The oldest organization in America is the Sons of Temperance (1842), now numbering about 80,000 members. The Independent Order of Good Templars (1851) is the largest, its membership approaching 100,000. Both these, as also the Royal Templars of Temperance (1877) and the Templars of Honour and Temperance (1845), are mutual benefit societies. The Woman’s Christian Temperance Union, the National Temperance Society and Pub­lication House (New York), and the National Prohibition Party are active in educational work. The Woman’s Christian Temper­ance Union is the outgrowth of “the Women’s Crusade ” (1872), a remarkable uprising among the women of Ohio and Pennsylvania against the liquor traffic. The organization was effected in 1874, and has since spread throughout the United States, its member­ship now (1887) numbering 207,000. Its influence has been widely felt in legislatures and in elections in which prohibitory laws have been voted upon. With the exception of the Church Temperance Society of the Protestant Episcopal Church, which has the “double basis,” all the temperance societies of the United States are based on the doctrine of total abstinence ; and, with the additional exception of the Father Mathew Total Abstinence Societies of the Roman Catholic Church, they all advocate the principle of prohibition. Amendments embodying this idea have been inserted in the State constitutions (by popular vote) of Maine, Kansas, and Rhode Island. In Vermont and Iowa the legislature has enacted statutory prohibition, which is still in force. In other States local prohibition prevails to a large extent, chiefly in Georgia, Mississippi, Massachusetts, Tennessee, Kentucky, and Arkansas.

*Bibliography.*—The literature of the subject is very extensive and may most conveniently be classed under the following heads. (1) History: P. T. Winskill, *History of the Temperance Reformation; One Hundred Years of Tem­perance* (New York, 1886) ; Dorchester, *Liquor Problem in all Ages* (New York) ; Willard, *Woman and Temperance* (Hartford) ; Shaw, *Great Temperance Reforms* (Toronto). (2) Theology : Dawson Burns and F. R. Lees, *Temperance Bible Commentary·,* J. Smith, *The Church and the Temperance Reformation·,* Samson, *Divine Law as to Wines* (Philadelphia). (3) General : A. Gustafson, *'The Foundation of Death;* R. B. Grindrod, *Our Nation's Pice;* D. Burns, *Bases of the Temperance Reformation;* Grindrod, *Bacchus;* B. Parsons, *Anti-Bacchus ;* Powell, *Bacchus Dethroned* ; Baker, *The Curse of Britain* ; J. Dunlop, *Philosophy of Drinking Usages* (1839) ; *The Political Prohibitionist* (New York, 1887) ; Pit­man, *Alcohol and the State (New* York). (4) Political Economy: F. R. Lees, *Argument for the Prohibition of the Liquor Traffic;* W. Hoyle, *Our National Resources;* Hargreaves, *Our Wasted Resources* (New York). (5) Science: J. Livesey, *The Malt Liquor Lecture ;* P. Burne, *Teetotaller’s Companion ;* W. B. Carpenter, *Physiology of Temperance and Total Abstinence* ; A. A. Reade, *Study and Stimulants;* Miller, *Alcohol, its Place and Power;* Id., *Nephalism;* B. W. Richardson, *Cantor Lectures on Alcohol* ; Hargreaves, *Alcohol and Science* (New York). (6) Fiction : novels and tales embodying teetotal principles have been written by Mrs Henry Wood, Mrs H. B. Stowe, Mrs. C. L. Balfour, Mr John Habberton, Mr Edward Jenkins, Mrs S. C. Hall, Mrs Ellis, and many others. (7) Periodicals : the temperance periodicals issued in Great Britain now number about fifty.

TEMPLARS, Knights. Perhaps the most renowned of the three great military orders founded in the 12th century for the defence of the Latin kingdom of Jerusalem is that of the Knights Templars *{pauperes commilitones Christi tem­plique Salomonici*), though abolished long before its rivals. It differed from the Hospitallers and the Teutonic Knights in having been a military order from its very origin, inas­much as its earliest members banded themselves together for the express purpose of giving armed protection to the numerous pilgrims who, after the first crusade, flocked to Jerusalem and the other sacred sites in the Holy Land. Walter Map has preserved the legendary story of their first achievements, from which it would appear that their earliest efforts were confined to the immediate neighbourhood of Jerusalem; and the memory of their original aim may perhaps be traced from fifty to seventy years later, when they conducted Henry of Saxony from their own quarters on Mount Moriah to the banks of Jordan, or when on the fall of the Holy City (1187) they protected the vanguard of the Christians on its way from Jerusalem to Tripoli. The three orders were distinguished from each other by their garb. The Hospitallers wore black mantles with white crosses, the Templars white mantles with a red cross, the Teutonic Knights white mantles with a black cross.@@1

The Templars almost from their foundation had their quarters in the palace of the Latin kings, which had been the mosque of Mount Moriah. This palace was also known as Solomon’s temple, and it was from this *templum Salo­monis* that the Templars took their name.

About the year 1118 a Burgundian knight, Hugh de

Paganis, bound himself and eight comrades by a vow to the patriarch of Jerusalem to guard the public roads, to live as regular canons, and to fight for the King of Heaven in chastity, obedience, and self-denial. Baldwin II. granted them quarters on Mount Moriah and recommended their cause to St Bernard. Under his patronage the papal legate, Matthew, bishop of St Albano, presided at the council of Troyes in January 1128 for the purpose of drawing up or confirming the statutes of the new order. The seventy-two statutes then drawn up met with the approval of Pope Honorius II. and the patriarch of Jerusalem, and became the groundwork of the later and more elaborate “ *Règle du Temple.”* Long before St Bernard’s death (1153) the new order was established in almost every kingdom of Latin Christendom. Henry I. granted them lands in Normandy. They seem to have been settled in Castile by 1129, in Rochelle by 1131, in Languedoc by 1136, at Rome by 1138, in Brittany by 1141, and in Germany at perhaps a still earlier date. Alphonso I. of Aragon and Navarre, if we may trust the Spanish historians, be­queathed them the third of his kingdom (Mariana, x. c. 9). Raymond Berengar, count of Barcelona, and Alphonso’s successor in Aragon, whose father had been admitted to the order, granted them the strong castle of Monçon (1143), and established a new chivalry in imitation of theirs. Louis VII. in the latter years of his reign gave them a piece of marsh land outside Paris, which in later times became known as the Temple, and was the headquarters of the order in Europe. Stephen of England granted them the manors of Cressing and Witham in Essex, and his wife Matilda that of Cowley, near Oxford. Eugenius III., Louis VII., and 130 brethren were present at the Paris chapter (1147) when Bernard de Balliol granted the order 15 librates of land near Hitchin; and the list of English benefactors under Stephen and Henry II. includes the noble names of Ferrers, Harcourt, Hastings, Lacy, Clare, Vere, and Mowbray.

After the council of Troyes Hugh de Paganis came to England and induced a number of English knights to follow him to the Holy Land. Amongst these was Fulk, count of Anjou, who would thus seem to have been a Templar before assuming the crown of Jerusalem in 1131. Hugh de Paganis died about the year 1136 and was succeeded by Robert de Craon, who is said to have been Anselm’s nephew. Everard de Barris, the third master, was con­spicuous in the second crusade. In the disastrous march from Laodicea to Attalia his troops alone kept up even the show of discipline ; and their success prompted Louis VII. to regulate his whole army after the model of the Templar knights. In the French king’s distress for money the Templars lent him large sums, ranging from 2000 silver marks to 30,000 solidi. When Conrad III. of Germany reached Jerusalem he was entertained at their palace (Easter 1148); and in the summer of the same year they took part in the unsuccessful siege of Damascus. The failure of this expedition was ascribed by a contemporary writer to their treachery,—a charge to which Conrad would not assent. This is the first note of the accusations which from this time were of constant recurrence.@@2

Henceforward for 140 years the history of the Templars is the history of the Crusades (*q.υ*)*.* In 1149 the Templars were appointed to guard the fortress of Gaza, the last Christian stronghold on the way towards Egypt. Four years later the new master, Bernard de Tremelai, and forty of his followers, bursting into Ascalon, were surrounded by the Saracens and cut off to a single man. William of Tyre has preserved the scandal of the day when he hints that they met a merited fate in their eager­ness to possess themselves of the city treasure. Next year

@@@1 William of Tyre, xii. c. 7, viii. 3, xviii. 3-6 ; James de Vitry, *Hist. Hieros.,* 60-67.

@@@2 *Hist. Pontific.,* ap. Pertz, xx. 535-536.