

and which poetry magnifies into "dragons, hydras, and chimaeras dire," always inspired by a motive beyond the ordinary morality of his times, so that he became a character so delightful to our ancestors that they attempted to imitate it. And not without success, for the reigns of the English monarch, down to that of Henry VIII., are filled with romantic accounts which show the chivalric spirit to be the chief restraint, the chief guide to law and order of the land. But the reign of Henry VIII., down to near the close of the reign of Elizabeth, was the last age of chivalric splendor. Indeed, the reign of Elizabeth cannot properly be included. Transition in manners was rapidly going on, and she herself marked it when she said that "in former times force and arms did prevail; but now the wit of the fox was everywhere afoot." Yet it was in this period that the chivalry of poetry received its noblest illustrations. Shakspeare, Spencer, and Sydney, embalmed it; and Tasso, in Italy, threw a halo around the First Crusade, and made all its horrors to disappear under the magic of his genius. Cervantes, also, came out, not to adorn, but to laugh at, the Knight-errant; his admirable "Don Quixote" you have all read, for its wit and humor, while its intention, and the effect it produced, are forgotten.

But poetry, though it may adorn and elevate life, is not history; and it may not be superfluous in me to remind you that Shakspeare's historical plays are not combinations of precise facts, nor are Scott's chivalric romances unexceptionable pictures of manners.

To return to the Knights Templar, with whom we have more particularly to do this evening. The zeal of Sir Hugo de Payens and Godfrey Adelman naturally attracted imitators, and numerous other Christian warriors joined their ranks. In 1118, they received a grant of land near the site of the Temple of Jerusalem, from Baldwin II., then King, from which circumstance they derived their name. In 1228 they were recognized by the Council of Troyes, and received a rule, or canonical order, and a specific dress—a white cloak with a red cross, such as our Frates wear in the Priors of Scotland to-day. They then spread rapidly in Europe; France, Germany, Spain, Portugal, Sweden, Poland, Denmark, Sicily, Sardinia, Constantinople, England, and Scotland, had their *langues*, or settlements. But the chief centre was the city of Paris, where, at the corner of the *Rue du Temple* and the *Rue de la Cordiere*, the Order flourished for many years in honor and renown. The defence of the Holy Land against the Paynim they kept up with unsurpassed devotion and bravery. Freely exposing themselves to danger, they preformed prodigies of valor. St. Bernard, in one of his spirit-stirring addresses on the Second Crusade, hailed them as God-like warriors, who feared neither the numbers nor the strength of the barbarians, placed their trust alone in the God of battles, and, "armed with faith within and iron without," sought a sure victory or a glorious death, which they received with assurance of salvation.

It was in France that the Order most exhibited its wealth and magnificence; it was in France that the first blow was struck at its existence. King Philip le Bel, a man of resolute and unscrupulous character, was involved in much pecuniary difficulty by his wars with the English and his other neighbors. When he and his Minister, Eguerrand de Marigny, a servant as unscrupulous as his master, had exhausted all other sources of revenue, they cast their eyes upon the houses and lands and other wealth of the Knights Templar. To look was to envy, to envy but to take. Forthwith they proceeded to form a conspiracy—for con-