED STATES AND CANADA



CHAMPAGNE,

EPERNAY, FRANCE.

---

508 N. BROADWAY,

ST. LOUIS MO.

Sir Knights and Guests are invited to inspect his premises.

VISITORS

CAN GET THE FINEST PICTURES AT

F. W. GUERIN'S

Photographic Studio,

Cor. Twelfth St. and Washington Avenue.

Medal at Paris World Exposition. Two Prizes at Cincinnati National Photographers' Exhibition, 1884, and

GOLD MEDAL

— AT —

World's Exposition, New Orleans, 1885.

ST. LOUIS, MO.

(198)

Genelli

923 Olive St., St. Louis



Genelli PATENT
DEC. 29TH 1885.

Sir Knights, Attention

A special arrangement has been made with Genelli, the leading photographer of the city, for a discount of $1.50 per dozen on all styles of Cabinets for you and your families and special prices on large Photos, Crayons, Pastels and Enlargements.

This will enable you to secure full form Cabinets in uniform (one of their specialties) at $2.00 per dozen and higher priced styles in proportion, guaranteed the finest in the city or money refunded, and life sized portraits made from finished cabinet negatives, to introduce their new process called the "Genelligraph," at $5.00 each. This is the latest invention in photography and is considered finer and even more durable than oil paintings and must not be considered poor because it is cheap. With the assistance of this process Genelli also makes beautiful Crayons and Pastels as low as $10 and $15 each

Patent Stamp Photos $1.00 per 100, Patent Minettes 24 for $1.00, Miniature Cabinets 16 for $1.00. Send cabinet photo to copy from.

We cordially invite all visiting Sir Knights to visit the Genelli Studio, where they will find the finest display of portraits ever on exhibition in any private gallery, and can assure you that any work you may order will be finished in first-class style.

The Equitable Building

IMPROVEMENTS.

The original structure was erected by the St. Louis Mutual Life Insurance Company in 1870; the company becoming insolvent, the building was sold to the Mercantile Trust Company and subsequently became the property of its present owners, the Equitable Life Insurance Society of the United States.

The Society, believing in the business stability and commercial supremacy of St. Louis, decided in 1885 to enlarge and improve the building by adding five stories to the six, which it then contained, in all eleven stories. And putting in three new hydraulic elevators, boilers, pumps dynamo plant, etc., at a cost of $200,000. Alexander Cameron, late Government Superintendent U. S. Custom House and Post-Office Building, St. Louis, was employed to prepare the plans and superintendend the construction. Work was commenced in the spring of 1885, and the building is expected to be ready for occupancy on or about the first day of October, 1886.

Among the remarkable features of the construction and erection of this large improvement is the fact that the tenants of the old building have retained their quarters undisturbed, during the entire progress of the work.

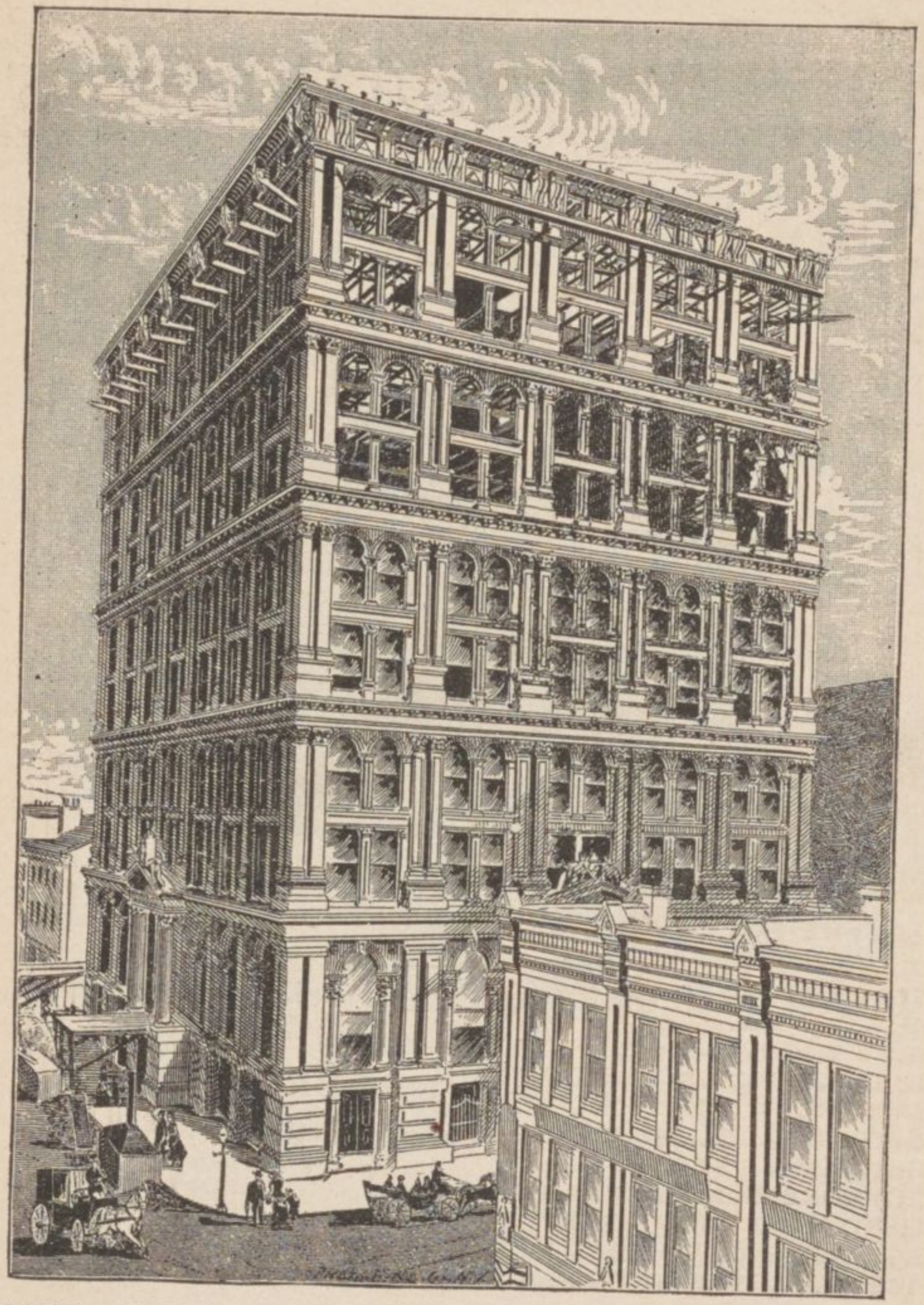
In the basement and sub-basement the Missouri Safe Deposit Co. has fitted up one of the largest and finest vaults in the country — upon which $125,000 have been expended.

The building has a frontage of 130 feet on Locust Street by 100 feet on Sixth Street, being 158 feet high and presents a very imposing appearance.

It is designed after the Florentine School, and will be, when completed, equal in style and appearance any of the best class office buildings in the country.

THE FOLLOWING ARE THE CONTRACTORS:—

PERKS & SON, of St. Louis.....*Brickwork.*
THE SNEAD & CO. IRON WORKS, Louisville, Ky.....*Ironwork.*
SHICKLE, HARRISON & HOWARD, St. Louis, Mo.....*Ironwork.*
BROWWICH & ADAMS, 414 N. Grand Ave., St. Louis, Mo.*Plastering.*
MESKER BROS., St. Louis, Mo.....*Galvanized Iron Work.*
MAWDSLEY & MEPHAM, St. Louis, Mo.....*Steam Fitting.*
A. SIGEL GAS FIXTURE CO., St. Louis, Mo., } *Plumbing, Sewering*
GRAHAM & PETERS..... " " " } *and Gasfitting.*
THE ROBERT MITCHELL FUR. CO., Cin., O.....*Hardwood Finish.*
MISSISSIPPI PLANING MILL, St. Louis, Mo.....*Mill Work.*
McADAMS & CARTWRIGHT, New York.....*Elevators.*
PICKEL MARBLE AND GRANITE WORKS, St. Louis } *Marble Work.*
DAVIDSON & SON, Chicago..... } *Marble Work.*
DREY & KAHN, St. Louis, Mo.....*Plate Glass.*
U. S. ELECTRIC LIGHT CO., New York.....*Electric Lights, etc.*
FLESH & MOOK, St. Louis, Mo.....*Painting.*
HURRICANE GRANITE WORKS, St. Louis, Mo.....*Granite Flagging.*



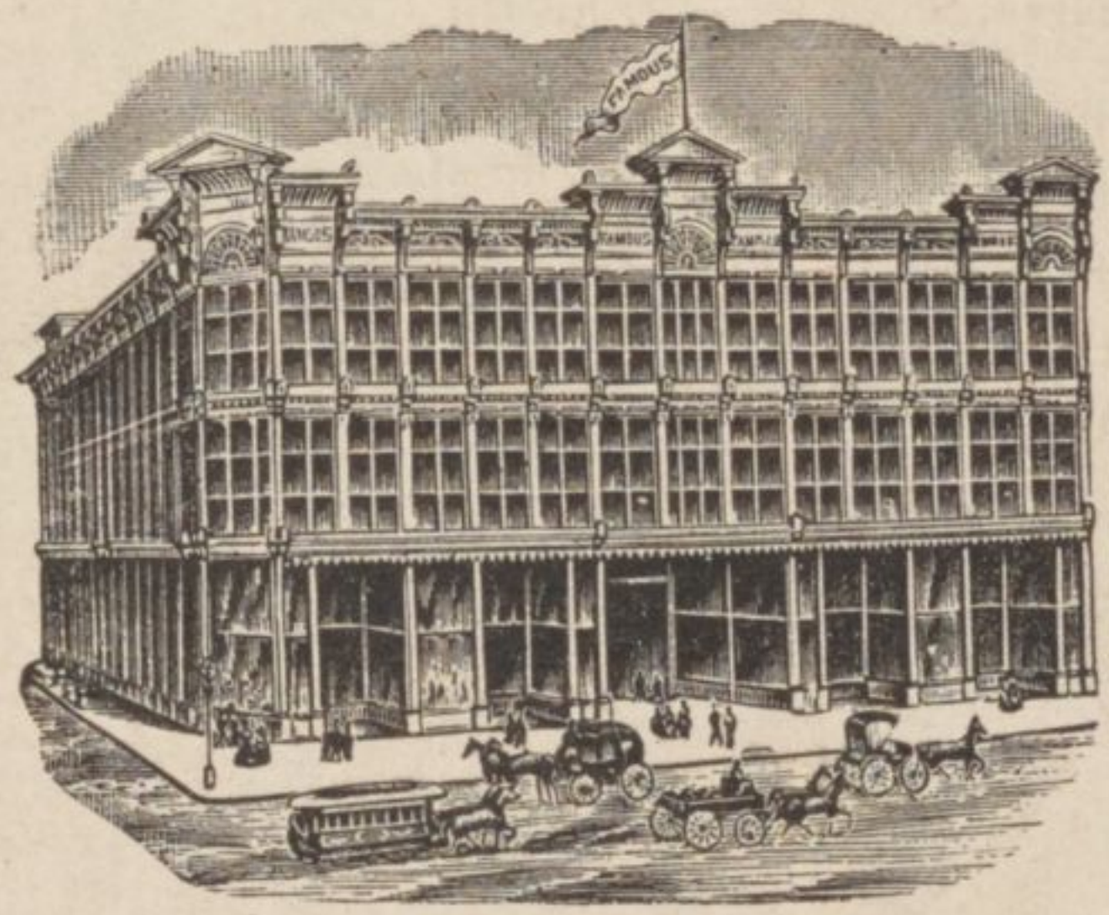
EQUITABLE BUILDING IMPROVEMENT, ST. LOUIS, MO.

PERKS & SON, Contractors of Brick-work.

BROMWICH & ADAMS, Contractors of Plastering.

⋖ FAMOUS ⋗

Shoe & Clothing Company



Broadway and Morgan St., St. Louis, Mo.

Largest Retail Outfitting Establishment in the West.

SIX GREAT STORES UNDER ONE ROOF.

Largest Clothing Salesroom in the World.

Clothing Department	150 x 140 ft., entire 2d floor.
China and House Furnishing Department	On 1st floor, 140 x 50 ft.
Hat, Cap and Cloak Departments	On 1st floor, 140 x 50 ft.
Gents' and Boys' Furnishing Goods Departments	On 1st floor, 140 x 50 ft.
Gents' and Ladies' Shoe Departments	On 1st floor, 140 x 50 ft.
Millinery and Fancy Goods Departments	On 1st floor, 140 x 50 ft.

Strangers and Visitors to St. Louis are cordially invited to visit our Mammoth Outfitting Bazaar.

OUR **SPECIAL OFFER** to the SIR KNIGHTS OF AMERICA.

WE have specially prepared and now offer at the following REMARKABLY LOW PRICE, the handsomest Gold Watch in design and finish, and one of the most accurate time-keepers in the world. It is the

"M. J. & CO. RAILROAD WATCH." See description below.

In Massive, Solid Pure 14 kt. Gold $100.00
In Massive, Solid Pure 10 kt. Gold . . . . . $ 87.00

FURNISHED IN EITHER RICH RED OR YELLOW GOLD CASE.



☞ The case is most exquisitely finished on one side with the K. T. Emblems, as shown in cut, and on the other side is to be a large richly engraved monogram of the initials of the Sir Knight, similar to the one shown.



☞ The "M., J. & CO. RAILROAD WATCH" is specially constructed to meet the requirements of those who need an unfailingly accurate time-piece. It is a full plate, nickel lever, with razed plates, patent pinion, full jeweled (15 jewels) quick train and chronometer balance. marked on dial, "Mermod, Jaccard & Co." It is a stemwinder. We ask a call or a mail order, which will be promptly filled.

Mermod & Jaccard Jewelry Co.

CORNER OF FOURTH & LOCUST, ST. LOUIS.

☞ **When in St. Louis come and see our grand establishment and its magnificent stock of Diamonds, Watches, Clocks, Jewels, Silverware and Art Goods.**

COR. OF 4TH and LOCUST STREETS, ST. LOUIS.

We are headquarters for and are showing the grandest collection of Solid Gold K. T. Jewels EVER DISPLAYED IN THE WORLD. We invite you to call and see this magnificent display, and if desirous of purchasing you will find our prices SO LOW that you will surely purchase of the



OUR GOODS THE FINEST.



OUR PRICES THE LOWEST.



MERMOD & JACCARD JEWELRY CO.

Cor. 4th & Locust Streets, ST. LOUIS, MO.

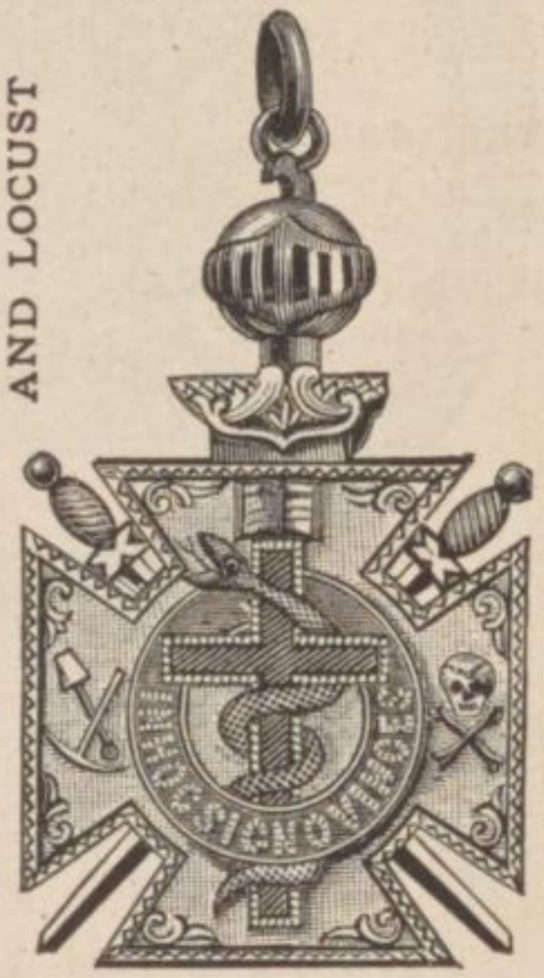
Sir Knights not residing in St. Louis can have a number of Jewels sent for selection per express, C. O. D., or without, upon receipt of proper reference.



WE WILL BE GLAD TO SEE YOU.



CORNER OF 4TH AND LOCUST



KNIGHTS TEMPLAR CARDS.

We wish every Sir Knight to send for a set of our K. T. Cards, mailed free. They are hand-painted designs in high relief and are the handsomest ever known to have been produced. They are executed on our premises.

Special designs made to order for Commanderies when lots of 10,000 or more are desired. Correspondence solicited.

MERMOD & JACCARD JEWELRY CO., 4th and Locust Sts., St. Louis.

BUSINESS HOUSES.

Agricultural Implements.

John R. Calhoun & Co., 1024 to 1026 N. Main St.

Architects.

J. Beattie, 1122 Pine St.

Artistic Gas Fixtures.

Cornelius, Becannon & Co., 1013 Olive St.

Artists' Material.

The Hopper Artists Supply Co., Successors to Hopper & Treat, 312 N. 6th St.

Attorneys.

Mills & Flitcraft, 204 N. 3d St., Room 17, Gay Building.
Collins & Jamison, Granite Building, 404 Market St.
Wm. C. Bragg, 600 Olive St.

Auctioneers.

R. U. Leonori, Jr., & Co., 1005 Olive St.

Barbers.

Adolph Kleintopf, 213 N. 6th St.
Randolph & Smith, Southern H'l.

Beer Bottlers.

Excelsior Brewing Co., Office 1804 Market St.

Boiler Plate Iron.

Ewald Iron Co., 810 N. 2d St.

Bolting Cloth.

Todds & Stanley Mill Furnishing Co., 917 and 919 N. 2d St.

Books and Stationery.

John L. Boland, 610 Washington Ave.
E. T. Jett, 802 Olive St.

Brass Founders.

More, Jones & Co., 1604 and 1608 N. 8th St.

Breweries.

Excelsior Brewing Co., Manufacturers of the Celebrated Pitzner Beer, 1800-1810 Market St.

Carriage and Wagon Material.

Sligo Iron Store Co., 945-953 N. 2d St.
Paddock-Hawley Iron Co., 806 to 812 N. Main St.

Carpets.

Trorlicht & Dunker, 506 N. 4th St.

Cement.

Thorn & Hunkins, 309 S. 12th St.

Charcoal Plate and Bar Iron.

Ewald Iron Co., 801 N. 2d St.

China and House Furnishing Goods.

Miller & Stevenson China and Glass Co., 305 N. 4th St.

Clothing.

J. M. Polack, 213-215 Broadway.

Coal and Coke

Sylvester Coal Co., 416 Olive St.

Contractors.

McCully Stone Mason Co., 904 Olive St.
John Hill, 216 N. 8th St.

Contractors Outfitters.

Westlake & Button, 1201-1217 N. Main St.

Contractors, Carpenters and Builders.

R. W. Morrison & Co., 214 N. 7th St.
J. B. Lindsly & Son, 910 N. Ewing Ave.

Cooperage.

B. F. Horne, 20 N. 3d S

Crackers.

Dozier-Weyl & Co., 16th St., corner Morgan St.

Electrotypers.

Western Electrotype Foundry, George Strasberger, Secretary, 217 Pine St.

Engravers and Designers.

F. A. Durgan, 305 N. 7th St.

Fire Insurance.

Jno. R. Triplett, 118 N. 3d St.
Roesline & Robyn, 223 and 225 Chestnut St.
H. C. Carroll, 308 N. 3d St.
Mound City Mutual Fire Insurance Co., S. W. corner 6th and Olive Sts.
Manufacturers' Mutual Fire Insurance Co., 306 N. 3d St., N. O. Nelson, President, A. A. Carter, Secretary.
D. J. Blanke, 102 N. 3d St.

Florists.

Michel Plant and Seed Co., 708 Olive St.

General Commission Merchants.

H. W. Chandler Commission Co., 102 Commercial St.
Jno. W. Elwell & Co., 325 N. Main St.
Wescott & Hall, 108 and 110 Market St.

Glass, Plate and Sheet.

Glenny Brothers, 217 and 219 S. 6th St.

Hardware.

St. Louis Hardware and Cutlery Co., 527 and 529 N. Main St.

Hatters.

M. J. Steinberg, 303 N. 4th St.
The Guerdan Hat Co., 2nd and Market Sts.

Hickory Handle Manufacturers.

Chester & Keller Manufacturing Co., Main and Victor Sts.

Insurance Non-Board.

Ben Kimball, 208 Olive St.

Interior Decorations.

J. L. Isaac's Wall Paper Co , 1210 and 1212 Olive St.

Iron Manufacturers.

Ewald Iron Co., 801 N. 2d St.

Iron and Steel.

Sligo Iron Store Co., 945-953 N. 2d St.

Iron and Steel Manufacturers.

Ewald Iron Co., 801 N. 2d St.
Graff, Bennett & Co., 942 N. 2d St.

Iron Work Machinery.

A. B. Bowman, 823 N. 2d St.

Iron Working Machinery.

Hill, Clark & Co., 805 N. Main St.

Jewelers.

Fred. W. Drosten, 619 Olive St., third door west of Barr's.

Knights Templar Cards.

C. H. Longstreth & Co., 612 Olive St.

Leather and Rubber Belting.

Todds & Stanley Mill Furnishing Co., 917 and 919 N. 2d St.

Low Pressure Steam Heaters.

William Taylor, 1214 Pine St.

Lumber.

J. H. Holmes & Co., 11th and Spruce Sts.
Jack P. Richardson, 405 Walnut St.

Malsters.

Chas. Ehlerman & Co., 22d St. & Scott Ave.

Manufacturers Black Diamond Prepared Roofing.

M. Ehret, Jr., & Co., W. E. Camp, General Manager, 9th and Olive Sts.

Manufacturers Ladies', Misses' and Children's Shoes.

C. E. Ramlose, 918 St. Charles St.

Manufacturers of Prize Cups for all the Different Sports.

F. A. Durgan, 305 N. 7th St.

Manufacturers of Medals, Emblems, Badges, Etc.

F A. Durgan, 305 N. 7th St.

Manufacturers of Wares in Sterling Silver.

F. A. Durgan, 205 N. 7th St.

Mantles, Grates and Stoves.

Gage & Horton Manufacturing Co., 1231 Olive St.

Marble and Granite Works.

Geo. Douglass, 618 and 620 N. 9th St.

Mechanics' Tools.

Hill, Clark & Co., 805 N. Main St.

Men's Furnishing Goods.

F. A. Steer, 9 N. Broadway.
F. A. Steer, 515 Olive St.
Steer & Williamson, 420 Walnut St.

Metals.

More, Jones & Co., 1606 and 1608 N. 8th St.

Patent Hot Water Boilers.

William Taylor, 1214 Pine St.

Painters.

Jules C. LaChance, 107 N. 13th St.
Steinmann Bros., 916 Chestnut Street.

Painters — *Continued.*

Flesh & Mook, 414 N. 3d St.
Mullen & Hopius Paint Co., 114 Olive St.

Paints, Oils and English Chemicals.

Chas. W. Barstow, 617 N. 2d St.

Plumbers' Supplies.

Clegg, Cahill & Collins, 805 and 807 N. Main St.

Pulley, Shafting and Gearing.

Todds & Stanley Mill Furnishing Co., 917 and 919 N. 2d St.

Railway Supplies.

Clegg, Cahill & Collins, 805 and 807 N. Main St.

Roller Flour Mills.

Todds & Stanley Mill Furnishing Co., 917 and 919 N. 2d St.

Regrinding and Corrugating Rolls.

Todds & Stanley Mill Furnishing Co., 917 and 919 N. 2d St.

Saddles and Harness.

J. B. Sickles Saddlery Co., 1100–1106 Washington Ave.

Sash, Doors and Blind Factory.

Phœnix Planing Mill Co., Spruce, N. W. corner 12th St.

Steam Engines.

Erie Engine Works, A. B. Bowman, Manager, 823 N. 2d St.

Steam and Hydraulic Machinery.

Pond Engineering Co., 707 and 709 Market St.

Stove Manufacturer.

Western Stove Manufacturing Co., 1118 Olive St.

Street Cars.

Brownell & Wight Car Co., 2300 N. Broadway.

Restaurants.

George Milford, 114 N. 5th St. and 209 N. 6th St.
Frank A. Nagle, 422 and 424 N. 6th St.
J. R. Sprague & Son, 912 Olive St. and 716 N. Broadway.

Teas.

David G. Evans & Co., 504 N. 2d St.

Tennessee Charcoal Plate and Bar Iron.

Ewald Iron Co., 800 N. 2d St.

The American Baptist Publication Society.

A General Theological and Sunday School Supply Store, Lewis Elkin, Manager, 1109 Olive St.

Type Writers.

Wyckoff, Seamond & Benedict, 314 N. 6th St.

Tobacco and Cigars.

William A. Stickney, 203 N. 4th and 405 Pine St.

Oyster Parlors.

George Milford, 114 N. 5th and 209 N. 6th St.
Frank A. Nagle, 422 and 424 N. 6th St.

Planing Mills.

Cole & Glass, 1520 Market St.
Phœnix Planing Mill Co., Spruce, N. W. corner 12th St.

Saw Manufacturers.

Curtis & Co. Manufacturing Co., 817 and 819 N. 2d St.

Sewing Machines.

New Home Sewing Machine Co.. J. B. Carpenter, Manager, 900 Olive St.

Tinners' Stock Supplies.

Clegg, Cahill & Collins, 805 and 809 N. Main St.

Vegetable Oils.

Robert B. Brown Oil Co., 203 Pine St.

Wagons and Buggy Wood Work Specialties.

Chester & Keller Manufacturing Co., Main and Victor Sts.

Wholesale Drugs.

J. S. Merrill Drug Co., 620 Washington Ave.

Wire Rope Manufacturers.

A. Leschen & Sons, 903 and 905 N Main St.
Broderick & Bascom Rope Co., 704 and 706 N. Main St.

Wood-Working Machinery.

A. B. Bowman, 823 N. 2d St.
J. A. Fay & Co., 720 N. 2d St.

Wrought and Cast Iron Furnaces.

William Taylor, 1214 Pine St.

Wrought Iron Ranges.

William Taylor, 1224 Pine St.

OFFICIAL PROGRAMME

TRIENNIAL WEEK.

HEADQUARTERS

GRAND COMMANDERY KNIGHTS TEMPLAR,

STATE OF MISSOURI.

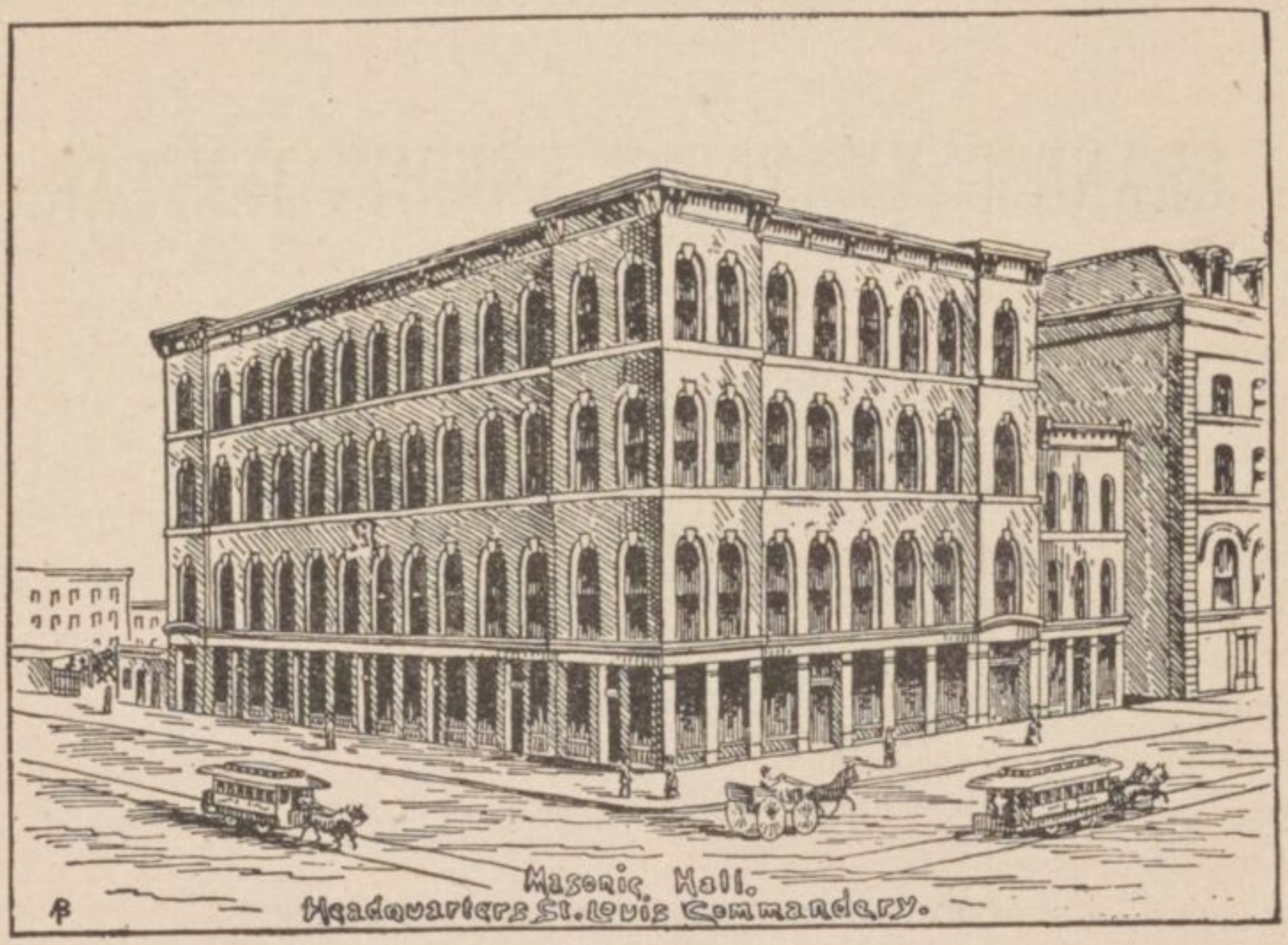
Chartered 1860.

1113 OLIVE ST., ST. LOUIS.

OFFICERS GRAND COMMANDERY.

Sir JOSEPH S. BROWNE, St. Joseph.....*R.·. E.·. Grand Commander.*
ELI H. MIX, Moberly.....*V.·. E.·. Dep.·. Grand Commander*
ALLAN MCDOWELL, Jefferson City.....*E.·. Grand Generalissimo.*
ROBERT MCCULLOCH, St. Louis.....*E.·. Grand Captain-General.*
AND Rev. C. C. WOODS, Kansas City...*E.·. Grand Prelate.*
WM. H. STONE, Appleton City.....*E.·. Grand Senior Warden.*
CHAS. C. ALLEN, Carthage.....*E.·. Grand Junior Warden.*
WM. P. MULLEN, St. Louis.....*E.·. Grand Treasurer.*
WM. H. MAYO, St. Louis.....*E.·. Grand Recorder.*
JOHN H. BROWN, Brookfield.....*E.·. Grand Standard Bearer.*
SEYMOUR HOYT, Greenfield.....*E.. Grand Sword Bearer.*
JOHN J. BAULCH, St. Louis.....*E.·. Grand Warder.*
JOHN W. OWEN, St. Louis. .....*Grand Sentinel.*

ST. LOUIS COMMANDERY, NO. 1.



OFFICERS FOR 1886.

Sir JACK P. RICHARDSON.....*Em. Commander.*
JULES C. LACHANCE.....*Generalissimo.*
THOMAS SEAL.....*Captain General.*
ALPHEUS L. MILLER.....*Prelate.*
JOSEPH MOUNTAIN.....*Senior Warden.*
THOMAS P. MORSE.....*Junior Warden.*
JNO. GLENNY.....*Treasurer.*
JNO. T. MCCOY.....*Recorder.*
VIRGINIUS O. SAUNDERS.....*Sword Bearer.*
MARQUIS T. MILONA.....*Standard Bearer.*
ROBERT J. HUMBER.....*Warder.*
P. R. FLITCRAFT.....*Capt. of Guard.*
FRED H. MASON.....*3d Guard.*
ROBT. E. COLLINS.....*2d Guard.*
CHARLES E. ELY.....*1st Guard.*

In view of the history of Templarism in Missouri, and the event of the Triennial Conclave of the Grand Encampment of the United States, in St. Louis, 1868, it is simple justice at this time, and in this connection to make special mention of St. Louis Commandery No. 1.

St. Louis Commandery is the parent body of Knights Templar in Missouri, and in 1868 had a membership of 108.

There were then seven other chartered Commanderies in the State, "Ivanhoe" of St. Louis being No. 8. Several conclaves of the Grand Encampment had been held in Eastern cities, and in 1865 the representatives of the Grand Commandery of Missouri in the Grand Encampment called attention to the West, and ably advocated St. Louis as the next place of meeting. St. Louis Commandery No. 1 was mainly instrumental in the selection of St. Louis as the place for the Triennial Conclave of 1868. It was a noble and most gratifying achievement, and spurred the Order west of the Mississippi to still higher endeavors in the cause it has at heart. Between the years 1868 and 1886, the chartered Commanderies in Missouri have increased from 8 to 47, and the membership shows a still greater proportional growth.

St. Louis Commandery No. 1, the mother and nurse of Templarism in Missouri, has reason to be proud of her family record, and the health and prosperity of her children.

After a lapse of eighteen years the Grand Encampment is again the guest of the city of St. Louis, and St. Louis Commandery naturally desires to sustain her old and honorable record. The headquarters secured by the Commandery are corner of Seventh and Market Streets, in a building known as Freemasons' Hall, entrance on Market Street. The great audience hall — 100 feet long, east and west, by 50 feet wide — has been by the skill of Sir Knight Thomas C. Noxon, the leading scenic artist of the West, metamorphosed into a bivouac of the Middle Ages, an encampment of the Crusades. The transformation is perfect, and no trace, scarcely a suggestion of the usual audience hall remains. The walls and ceiling have all disappeared under the magic of decorative art. Even the windows have lost their character as fixtures, and appear like accidental apertures admitting light and air. Overhead is a semblance of the sky — blue and studded with stars; all around are the features and insignia of a warrior's camp, opening to the

north in a panorama of historical pictures of the Crusades, after Gustav Doré, four in number; and a representation of massive castle gates, with figures on the battlements, and a Moslem city with its spires, domes and minarets in the distance. The pictures from Doré represent the marshaling of the Christian legions preparatory to setting out on the expedition to the Holy Land, and are full of life and movement. The perspectives give an idea of a great encampment, and one can almost hear the notes of preparation and the shouts of enthusiasm.

On the west, in the center, is a heroic figure of a knight on a charger, with a perspective illustrating the period and object of the Crusades — the motto of the knight being *in hoc signo vinces.* On each side of this center piece are tapestry pictures, also representative.

On the south and east there is a figure of a Crusader in full armor between each window, and the window frames are masked with banners and arms and armor and armorial bearings and escutcheons. On these sides the task of concealing the hall was most difficult on account of the numerous openings in the walls, but the artist did it, and completed the illusion of an out-door encampment with great skill.

Eight columns, in two rows, supporting the ceiling, twenty-five feet in height, are completely masked from top to bottom by various devices. At the base each column is encircled by three figures of warrior knights in armor, and above by armor and shields and standards, and banners bearing the mottoes of the Knights Templar. The various emblems and mottoes of the Order of the Temple that had its origin in the Crusades, gleam on countless banners and battle-flags, and wherever the eye turns is a memorial picture of the knightly expedition to wrest the Holy Sepulchre from the hands of the Saracens.

The whole Encampment is illuminated by electric lights transfiguring night into day.

To these Headquarters all Sir Knights are cordially invited during Triennial week, the day will be given to receptions of individual and visiting bodies, the night to music and the dance. Postlewaite's full Triennial Band, the oldest and finest west of the Mississippi is under contract with this Commandery, it being so organized as to be readily divided after parades in two sections, one for the serenade and the other for the ball-room.

Order of Dances.

1. WALTZ.....*"Woman's Love."*
2. QUADRILLE.....*"St. Louis Commandery No. 1."*
3. SCHOTTISCHE.....*Too Sweet to Live.*
4. LANCIERS.....*St. Louis Drill Corps.*
5. POLKA.....*Always Gallant.*
6. QUADRILLE.....*Swim out for Glory.*
7. WALTZ-LANCIERS.....*Postlewaite.*
8. SARATOGA LANCIERS.....*Mikado.*
9. REDOWA.....*Elenora.*
10. QUADRILLE.....*Irish Airs.*
11. WALTZ.....*Dream Faces.*
12. IMPERIAL.....*Postlewaite.*
13. SCHOTTISCHE.....*Fortuno.*
14. QUADRILLE.....*Social Melodies.*
15. MEDLEY.....*Postlewaite.*

JOS. W. POSTLEWAITE, Leader.
LOUIS MEYER, Conductor.

Executive Committee.

Sir JACK P. RICHARDSON, E. C. Chairman.
P. R. FLITCRAFT, P. C. Secretary.
J. C. BLOOMFIELD, P. G. C.
W. W. HOPPER, P. C.
J. C. LACHANCE, Generalissimo.
T. P. MORSE.
S. T. MCCORMICK.
V. O. SAUNDERS, Sword Bearer.
THOS. SEAL, Captain-General.

MEMBERS.

Ake, Jacob T.
Allan, John
Anderson, W. T.
Bain, George
Baker, Melvin
Baldwin, Frank D.
Baldwin, Jas. W.
Bame, John W.
Bantz, P. S.
Barnes, Baron S.
Bates, Martin L.
Batcher, F. H.
Beattie, John
Becker, Chas.
Beggs, Johnston
Benson, Edw. A.
Bernecker, J. L.
Bethune, J. H.
Betts, Rev. G. C., P. G. P.
Bloomfield, Jno. C., P. G. C.

Blossom, C. D.
Bowman, Albert B.
Brand, Geo. C.
Breckenridge, Geo.
Bromwich, Wm.
Brown, James W.
Brown, James W.
Brown, John H.
Brown, Thomas
Buckingham, S. C.
Burlin, John
Burnside, James
Boggs, Geo. B.
Butze, Adolph
Caffall, R. H.
Cantrell, W. M.
Chapman, Steph.
Chester, E. H.
Christopher, H. C.
Churchill, Jas. O.
Clark, L. J.
Clarke, C. B.
Clegg, David
Coffin, E. H., P. E. C.
Collins, Robt. E.
Colman, N. J.
Comte, Louis
Cornelius, Jesse
Crone, Seth A.
Croy, Simeon W.
Cushing, J. H., P. G. C. G.
Dale, Will H., P. E. C.
Danforth, Jas. H.
Davis, Alex.
Davis, W. R.
Davis, Hy. B.
Dean, Wm. M.
Decker, Henry P.
Dickson, Frank A.
Dieterichs, W. F.
Doerbaum, J. F.
Doering, Oscar F.
Donnell, J. W.
Douglas, Geo.
Dunn, Richard F.
Douglas, Alex.
Edgar, Edw. J.
Edy, W. J.
Elwell, J. W.
Ely, Charles E.
Evans, Daniel
Evans, John D.
Faeller, Christian
Featherston, Thos.
Fidler, W. H.
Fink, W. G.
Fitz, J. W.
Flesh, M. M.
Flitcraft, P. R., P. E. C.
Florreich, Phil.
Fowler, Edwin
Freeman, M. L.
Fruin, Jeremiah
Foden, Jos. B.
Gaus, Hy. Jr.
Garrett, J. W.
Garrett, Thos. E.
Garrett, Wm. A.
Garstang, R.
Gillespie, Wm.
Glenny, John
Gooding, Gen. O. P.
Graham, Alex.
Gordon, Archibald
Hagey, H. Given, P. E. C.
Hall, Lee A.
Hall, J. W.
Hall, John McP.
Hallett, J. W.
Harbison, Geo.
Harmon, J. J.
Harris, Jas. A.
Heuer, Philip J.
Herman, Otto
Hill, John
Hoffman, C. D.
Hoffman, Saml. H.
Hogan, Chas. J.
Holmes, W. M.
Hopper, W. W., P. E. C.

Hughey, Wm. P.
Humber, R. J.
Hunt, Geo. S.
Hutchinson, H. B.
James, Thomas
Jameson, Dorsey A.
Jenkins, Hunter B.
Johnston, Dr. G. B.
Kaut, William
Keevil, H. G.
Kellar, J. A.
Kennett, J. White
Kendall, Jno. B.
Kempe, Elmer
Kirkpatrick, S. E.
King, Goodman
Kohlhund, Chris.
Knox, John S.
Krueger, Harry A.
Lachance, Jules C.
Langdon, E. J.
League, E. W.
Lee, William
Leighton, J. F.
Leonori, Chas. L.
Leonori, R. U.
Leonori, R. U. Jr.
Leslie, Dr. J. H.
Lindsly, H. C.
Ludwig, Wm. C.
Libby, E. D.
Lindley, J. J.
Loker, W. N., P. E. C.
Long, John H.
Loomis, J. E.
Merrifield, J. A.
Marriott, J. G.
Marshall, John P.
Martin, J. W.
Mason, F. H.
Mayo, Wm. H., G. R.
Merrell, J. C.
Meyer, Hy. C.
Milford, Geo.
Miller, A. L.
Miller, W. A.
Milona, M. T.
McBrine, John
McClure, R. P.
McCormick, S. T.
McCoy, Jno. T.
McGunnigle, E. T.
McIntyre, Dr. J. H.
Motter, Isaac
Mountain, Joe
Morse, Thomas P.
McClure, R. W.
McPherson, David
McNutt, I. N.
Matthews, Jos. J.
Moffitt, Nathaniel L.
Nelson, J. J.
North, Jas. W.
Noxon, T. C.
Norman, Wm. W.
Owen, James G.
Pallen, J. Y.
Partee, H. C.
Paterson, Jas. S.
Phillips, J. W.
Phillips, Thos. J.
Pierron, J. J.
Pottenger, Dr. J. H.
Powell, Wright M.
Price, Chas. W.
Pringle R. M.
Pugh, J. H.
Pope, Henry O.
Quernheim, Herman W.
Radcliffe, L. A.
Ramlose, Chris. E.
Ranken, D. P.
Rawson, Andrew
Reid, W. A.
Reigel, C. W.
Reilly, M. J.
Reipschlaeger, W.
Relfe, W. S.
Reihl, Hy.
Richardson, Jack P., E. C.

Rife, Samuel
Ritter, J. C.
Rogers, George
Rogers, J. J.
Rowland, D. P.
Roberts, Mood.
Saunders, V. O.
Seal, Thomas
Sexton, Hy. Clay.
Schaumleffel, P. W.
Schaurte, Fred. W.
Schisler, Jacob
Shannon, Thos. A.
Shewell, Chas. T.
Silver, John G.
Simmons, Chas. F
Smith, Arthur L.
Smith, Jas. A.
Smith, Jas. A. Jr.
Stanley, Hy.
Steer, F. A.
Steinmann, Chas.
Stille, Anton
Stone, Leander
Stone, Wm. H., P. G. G.
Stone, Thomas J.
Stotlemeyer, B. F.
Stout, David
Spraul, Filando
Sullens, Jos. E.
Stark, Chas. B.
Steinmann, Peter
Stock, Frank
Tannor, John G.
Terry, John H.
Taylor, Wm.
Thompson, A. B. M., P. G. R.
Townsend, C. W.
Tripplett, Jno. R.
Taylor, Daniel B.
Treadway, Louis D.
Van Graafieldand, S.
Vogel, Chas. F.
Waddell, Carr B.
Walden, G. M.
Walker, George E.
Wallis, A. H.
Ward, James
Ward, Thomas H.
Watkins, Dr. W. W.
Waters, Rich. W.
Wells, Erastus
West, Geo. W.
Westcott, Wm. B.
Wetzel, Gustav E.
Weinheimer, Jacob
Whitaker, C. C.
Whitney, Henry
Wickwire, N. L.
Wilson, Jos. A.
Wyatt, Wm. J.
Williams, J. E. Jr.
Willis, Ralph D.
Yeaton, Wm. H.

DRILL CORPS.

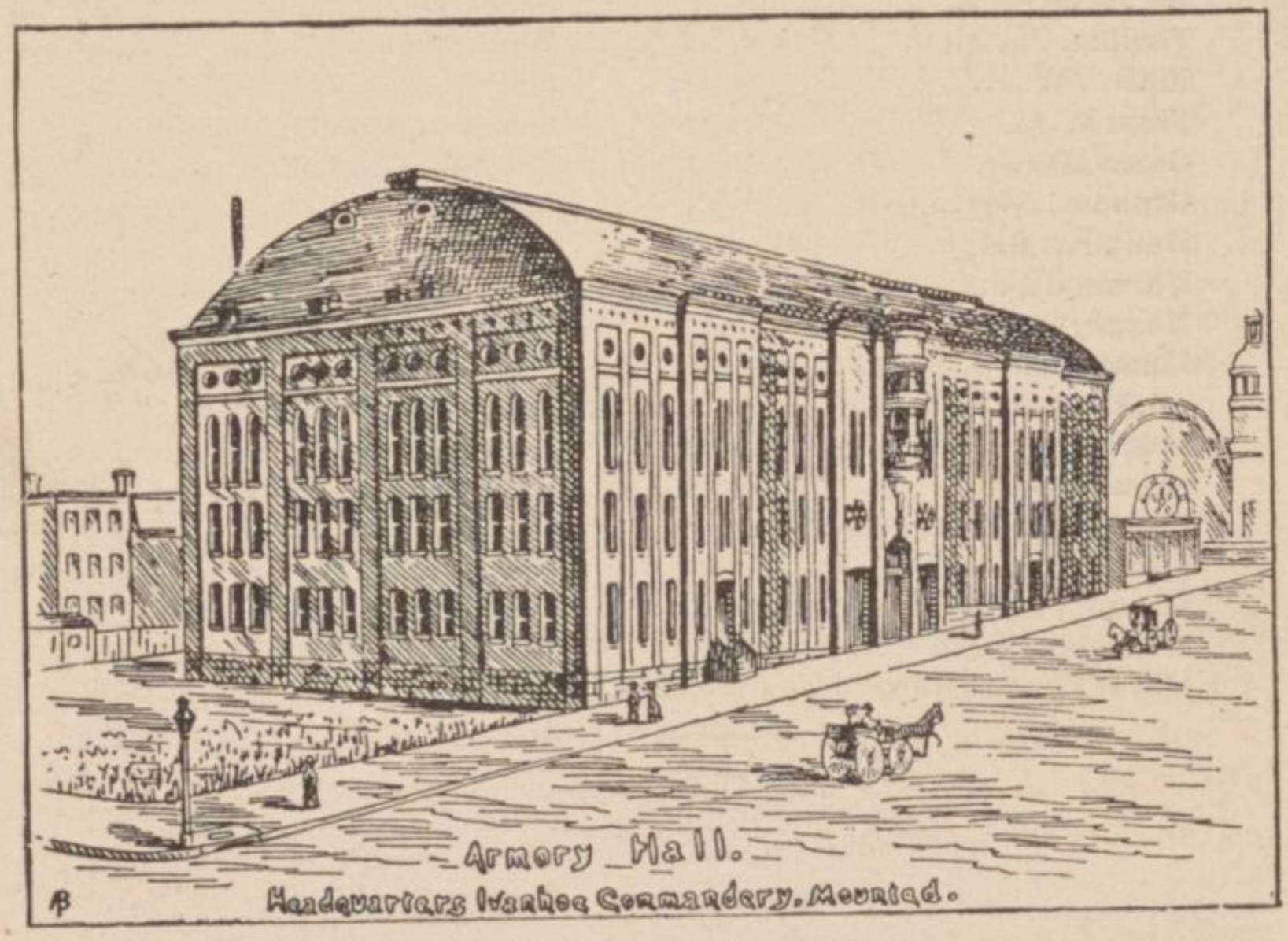
JOHN C. BLOOMFIELD, *P. G. C. Commander.*

DR. J. H. LESLIE, *Adjutant.*

Barnes, Baron
Batcher, F. H.
Beattie, John
Bloomfield, Jno. C.
Brand, Geo. C.
Bromwick, Wm.
Brown, Thomas
Caffall, R. H.
Christopher, H. C.
Collins, Robt. E.
Croy, Simeon W.
Dieterichs, W. F.

Douglas, Geo.
Elwell, J. W.
Ely, Charles E.
Faeller, Christian
Fidler, W. H.
Fink, W. G.
Gaus, Hy. Jr.
Graham, Alex.
Hall, John McP.
Harris, Jos. A.
Hogan, Chas. J.
Humber, R. J.
Jenkins, Hunter Ben
Lachance, Jules C.
Leonori, R. U.
Leslie, Dr. J. H.
Libby, E. D.
Mason, F. H.
Mountain, Joe
Morse, Thomas P.
Rawson, Andrew
Richardson, Jack P.
Reihl, Hy.
Rife, Samuel
Saunders, V. O.
Schisler, Jacob
Shewell, Chas. T.
Smith, Jas. A. Jr.
Steinmann, Chas.
Steinmann, Peter
Stone, Leander
Stone, Thomas J.
Spraul, Filando
Sullen, Jos. E.
Tannor, John G.
Taylor, Wm.
Vogel, Chas. F.
Waddell, Carr B.
Walden, G. M.
Wallis, A. H.
Wescott, Wm. B.

IVANHOE COMMANDERY NO. 8 (MOUNTED).



OFFICERS FOR 1886.

Sir W. E. BENT.....*General. and Acting E. C.*
W. H. FOX.....*Captain-General.*
T. P. DYER.....*Prelate.*
W. W. ZIMMERMAN.....*Senior Warden.*
J. B. DESNOYER.....*Junior Warden.*
W. H. COBB.....*Treasurer.*
R. M. L. MCEWEN.....*Recorder.*
CHRIS. MORSCHEL.....*Standard Bearer.*
W. R. FAULKNER.....*Sword Bearer.*
JOHN T. NIXON.....*Warder.*
WM. WALSH.....*Capt. of the Guard.*
JOHN NOLDE.....*First Guard.*
R. M. MOORE.....*Second Guard.*
JAY L. TORREY.....*Third Guard.*
T. P. DYER.....*Quartermaster.*
C. MORSCHEL.....*Commissary.*
W. H. COBB.....*Paymaster*
E. J. WILLIAMSON.....*Surgeon.*

General Headquarters Committee.

Sir W. E. BENT, Gen. and A. E. C., Chairman
R. D. HUNTER,
W. H. FOX, C. G.

Committee on Reception and Entertainment of Guests and Visitors to Triennial Conclave.

Sir JNO. A. SLOAN, P. G. C., Chairman,

Sir WM. WALSH, P. E. C.,
J. J. BAULCH, P. E. C.,
W. R. STUBBLEFIELD, P. E. C.,
WM. BOSBYSHELL, P. E. C.,
H. L. ALDRICH, P. E. C.,

Sir T. C. FLETCHER, P. E. C.,
W. K. SPINNEY, P. E. C.,
R. W. PARCELLS, P. E. C.,
R. M. L. MCEWEN, P. E. C.,
R. L. HENRY, P. E. C.

Committee of Reception of Grand Commandery California and the California Battalion Escorting the Grand Commandery and De Molay Commandery of Kentucky and Tancred Commandery of Belleville, Ill., Guests of Ivanhoe Commandery with Headquarters at the Armory Building.

Sir R. L. HENRY, P. E. C., Chairman,

Sir JNO. J. BAULCH, P. E. C.,
WM. WALSH, P. E. C.,
R. W. PARCELS, P. E. C.,
CHRIST. MORSCHEL,
ERWIN SPRAUL,

Sir JAY L. TORREY,
S. C. BROWN,
C. KOHLER,
F. W. GUERIN,
H. S. HOPKINS.

Committee on Music, Concerts and Entertainments.

Sir WM. WALSH, P. E. C., Chairman,
JAY L. TORREY,
BENJ. LYNDS,
HENRY FRANGEL.

Committee Associated with Ivanhoe Ladies' Circle.

Sir R. W. PARCELS, Chairman,
J. B. DESNOYER,
WM. MCCULLY,

———— ————.

Committee on Finance.

Sir H. L. ALDRICH, P. E. C., Chairman,
Sir R. D. HUNTER, Sir J. H. VOGELSANG,
W. H. COBB, C. MORSCHEL,
R. L. HENRY, WM. MCCULLY.

Committee on Refreshments.

Sir H. C. ALDRICH, P. E. C.,
Sir W. H. COBB, Sir F. W. GUERIN,
ROBT. TERRY, H. N. SAMSTAG,
R. L. HENRY, JAY L. TORREY.

Committee on Decoration

Sir WM. WALSH, P. E. C., Chairman,
R. J. COMPTON,
GEO. J. MOOK,
BENJ. LYNDS.

Committee on Horses and Stables.

Sir WM. BOSBYSHELL, P. E. C., Chairman,
W. R. FAULKNER,
JNO. C. BENSIECK,
W. W. ZIMMERMAN.

Ivanhoe Commandery was instituted under a dispensation in 1867, and chartered in October of the same year. Its membership has always represented an active body of men, and its reputation for hospitality has spread both far and wide. Ivanhoe Commandery has attended triennial conclaves as a commandery, since the first Triennial Conclave held in St. Louis in 1868, at Baltimore in 1871, Cleveland in 1877, Chicago in 1880, and San Francisco in 1883. It was the only Commandery from St. Louis present at the conclave in San Francisco, and the choosing of St. Louis for the meeting place of the coming conclave is largely due to the action and urgent work of its members. Ivanhoe will be mounted on this occasion on coal black horses. The quarters of Ivanhoe Commandery, No. 8, will be in the Armory building on Eighteenth and Pine Streets. Their house will be open to all visitors, but their especial guests will be the Grand Commandery of California and the entire California battalion, DeMolay Commandery, of Louisville, Ky., with its famous drill corps and Tancred Commandery

of Belleville, Ill., in all about one thousand Sir Knights. The building will be decorated within and without with the most gorgeous and beautiful embellishments, in which the mottoes and designs of the order will have prominent places. On the front of the Armory will be the well-known device of Ivanhoe Commandery, those of the grand and subordinate commanderies of California, De Molay and Tancred, grouped and quartered with other Masonic and Templar emblems, flags and banners. The hall within is 100 by 160 feet, free of columns, and about fifty feet from floor to roof. This also, will be beautified in the most tasteful and exquisite manner. There will also be the devices of the various commanderies located at the quarters, together with banners representing the Grand Commanderies of each State and Territory These were presented to the California Knights at the time that the conclave was held in San Francisco, in 1883. The famous display of California fruits and wines will be repeated here, and will be one of the prominent features of the headquarters of the delegates from that State. A large company room will be assigned to each command as its especial quarters, and in these, also, there will be no lack of adornment.

The parlors devoted to the Ivanhoe Ladies' Triennial Circle, and to the ladies accompanying visiting bodies, will be furnished in a becoming manner, and in keeping with the importance of the occasion, and will be made as beautiful and convenient as the ladies can desire. The decorations for the private quarters of the officers is a large tent, in which will be hung military equipments and the arms and armor of the time of the Crusades, with Oriental draperies and trophies, will be combined into a scene of beauty long to be remembered by those who visit it.

The officers of Ivanhoe Commandery, detailed for the purpose and with a suitable escort, will devote the forenoon of each day to visiting headquarters of all Sir Knights whose location may be known. Officers of Ivanhoe Commandery will be constantly in attendance at headquarters, especially during the afternoon and evening of each day to receive any bodies that may honor them with a call. Visiting bodies are respectfully requested to notify Ivanhoe Commandery of the time of their arrival and of the location of their headquarters.

At three p. m. daily there will be a grand promenade concert at Armory Hall, Sig. Liberati, solo cornetist, accompanied by bands from San Francisco, Cal., and Louisville, Ky.

For detail of programme see bulletin at headquarters.

EVENING PROGRAMME.

Monday, reception by the Grand Commandery of California of the members of the Grand Encampment of the United States and all visiting Sir Knights and visiting friends.

Tuesday, reception by DeMolay Commandery of Louisville, Ky., of the Grand Encampment, and all Sir Knights and visiting friends.

Wednesday, Ancient Arabic Order, Nobles of the Mystic Shrine and working of the degree on a large number of candidates from all parts of the United States.

Thursday, reception by Ivanhoe Commandery No. 8, St. Louis, of the Grand Encampment of the United States and all Sir Knights and visiting friends.

Friday, reception by Grand Commandery of Kentucky.

Saturday, reception by Tancred Commandery No. 50, of Belleville, Ill.

MEMBERS.

Aldrich, H. L., P. E. C.
Allen, R. C.
Birge, J. C.
Buetel, Ed.
Baker, O. M.
Babington, Geo. L.
Blossom, E. D.
Bobyshell, Wm., P. E. C.
Broadhead, J. O.
Baulch, J. J., P. E. C.
Brockman, Wm.
Bent, W. E.
Bunn, S. C.
Bryan, A. L.
Bensick, J. C.
Colbeck, Frank
Cobb, W. H.
Clubb, S. C.
Campbell, Jos.
Candy, Chas.
Compton, R. J.
Craig, T. B.
Crawford, S. W.
Cudmore, Alex.
Cunningham, H. A.
Cherbonnier, E. G.
Curby, Joseph L.
Coleman, Horace
Clifford, R. H.
Desnoyer, J. B.
Doan, F. K.
Dyer, T. P.
Dovey, W. F.
Ecker, Sam'l
Ermann, H. C.
Fletcher, T. C., P. E. C.
Faulkner, W. R.
Farrar, J. H.
Fox, W. H.
Field, D. T.
Freudenau, Wm.
Frangel, Hy.
Gray, H. P.
Guerin, F. W.
Hall, W. R.
Harrison, T. S.

Hawkins, N.
Henry, R. L., P. E. C.
Heuseler, F. F.
Hill, J. W.
Hopkins, H. S.
Hunter, R. D.
Hall, J. C.
Hahn, Wm.
Hilton, Robert
Hopkins, James
Holthaus, Aug.
Jennings, Dr. T. C.
Julian, Fred.
Jordon, W. H.
Kraft, Frank
Klein, W. H.
Koehler, C.
Keyes, S. P.
Lightburne, Dr. R. E.
Lightstone, Alex.
Lynds, Benj.
McGready, F. E.
Moffit, Samuel
Moore, R. M.
Morschel, Chris.
McCully, Wm.
McCaw, J. D.
McEwen, R. M. L., P. E. C.
McFall, John
Mook, Geo. J.
Nelson, B. F.
Nixon, John T.
Nolde, John
Nugent. D. C.
Oliver, A. P.
Owen, Hunt
Parcels, R. W., P. E. C.
Pfieffer, Henry
Pfieffer, Walter
Peterson, Mogan
Pollard, H. M.
Racine, A.
Renshaw, J. W.
Samstag, H. N.
Saussenthaler, P.
Sellers, D. W.
Sloan, John A., P. G. C.
Smith, G. Pitt
Salomo, Frank
Spinney, W. K., P. E. C.
Sporleider, Chas. J.
Stubblefield, W. R., P. E. C.
Schiller, Joseph
Spraul, Erwin
Sicher. Louis
Tatum, Chas. F.
Tamblyn, Wm. M.
Terry, Robert
Torrey, Jay L.
Travis, O. J.
Voerster, Dr. Eng.
Vogelsang, J. H.
Vordtriede, Henry E.
Wagoner, H. H.
Walsh, Wm., P. E. C.
Wenzel, Adam
Wicke, A. F.
Williams, Benj.
Williamson, Dr. E. J.
Woolfolk, J.
Wright, Thomas L.
Zimmermann, W. W.

Officers Ladies' Triennial Circle.

Mrs. H. L. ALDRICH.....*Chairman.*
R. W. PARCELS.....*Secretary.*
R. M. L. MCEWEN.....*Treasurer.*

The Ladies' Triennial Circle will have parlors, reception-rooms, and all needful retiring rooms, to provide for the comfort and conveniences of all

ladies visiting the headquarters of Ivanhoe Commandery. These rooms will be in the Armory Building, and all Sir Knights, their ladies and friends are most cordially invited to visit them, and avail themselves of their arrangement for comfort.

The Ladies especially desire visiting ladies to notice that the afternoon Promenade Concerts in the large Armory Hall, together with the comfortable rooms at their disposal will present some pleasant attractions for visiting ladies especially.

ASCALON COMMANDERY NO. 16.

OFFICERS FOR 1886.

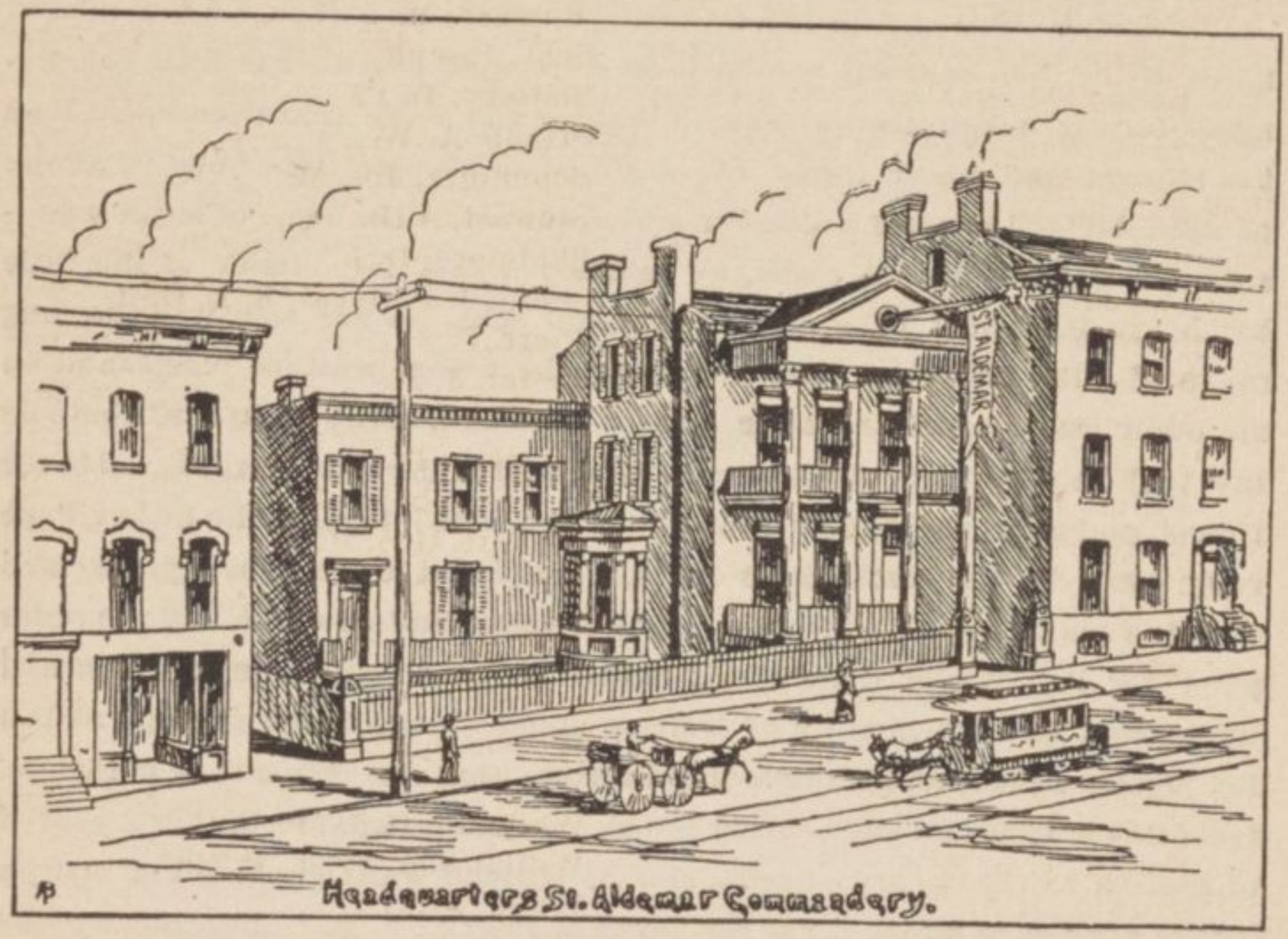
Sir JNO. W. GATES.....*Eminent Commander.*
WM. A. DODGE.....*Generalissimo.*
H. W. HIBBARD.....*Captain-General.*
ALF. H. WHITE.....*Prelate.*
J. W. CORDES.....*Senior Warden.*
O. W. AVERY.....*Junior Warden.*
I. M. MASON.....*Treasurer.*
J. M. FITZROY.....*Recorder.*
A. W. STRAUB.....*Standard Bearer.*
CHAS. A. LEE.....*Sword Bearer.*
JNO. H. KRIPPEN.....*Warder.*
JNO. W. OWEN.....*Captain of Guard.*
GEO. W. PRESCOTT.....*First Guard.*
M. L. GATES.....*Second Guard.*
N. JOST.....*Third Guard.*

MEMBERS.

Aglar, Jas. F., P. G. C.
Avery, O. W.
Bardenheier, Ph.
Baker, John F., Jr.,
Baxter, R. J.
Bangs, W. D.
Belt, Lloyd T.
Blank, D. J.
Blank, Alois
Bonsack, F. C.
Brown, Norman
Buechel, Julius
Brown, Horace A.
Crandall, E. J.
Cook, D. G.
Cordes, J. W.
Cottnam, C. H.
Dana, Geo. D.
Dozier, L. D.
Dodge, Wm. A.
Diehl, Conrad
Edwards, E.
Etzell, Chas.
Feuerbacher, Frank W
Fraser, E. B.
Fleming, John B.
Fitzpatrick, James
Fitzroy, J. M.
Fisher, S. J.
Fritsch, W. J., P. E. C.
Foster, R. W.
Fuelle, Chas.
Gates, J. W.
Garretson, R. F., P. E. C.
Greenough, John
Gierlow, Rev. John
Gates, M. L.
Goerlich, Geo.

Herold, Ferd.
Hibbard, H. W.
Holland, Rev. R. A.
Helfensteller, Ernst.
Johnson, Moses P.
Jost, Nicholas
Jones, H. R. L.
Kehrmann, S.
Kennett, F. B.
Krippen, J. H., P. E. C
Kier, W. F.
Koehler, O. C.
Lee, Chas. A.
Lambert, A.
Lambert, Jordan W.
Mason, I. M.
Manning, Geo. W.
Mitchell, P. S.
Miller, T. D.
Monks, W. H.
Moffett, L. A.
Mott, F. B.
Mullen, Wm. P., P. E. C.
McNichol, James
Moore, Geo. R.
Niedringhaus, H. L.
Noxon, T. W.
Nolker, Wm. F.
Ordway, L. S.
Owens, John W.
Patrick, J. W.
Paddock, Gaius
Prescott, G. W.
Paust, Wm.
Rainwater, C. C., P. E. C.
Raymond, Geo. L.
Rosenthal, C. W.
Rumsey, L. M.
Rumsey, M.
Seal, Joseph
Slattery, D. P.
Straub, A. W.
Schnaider, Jos. M.
Stewart, A. B.
Skidmore, D. L.
Smith, J. Percival, P. E. C.
Short, P.
Sholer, J. H.
Snowden, S. S.
Smucker, D. R.
Stecher, Rudolph
Stewart, Geo. M.
Snow, Isaac B.
Thorn, W. J.
Way, J. W.
Wernse, W. F.
Weems, L. H.
Welch, R. D.
Whitman, H. L., P. E. C.
Williamson, Fred., P. E.C.
White, Alf. H.
Wilson, Wm. W.
Walther, Wm. K.
Wuertenbacher, Jacob

ST. ALDEMAR COMMANDERY, NO. 18.



OFFICERS FOR 1886.

Sir E. B. OVERSTREET.....*Eminent Com'nder.*
GEO. T. MURPHY.....*Generalissimo.*
WM. H. ETTER.....*Captain General.*
WM. RICHARDSON.....*Prelate.*
EDW. PIPE.....*Senior Warden.*
F. B. FILLEY.....*Junior Warden.*
WM. LEFMANN.....*Treasurer.*
DEJONG, ARIE.....*Recorder.*
WM. BOYD.....*Standard Bearer.*
HENRY WILKE, JR.....*Sword Bearer.*
C. H. STEVENS.....*Warder.*
E. V. KYTE.....*Third Guard.*
JAS. G. CASH.....*Second Guard.*
JNO. E. LINCOLN.....*First Guard.*
LEWIS HOLDEN.....*Capt. of the Guard.*

In years long gone by, when St. Louis had scarcely advanced beyond the position of a frontier trading post, when the avenues leading from the westward were simple paths, worn by the tramp of the Indian, traveling in his accustomed single file, when the whistle of the locomotive and the click of the telegraph were still in the fathomless future, and when the few inhabitants of the then sparsely settled West were wont to gather in little communities for mutual protection, one, of bolder and more venturous spirit than his fellows, and whose name was destined to become illustrious in affairs of state, decided to erect a mansion which should be the home of his descendants for generations to come, he selected a spot far outside of the little hamlet, in the midst of a cluster of giant oaks, on one side was the long range of hills, affording protection from the severe western blasts, and on the other was a sparkling little stream running merrily on to contribute its mite to the noblest river of the world. The skill of the artisan was taxed to the utmost, and as its walls grew upward, the few inhabitants of the little village away down by the river, came out and wondered if it was being fashioned after the palaces of olden time — finally the capstone was laid, and the order given for its interior decoration; many weary miles, through forest and jungle, and through months of waiting must its adornments come, at last the joyous shouts of its occupants indicate that the mansion is complete. From this moment its latch-string hangs over on the outside, oft has it proved an asylum to the weary pilgrim, and its scarred walls could tell of many a savage conflict in which it was the haven of safety. * * * But time with its Juggernaut wheels has rolled on and crushed the once happy dweller of the mansion, and all is silent as the tomb, the village has grown and the city now extends far beyond. * * * The order is once more given for the decoration of the mansion, this time it must be royally done, for the Lord High Mayor of our good city is to be its occupant. He comes, and, like all things else, with Time he goes, and all is quiet once more. Old Time still rolls on, and works wondrous changes in the surroundings — where once stood the grand old oaks now towers the greatest Exposition Hall of the age; where sparkled the clear and babbling brook now hums the ceaseless cable drawing its burden of human life, and its Indian paths are turned to broad avenues teeming with the busy throngs of commerce * * * And again must the old mansion be refitted, now in knightly style, for the banner that was borne by Sir Goeffrey de Bouillon floats over it, and the noble ladies

of St. Aldemar Commandery are preparing it for the reception of their friends — its velvet floors and cushioned seats will invite the repose of the weary pilgrim. its walls will be adorned with all that art can contribute, its tables will be laden with all the appetite can crave, its halls will echo soft strains of music to entrance the listener, its latch-string will always, as of old, hang out, and our wives and daughters will stand on the threshhold ready and anxious to welcome and entertain our friends as only the glorious women of St. Aldemar Commandery know how to welcome and entertain. Sir Knights and your ladies, from the golden shores of the Pacific to the storm-beaten cliffs of Maine, from the sunny shores of the Gulf to our fraters beyond the great lakes, we bid you all a courteous and hearty greeting under the banner of St. Aldemar Commandery, which is unfurled at 1314 Olive Street.

MEMBERS.

Adams, R. F.
Andreen, Oscar
Ard, J. H.
Auston, Chas. E.
Bailey, Jas.
Baker, H. A.
Barney, Chas. E.
Bilbro, H, B.
Bennett, Geo. D.
Blewitt Scott H.
Branch, Jos. W.
Bright, Jas. H.
Bridgford, Jas. L.
Boyd, Wm.
Brown, Chas. S.
Brownell, Fred'k. B.
Bush, H. T.
Bruton, A. R.
Bryan, Wm.
Carlyle, Jas. F.
Carpenter, Jno. B.
Carruthers, Geo. F.
Cash, Jas. G., P. E. C.
Clark, Andrew
Clemmens, M. S., P. E. C.
Coghill, J. C.
Cole, A. B.
Collins, M. R., Jr.
Cornell, Wm. H.
Crawshaw, Jos.
Crawshaw, Jos. Jr.
Crone, C. C.
Crosswhite, J. R.
Curtman, Dr. C. O.
Davis, Thos. L.
DeJong, Arie, P. E. C.
DeJong, Robt.
Depew, H. S.
Dixon, O. S.
Doan, Fletcher M.
Dorsett, Dr. W. B.
Donk, A. F.
Dudley, Geo. W.
Dustmann, F. W.
Dyer, J. A.
Etter, William H.
Farmer, Jos. B
Fernow, J. A. W.
Filley, Frank B.
Fine, Andrew
Fine, James
Foskett, Warren B.
Gates, James, P. E. C.
Gates, Thos. B.
Glenn T. S.
Goll, N. J.

Grandjean, Eugene
Green, James
Gregory, Walter S.
Gross, E. J.
Hall, G. O.
Hess, John F.
Hegel, W. J.
Hendon, J. G.
Henry, Robt.
Hill, Eben B.
Higley, J. H.
Holden, Lewis
Hoppius, H. F.
Horn, Benj. F.
Hosie, J. W.
Howard, A. R.
Hudson, J. B.
Hughes, D.
Hymers, Edw. H.
James, Thomas
Jones, Henry T.
Jones, Jas F.
Jones, S. L.
Jones, Wm. E.
Joyce, John G.
Judy, W. W.
Kane, Henry B.
Kelly, C. D.
Kentnor, Jno. A.
Kidson, J. Homer
Kirschbaum, Otto
Kron, August
Kyte, Edwin V., P. E. C.
Lansden, Thos. G.
Lefmann, Wm.
Leidner, Henry, Jr.
Lewis, W. G.
Linck, C. A.
Lincoln, Jno. E.
Lindsay, Lewis F.
Long, E. H.
Lonergan, J. J.
Lowis, Jos. A.
McCormack, C. B.
McClure, Dr. James
McCulloch, Robt., G. C. G.
McDonald, H. C.
McGill, Jas. W.
McMurtry, H. T.
Mack, Abram
Marshall, W. D.
Martin, Wm. A.
Martin, Dr. Tilly A.
Mathiason, P. B.
Mackay, Andrew, Jr.
Meenach, G. S.
Messerley, S. A.
Mechin, G. V. R.
Miller, Isaac N.
Miller, John P.
Milne, Jno.
Minnett, Henry
Meyer, C. H.
Moon, E. W.
Moore, John D.
Morrison, R. W.
Murphy, Geo. T.
Myrer, Wm.
Newkirk, E. C.
Newman, E. G.
Nial, John C.
Nicol, Robt. H.
Niemann, G. W.
Noel, Wm. T.
Nolan, Thos. M.
Ossing, Geo. H.
Overstreet, E. B.
Parson, John R., P. G. C.
Parson, T. T.
Partridge, A. S.
Pearman, S. M.
Peters, Fred'k. R.
Pinkerton, Jno. G.
Pinkham, John H.
Pipe, Edward
Pipe, George
Platt, George
Pollmann, Dr. L. P., P. E. C.
Price, Solomon
Pritchett, D. W.

Praul, G. L.
Reifsnider, C. K.
Rice, R. A.
Richardson, H. E.
Richardson, Wm., P. E. C.
Rickart, W. P.
Robinson, Dr. A. C.
Rosebrough, Chas. A.
Rowland, E. S.
Ruggles, O. W.
Saylor, H. N.
Schwehr, Wm,
Sessinghaus, Fred.
Sims, Julius D.
Sinclair, Allen
Sisson, W. A.
Smith, Percy F.
Smith, Isaac A.
Smythe, James
Stevens, C. H.
Stewart, A. C.
Stewart, Robt. B.
Stillwell, Frank
Stoffel, Dr. Remy J.
Sutton, Aaron J.
Sutton, Wm.
Tate, Fraak R.
Truesdale, Geo. N.
Ude, Geo.
Walker, Wm. T.
Wash, Milton H.
Wendling, C. J.
Wenneker, Chas. F.
Wharton, Jos. J.
Wherry, F. P.
Whitehead, Thos. J.
Wilke, Henry Jr.
Williams, Rev. H. S.
Woodward, Frank. H.
Zabriskie, J. C.

HEADQUARTERS

Knights Templar Triennial Committee,

1113 OLIVE STREET.

SIR KNIGHTS:—

We find that a misapprehension exists in some places in regard to accommodations for Sir Knights who desire to attend the Twenty-third Triennial Conclave to beheld in St. Louis next September. We are sorry to be compelled to addthat, in some few instances, willful misrepresentations have been made in regard to the same.

At no time has it been difficult to procure quarters, and thousands more than have yet made arrangements can be accommodated, Sleeping apartments without board can be obtained at from 75 cents to $1.25 per day for each person, and with board at from $2.00 to $5.00 per day.

In this connection, allow us to say frankly that while everything in our power shall be done to make our Fraters comfortable, still it is impossible to avoid the crowding and inconveniences that necessarily attend so large a gathering. Come, Sir Knights, with the intention of making due allowance for unavoidable annoyances and the determination to find the "silver lining" of all clouds that may chance to cross your pathway.

On our part, we will give you a cordial welcome, and nothing shall be left undone that is within our power to do to make your stay enjoyable, that you may leave our State with pleasant recollections of your visit.

We will be pleased to give any information or render any assistance to the Sir Knights contemplating attending the Conclave. Address "Missouri Knights Templar Triennial Committee, 1113 Olive Street, St. Louis, Mo."

Courteously,

JOHN R. PARSON,
Chairman.

H. GIVEN HAGEY,
Secretary.

PROGRAMME OF TRIENNIAL WEEK.

SUNDAY, SEPTEMBER 19.

At 1:30 p. m., St. Louis Commandery No. 1, Ivanhoe No. 8, Ascalon No. 16, St. Aldemar No. 18 will assemble at Masonic Hall for escort duty to all visiting Sir Knights who may be disposed to join with them in attending Divine Service at the Exposition Music Hall at 2:30 p. m. (No music other than the snare drum to mark time).

Services will be conducted by Rev. Geo. C. Betts, Grand Prelate of Grand Encampment of United States.

Address by Rev. Dr. John D. Vincil, Past Grand Commander State of Missouri.

The musical portion of the programme will be under the direction of Sir Knight Jesse Cornelius, assisted by Mrs. Fannie Flesh Morse, Miss Adele Laeis, Miss Clara Stubblefield, Mr. Bernard Dierkes, Prof. Otto Bollman, organist, a select chorus of one hundred voices. Postlewaite's Triennial Band of thirty-four pieces, tendered to Triennial Committee for this occasion by St.Louis Commandery No. 1. Signor Liberati, the world-renowned cornetist, will take part, his services being tendered by Ivanhoe Commandery, No. 8.

DEVOTIONAL SERVICES.

G.·. P.·. The Lord is in His Holy Temple.

Response. Let all the earth keep silence before Him.

G.·. P.·. From the rising of the sun even unto the going down of the s me.

Response. My name shall be great among the Gentiles.

G.·. P.·. And in every place incense shall be offered unto My name, and a pure offering.

Response. For my name shall be great among the heathen, saith the Lord of Hosts.

G.·. P.·. Seek ye the Lord while He may be found.

Response. Call ye upon Him while He is near.

G.·. P.·. What doth the Lord require of thee.

Response. To do justly and to love mercy, and to walk humbly with thy God.

G.·. P.·. Break forth into Joy, sing together, ye waste places of Jerusalem.

Response. For the Lord hath comforted His people; He hath redeemed Jerusalem.

G.·. P.·. The Lord hath made bare His holy arm in the eyes of all the nations.

Response. And all the ends of the earth shall see the salvation of our God.

G.·. P.·. Not unto us, not unto us, O Lord.

Response. To Thy name be the glory.

G.·. P.·. Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne.

Response. And unto the Lamb forever and ever.

Then the Grand Prelate shall say:

Dearly beloved Sir Knights: Brethren, again we rest from the active duties of our earthly pilgrimage to sing our songs of gratitude and adoration, and renew our souls at the fountains of life. We are not strangers or servants, but children of the household of God.

The Scripture, as well as the precepts of our ancient orders, moveth us to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble or cloak them before the face of Almighty God, our Heavenly Father; but confess them with an humble, lowly, penitent and obedient heart; to the end that we may obtain forgiveness of the same, by His infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God, yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear His most holy word, to take counsel of the interests of our orders, to promote the welfare of our Knight brethren, and to ask those things, which are requisite and necessary, as well for the body as for the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the Heavenly Grace.

The GRAND PRELATE *alone standing, the* KNIGHTS *kneeling, shall say:* —

Let us beseech Almighty God to grant us, being penitent, the absolution and remission of our sins, and to grant us true repentance, and His Holy Spirit, that those things may please Him which we do at this present; and that the rest of our life hereafter may be pure and holy, so that at the last we may come to His eternal joy, through Jesus Christ, our Lord.

The KNIGHTS *shall answer here, and at the end of every prayer, "Amen." All say:* —

Our Father who art in Heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power and the glory, forever and ever. *Amen.*

G.·. P.·. O Lord, open Thou our lips.

Response. And our mouth shall show forth Thy praise.

Here, all standing: —

G.·. P.·. Glory be to the Father, and to the Son, and to the Holy Ghost.

Response. As it was in the beginning, is now, and ever shall be, world without end.

G.·. P.·. Praise ye the Lord.

Response. The Lord's name be praised.

Then (all seated) shall be read the following for a lesson, the GRAND PRELATE *saying:* —

The following are the portions of Scripture appointed to be read at this Service: —

Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thy alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth.

That thine alms may be in secret; and thy Father which seeth in secret, Himself shall reward thee openly.

And when thou prayest thou shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is, there will your heart be also.

Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

All things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing.

Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth.

And now abideth faith, hope, charity, these three, but the greatest of these is charity.

Then, standing, shall be said: —

THE BEATITUDES.

G.·. P.·. Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Response. Blessed are they that mourn; for they shall be comforted.

G.·. P.·. Blessed are the meek; for they shall inherit the earth.

Response. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

G.·. P.·. Blessed are the merciful; for they shall obtain mercy.

Response. Blessed are the pure in heart; for they shall see God.

G.·. P.·. Blessed are the peacemakers; for they shall be called the children of God.

Response. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

G.·. P.·. To the Holy One, the First and the Last, be thanksgiving and praise.

Response. From all kindreds and tongues on earth and the voices of saints in heaven. *Amen.*

The GRAND PRELATE *shall then declare the faith of the Gospel, according to ancient custom, the* KNIGHTS *standing:* —

G.·. P.·. Hear the faith of the Gospel and defend the same with your lives.

Response. Glory be to Thee, O Lord.

G.·. P.·. Our Lord declares: —

This is life eternal that they might know Thee. the only True God, and Jesus Christ, whom Thou hast sent. — *St. John, xvii: 3.*

St. Peter, for himself and the rest of the Apostles, confesses: —

We believe and are sure that Thou art Christ, the Son of the living God. — *St. John, vi: 69.*

St. John says: —

This is the commandment of God, that we should believe on the name of His Son Jesus Christ, and love one another. — *I. John, iii: 23.*

St. Paul says: —

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. — *Rom. x: 9.*

G.·. P.·. Glory be to the Father, in the Son, and by the Holy Ghost.

Response. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Here sing.

STABAT MATER.

HYMN OF THE VIRGIN MARY (MAGNIFICAT), OR SONG OF THE BLESSED VIRGIN.

[*Luke i: 46-55.*]

Jews were wrought to cruel madness,
Christians fled in fear and sadness,
Mary stood the cross beside.

At its foot her foot she planted,
By the dreadful scene undaunted,
Till the gentle sufferer died.

Poets oft have sung her story;
Painters decked her brow with glory;
Priests her names have deified.

But no worship, song or glory,
Touches like that simple story,
"Mary stood the cross beside."

And when under fierce oppression,
Goodness suffers like transgression,
Christ again is crucified.

But if love be there, true hearted,
By no grief or terror parted,
Mary stands the cross beside.

Then shall be said the Apostles' or Nicene Creed, by Prelate and Knights, standing.

I believe in God, the Father Almighty, Maker of heaven and earth.

And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; He descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church; the communion of

Saints; the forgiveness of sins; the Resurrection of the Body, and the Life everlasting. *Amen.*

G.·. P.·. The Lord be with you.

Response. And with thy spirit.

G.·. P.·. Let us pray. [*All kneel.*]

Response. And grant us Thy salvation.

G.·. P.·. O God, make clean our hearts within us.

Response. And take not Thy Holy Spirit from us.

G.·. P.·. Let thy merciful ears, O Lord, be open to the prayers of Thy humble servants, and that they may obtain their petitions, make them to ask such things as shall please Thee, through Jesus Christ, our Lord.

Then shall the GRAND PRELATE *rehearse the ten commandments, the Knights still kneeling.*

G.·. P.·. God spake these words and said: I am the Lord thy God; thou shalt have none other gods but me.

Response. Lord have mercy upon us, and incline our hearts to keep this law.

G.·. P.·. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the father upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands of them that love me and keep my commandments.

Response. Lord, have mercy upon us, and incline our hearts to keep this law.

G.·. P.·. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Response. Lord have mercy upon us, and incline our hearts to keep this law.

G.·. P.·. Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, thy cattle, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day: wherefore the Lord has blessed the seventh day and hallowed it.

Response. Lord, have mercy upon us and incline our hearts to keep this law.

G.·. P.·. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Response. Lord, have mercy upon us, and incline our hearts to keep this law.

G.·.P .·. Thou shalt do no murder.

Response. Lord, have mercy upon us, and incline our hearts to keep this law.

G.·. P.·. Thou shalt not commit adultery.

Response. Lord, have mercy upon us, and incline our hearts to keep this law.

G.·. P.·. Thou shalt not steal.

Response. Lord, have mercy upon us, and incline our hearts to keep this law.

G.·. P.·. Thou shalt not bear false witness against thy neighbor.

Response. Lord, have mercy upon us, and incline our hearts to keep this law.

G.·. P.·. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Response. Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

Then the GRAND PRELATE *will say:*

Hear also what our Lord Jesus Christ saith, —

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

All join in the following general intercession.

We sinners do beseech Thee, O Lord God, that it may please Thou to rule and govern Thy holy church universal in the right way; to preserve all Christian ministers and people in soundness of word and holiness of life; to put an end to all sects and scandals; and to send forth faithful laborers into Thy harvest; to bless the Orders of Knights of Malta, and of St. John, the

Knights of the Red Cross and of the Temple, here assembled, the Most Eminent Grand Commander, and all other officers; preserve them from all error, ignorance, pride and prejudice; bestow upon them the spirit of truth, charity, unity, peace, and a sound mind, that they may never forget their solemn vows and promises, nor abandon the faith committed to them; endue them with the innocency of life and firmness of purpose. Look down upon the poor and destitute, the widow and the orphan, upon the bereaved, the sorrowful, the sick and the dying; upon those who endure pain and anguish; upon such as are unjustly held in bondage, and upon all that are desolate, wronged and oppressed. So enrich the souls of Thy afflicted servants with patience and hope, that their present troubles may conduce to their eternal salvation, and give toall nations the promised time of peace.

May our brethren live together in unity, peace and love, bearing each other's burdens, fulfilling the law of Christ.

Build up Thy holy temple in the earth, O God, and fill it with Thy glory.

May the grace of Thy Holy Spirit, O Lord, enlighten our hearts, and abundantly refresh them with the sweetness of perfect charity, that we may be well-pleasing in Thy sight as true disciples of Thy Son. *Amen.*

Almighty God, bless our native land and all its inhabitants, from him who wields the supreme authority of the nation, down to the poorest and humblest citizen. May those in authority be diligent, just and merciful: may those who are governed render due obedience to the laws, and a fitting respect for the administrators of them, and may peace and order, concord and good will, plenty and prosperity be granted us as a nation, that we may more and more have occasion and disposition to return thanks unto Thee, our all merciful Father in Heaven. *Amen.*

The grace of our Lord Jesus Christ, and the love of God and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

HIERUSALEM. (12th CENTURY.)

FROM MSS. IN THE BRITISH MUSEUM.

Hierusalem, my happy home,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?

O happie harbour of the saints!
O sweete and pleasant soyle!
In thee no sorrow may be found,
Noe greefe, noe care, noe toyle.

Thy walls are made of precious stones,
Thy bulwarks diamonds square;
Thy gates are of right orient pearle
Exceeding riche and rare.

Ah! my sweet home, Hierusalem,
Would God I were in thee!
Would God my woes were at an end,
Thy joys that I might see.

* * * * * * * *

Here follows the address by the REV. JOHN D. VINCIL, *Past Grand Commander of Missouri.*

The services will close with the anthem: —

Glorious is Thy name, Almighty Lord. All the angels stand round about Thy throne. Let all nations bow before Thee, and declare Thy wondrous works. We praise Thee, we give thanks to Thee, we adore Thee, we glorify Thee. Lord, we thank Thee for Thy great glory. Heaven is Thy throne and earth is Thy footstool. Thou art king over all the world. Glorious is Thy name, O Lord! Blessing and honor be to God for ever and evermore.

BENEDICTION.

MONDAY, SEPTEMBER 20.

ALL RESIDENT COMMANDERIES OF ST. LOUIS:

ST. LOUIS NO. 1,
SIR J. P. RICHARDSON, E. C.;

ASCALON, NO. 16,
SIR JOHN W. GATES, E. C.;

IVANHOE, NO. 8,
SIR W. E. BENT, A. E. C.;

ST. ALDEMAR, NO. 18,
SIR J. W. OVERSTREET, E. C.;

Together with such other bodies of our Grand jurisdiction as may report in time, will assemble for duty to receive and escort visiting Sir Knights to their quarters on their arrival, in pursuance of general orders.

The several Headquarters of resident Commanderies will be open for reception of guests at night, a general interchange of knightly courtesies, serenades, etc.

TUESDAY, SEPTEMBER 21.

The Grand Parade and Review of the Knights Templar assembled in St. Louis in honor of the Twenty-third Triennial Conclave of the Grand Encampment of the United States will take place on this day, in pursuance of general orders, from headquarters of Commander-in-Chief.

The streets mentioned, in conformance with general orders, will be cleared from curb to curb during the formation and passing of the column.

The line will be formed in twenty-five divisions and moved in columns of double sections at half distance promptly at nine o'clock a. m.

1st DIVISION — On Main Street south of Walnut, right resting on Walnut.

2d DIVISION — On Main Street south of Elm, right resting on Elm.

3d DIVISION — On Main Street south of Clark Avenue, right resting on Clark Avenue.

4th DIVISION — On Main Street north of Walnut, right resting on Walnut.

5th DIVISION — On Main Street north of Chestnut, right resting on Chestnut.

6th DIVISION — On Main Street north of Pine, right resting on Pine Street,

7th DIVISION — On Main Street north of Olive, right resting on Olive.

8th DIVISION — On Second Street south of Walnut, right resting on Walnut.

9th DIVISION — On Second Street south of Elm, right resting on Elm.

10th DIVISION — On Second Street south of Clark Avenue, right resting on Clark Avenue.

11th DIVISION — On Second Street north of Walnut, right resting on Walnut.

12th DIVISION — On Second Street north of Chestnut, right resting on Chestnut.

13th DIVISION — On Second Street north of Pine, right resting on Pine Street.

14th DINISION — On Second Street north of Olive, right resting on Olive.

15th DIVISION — On Third Street south of Walnut, right resting on Walnut.

16th DIVISION — On Third Street south of Elm, right resting on Elm Street.

17th DIVISION — On Third Street south of Clark Avenue, right resting on Clark Avenue.

18th DIVISION — On Third Street north of Walnut, right resting on Walnut.
19th DIVISION — On Third Street north of Chestnut, right resting on Chestnut.
20th DIVISION — On Third Street, north of Pine, right resting on Pine.
21st DIVISION — On Third Street north of Olive, right resting on Olive Street.
22d DIVISION — On Fourth Street south of Walnut, right resting on Walnut.
23d DIVISION — On Fourth Street south of Elm, right resting on Elm Street.
24th DIVISION — On Fourth Street south of Clark Avenue, right resting on Clark Avenue.
25th DIVISION — On Fifth Street south of Walnut, right resting on Walnut.

THE PROCESSION.

The line of march will be as follows: —

Along Walnut Street to Fifth Street, to Market Street, to Fourth Street, to Franklin Avenue, to Fifth Street, to Chestnut Street, to Sixth Street, to Washington Avenue, to Twelfth Street, to Olive Street, to Fifteenth Street, to Pine Street, to Channing Avenue, to Locust Street, to Fourteenth Street, to Exposition Entertainment Hall, legislative quarters of the Grand Encampment.

The column will be reviewed by the Grand Master from a stand at Exposition Building, but the column will observe only the ceremonies of a marching salute.

The guides will be kept on the left, commanding officers and bands will not wheel out of column, the "Sir Knights" will be brought to "a carry" and all officers will salute in passing the stand. The column in like manner will be reviewed by the commander-in-chief upon arrival at Exposition Entertainment Hall, beyond which point all organizations will be successively dismissed.

No Commandery will be allowed to execute any changes of formation during the march, unless circumstances should make it imperatively necessary.

EXPLANATION AND DECORATION OF ENTERTAINMENT HALL.

The Entertainment Hall in the Exposition Building will be decorated in a manner appropriate to the occasion of the Twenty-third Triennial Conclave.

On the stage and about twelve feet behind the foot-lights will be a back

scene, consisting of three paintings, the center one measuring thirteen feet by nine feet and those at the sides five feet by nine feet each. The center picture gives a fine view of "The Council of Godfrey de Bouillon, first king of Jerusalem;" the one on the right represents "The Shipwreck of St. Paul" on the island of Malta, and shows the astonishment of the natives as the Apostle shakes into the fire the venomous reptile which they had supposed was about to kill him; while that on the left represents "A Novice taking his Vows," and is taken from illustrations of the Temple Church, London, for centuries the grand and Central Church of the Order.

There are also two side scenes, each containing two paintings, and these four illustrate a very important and interesting crisis in the history of the Jews and the rebuilding of Solomon's Temple. Between the death of Cyrus, who liberated the Jews, sending them back into their own country and assigning certain revenues for the rebuilding of the City and Temple, and the accession of Darius, the Persian monarchs had been unfriendly to the Jews, and had withdrawn their support and taken away the revenues granted by Cyrus. The painting on the extreme left shows a Council of the Princes of Jerusalem held shortly after the accession of Darius to the throne of Persia. They are deliberating on the condition of the fraternity and devising means to secure the consent and support of the new sovereign in the work of rebuilding their city and the Temple of the Lord. Zerubbabel, a prince of the House of Judah, was a personal friend of Darius, had served with him in arms during the captivity, and had been so fortunate as to save his life. He had, in return for this service, received from Darius a promise that, if ever he came to the throne, he would restore to the Jews the revenue which had been taken away, and would assist them generously in the good work of restoration. Zerubbabel now offers his services and volunteers to go to the Persian court and remind the monarch of his promise.

The next painting shows "A bridge across the Jordan," whither the friends of Zerubbabel have just escorted him, and from which point he was to journey alone. It also shows him taken prisoner by the Persian troops who sent him to the capital of Persia.

The next picture, the one on the right connected with the back scene represents "The Court of Darius." The monarch is seated in State, surrounded by his grand officers when Zerubbabel is brought in before him, a prisoner. The artist has depicted Darius as recognizing his former friend and compan-

ion, and ordering him to be liberated and treated in a manner suited to his rank. This was followed by a grand banquet in honor of Zerubbabel at which the question was propounded whether the power of wine, the power of the king, or the power of women was the greatest, and after the first two had been mantained by two Persian nobles, Zerubbabel being called in gave his reasons for the opinion that great as were the power of wine and the might of the king, still the power of women was greater than either, and then, mindful of his errand, he added that greater than all was the power of truth. Darius was thus reminded of his promise made in former days, and under other circumstances, and undertook to carry it into effect. He appointed Zerubabbel governing prince of Judea, and placed him in full charge of the work of rebuilding the city and temple, restoring the revenues and guaranteeing his support and assistance. His confidence in, and affection for Zerubbabel are illustrated in the last picture on the extreme right which shows the "Planting of the Red Cross Banner."

These seven pictures are painted in oil on artists' canvas and are genuine and permanent works of art. They are set in one large frame which rises from a wainscot four feet high, decorated with Templar designs and is surmounted by a cornice. From this a ceiling extends forward to the drop scene, and on this ceiling is painted a representation of Constantine's vision of the Cross in the Heavens, surrounded by the motto "*In hoc signo vinces.*"

The drop scene is very handsome and contains the banners of the Order in the center, flanked on each side by a figure of a knight — the one on the left being a Knight Templar and the other a Knight of Malta. These show the Knights at the period when a union was effected between the two orders.

In the center of the gallery front and directly opposite to the platform hangs the banner of the Grand Commandery of the State of Missouri, surrounded by the beauseants and shields of the four St. Louis Commanderies, St. Louis No. 1, Ivanhoe No. 8, Ascalon No. 16, and St. Aldemar No. 18, their presence being expressive of their support and assistance in the work of the Grand Triennial entertainment. On either side and placed at intervals are banners for each State and Territory in the Union, and for the Grand Priories of England and Canada. These banners are of silk, the upper part black and the lower white, and the highest officer from each State or Territory will be presented with the banner of his State or Territory to carry home with him as a trophy of the Twenty-third Triennial Conclave.

FOUR O'CLOCK P. M.

EXCURSION ON THE RIVER.

EIGHT TO TWELVE O'CLOCK P. M.

ILLUMINATION OF THE CITY.

This is beyond question the greatest display of the kind ever made either in this country or Europe. The line of illumination will be along the east and west sides of Fourth Street from Washington Avenue to Clark Avenue, a distance of 5,520 feet; possibly the line may be extended to Franklin Avenue.

Along Fourth Street, standards of two-inch gas pipes will be erected at the intersection of each curb line. They will stand eleven feet apart and be nine feet high, surmounted by the segment of a circle with a size of eighteen inches in the center. Each segment will be fitted with five globes, and each standard will have three globes with nineteen burners. Artistically designed arches twenty-eight feet high will span the street at Washington and Clark Avenues and Locust, Olive and Market Streets. Each of these will have 500 burners with variegated colored globes. These several arches will be surrounded by Templar designs so arranged, the jets so close together that the flames will unite and make a continuous blaze of light.

The distance of illumination on Broadway will be 6,640 feet, and will run from Clark to Franklin Avenue. The plan of illumination will differ somewhat from that of Fourth Street. In the center of each of the twelve blocks will be erected a grand arch with 300 burners fitted with globes of variegated glass.

Along Washington Avenue between Fourth and Fourteenth Streets, there will be beautifully designed arches across the street at the intersections of Fourth, Sixth, Eighth, Tenth, Eleventh, Twelfth and Fourteenth Streets, each bearing an appropriate Knight Templar emblem. These will have 300 burners with variegated globes, and in addition there will be nineteen burner pyramids on the lamp-posts fitted with globes.

The arch of the Laclede Gas Company at Eleventh Street will be a triple one. It will span the street and both sidewalks, and no effort will be spared to make it the finest spectacle of the Triennial Week.

Olive Street will be illuminated much in the same way as Washington

Avenue, except, of course, between Thirteenth and Fourteenth Streets in front of the Exposition Building, where greater triumphs will be displayed.

The total number of burners fitted with variegated globes will be 32,125, spread over a lineal distance of 24,060 feet. The estimated consumption of gas will be 160,000 cubic feet per hour, 802,500 per night, or close upon 5,000,000 cubic feet during the period of the illumination. The value of the gas thus consumed will be $9,720, which the St. Louis Gas Company supplies free south of Washington Avenue, the Laclede Company giving the remainder. It is hoped that there may be added to the prodigious display an illumination of Locust Street, between Fourth Street and the Exposition Building.

The work of fixing up the arches and burners as indicated will occupy one hundred and thirty skilled gasfitters and one hundred and twenty helpers at least thirty days, and the expenses must therefore be very heavy. All obstacles have been overcome through the liberality of our citizens, and nothing now is wanting to make these illuminations a grand and complete success.

We learn from one of our leading citizens, Mr. George B. Thomson, who crossed the Atlantic in search of novelties for the illumination, that he has met with disappointment in not being able to gather new ideas for our Fall illumination. He says it is astonishing how the fame of St. Louis has spread abroad. It is conceded that St. Louis excels the world in this respect, the only approach to our illumination being the silver jubilee of the King of the Belgians some three years since, at which time the capital of Belgium was extensively illuminated, it being done with colored tumblers arranged in wire racks, the tumblers being of different colors, half filled with oil and containing a wax taper, which being lit made the illumination. The designs of the racks were unique and fantastic, but for beauty and realistic effect were not to be compared with those of St. Louis.

AT EIGHT O'CLOCK.

RECEPTIONS AT HEADQUARTERS.

St. Louis Commandery No. 1.

Ivanhoe Commandery No. 8.

Ascalon Commandery No. 16.

St. Aldemar Commandery No. 18.

Also at Visiting Commanderies' Headquarters, together with serenades and a general interchange of knightly courtesies.

WEDNESDAY, SEPTEMBER 22.

CHARITY DAY.

At ten o'clock a. m., Grand Templar display at the Fair Grounds by some of the finest drilled organizations of the country who have kindly volunteered for the occasion. To date of going to press the following have reported for duty:—

DETROIT, of Detroit, Mich.
DEMOLAY, of Louisville, Ky.
SAINT BERNARD, of Chicago, Ill.
RAPER, of Indianapolis, Ind.
MOUNT ZION, of Minneapolis.

To the Leaders and Members of Bands who are Engaged to Accompany the Various Commanderies of Knights Templar to St. Louis in September next, to take part in the Knights Templar Conclave of 1886:

GENTLEMEN:

Taking advantage of the greatest opportunity of its kind that has ever occurred in this country—an occasion that will bring together the largest number of Military Bands ever known to have taken part in any one procession—the Executive Committee Triennial Conclave of 1886, with the consent and co-operation of all the visiting Commanderies and their bands propose to give a

GRAND NATIONAL CONCERT,

On the afternoon of Wednesday, September 22, 1886, which, in point of number will far surpass all combinations of instrumentalists ever before united in one body or under one head.

NOTE.—As the proceeds of this day are for the benefit of the proposed Masonic Widows' and Orphans' Home in Missouri, the committee believing that every Templar would be glad to contribute his mite, have decided to charge an admission fee of fifty cents.

The object of the concert is a noble one, and appeals to the sympathy of all good men and true — that of raising funds to aid in building

A HOME FOR WIDOWS AND ORPHANS,

to be located in the vicinity of St. Louis.

The concert, as may be inferred, will be given in the open air, within the Fair Ground enclosure, where tens of thousands may gather to listen to the billows of melodious sound and the tidal waves of harmony which will pour forth from the legion of instrumentalists, who will occupy a huge music stand, to be erected in such a manner as will present the most striking and beautiful appearance to the eyes of the multitudinous audience there assembled, as also to afford every musician a comfortable seat, from which he can see the conductor while playing his part in the mightiest band ever consolidated upon the face of the earth.

The undersigned, having accepted from the Committee of Arrangements, the Musical Directorship of the proposed great concert, begs to announce that, in order to make the event one to be remembered and worthy of all who are invited to participate, the first step towards the formation of the organization — that of moulding nearly two hundred bands into one — must now begin.

In due time, full sets of books — one for each instrument — containing the music, will be mailed to the leaders gratuitously, in order that all bands to take part may become thoroughly familiar with every selection to be performed. And when the great day arrives, and the hosts of musicians are in their places, may such sounds go forth, and such strains be heard, as will thrill the hearts of the multitude with emotions which can alone be evoked by "The Divine Art of Music."

Very respectfully,

P. S. GILMORE,

Director of Gilmore's Band,

New York.

In response to this circular the following bands, as below, have generously volunteered to take part in this grand concert; others, no doubt, will report in good time.

GILMORE'S 22d REGIMENT BAND.....New York
HAMILTON BAND.....Hamilton, Ontario
POSTLEWAITE'S TRIENNIAL BAND.....St. Louis

NEVIN'S BAND.....Chicago
KNIGHTS TEMPLAR BAND.....St. Louis
CAVALRY DEPOT BAND.....Jefferson Barracks
EICHOFF'S CORNET BAND.....Muscatine, Iowa
BIG SIX BAND.....Springfield, Ohio
HAUCK'S BRASS AND REED BAND.....Maysville, Ky.
PONTIAC BRASS BAND.....Pontiac, Mich.
CIRCLEVILLE BRASS BAND.....Circleville, Ohio
HILLSBORO BRASS BAND.....Hillsboro, Ill.
FOREST CITY BRASS BAND.....Rockford, Ill.
BRAINARD CITY BRASS BAND.....Brainard, Minn.
KNIGHTS TEMPLAR BAND.....Danville, Ill.
DISPATCH BRASS BAND.....Clay Center, Kan.
WILSON POST BRASS BAND.....Baltimore, Md.
KNIGHTS TEMPLAR BAND.....Corunna, Mich.
CŒUR DE LEON CORNET BAND.....Parsons, Kan.
ILLINOIS WATCH COMPANY BAND.....Springfield, Ill.
ELGIN MILITARY BAND.....Elgin, Ill.
MINNEAPOLIS BRASS BAND.....Minneapolis, Minn.
GOODMAN'S MILITARY BAND.....Decatur, Ill.
HARRISONVILLE K. T. BAND.....Harrisonville, Mo.
REIS BRASS AND REED BAND.....East Saginaw, Mich.
TANCRED BRASS AND REED BAND.....Moberly, Mo.
KNIGHTS TEMPLAR BAND.....Kansas City, Mo.
CENTRALIA SILVER CORNET BAND.....Centralia, Ill.
ENTERPRISE BAND.....Edwardsville Ill.
LAVALETTE BAND.....Evansville, Ind.
DANVILLE SILVER CORNET BAND.....Danville, Ky.
MARYVILLE CORNET BAND.....Maryville, Mo.
SAN FRANCISCO BAND.....San Francisco
BOSTON SILVER CORNET BAND.....Boston, Mass.
LOUISVILLE BAND.....Louisville, Ky.
CINCINNATI BAND.....Cincinnati, Ohio
COLUMBUS BAND.....Columbus, Ohio
PHILADELPHIA BAND.....Philadelphia, Pa.
PITTSBURG SILVER CORNET BAND.....Pittsburg, Pa.
ALLEGHANY CITY BAND.....Alleghany City, Pa.
NEW ORLEANS BAND.....New Orleans, La.
WASHINGTON LIGHT INFANTRY BAND.....Washington, D. C.
CLEVELAND BAND.....Cleveland, Ohio
BUFFALO BAND.....Buffalo, N. Y.
TOLEDO BAND.....Toledo, Ohio
DETROIT BAND.....Detroit, Mich.
DENVER BAND.....Denver, Col.

THREE O'CLOCK, P. M.

Grand National Concert to be given at the Fair Grounds.

Largest Brass or Military Band Festival ever held. Two thousand musicians playing at once.

To-day Pat Gilmore is directing a drumbeat almost as far sounding as the drumbeat of Britain. Its music contends with the roar of the Atlantic and glides into the soft murmurs of the Pacific. It throbs through the hot air of the gulf and floats over the cool bosom of the lakes. All this music is made for the eventual delectation of St. Louis, and these wandering airs are to be gathered together and showered upon this city on the afternoon of Wednesday, September 22, 1886, at the Fair Grounds, when the Grand National Concert will be given under the auspices of the Knights Templar, who will in that week hold their Triennial Conclave.

This concert will be the grandest thing of the kind ever heard in the world. It will be given entirely by the brass bands accompanying the various commanderies to St. Louis, and as nearly one hundred and fifty bands will be in attendance, it is expected that three thousand musicians will inflate their lungs simultaneously on that occasion. The direction of this monster musical event has been consigned to P. S. Gilmore, of New York, and all the bands in America who expect to come to St. Louis, are even now practicing under his orders. He has just sent out a circular to the bands in the United States and Canada in which he says that the concert will "far surpass all combinations of instrumentalists ever before united in one body or under one head."

THE MUSIC.

Some idea of the size of the undertaking may be grasped by considering the work involved in supplying the sheets of music for this occasion. Ten renditions will comprise the programme, and these will include nothing elaborate, since it will readily be seen how impossible it would be for such a multitude of musicians to successfully render a waltz or a quickstep, especially since they will go on the platform without any concerted rehearsal. The music will therefore consist of the national airs and pieces of that majestic character. The sheets of each piece are sent to every band on the list, so that to-day all the bands in the country know just what music they are to play. Not only that, the time according to the metronome system is given

out to each, thus enabling the widely separated organizations to practice in perfect harmony. This metronome system gives time by means of a pendulum, and the length of the cord and the weight being known, the correct time can be got without a shadow of doubt. The sheets required will number 60,000 copies, a quantity of sheet music for one occasion never before dreamed of.

The "Anvil Chorus" will be given as one feature of the programme and 100 anvils will be used in rendering it. The Rainwater Rifles and the Tredway Guards will be trained by an expert from New York to beat the anvils. Gen. Carr has kindly consented to give the committee the use of the several large cannons now at the Rock Island (Ill.) Arsenal, and these guns, together with the artillery company of St. Louis, will be used in producing the proper effects. The bass effects will be given by four batteries of artillery, two at each end of the platform which will be fired by electricity in perfect time.

THE PLACE.

The difficult question of deciding on the proper location of the platform for this army of music-makers engaged Mr. Gilmore's attention when he was here last fall, and after considerable study of the grounds it was decided to erect it in the paddock of the race course, immediately in front of the grand stand. This platform will be 182 feet long by 71 wide, and will be built to accommodate even a few more than 3,000, so that by no contingency will any capable band be omitted from the programme. The bands will be mingled on the platform, not occupying places by themselves, but amalgamated into one immense band. For instance, the cornets will be in one body, the trombones in another, and so on through the entire aggregation.

The effect of this united grouping will be different from what is usually heard in the ordinary promiscuous union of several bands, and the volume is expected to be so great that the seats will be reserved in the amphitheater, where the selections will be easily heard and softened by the distance, will be even better appreciated. A great struggle will no doubt ensue for seats where the platform can be viewed, since the collection of the different uniforms, the mingling of the various colored plumes and the glittering instruments will make a dazzling accompaniment to the music.

The Messrs. A. F. Shapleigh & Cantwell Hardware Co. have generously loaned the committee anvils and hammers for this occasion.

GRAND NATIONAL CONCERT.

THE GREATEST MILITARY BAND CONCERT

that has ever been heard since the world began, will take place at the St. Louis Fair Grounds on Wednesday afternoon, September 22, 1886, commencing at three o'clock.

THIS MONSTER BAND

will consist of a union into one great organization of all the military bands attending the Knights Templar Conclave.

GILMORE'S WORLD-RENOWNED TWENTY-SECOND REGIMENT BAND OF NEW YORK

(*Sixty-five Eminent Artists*),

by the kind permission of the Exposition Management, will form the center around which all visiting musical organizations will rally — the whole under the personal direction of

MR. P. S. GILMORE.

The programme will chiefly consist of national and popular selections, such as will be sure to prove the most effective and inspiring, including the great scene from Verdi's "Il Trovatore," introducing

THE FAMOUS ANVIL CHORUS.

This latter piece will be brought out with the accompaniment of fifty anvils and

TWO BATTERIES OF ARTILLERY.

The anvils will be "played upon" by the Rainwater Rifles of St. Louis, who have kindly volunteered to go into training and to appear in an appropriate and picturesque uniform on the occasion of the great fete.

Other popular features of the concert will be the performance of the

YOUNG AMERICA POLKA,

by one hundred cornet players in unison, and the great chorus from Lombardi for two hundred trombones with the accompaniment of two thousand instrumentalists. The national airs including

HAIL COLUMBIA,

THE STAR SPANGLED BANNER,

OLD HUNDRED, AND

AMERICA,

will be rendered in such manner as to leave an impression upon the minds of all who are fortunate enough to be present, that time can never efface.

The concert is given under the auspices of the

ST. LOUIS KNIGHTS TEMPLAR TRIENNIAL COMMITTEE,

the object being to aid in building

A HOME FOR MASONIC WIDOWS AND ORPHANS

in the vicinity of St Louis, and they cordially invite the co-operation of all visitors and citizens for this noble purpose.

The Triennial Committee extend their hearty thanks to E. C. Jamison, Adjutant-General, State of Missouri, Battery A, St. Louis Light Artillery and the Excelsior Manufacturing Co., who kindly furnish them with the guns used in their grand concert.

FOUR O'CLOCK P. M.

Excursion on river.

EIGHT O'CLOCK P. M.

Receptions at various Commandery headquarters.

EIGHT TO TWELVE P. M.

Illuminated St. Louis.

THURSDAY, SEPTEMBER 23.

TEN O'CLOCK A. M. AND FOUR O'CLOCK P. M.

EXCURSIONS ON THE RIVER.

Day given to receptions and usual interchange of knightly courtesies.

EVENING.

The Trades' Display Association will make their annual parade. This is something unique, original and beautiful. It does not resemble in the least the old trades processions with which we are all familiar; nor is it in the nature of pure allegory, like those of the Mardi Gras, of New Orleans, and the Veiled Prophets, of St. Louis. On the contrary, it is the marriage of the Useful and the Beautiful. Those ancient enemies—the Montagues and the Capulets of the illimitable past—are reconciled, and the reconciliation is celebrated by a union whose twin issues are Pleasure and Profit.

The growing tendency of Business to adorn itself and aid its efficiency by the creations of art, may be seen in the multiplication of ornamental cards and plaques, representing nearly all trades and industries, and many of them of real artistic merit. This accomplishes for the tradesmen the double purpose of calling public attention to his business and holding it there by the intrinsic beauty and attractiveness of his display. This idea may be said to have perfected and crystallized itself in the Trades' Display Association of St. Louis. The annual procession is quite unlike any other ever seen in the civilized world, and more attractive and successful even, as an entertainment, than those of other organizations whose sole purpose is a display of the mingled attractions of poetry and art. For one thing, it is more legible. It is not written in terms above the comprehension of a popular audience. Even the children among the spectators understand at a glance the kind of business represented by each float in the procession, while people of the highest culture and accomplishments are surprised and

delighted by the really meritorious artistic effects which have so magically idealized any particular trade or line of business; and every one connected with that business feels flattered, elevated, softened and endowed with a new sense of pride and dignity in his calling. Thus, the Trades' Procession holds, and must keep, the key to the popular heart.

This Association was organized in 1883, and the next will be its fourth annual parade. It is composed of the leading merchants and manufacturers of St. Louis to the number of some hundreds; but these are divided into two classes, viz.: active and honorary members. The active class comprises all those who, by the terms of their membership, are entitled to place an approved float in any procession of the Association, and for obvious reasons is limited by the constitution to one hundred. The honorary class is composed of all those who, from motives of public spirit and private interest in the good will of the Association, are willing to help it along; and this class is theoretically unlimited in number. From the membership fees of these two classes the Association derives its entire financial support, which has hitherto been ample, and which will certainly grow with its growing numbers and the steadily increasing popular appreciation of its displays.

The success of this association has been truly phenomenal; not merely in producing, year after year, the most popular and effective of all pageants, but as a successful business enterprise. It is the most effective of all the means of advertising, and brings sure and quick returns. First, every float represents some business house, whose name and purpose appear prominently in letters and in the design of the float. Of this there are numerous descriptions and representations in the local, daily and pictorial press; so that the house it represents is more widely and effectively advertised than it could be by an equal expenditure in any other direction. Then, the fine display of any particular house is seen on the streets, in all its glory, by hundreds of thousands of people, from all parts of the country, and its pictorial representation is seen by millions who would never look at a plain newspaper advertisement; and the result is, that the houses represented in the procession, become, very soon, the prominent and leading houses in their line of business, their places of merchandise or manufacture rise into the palaces of metropolitan trade, and their owners become the princes of their various industries. All this has been seen in the short space of three or four years,

and furnishes a sufficient guarantee for the success, permanency and steady improvement of the future displays of the association.

And this fine success of the Trades' Display Association has been well merited, fairly earned by the distinguished excellence of its past displays. A St. Louis trades' procession on its march is a beautiful and thrilling spectacle, a sight to exult in, to dream over and to remember all one's life. Let him imagine, if he has never seen it, the streets ablaze with light and crowded with men, women and children anxiously waiting for the coming spectacle. A signal rocket tells them it has left its "Den," is on the line of march, and will soon be here. Then the very roadway of the street becomes one dense and apparently impenetrable mass of humanity. But soon a blue-coated wedge of mounted metropolitan police appears, riding *en echelon* — a single horseman in advance, then two abreast, then three, and so on until the last file touches the pavement on either side — and the roadway is clear, leaving an unmolested view of all the glories of the great procession. First appears, file after file, the splendidly equipped and drilled military organizations of the city; then the Grand Marshal of the pageant, with perhaps five hundred aids, all mounted and uniformed, riding in files which extend from curb to curb, so as to keep the roadway open and the view unobstructed; then a soft, deep red glory falls upon all the glaring white light of the illuminated street, as if it flushed with pleasure and delight, producing all the finest effects of illusion, and the first float appears; then a platoon burning Roman candles, with their many-colored lights and beautiful effects; then a division-marshal with his aids, fifty to five hundred in number, extending still from curb to curb, that the view of each float may be perfect, and so on till the last float appears; and finally, the whole municipal Fire Department in all its glory closes the impressive scene. But those floats, thus illuminated and attended, with all the illusion of the many-colored lights! It is impossible to put on paper an adequate description of their weird and almost magical effect. It is as if one were suddenly and successively transported to a new and unheard-of world, in which the scenes of the world with which we are familiar are idealized and made beautiful and glorious. Here, a common scene of domestic industry; there, the giant strength and vast processes of machinery; here, the quiet landscape; there, the stormful ocean; here, the gorgeous tropics; there, the frozen arctics; here, a peaceful, quiet and joyous home scene; there, the wildest tragedies of desert life; here, the past brought forward to the present; there, the present pushed forward to the

future; here, the triumph of light; there, the mysteries of the darksome mine; here, Beauty, in her bed of pearly shell; there, Pleasure on swift runners and with jingling bells; while, all the time, solid and familiar fact and useful industry are the foundations on which are reared these splendid and beautiful triumphs of illusion.

The effect of all this upon the spectator can be better imagined than described. It creates the wildest enthusiasm. The late sincerely lamented Vice-President of the United States said, in witnessing it last year, that though he had traveled far and wide, he had not in any time or place, seen anything in the nature of a public display worthy to be compared with the Trades' Procession of St. Louis. This year, it is expected that President Cleveland and his bride will be the guests of St. Louis, and with many other distinguished visitors, the spectators of its great procession.

THE ST. LOUIS FLAMBEAU BATTALION.

LEADING THE ATHLETIC SOCIETIES.

ANOTHER GRAND DISPLAY IN HONOR OF OUR KNIGHTLY GUESTS.



THE first torch-light procession that is noted in history is undoubtedly the one mentioned in the Bible, Judges VII, 20 verse: —

"And the three companies blew the trumpets, and broke the pitchers, and held the lamps in their left hands and the trumpets in their right hands to blow withal." * * *

And it seems that the effect of noise and flashing light was as great in those days as now, for the hosts opposed to Israel were so frightened at Gideon's Flambeau Band, that they broke and fled.

From that day to the present, torch-light displays have been largely used in public rejoicings, and in influencing the multitudes in political campaigns. It has only been within the past few years, however, that it has been considered feasible to use them for the handling of anything else than torches and trumpets. The St. Louis Flambeau Battalion is the

largest and most complete organization ever attempted, and the grand displays they will give this fall will undoubtedly be the finest ever seen.



Pike Company.

The organization is attached to the Athletic Parade Association and through its officers participates in the management of the Association's affairs. The civil officers are: —

JAY L. TORREY, *President.*
PHIL. ZEPP, *Vice-President.*
HENRY D. CLEVELAND, *Treasurer.*
WILL J. THORNTON, *Secretary.*

Directors:

H. C. TOWNSEND,
THOS. P. CULKIN,
CHRIS. VON DER AHE,
CHAS. EVANS,
FRED. GERBER,
CHALMERS D. COLEMAN,
PHIL. STOCK,
CHESTER H. KRUM,
C. H. SAMPSON,
JOHN F. MAGNER,
HENRY V. LUCAS,
JOHN H. TERRY,
J. A. GILFILLAN,
FRANK P. CRUNDEN,
PROF. MUEGGE,
JOHN S. MOFFETT.

Officers of Battalion:

CHAS. E. WARE, *Major.*
JOHN W. MITCHELL, *Captain Pikes.*
WILLIAM KENNETT, *Captain Flambeaus.*
L. C. BRANDON, *Captain Roman Candles.*
JAMES L. JOHNSON, *Captain Mortar Battery.*
F. C. P. TIDEMANN, *Captain Rockets.*
ED. B. SPIEKERMAN, *Captain Rifles.*

There are six companies composing the battalion, each company having separate and distinct duties to perform. The battalion, when formed for action, will present a grand and imposing sight, covering as it will more than seven hundred feet of street room.

The Board of Directors of the Athletic Association, wearing the beautiful pure white uniform and helmet, which they have adopted, will lead the procession, mounted on white horses. They will be followed by the Major of the Flambeau Battalion and his staff, as follows: —

Adjutant:
CAPT. JOHN C. BLOOMFIELD.

Chief of Ordinance:
CAPT. GEORGE W. GILSON.

Quartermaster:
CAPT. JOHN M. LUND.

Chief Surgeon:
DR. THOS. E. HOLLAND.

Assistant Surgeons:
DRS. OTTO E. FORSTER and FRANK M. RUMBOLD.

Chief of Staff:
CAPT. HENRY W. MOORE.

Aides-de-Camp:
LIEUTS. BRAINARD ALLISON, STEWART W. HAMILTON, B. W. MCCULLOUGH, WILSON P. KENNETT, W. H. MEAD.

The staff will be gorgeously uniformed, and also mounted. The staff will be followed by the Trumpet Corps, under the direction of Lieut. Wilson P. Hunt, and will consist of eight trumpeters.

Next comes Capt. John W. Mitchell's company of Pikemen, who present a solid wall of glittering pikes to the surging and excited crowds that fill the streets. This company is uniformed in two shades of granite-grey, trimmed with red, and wearing helmets.



Flambeau Company.

The next company in order is the Flambeaus, under the command of Capt. William Kennett. They are deployed along the line of the sidewalk, on either side of the street, marching thirty feet apart. Each man carries a flambeau

from which he is able to throw a chemical flame forty or fifty feet in any direction. It requires two specially made wagons to carry the extra flambeaus needed, and they are drawn by hand along the street.

Deployed in the same manner as the Flambeau Company, and alternated with them, is the company of Capt. L. C. Brandon, known as the Roman



Roman Candle Company.



Mortar Company.

Candle Company. Their principal duty is to discharge Roman candles, cannon fire-crackers and burn colored lights. Two wagons are also required for their use.

Capt. James L. Johnson, with his Mortar Battery of four pieces, occupies

the center of the street, the mortars being placed one hundred feet apart. The mortars used have been made with great care, and there need be no fear of danger from their explosions.

The Rocket Company, commanded by Capt. F. C. P. Tiedemann, is divided in squads of four and placed at intervals along the entire line of the proces-



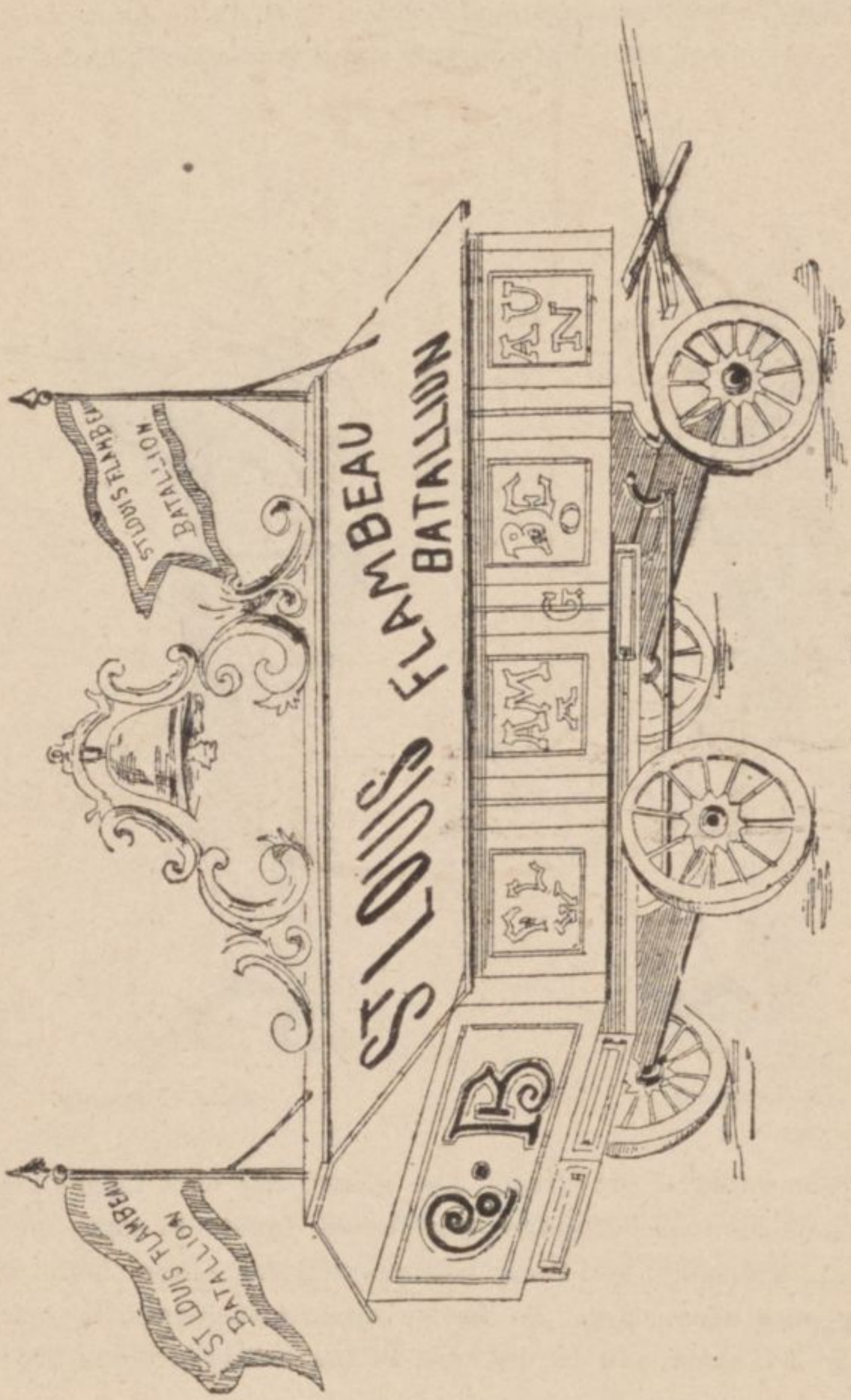
Rocket Company.



Rifle Company.

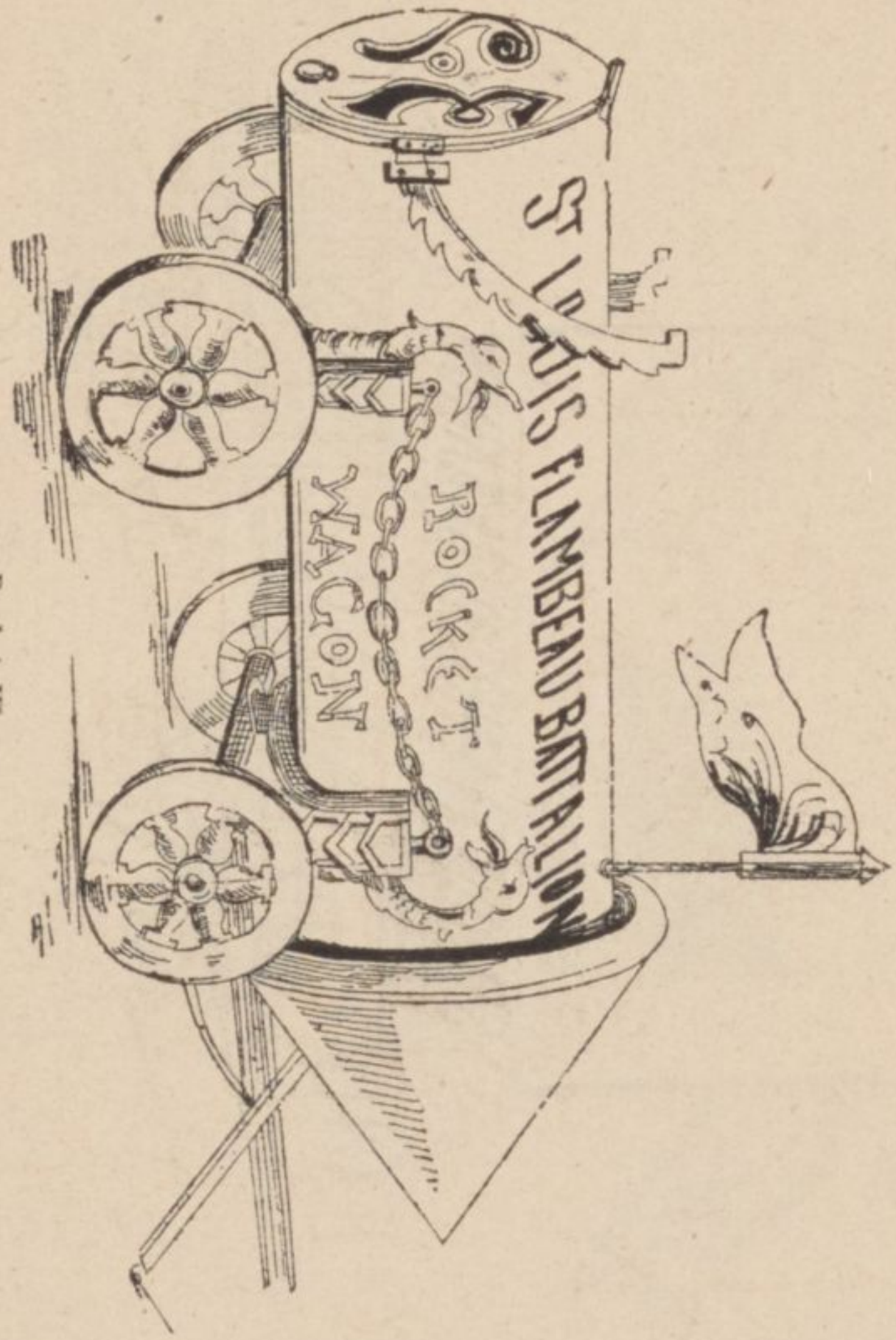
sion down the center of the street. The rockets are shot from a long metal tube. It requires four peculiarly constructed wagons to carry the rockets used during a display, and these wagons, like the others mentioned, are gotten up with great care. To insure against accidents, they are made thoroughly fire-proof, and in the case of the rocket wagons, are so con-

structed that each rocket is carried in a separate tube, making explosions impossible. Some idea can be gained of the appearance of these wagons from



Flambeau Wagon.

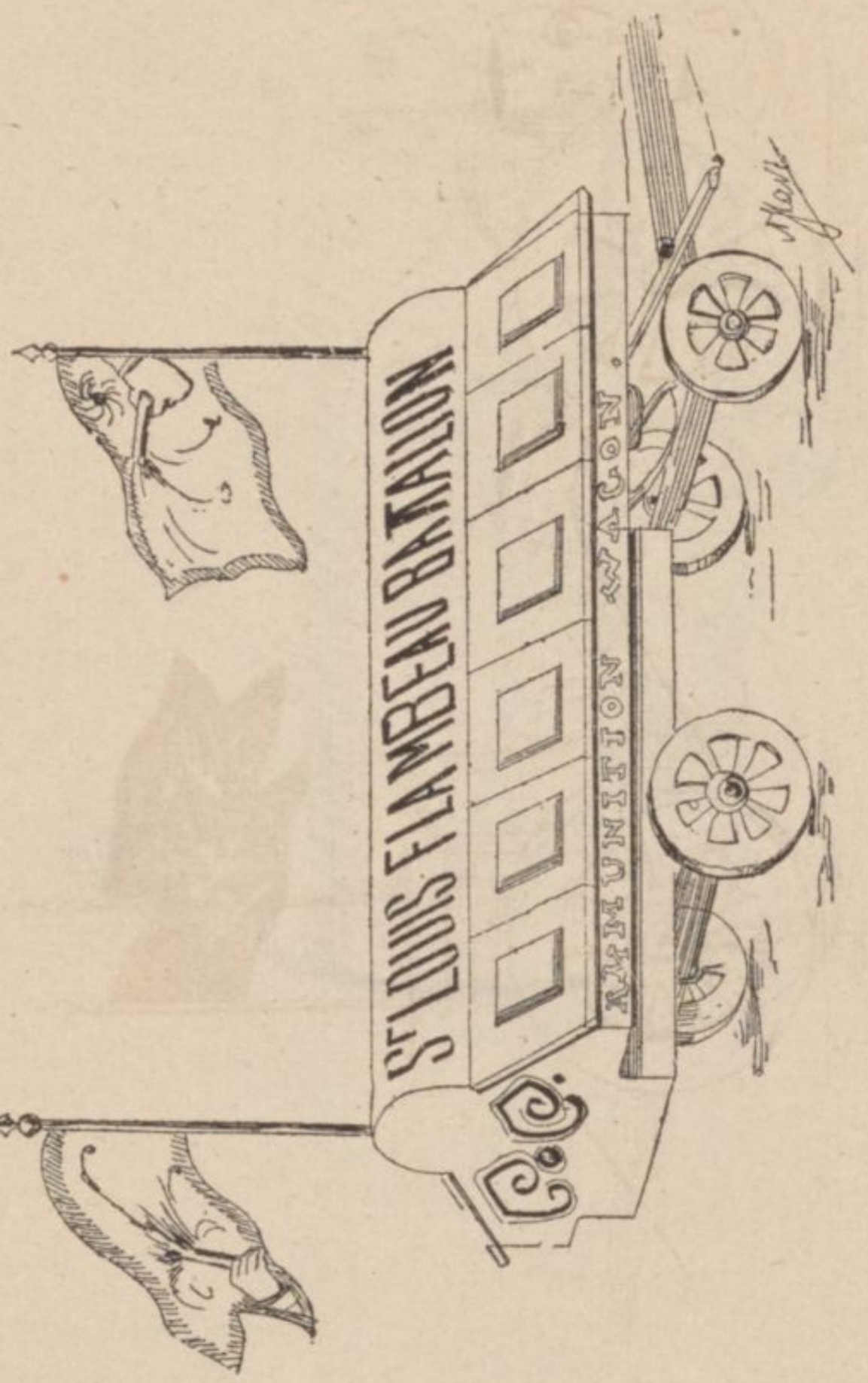
the sketches herewith printed, but it would be impossible to describe the gorgeous effects produced by their brilliant coloring of red, gold, blue and black. The four companies, Flambeau, Roman Candle, Mortar Battery and



Rocket Wagon.

Rockets, are known as the fire division, and are all uniformed alike in white linen duck, with white helmets. This uniform was adopted because of the quality of linen to resist fire.

The last company of the Battalion is the Rifles. They are commanded by Capt. Ed. B. Spiekerman, and are dressed in two shades of blue, with light

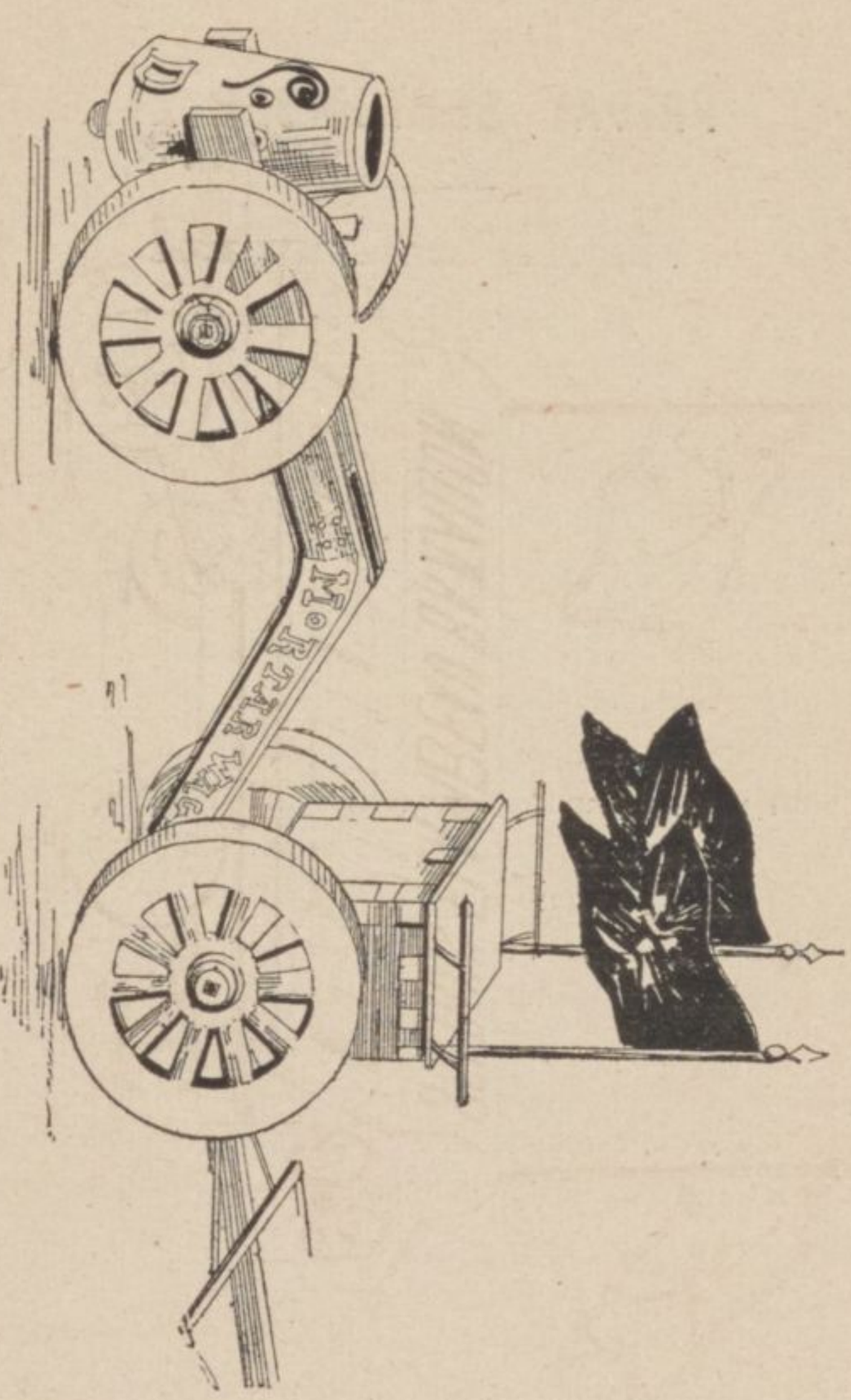


Ammunition Wagon.

blue trimmings and white helmets. The work of this company is to cover the rear, and hold the crowd back. They keep up a continuous fire of musketry.

The entire display is too grand for description, the flashing lights, bursting

bombs and whizzing rockets, together with the roll of musketry, is the most realistic representation of a great battle that can be imagined.



Mortar Wagon.

8 O'CLOCK P. M.

Reception at various resident Commanderies, with ball at headquarters St. Louis No. 1, Ivanhoe No. 8.

Illuminated St. Louis.

FRIDAY, SEPTEMBER 24.

TEN A. M. AND FOUR P. M.

EXCURSIONS ON THE RIVER.

The Steamers Chas. P. Chouteau and Helena, are under contract with Triennial Committee for several excursions during the week, will leave at hours named in programme fro.n foot of Locust Street.

THE STEAMER CHAS. P. CHOUTEAU.

The Chas. P. Chouteau is now the largest boat on the Mississippi or Ohio River, and is 300 feet long and 80 feet wide, and carries when loaded 2,200 tons, and draws 7½ feet only, which makes her the lightest draft boat in the world with that amount of freight, 2,200 tons; has 2 engines, 22-inch cylinder, 8 feet stroke, and 4 boilers, 32 feet long, 42 inches in diameter, and is a stern-wheel boat; burns about 1,500 bushels of coal each 24 hours that are in service; has a cabin for passengers with sleeping accommodations for 70 people, and is practicably safe from sinking, having an iron hull, iron 2 inches thick, and made in 17 water-tight compartments; she runs regularly in cotton trade between Memphis and New Orleans, and has carried 8,844 bales of cotton uncompressed. To conceive of the great space this amount will occupy, one must calculate the space one bale will occupy; the bale is 4½ feet long, 3½ feet wide, and 2½ feet thick, and when a boat is loaded with cotton you cannot see anything of boat except pilot house, wheel and chimneys.

In the summer the boat is repaired and fixed to make excursions, and as an excursion boat has no equal for capacity and adaptability and convenience; has a skating floor 600 feet long by 15 feet wide, and when not used for skating is used for promenade; also a shooting gallery; 300 pair of skates for hire for whoever wants to use them; a stand erected for band to discourse music and a dancing platform to accommodate 500 people, and, strange to say, skating and dancing can go on at the same time and not interfere with either;

she is well supplied with chairs, seats and benches, and has a capacity of 5,000 people, but we only take 2,500 people to avoid crowding; and have life floats, life preservers, life boats, hose, and also buckets and barrels of water distributed plentifully all over the boat ready for instant use in case they are needed. This spring a party of government inspectors were out here on an inspection tour and reported to the authorities that they took pleasure in calling their attention to the fine equipment for excursions of the Chouteau, and that they found everything the law required on board and in position and ready for use. The boat has three decks for excursions; on the upper deck you can sit and enjoy the pure river air and see the moon coming up; on the middle deck forward is a pleasant place to sit and listen to the jubilee singers and enjoy a plate of cream and cake, the stand for same being there; aft of the main saloon is the restaurant where we can go and get a good square meal. There are four 3,000 candle power each on the deck, and on the lower deck where the dancing and promenade floors are there are ten 3,000 candle power each electric lights, which makes a pleasant sight and is as light as day.

The boat has also a barometer so as to tell the approach of severe storms and give us notice to land in time to avoid same; also a compass to steer by in case of sudden fog; also has a toilet room for use for ladies and gents, ladies on middle deck and gents on lower deck.

THE STEAMER HELENA.

The Helena is a mammoth side-wheel four deck steamer, especially fitted up for the excursion business, is thoroughly equipped in accordance with United States law and licensed to carry 2,665 passengers; is very roomy, with wide promenades and large airy dancing floor, and dining pavillion. The entire boat is brilliantly lighted with electric lights; every appliance for safety and comfort is provided. The United States inspectors from Washington lately on a tour of inspection through the West specially complimented the officers of the Helena on the "perfect condition of their boat." The officers in charge, an experienced and skillful boatman, the crew thoroughly disciplined. The Helena has carried over 100,000 passengers without having lost a life or injured any one.

Day to visiting headquarters of sister Commanderies.

EIGHT O'CLOCK P. M.

Receptions by several Commanderies stationed in St. Louis.
Ball at Headquarters St. Louis No. 1, and Ivanhoe No. 8.

EIGHT TO TWELVE P. M.

Illuminated St. Louis.

SATURDAY, SEPTEMBER 25.

A programme such as will be satisfactory to such of our guests as may remain with us.

VALE!

VALE!!

VALE!!!

[*From the Globe-Democrat.*]

THE CARNIVAL SEASON.

THE KNIGHTS TEMPLAR CONCLAVE AS THE GRAND FEATURE OF THE OCCASION.

A PROCESSION NINETY BLOCKS LONG AND A BAND OF THREE THOUSAND PIECES—THREE HUNDRED SLEEPING CARS AND FIFTY STEAMERS FOR HOTEL PURPOSES—ELABORATE DECORATIONS, ETC.

As the summer months pass by, and the near approach of autumn is called to mind, the prolonged season of brilliant festivals that will continue through the fall are remembered and looked forward to with all the pleasure of anticipation. Nor is there much likelihood that those who have permitted their hopes to run high will be disappointed, for although in past years the fall festivities of St. Louis have been such wonders of spectacular entertainment that their fame has spread throughout the length and breadth of the civilized world, yet the brilliancy of this year's display will so far eclipse them that they will sink into comparative insignificance beside it. Praise is due the city for the position taken in furnishing public entertainments, for, despite the surpassing wealth of Eastern cities, and their boasted love for the beautiful and the grand, yet not the ten days' celebration of Rome, nor the World's Fairs of Paris and Vienna, nor the Mardi Gras, can compare with the varied and many parades, processions, shows and displays that congregate in St. Louis during the carnival season, of which not the least this year will be the assembling of the Knights Templar on the occasion of their Triennial Conclave.

A CAUSE FOR PRIDE.

This meeting of the members of that ancient order is an event of no slight importance to any city, but its presence here at the time of the fall celebrations will enhance greatly the pleasure of the Knights, as well as add to the other affairs great interest and additional attractions. The selection of St. Louis, however, imposes upon the resident Sir Knights an amount of labor that can scarcely be estimated, even when it is known that they must provide

for some 30,000 or 35,000 Knights and their attendant wives, sons and daughters. The immense amount of work that must be done by them to prepare for such an event is, however, no burden, since they feel that the honor and pleasure of entertaining their fellow Knights will more than compensate for anything they may be called upon to do. The greatest trouble that is now to be encountered is to find out just how many of the order will be present on that occasion. The committee is not desirous of making preparations on too grand a scale, when there will be a less number than can enjoy them, yet on the other hand, they would be loath to have their guests arrive and find that there was not room for all. For that reason they have sent inquiries to the different commanders, asking that accurate information be given of the exact number that will accompany each.

TWENTY-FIVE THOUSAND MEN IN UNIFORM.

Complete returns have not been received, but enough is known to enable them to make an estimate, and this they fix at 25,000 men, about one-fourth of whom will be accompanied by their wives. Another reason for desiring to know how many will be here is to enable the selection of grounds sufficiently large to give space for the maneuvers of the various commands.

A large amount of money will be required for the proper entertainment of the Conclave, and the committee has therefore been earnestly at work attempting to secure it. At first it was thought that not less than $75,000 would be needed, but since the necessities of the occasion have been thoroughly investigated and calculated by those having it in charge, and they find that they can accomplish their desires with $50,000. This will not meet all the expenses, but the resident Knights are willing themselves to bear all above that. No accurate information of the exact amount subscribed can now be had, as those who have the subscription books will not report until they are called upon to do so by the Finance Committee. From what is known, however, the committee is satisfied that the liberality which meets them everywhere will not cease until the whole sum is raised.

LIBERAL SUBSCRIPTIONS.

The brewers yesterday guaranteed from their business a subscription of $10,000, the list being headed by Adolphus Busch with $1,000, followed by David Nicholson with $1,000. The hotel-keepers have guaranteed $7,000. The se-

curing of $18,000 in one day has encouraged the solicitors no little, and, as the business interests are to be thoroughly canvassed next week, there is little doubt but that all the money will be given.

Visits to the chairmen of the different committees having the work in charge developed the fact that as yet few certain plans have been made. The committees are meeting regularly and doing what they can, but they are cramped in their movements, as the General Committee will not permit them to make any definite arrangements, until they know exactly how much money they will have, and whether the plans can be carried out. Two fundamental principles govern them in this regard. 1. That they will provide no display for which they can not pay, and second, that they will promise the Knights and the public nothing until they know that they can fulfill their promises. In accordance with this, they have so far declined to make public any programme, although the outline of one has been made, based upon the securing of the amount desired. There are some facts, however, that can be stated, and they are that the grand parade will take place on Tuesday of their week, with 25,000 swords in line. The various Commanderies will march to the point of assembling, and after the line has been formed the march through the principal streets will be begun.

NINETY BLOCKS OF MARCHING MEN.

Few people who have grown up since the war can appreciate the length of a line of men from the number given, but some idea may be had when it is stated that 25,000 men marching four abreast will make a column about ninety squares in length, or nearly two and one-half times the distance from the river to Grand Avenue. Besides this there will be a grand night pageant, in which the Flambeau Club will participate. At that time the line of march will be through the illuminated portion of the city, which will be on a grander and more gorgeous scale than ever before. This march of the immense body of uniformed men between the long lines of vari-colored light under the illuminated arches and the arches of triumph, while the Flambeaux are giving one of their magnificent pyrotechnic displays, and while twenty bands are vieing with each other in their attempts to delight their hearers, will be one of the grandest sights that the world has ever witnessed. Besides the parades that are provided in the programme, the different Commanderies will be constantly visiting each other in their headquarters, and

from morning until night, throughout their stay, the streets will be one continuous scene of parades and processions, each headed by its respective band. The city officials have promised that the detail of police to lead the grand parade shall be in every respect equal to the occasion.

The devotions will take place at Music Hall on Sunday afternoon, and the customary Knights Templar ritual will be used. During their stay the Trades' Display Pageant will take place and the Knights will have an opportunity to witness a procession not their own.

A BAND OF THREE THOUSAND PIECES.

On Wednesday the drills and concert for the benefit of the Masonic Orphans' Home will take place, and furnish to those who are fortunate enough to be here at the time another entertainment that will surpass the grandest effort yet made. Under the guidance of P. S. Gilmore, 3,000 musicians will play to the assembled multitude. Mr. Gilmore is now engaged in preparing the music for the monster band. Each instrument must have a copy of each piece played, and the copy must be specially arranged for that instrument. The entire number of pieces that he will bring will be 60,000. Three weeks in advance of the concert the librarian will come West with the music, and those three weeks are allowed him to arrange the sheets in the cases, so that it may be found as it is wanted. As it would take almost an infinite number of tubas and bass horns to play an audible bass to the band, Mr. Gilmore will arrange on the grounds sixteen cannons, which he himself will fire by means of an electric key board, which will be placed upon the music stand, and upon these will basso profundo be performed.

The decorations, like everything else, are now awaiting the final report of the Finance Committee, but the intention is to elaborately beautify the Entertainment Hall, which will be the place of meeting, and also to erect triumphal arches over the principal streets. The headquarters of the different commands will be ornamented in a most luxurious manner, and everything will be in keeping with the ideas, designs and customs of the Order.

A CITY OF TENTS.

A corps of physicians will be appointed from the ranks to look after the sanitary condition of the quarters, and also to attend any of the Knights who

may need medical assistance. In providing for the accommodations of the visitors, every available hotel and boarding place has been secured in advance, and arrangements have been made for ground upon which to pitch camps. The city has given Washington Park for that purpose, and soon after the arrival of the Commanderies it will present an unusual and striking appearance, covered, as it will be, by tents pitched in representation of a minature city, with streets and squares. Over the tents the gorgeous banners of the Order will fly, marking the limit of the different commands lodged there. A number of those who have chartered their sleeping cars and steamboats will use them for hotel purposes during their stay. In the Eighteenth Street yards and from there to the Union Depot, all the side tracks that are not absolutely required for traffic purposes will be devoted to them, and upon these tracks will be placed the sleepers. Others will be left in the Wabash yards, and, if possible, the Levee tracks will be used. In all, about 300 sleepers will be converted into hotels for that week.

POLICE PROTECTION GUARANTEED.

The cars as well as the camps and headquarters will be under the special protection of police provided by the city for that purpose. The chartered steamboats will also be used for sleeping purposes, and along the river front there will be from thirty-five to fifty boats of that character. Some of these will be used for excursions. It is intended to keep four or five boats running constantly to various points up and down the river for the special benefit of the Knights, whose uniforms will give them the freedom of the vessels.

HEADQUARTERS OF VISITING COMMANDERIES.

GRAND MASTER.....Southern Hotel.

MISSOURI.

ASCALON, No. 16.....919 Olive Street.
CŒUR DE LION, No. 14.....103 N. Broadway.
ST. JOHN'S, No. 20.....1515 Olive Street.
LEBANON.....Hotel Barnum.
STAR OF BETHLEHEM, No. 37.....119 S. Broadway.
PARSIFAL, No. 44.....Hotel Hunt.
TEMPLE, No. 38.....Planter's House.
KADOSH.....Hotel Rozier.
CONSTANTINE.....Hotel Hunt.
ORIENTAL.....Hurst's Hotel.
MARY.....Hotel Glenmore.
ST. JOSEPH.....Everett House.

MASSACHUSETTS AND RHODE ISLAND.

GRAND COMMANDERY.....Planters' House.

NEW YORK.

STATE BATTALIONS.....Lindell Hotel.

PENNSYLVANIA.

DE MOLAY.....Hotel Brown.
ALLEGHANY.....Sleeping Cars.
MARY.....Laclede.
ST. LOUIS CLUB.....Southern Hotel.

ILLINOIS.

GRAND COMMANDERY.....Southern Hotel.
ATHELSTANE.....St. James Hotel.
HUGH DE PAYNES.....Hotel Belvedere.

ELWOOD.....Hotel Barnum.
CONSTATINE.....Hotel Brown.
PEORIA.....Steamer "Calhoun."
DE MOLAY.....Southern Hotel.
GODFREY DE BOUILLON.....Barnum's Hotel.
ST. BERNARD.....Southern Hotel.
ST. JOHN'S.....Mona House.
MOUNT JOI.....Lindell Hotel.
CRUSADE.....Lindell Hotel.
CHEVALIER BAYARD.....Lindell Hotel.
IVANHOE.....Mona House.
QUINCY.....617 Locust Street.
AURORA.....Hotel Brown.
GALESBURG.....Hotel Brown.
BETHANY.....Mona House.
APOLLO.....Southern Hotel.

IOWA.

GRAND COMMANDERY.....Planters' House.
COLUMBIAN.....Sleeping Cars.
ST. OMER.....1213 Washington Ave.
ST. JOHN'S.....Everett House.

INDIANA.

GRAND COMMANDERY.....Lindell Hotel.
BALDWIN.....Koehler's Hotel.
LAVALETTE.....Steamer "Hudson."
SOUTH BEND.....1416 Washington Ave.
MUNCIE.....Lindell Hotel.
RAPER..... " "
ST. JOHN'S.....Hotel Rozier.
LAFAYETTE.....Sleeping Cars.

MICHIGAN.

GRAND COMMANDERY.....Lindell Hotel.
PENINSULAR..... " "
DE MOLAY..... " "
JACKSON..... " "
CHARLOTTE..... " "
CORUNNA.....Everett House.
PONTIAC.....Hotel Rozier.
DETROIT.....Southern Hotel.

KANSAS.

GRAND COMMANDERY.....Fifteenth & Lucas Pl.
DE MOLAY.....Hotel Rozier.
ST. BERNARD.....Hotel Barnum.
CŒUR DE LION.....Washington Park.
LEAVENWORTH.....Southern Hotel.

WISCONSIN.

ROBT. MCCOY.....Sleeping Car.

DAKOTA.

CYRENE, No. 2.....Sleeping Car.
WATERTOWN.....

NEBRASKA.

GRAND COMMANDERY.....Hurst's Hotel.
MOUNT HEBRON..... " "

MINNESOTA.

GRAND COMMANDERY.....Southern Hotel.
DARIUS.....Hilton's Hotel.
ZION.....Southern Hotel.

ARKANSAS.

HUGH DE PAYNES.....Steamer at Wharf.

TENNESSEE.

LAVALETTE.....1418 Washington Ave.

OHIO.

GRAND COMMANDERY.....Planters' House.
NORWALK.....Sixteenth and Pine.
PALESTINE.....Lindell Hotel.
COLEMAN.....Hurst's Hotel.
CINCINNATI..... " "
HANSELMAN..... " "

COLORADO.

COLORADO.....Laclede Hotel.

CALIFORNIA.

CALIFORNIA.... .....Southern Hotel.
GOLDEN GATE.....Laclede Hotel.

GEORGIA.

GRAND COMMANDERY.....1515 Lucas Place.

TEXAS.

GRAND COMMANDERY.....Fifteenth & Lucas Pl.

DISTRICT OF COLUMBIA.

DE MOLAY.....Planters' House.

OFFICERS OF THE IMPERIAL COUNCIL,

OF THE

ANCIENT ARABIC ORDER

OF THE

NOBLES OF THE MYSTIC SHRINE,

FOR THE UNITED STATES OF AMERICA.

1886 to 1889.

SAM. BRIGGS, Cleveland, Ohio.....*Imperial Potentate.*

JOSEPH B. EAKINS, New York City.....*Imperial Deputy Potentate.*

JAMES H. THOMPSON, Chicago, Ill .....*Imperial Chief Rabban.*

HENRY E. HOSLEY, Boston, Mass.....*Imperial Assistant Rabban.*

JOHN T. BRUSH, Indianapolis, Ind.....*Imperial High Priest.*

JAMES MCGEE, New York City.....*Imperial Oriental Guide.*

JOSEPH M. LEVEY, New York City.....*Imperial Treasurer.*

WILLIAM S. PATERSON, New York City.....*Imperial Recorder.*

CHARLES H. FLACH, Cincinnati, Ohio.....*Imperial First Cer. Master.*

WILLIAM RYAN, Louisville, Ky.....*Imperial Second Cer. Master.*

CLARENCE B. MASON, Newport, R. I.....*Imperial Grand Marshal.*

GEORGE E. PANTLIND, Grand Rapids, Mich..*Imperial Chaplain of the Guard.*

THOMAS J. HUDSON, Pittsburg, Pa.....*Imperial Outer Guard.*

ANCIENT ARABIC ORDER

OF

NOBLES OF THE MYSTIC SHRINE.

OASIS OF ST. LOUIS.



OFFICERS OF MOOLAH TEMPLE.

ELI J. CRANDALL.....*Potentate.*
E. B. OVERSTREET.....*Chief Rabban.*
JACK P. RICHARDSON.....*Assistant Rabban.*
GEO. T. MURPHY.....*High Priest.*
V. O. SAUNDERS.....*Oriental Guide.*
HUNTER BEN JENKINS.....*Treasurer.*
WM. H. MAYO.....*Recorder.*
JOHN T. NIXON.....*1st Ceremonial Master.*
BENJAMIN LYNDS.....*2d Ceremonial Master or Standard Bearer.*
WM. H. ETTER.....*Marshal.*
WM. WALSH.....*Captain of Guard.*
JOHN J. BAULCH, HORACE W. HIBBARD, W. H. MEAD.....*Directors.*
THOS. P. MORSE.....*Lecturer.*
JOHN R. PARSON, R. D. HUNTER.....*Alchemists.*
A. F. DONK.....*Outer Guard.*

Temple located at Masonic Temple, St. Louis, Mo. Meetings are held on call of the Potentate.

ANCIENT ARABIC ORDER

OF

NOBLES OF THE MYSTIC SHRINE.

OASIS OF CHICAGO.

OFFICERS OF MEDINAH TEMPLE.

JAS. H. THOMPSON.....*Potentate.*
O. I. JACOBUS.....*Chief Rabban.*
R. I. DAKIN.....*Assistant Rabban.*
FRANK E. LAND.....*High Priest.*
T. H. CURRIER.....*Oriental Guide.*
J. S. CARTER.....*Treasurer.*
WM. A. STILES.....*Recorder.*
JOHN A. MAY.....*Grand Lecturer.*
F. M. LUCE.....*Ceremonial Master.*
C. H. CHAMBERLAIN.....*Standard Bearer.*
A. C. POTTER.....*Marshal.*
ALEX. OSTERMAN.....*Captain of Guard.*
E. P. TOBEY, HENRY A. KEITH, T. C. PENNINGTON.....*Directors.*
L. E. PENNINGTON, CHAS. KOTZENBERG.....*Alchemists.*
A. MCLELLAN.....*Outer Guard.*

Temple located at Apollo Commandery Asylum, 76 Monroe Street, Chicago, Ill.

Stated Sessions are held on the fourth Friday of each month.

RECEPTION COMMITTEES.

FROM CHICAGO.

JAMES H. THOMPSON, *Chairman.*

H. P. BLACKBURN,
O. W. BARRETT,
C. H. CHAMBERLAIN,
GEO. CATLIN,
WM. S. CALHOUN,
LEW W. CAMPBELL,
FRANK CHESTER,
H. M. DICKSON,
W. L. EN. EARL,
WM. EDGAR,
C. L. FREY,
WM. S. FORREST,
WM. W. FLINN,
M. R. FRESHWATERS,
CHAS. GURLEY,
MARTIN HOWARD,
JOHN H. HUYCK,
CHAS. O. HALL,
J. T. HOSFORD.
JAS. HITCHCOCK,
ANNAS HATHAWAY,
JOHN D. DRUMMOND.
CHAS. JANNINGS,
JOHN JACKSON,
R. F. KESLEY,
CHAS. KOTZENBERG,
FRANK M. LUCE,
FRANK E. LAND,
W. J. MCGARIGAL,
MORTIMER MCROBERTS,
H. J. MILLIGAN,
JAS. M. MILLER,
EDWIN G. NOURSE,
L. D. POLLARD,
A. C. POTTER,
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A. F. ROSS.
GEO. F. ROSS,
WARD B. ROGERS,
F. M. SHAW,
M. J. SWATEK,
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JOHN S. ZIMMERMANN.

FROM ST. LOUIS.

ELI J. CRANDALL, *Chairman.*

E. B. OVERSTREET,
JACK P. RICHARDSON,
GEO. T. MURPHY,
V. O. SAUNDERS,
HUNTER BEN JENKINS,
WM. H. MAYO,
JOHN T. NIXON,
BENJAMIN LYNDS,
WM. H. ETTER,
WM. WALSH,
JOHN J. BAULCH,
HORACE W. HIBBARD,
W. H. MEAD,
THOS. P. MORSE,
JOHN R. PARSON,
R. D. HUNTER,
A. F. DONK.

MOOLAH, of St. Louis, is as yet an infant; but an infant of so much promise that the day is not far distant when she will rank among the great Temples of the land, and be the peer, if not the foremost, among them all.

This Temple intends to have a start that is unprecedented among the shrines of this or any other country — the circumstances are all favorable — she has grasped the opportunity — time will show what it will show.

There will be holden in the great city of St. Louis, in September, a

TRIENNIAL CONCLAVE

Of Knights Templar of the United States of America.

MOOLAH has been saving up for this occasion — candidates in large numbers are waiting for Conclave week, as it is then they are to receive the honor of all honors, to experience the event of all events — it is then will be conferred upon them the order of

NOBLE OF THE MYSTIC SHRINE.

She has called to her aid the Temple from the City of the Lakes — her mother —

MEDINAH, OF CHICAGO.

This Temple will exemplify the Ritual at this meeting, and arrangements have been made to transport all the paraphernalia, costumes and jewels, belonging to the Chicago Shrine, to St. Louis.

THE HOT SANDS WILL BE PROCURED AT ST. LOUIS.

The officers of Medinah Temple will be assisted by the Imperial Potentate, Sam. Briggs, of Cleveland, Ohio, and other members of the Imperial Council.

Of course nearly all Knights Templar who belong to the Order of the Nobility will be in attendance at the Triennial Conclave. To them no special invitation will need to be presented, as they will be there and will, as a matter of course, participate in this grand meeting of the Nobility. But to the Nobles of Chicago and other cities who are not going to St. Louis with any Commandery, and who are not Knights Templar, we would say, come! — don't miss it.

Transportation for all such has been arranged *via* the Illinois Central and Vandalia through lines at lowest Templar rates.

For further particulars, inquire of the Committee, either in person or by letter.

THE COMMITTEE.

Medinah Temple, Chicago, Office, 48 Ashland Block,
THOS. H. CURRIER, DAN'L SHELBY,
JAS. H. THOMPSON.

Moolah Temple, St. Louis, Office, Masonic Hall,
WM. H. MAYO. E. J. CRANDALL,
JOHN T. NIXON.

W. A. STILES, *Secretary of Committee, 15 N. Clinton Street, Chicago.*

ORIGIN AND HISTORY OF THE ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE.

The Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alee, the cousingerman and son-in-law of the Prophet Mohammed, in the year of the Hegira 25 (A. D. 656), at Mekkah, in Arabia, as an Inquisition, or Vigilance Committee, to dispense justice and execute punishment upon criminals who escape their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations.

The Order is yet one of the most highly favored among the many secret societies which abound in Oriental countries, and gathers around its shrines a select few of the best educated and cultured classes.

Its membership in all countries include Christians, Israelites, Mosslim, and men in high positions of learning and of power. One of the most noted patrons of the Order is the present Khedive of Egypt, whose inclinations towards Christians is well known.

Frequent revolutions, however, in Arabia, Persia and Turkey, have obscured the Order from time to time, as appears from the many breaks in the continuity of the records of Mekkah; but it has as often been revived. Some of the most notable revivals are those at Mekkah and Aleppo in A. D. 1698 (A. H. 1110), and at Cairo in A. D. 1837 (A. H. 1253), the latter under the protection of the Khedive of Egypt, who recognized the Order as a powerful means of civilization.

The Nobles of the Mystic Shrine are sometimes mistaken for certain orders of the Dervishes, such as those known as the Hanafeeyeh, Rifaeeyeh, Sadireeyeh, and others, either howling, whirling, dancing, or barking; but this is an error. The only connection the Order ever had with any sect of Dervishes was with that called the Bektash (White Hats). This warlike sect undertook to favor and protect the "Nobles" in a time of great peril, and have ever since been counted among its most honored patrons.

The famous Arab known as Bektash, from a peculiar, high, white hat or cap, which he made from a sleeve of his gown, the founder of the sect named in his honor, was an Imam in the army of the Sultan Amurath I., the first Mohammedan who led an army into Europe, A. D. 1360. This sultan was the founder of the military order of the Janizaries (so called because they were freed Christian captives who were adopted into the faith and the army), although his father, Orkhan, began the work. Bektash adopted a white robe and cap, and instituted the ceremony of kissing the sleeve.

The Bektash Dervishes are numbered by many hundred thousands, and they have several branches, or off-shoots, which are named after the founder of each. Among the most noted of them are the Darkaweeyeh, the Khowaneeyeh, the Abd el-Kader el-Bagdadeeyeh, and the Eesaweeyeh, who have their headquarters at Cairo in Egypt, Damascus and Jerusalem in Palestine, Smyrna and Broosa in Asia Minor, Constantinople and Adrianople in Turkey in Europe, Teheran and Shviazin in Persia, Benares and many other cities in India, Tangiers in Morocco, Oran in Algiers, and at Mekkah in Arabia, where all branches and sects of Dervishes are represented at the annual meeting which is held during the month of pilgrimage.

The Bektasheegeh's representative at Mekkah is a Noble of the Mystic Shrine, is the chief officer of the alee Temple of Nobles, and was in 1877 the chief of the Order of Arabia. The chief must reside either at Mekkah or at

Medinah, and in either case must be present in person or by deputy in Mekkah during the month of pilgrimage.

The Egyptian Order of Nobles has been independent of the Arabian except the yearly presence of the deputy in Mekkah, since the expedition of Ibraheem Pasha, the son of Mohammed Alee, the great Pasha of Egypt, in 1818, when the Wahhabees were conquered.

Among the modern promoters of the Order in Europe was Herr Weishaupt, a Rosicrucian (Rosy Cross Mystic) and professor of law in the University of Ingoldstadt, Bavaria. This distinguished scholar opened a Temple May 1, 1776, the members of which were styled *Illuminati*, and exercised a profound influence before and after the French Revolution. From this parent stem the Temples were spread throughout Europe, recording such names as Frederick the Great, Mirabeau, Duke of Orleans, Goethe, Spinoza, Kant, Lord Bacon and many literary, scientific and professional men on their rolls.

"In no single instance has the government in any country ventured openly to oppose the silent, secret workings of the 'Nobles,' although the secret agents of the government are always present and exercise a careful surveillance in every mystic 'Temple.'"

The leading spirits of the Order are found in every circle of the higher classes, even including the functionaries of government, and exert an influence in proportion to their position, dangerous to the vicious, beneficial to the virtuous.

The Order of Nobles to the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual in use is a translation from the Original Arabic found preserved in the archives of the Order at Aleppo, Syria, from whence it was brought to Algiers, thence to Cairo, and to London by Rizk Allah Hassoon Effendee, a celebrated author and historian.

The Ritual was also translated into the Italian language by the great Orientalist, Luigi Marraci, and a temple constituted, which found active co-laborers in the persons of Count Cavour, Mazzini, Garibaldi and King Victor Emanuel.

In making the present version, the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon. The rendering is literal

where the idiom permitted, except where a local reference required the substitution of American for Oriental names of cities.

The work has been perfected under the supervision of Dr. Walter M. Fleming, 33 degrees, Sovereign Grand Inspector General, A.·. A.·. S.·. Rite, and Past Eminent Commander of Columbian Commandery, No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America.

These instructions were received by Dr. Walter M. Fleming, 33 degrees, at the hands of Ill. Noble William J. Florence, 32 degrees, of the city of New York, direct from Cairo, Egypt, in 1870, and in November, 1871, assisted by William J. Florence, 32 degrees; A. L. Rawson, 32 degrees (the translator); Edward Eddy, 33 degrees (deceased); Sherwood C. Campbell, 32 degrees; Oswald Merle d'Aubigne, 32 degrees (deceased); James S. Chappell, 32 degrees (deceased); John A. Moore, 32 degrees (deceased); George W. Millar, 33 degrees; William S. Paterson, 33 degrees; Daniel Sickles, 33 degrees; Charles T. McClenachen, 33 degrees; John W. Simons, 33 degrees; Albert P. Moriarty, 33 degrees; and Aaron L. Northrop, 33 degrees; names distinguished in every branch of Masonic Guild, instituted in New York "Mecca" Temple, Nobles of the Mystic Shrine, with Ill. Walter M. Fleming, 33 degrees, at its head.

June 6, 1876, the "Imperial Grand Council of the United States" was organized, whose officers, as in Arabia, are elected for a term of three years. The regulations of the Imperial Council, for the United States, as in Europe (except England), Asia and Africa, have established as prerequisites for membership that each candidate must be either a thirty-second degree A.·. A.·. S.·. Rite or a Knight Templar in good standing. In England the eighteenth degree is sufficient.

The generous proposition to make the Order of Nobles an organization for the exercise of charity, the improvement of the mind, and an ally of the Fraternity of Freemasonry in the United States was primarily adopted by the Imperial Grand Council.

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