is of great detriment to the just intonation of a singer, to learn to sing by the guidance of an instrument such as the piano-forte, as is the common practice ; for a habit of malintonation is then inevitably acquired. The same remark applies to singers taught with the accompaniment of those instruments with fretted finger-boards, such as the guitar, of which the intonation is also imperfect. As to the im­perfections of the common guitar, the reader may con­sult the lively and ingenious work entitled Instructions to my Daughter, for playing on the Enharmonic Guitar, Lon­don, 1829. The celebrated singer Madame Mara used to say that every singer ought to learn to play the violin, in order to acquire a knowledge of just intonation. Certainly that instrument, and others of the violin kind, are the only ones we have that are capable of the nearest approach to perfect intonation, making allowances for the mechanical imperfections of their strings, as we have already hinted in the article Music. But still the human voice is the only perfect musical instrument. It has been a prevalent opi­nion among musicians and writers upon music, that the an­cient Greeks were ignorant of many of our musical inter­vals, and possessed no instruments capable of executing our modern musical scales. But it is more than probable that the knowledge of the ratios of musical intervals, and of per­fect intonation in a variety of scales, was much more exact among the ancient Indians, Arabians, and Greeks, than is generally supposed, or than the scanty, imperfect, and cor­rupted Greek relics of works on music, and the very limit­ed examination of Indian and Arabian manuscripts, have hitherto been able to show. The reader may consult, on the subject of musical temperament, the following works. Among these, one of the best is Professor Robison’s, for clearness, as well as useful suggestions. Chapter 13, *et seg,* of the third book of Salinas de Musica, Salamanca, 1577. Dr Smith’s Harmonics, second edition, 1759. Dr Thomas Young’s Papers in the Philosophical Transactions, and in Nicholson's Journal ; also vol. ii. of his Lectures on Na­tural Philosophy. Cavallo’s Paper in the 78th vol. of Phi­losoph. Trans. Vol. iv. of Professor Robison’s System of Mechanical Philosophy, edited by Dr Brewster in 1822, pp. 376-451. Instructions for Playing on the Enharmonic- Guitar, London, 1829. (g. f. g.)

TEMPERANCE, that virtue which a man is said to possess who moderates and restrains his sensual appetites. It is often, however, used in a much more general sense, as synonymous with moderation, and is then applied indis­criminately to all the passions.

TEMPERING, in the mechanic arts, the preparing of steel and iron, so as to render them more compact, hard, and firm, or even more soft and pliant, according to their respective occasions.

TEMPIO, a city of the island of Sardinia, the capital of the province Gallura. It stands in an Alpine district, and in a very salubrious situation. It is about twenty-five miles from the sea, is filled with antique buildings, some of the very extensive belonging to the nobility of the island. It is the seat of a bishop, whose cathedral is a large, heavy, uncom­pleted building, with decorations tawdry and ill executed. The city is well built, has a college, two monasteries, and a nunnery, and 5820 inhabitants. There is some industry employed in making guns and linen cloth, and some trade in preparing cheese, hams, bacon, and other salted meats.

TEMPLARS, Templers, or *Knights of the Temple,* a religious order instituted at Jerusalem in the beginning of the twelfth century, for the defence of the holy sepulchre, and the protection of Christian pilgrims. They were first called *The Poor of the Holy city,* and afterwards assumed the appellation of *Templars,* because their house was near the temple. The order was founded by Baldwin II., then king of Jerusalem, with the concurrence of the pope ; and the principal articles of their rule were, that they should hear the holy office every day, or that, when their mi­litary duties should prevent this, they should supply it by a certain number of pater nosters ; that they should ab­stain from flesh four days in the week, and on Fridays from eggs and milk-meats; that each knight might have three horses, and one esquire; and that they should neither hunt nor fowl. After the ruin of the kingdom of Je­rusalem about 1186, they spread themselves through Ger­many and other countries of Europe, to which they were in­vited by the liberality of the Christians. In the year 1228, this order acquired stability by being confirmed in the coun­cil of Troyes, and subjected to a rule of discipline drawn up by St Bernard. In every nation they had a particular go­vernor, called master of the Temple, or of the militia of the Temple. Their grand-master had his residence at Paris.

The order of Templars flourished for some time, and, by the valour of its knights, acquired immense riches, and an eminent degree of military renown ; but as their prosperity increased, their vices were multiplied, and their arrogance, luxury, and cruelty rose at last to such a monstrous height, that their privileges were revoked, and their order sup­pressed with the most terrible circumstances of infamy and severity. Their accusers were two of their own lκ>dy, and their chief prosecutor Philip the Fair of France, who ad­dressed his complaints to Clement V. The pope, though at first unwilling to proceed against them, was under the necessity of complying with the king’s desire ; so that, in the year 1307, upon an appointed day, and for some time afterwards, all the knights, who were dispersed throughout Europe, were seized and imprisoned, and many of them, after trials for capital crimes, were convicted and put to death. In 1312 the whole order was suppressed by the council of Vienne. A part of the rich revenues which they possessed was bestowed upon other orders, especially on the knights of St John, and the rest confiscated to the respec­tive treasuries of the sovereign princes in whose domi­nions their possessions lay. In order to justify the severity with which they were treated, the Knights Templars were charged with apostasy to the Saracens, and holding cor­respondence with them, with insulting the majesty of God, turning into derision the gospel of Christ, and trampling upon the obligation of all laws human and divine. Candi­dates, it is said, upon admission to this order, were com­manded to spit, in token of contempt, upon an image of Christ, and after admission, to worship either a cat or a wooden head crowned with gold. It is further affirmed, that, among them, the odious and unnatural act of sodomy was a matter of obligation ; and they are charged with other crimes too horrible to be mentioned, or even imagined. Although there may be reason to believe that in this or­der, as well as others of the same period, there were shock­ing examples of impiety and profligacy, yet it is altogether incredible that the whole order was thus enormously cor­rupt. The pope, indeed, though he acted with severity, acted with justice. He sent two cardinals to Paris, who, publishing his bull against the order, condemned those Templars who had made the voluntary confession to be burnt by a slow fire. The criminals recanted their former confessions, but acknowledged themselves worthy of death, because they had unjustly accused the order of crimes of which they were innocent. Several authors of those times wrote in defence of the order ; and Boccaccio avers, that its extirpation was owing to the avarice of the king of France, who coveted the rich possessions which the Tem­plars then enjoyed in that country.

The king of Aragon was much pressed to treat the Tem­plars in his kingdom as they had been treated in France ; but his constant answer was, “ We must first be convinced of their guilt, and it will then be time enough to talk of their punishment.” The people, however, were in general so pro­voked against them, that they were compelled to shut them­