as interpreter, a *turcople, i.e. a* soldier belonging to the light-horse attached to the order, a farrier and a cook, two footmen *(garçons à pied)* to look after his special Turcoman horse, only used in war time. He was further attended by two knights of the order of high rank. The ensigns of his presence on campaign were the large round tent and the *gonfanon baucent,* the black and white pennant, charged with the red cross of the order.

2. The second officer of the Temple was the *seneschal.* He had a right to attend all chapters, even the most secret. His equipage, tent, banner and seal were the same as the master’s. Attached to his person were two squires, a knight companion, a *frater servions,* a secretary in deacon’s orders to say the hours, a *turcople,* a Saracen secretary and two foot servants.

3. Third in order was the *marshal,* who was supreme military authority, and had under his charge the horses and arms. In the absence of master and seneschal he acted as *locum tenens.* His equipage and *suite* were much the same as those of master and seneschal.

The provincial marshals were absolute in their provinces, but subordinate to the marshal of the order.

*The commander of the land and realm of Jerusalem* was grand treasurer of the order, administered its estates in the province of Jerusalem, and was responsible for the lodging of the brethren. He also had charge of the fleet, the commander of the port of Acre being his subordinate. His equipage and suite were much the same as those of seneschal and marshal.

*The commander of the city of Jerusalem* was the hospitaller of the order. He was charged with the defence of pilgrims visiting the Holy Land, and with the duty of supplying them with food and horses. Ten knights were specially attached to him for this purpose, and to act as guard to the relics of the. True Cross. Subordinate to him was a second commander for the city itself.

*The commanders of Tripoli and Antioch* enjoyed all the rights of the grand master within their provinces, except when he was present. They too had the round tent and the *gonfanon.*

Besides these, the rule mentions the commanders of France, England, Poitou, Portugal, Apulia and Hungary, whose rights and privileges are analogous to those of the commanders above men­tioned.@@1

Lastly, of the great officers of the order must be mentioned the *drapier,* who was charged with the supervision of the clothing of the brethren. He was closely associated with the commander of the kingdom of. Jerusalem, his equipage was that of the com­manders, but his suite included a number of tailors.

Below the great dignitaries there were in the provinces *commanders of houses,* under the provincial commanders, and the *commanders of the knights,* who acted as lieutenants of the marshals.

Turning to the general body of the order: the knights *(milites)* were entitled to three horses and a squire, or by special favour to four horses and two squires. They had two tents.

Of the serjeants *(servientes)* five occupied an exceptional position : the deputy-marshals *(souz-mareschau),* who looked after the arms and armour, the *gonfanonier,* who was responsible for the discipline and catering of the squires, the *kitchener (cuisinier)* and the *farrier.* These had two horses, a squire and a tent. All the others, even if commanders of houses, had but one horse. At the head of all the serjeants in time of war was the *turcoplier,* the chief of the *turcopies.* He had four horses in his equipage and certain special prerogatives; in battle he took his orders only from the master or seneschal.

Of peculiar importance were the *chaplains (fratres capellani).* These did not originally form part of the order, which was served by priests from outside. The bull *Omne datum optimum* of 1163 imposed on clerics attaching themselves to the order an oath of life­long obedience to the grand master; by the middle of the 13th century the chaplains took the same oath as the other brothers and were distinguished from them only by their orders and the privileges these implied *(e.g.* they were spared the more humiliating punish­ments, shaved the face, and had a separate cup to drink out of). The order thus had its own clergy, exempt from the jurisdiction of diocesan bishops and parish priests, owing obedience to the grand master and the pope alone.. By the rules, no Templar was allowed to confess to any save a priest attached to the order, if one were available, and such priest was formally declared to have re­ceived from the pope more power to absolve than an archbishop.@@2

It remains to be said that the brethren were admitted either for life or for a term of years. Married men were also received, but on condition of bequeathing one half of their property to the order (rule 69).

The chapters of the order were either secret, composed of such brothers as the master might esteem “wise and profitable for

giving advice, ” or general assemblies of the order, at the discretion of the master, who was to listen to the counsel given and do what seemed best to him (rule 36).

*Habit of the Order.—*The characteristic habit of the order was the white mantle, symbolic of purity, with the red cross, the ensign of the champions of the Church, first granted by Pope Eugenius III. (1145-53). Only the unmarried knights bound by life-long vows, however, were privileged to wear the white mantle, which was also given to chaplains in episcopal orders. The rest wore a black or brown mantle, the red cross being common to all. The chaplains were distinguished by wearing the mantle closed.

*Conduct and Discipline.—*The. brethren were to attend daily services; but the soldier outwearied with his nightly duties might on certain conditions absent himself from matins with the master’s consent. Two regular meals were allowed for each day; but to these might be added, at. the master’s discretion, a light collation towards sunset. Meat might be eaten thrice a week; and on other days there was to be a choice of vegetable fare so as to suit the tenderest stomach. Brethren were to eat by couples, each keeping an eye on his fellow to see that he did not practise an undue austerity. Wine was served at every meal, and at those times silence was strictly enjoined that the words of Holy Writ might be heard with the closest attention. @@3 Special care was to be taken of aged and ailing members. Every brother owed the most absolute obedience to the master of the order, and was to go wherever his superior bade him without delay, "as if commanded by God.” All undue display in arms or harness was forbidden. Parti-coloured garments were forbidden. All garments were to be made of wool; but from Easter to All Souls a linen shirt might be substituted for one of wool. The hair was to be worn short, and a rough beard became one of the distinguishing marks of the order. Hunting and hawking were unlawful; and. the very allusion to the follies or secular achieve­ments of earlier life was forbidden. A lion, however, being the type of the evil one, was legitimate prey. Strict watch was kept on the incomings and outgoings of every brother, except when he went out by night to visit the Sepulchre of our Lord. No letter, even from the nearest relative, might be opened except in the master’s presence; nor was any member to feel annoyance if he saw his relative’s gift transferred at the master’s bidding to some other brother. The brethren were to sleep in separate beds in shirts and breeches, with a light always burning in the dormitory. Those who lacked a mattress might place a piece of carpet on the floor; but all luxury was discouraged.

A term of probation was assigned to each candidate before ad­mission; and a special clause discouraged the reception of boys before they were of an age to bear arms.@@4 Lastly, the brethren of the Temple were exhorted to shun the kiss of every woman, whether maid or widow, mother, aunt or sister.

For grievous offences, such as desertion to the Saracens, heresy, losing the gonfalon, murdering a Christian, or failing to account for all the property of the order in his possession, a Templar might be expelled *(perdre la maison);* for minor offences, such as dis­obedience, lowering the banner in battle, or killing a slave or a horse, he suffered a temporary degradation *(perdre son abit).* No member of another religious order was received by the Templars, and no Templar could leave the order without permission of the master, and then only on condition of joining a stricter monastic com­munity. By mutual agreement the Templars and Hospitallers, despite their long and deadly feud, were bound not to receive ejected members of the rival order; and the Templar cut off in battle and defeat from all hope of rejoining his own ranks might rally to the cross of St John.

*History.—*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 seemed 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. Al- phonso 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 IV., count of Barcelona, and Alphonso’s successor in Aragon, whose father had been admitted to the order, granted them the strong castle of Monzon (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

@@@1 The titles varied. The provincial commander is "Master ” or “ Grand Prior ” or “ Grand Preceptor ” under him are “ priors ” over large estates, and under them “ preceptors ” of houses. Pre­ceptors took their name from the mandate of the master issued to them : "*Praecipimus tibi."*

@@@2 Rule 269 . . . *Car il en ont greignor povir de l'apostoile (i.e.* the pope) *d'eaus assoudre que unarcevesque* (Curzon, p. 165).

@@@3 The Bible was read in a French translation. A MS. of a Templar Bible, exhibiting curious touches of the critical spirit, is now in the Bibliothèque Nationale in Paris. See Prutz, *Templer­herrenorden,* p. 116.

@@@ 4 This rule was not observed later on, postulants being admitted without any period of noviciate, and among the Templars arrested in 1307 were many young boys.