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THE CHURCH OF ST. MARTIN AT CHICHESTER.
THE TOWER WAS BUILT BY BISHOP GILBERT IN 1087.
THE CHURCH WAS BUILT BY BISHOP GILBERT IN 1087.

From the author of

from the author

THE
 HISTORY AND ANTIQUITIES
 OF THE
 ROUND CHURCH
 AT LITTLE MAPLESTEAD, ESSEX,
 FORMERLY BELONGING TO
 THE KNIGHTS HOSPITALLERS
 Of Saint John of Jerusalem,

(Afterwards known as the Knights of Rhodes, and now of Malta :)

PRECEDED BY
 AN HISTORICAL SKETCH OF THE CRUSADES.

BY
 WILLIAM WALLEN, F. S. A.
 Architect.



JANUARY
 1856

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TO

THE REV. WILLIAM SOWERBY,

CURATE OF ST. BRIDGET'S, BECKERMET, CUMBERLAND,

THIS VOLUME IS INSCRIBED,

WITH SENTIMENTS OF RESPECT AND ESTEEM,

BY

THE AUTHOR.

A D D R E S S.



So long a period has elapsed since the announcement of this volume, that I feel it incumbent upon me to apologize to my numerous Subscribers for the delay that has occurred in its

publication. Those who are accustomed to Topographical pursuits, will easily apprehend the difficulties that presented themselves at the commencement of my undertaking, owing to the absence of any records of a parochial nature at Little Maplestead; these difficulties have, however, been, in a great measure, removed by the Trustees of the Davis's Charity estates, who have kindly permitted me to publish several interesting documents in their possession connected with the ancient manor, and to whom I take this opportunity of expressing my thanks. To Sir Francis Palgrave I am also much indebted, for the facilities which he has afforded me of examining the records in the Augmentation Office.

It is probable, that many may object to the union of so important a subject as that of the Crusades with the history of a parish church; the reasons, however, which have induced me to arrange the work in its present form, may be readily, and, I would fain hope, satisfactorily explained.

Of the Knights Templars, and their achievements in the Holy Land, few persons are altogether ignorant; but the character, the duties, and even the name of the Knights Hospitallers, are unknown to many readers, and have frequently been treated slightly by eminent antiquaries. Of the importance of this Order we may form a correct opinion from the language of Henault, who says, "of all the Orders created during the wars in the Holy Land, that of Saint John is the only one which, preserving the spirit of its first institution, has always continued to defend the cause of religion."

It will be readily perceived that necessity, no less than choice, induced me to notice the Knights Hospitallers in the history of a structure originally belonging to the Order, and it was impossible to do this without entering upon the subject of the Crusades: it is, however, desirable that the reader should regard the historical sketch appended to this volume as introduced with the sole view of exciting an increased interest in favour of the preservation of Little Maplestead Church,* which was reared by the hands of those who endeavoured, in this remarkable building, to perpetuate the form of the Church of the Holy Sepulchre at Jerusalem, for the defence of which they had so frequently shed their blood.

* At a future period I hope to be enabled to complete the History and Antiquities of the remaining Round Churches at London, Cambridge, and Northampton, to which will be annexed an account of the various Commanderies belonging to the religious-military Orders, distinguishing those which were transferred to the Knights Hospitallers from those which came into their hands after the suppression of the Templars. The nature of the subject precludes the possibility of any promise being given, as to the exact period when these Essays will be published; they will, however, appear in succession, (commencing with the Temple Church, London,) at intervals, which must evidently be regulated more by the success of my researches, than the ardour with which I shall enter upon this interesting subject.

Desirous of evincing my grateful sense of the encouragement I have received, the letter-press has been extended considerably beyond the proposed limits; and numerous graphic illustrations have been added to those originally promised in the prospectus. To my numerous Subscribers I take this opportunity of returning my acknowledgments, trusting that the circumstances to which I have already adverted, will exonerate me from the blame of having delayed the publication of the work unnecessarily.

It remains for me to testify my obligations to the following Gentlemen, who have taken an interest in the work, and referred me to various sources of information connected with the subject of my inquiries:—The Rev. W. Alder, B.A.; Thomas S. Addington, Esq.; John Britton, Esq., F.R.S., F.S.A.; James Brewster, Esq.; — Cole, Esq.; Edward Cresy, Esq., F.S.A.; J. B. Gardiner, Esq.; and R. Thompson, Esq.

WILLIAM WALLEN.

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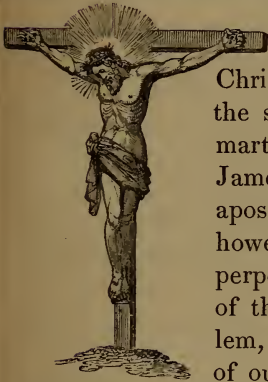
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THE
History and Antiquities
OF
LITTLE MAPLESTEAD CHURCH.

CHAPTER I.

AN HISTORICAL SKETCH OF THE CRUSADES.



TH E persecutions experienced by the Christians during the first century were of the severest description; many of them fell martyrs to the holy cause, and among others, James, the brother of our Saviour, and the apostles Paul and Peter. Their disciples, however, escaped the cruelties which were perpetrated by the Romans on their invasion of the Holy Land, by retiring from Jerusalem, having been warned by the predictions of our Saviour of its intended destruction.

Even at this early period the Christians had stated places of public worship, and the church erected at Jerusalem served as the model for all others.*

Whatever opinions may be entertained as to the causes which gave rise to the Crusades of a later period, it cannot be doubted that the early followers of the Cross were prompted by feelings of the purest devotion, in their desire to visit those places which had been consecrated by the

* Sir George Wheler's *Primitive Churches*, p. 8.

death and passion of the Redeemer. If the desolation of the once all-destroying Babylon, the ruined condition of Persepolis, Baalbec, and Palmyra, the awful silence now reigning around the gigantic Pyramids of Egypt, and the decay that is gradually stealing over the beauteous temples of Greece and Rome, afford to the contemplative mind of the modern traveller many a train of profitable reflection, cold indeed must be that philosophy, which could steel the heart against the conflicting emotions arising at the sight of Mount Calvary, and of the prostrate condition of that city which was once "the beauty of holiness, and the joy of the whole earth!"

At the end of the second century, "it was a common practice among Christians to go up to Jerusalem, to visit the sacred places;"* and, in the following century, the multitudes that crowded to the Holy Land were supplied with various relics by a wandering race of fanatics, termed Sarabaits, † who obtained a livelihood by their sale, and by the performance of fictitious miracles. Another circumstance contributing most powerfully to increase the number of religious devotees, was the supposed approach of the Millennium: this idea was first promulgated by Papias; but Origen, after many efforts, succeeded in throwing discredit upon it. ‡

The Roman emperors, from Nero to Diocletian, § treated the Christians with unmitigated severity. It will, however, be unnecessary to enter into a detail of the various trials which the latter had to sustain during the ten persecutions:

* Hardy's Notices of the Holy Land. Duod., 1835.

† Mosheim's Ecclesiastical History,—third century.

‡ "Origen himself says, that the idea of the approach of the Millennium was confined to those of the simpler sort, and had not yet come to the ears of the heathen. Eusebius, however, states that it met with general reception."—*Waddington's History of the Church*, p. 40. See, also, Whitby's Treatise upon the Millennium.

§ "The beginning of the persecution in Diocletian's reign, was the destruction of the churches."—*Wheler's Primitive Churches*, p. 10.

—their books were burnt, or otherwise destroyed—imprisonment and slavery were inflicted upon them without hesitation, and death was not unfrequently the penalty paid by the strict adherents to the doctrines of the church.

At length, the day-spring of religious liberty appeared. Constantine ascending the throne, Christianity was acknowledged by law, and its professors were encouraged and protected; the temples of the heathen gods were destroyed,* and on their site arose the sacred structures dedicated to the worship of the true God. Under the protection of this emperor, and his mother Helena, Jerusalem again assumed its wonted importance, as the glorious source whence the rays of religious knowledge were diffused throughout the world. The supposed discovery of the Holy Sepulchre, and of the true cross, added to the erection of numerous magnificent churches, not only in Jerusalem,† but also in various other parts of the Holy Land, afforded additional inducements to the Christians of the western world to engage in pilgrimages.

If we consider the state of society at this period, it cannot excite surprise, that the mere determination to visit the Holy Land rendered the pious devotee an object of veneration to all around him. The simplicity of his garb, the holy object in which he was engaged, and his meek dependance upon the protection of Heaven, secured for him the sympathy of the public; and the return of the palmer ‡ to his

* Fleury, tome xi., sec. 33.

† For the plan of the church of the Holy Sepulchre at Jerusalem, see Wheler, p. 39.

“P. Barnardino published a plan of the Holy Sepulchre in 1619.” *Archæologia*, vol. vi., p. 168.

“A description of the churches of the early Christians may be found in Eusebius de Vitâ Constantini, M. lib. 3, cap. xxxv; and a plan of the church of the Holy Sepulchre, in Beverege’s Adnotationes in Pandectas Canonum, lib. ii., p. 70.”—*Mosheim*.

‡ The character of the palmer is ably portrayed in Fosbroke’s *British Monachism*, p. 421. See, also, Strutt’s *Dresses*, and Chaucer’s *Canterbury Tales*.

native land, laden with relics,* was an event of no ordinary interest.

“It would be a work of no mean service to the cause of religion,” says a modern writer,† “could it be proved that the monks and pilgrims are utterly in error; and it is well the sacredness of the places can be called in question by arguments so powerful as those within our reach. They have ministered to folly, superstition, and actual crime. Whilst they have promised a plenary forgiveness of sin, they have added to that sin, rendered its stain deeper, and its punishment more severe; and whilst they have professed to magnify the death and passion of our Lord, they have taken from them all their power, by substituting a personal visit to the supposed Calvary, in place of an application, by faith, to the Son of God in heaven. It was in mercy that the tomb of Moses was hidden from the knowledge of the Jews, and it has been in equal mercy that the exact situation of the tomb of Jesus has been hidden from the knowledge of the church; as it has thus been saved from the desecration of the thousand sins that have been committed under the sanctity of its holy name.”

During the fourth‡ and succeeding centuries, an additional value seems to have been placed upon every thing relating to the Holy Land. The bones of martyrs,§ the relics of

* The same anxiety for the possession of relics was evinced at a later period.

“*Ladye.* But is there no token that he hath sent,
No token of love to me,—
No relique o’ the rood, or pearl orient,
Or gaude o’ the East countrie?”

Palmer. Oh! I’ve no relique or Eastern gaude,
Fair ladye, to bring to thee.”—THE LADYE AND THE PALMER.

Evans’s Collection of Ballads, vol. iv., p. 112.

† Hardy’s Notices of the Holy Land.

‡ “Before the end of the sixth century, the dangerous usages which had originated in the fourth, of exposing images of Saints, of the Virgin, and even of Christ, in places consecrated to worship, had taken as deep root in the western as in the eastern church.”—*Waddington, p. 151.*

§ “It is probable that the doctrine of paying honour to the bones of martyrs and pious people, was the occasion of changing the ancient custom, which never

the true cross,* and even the soil † itself, were said to be efficacious in the removal of diseases, and in securing the possessor from the assaults of the Tempter. It was well known to the attendants at the Holy Sepulchre, that there is no limit within which superstitious credulity can be confined; so that the more general the demand became for the possession of some relic, connected either with the life or death of our Saviour, the more readily was it supplied. ‡

The encouragement which the Christians had received from Constantine ceased at his death. Upon Julian the Apostate ascending the throne, he wrote a hypocritical letter to the various nations that had espoused Christianity, entreating them to offer up prayers to Heaven that he might be victorious over the Persians, and be thereby enabled to rebuild the walls of Jerusalem. This flagrant attempt to falsify a prophecy, upon the truth of which Christianity itself depended, was followed by a direct interposition of Providence. § No sooner had Alypius, the friend of the emperor, commenced this mighty undertaking, than a strange appearance presented itself in the heavens, and an earthquake, accompanied by subterranean fire, || consumed the materials and destroyed many of the workmen. ¶

After the death of Julian, the Christians received protection allowed the burial of Christians in churches."—*Warner's Church History of England*, book iii.

* See Appendix A.

† "Lalande (*Voyage en Italie*, tom. ii.) says, that at Pisa the cemetery called Campo Santo contains, according to report, five fathoms of Holy Land, brought in 1218 from Jerusalem by the Pisans."—*Mills's History of the Crusades*, vol. i. (See Appendix B.)

‡ "The coffers of the church were enriched by the sale of relics, and the dominion of the clergy became powerful in proportion to the growth of religious abuses and corruptions."—*Mills*, vol. i., p. 9.

§ *Vie de l'Empereur Julien*, par l'Abbé Bletterie, p. 347.

|| See Appendix C.

¶ See Waddington's *History of the Church* for some interesting observations upon this subject.

tion from his successors ;* but at length Jerusalem fell into the hands of the Persians, and William of Tyre relates, that upon this occasion not less than 36,000 Christians were put to death ;† the cross was borne off by the victors amidst the lamentations of the Christians, and the church of the Holy Sepulchre was destroyed. The Emperor Heraclius, finding himself unable to cope with the Persians, agreed to pay a heavy tribute in order to obtain peace ; but whilst this tribute was being collected, he roused himself from his lethargy, entered Persia with a large army, and succeeded in throwing off the yoke. Regaining possession of the true cross, he returned with it to Jerusalem, and bore it with naked feet to the top of Mount Calvary.‡

During the seventh century, appeared the false prophet Mahomed ; and although it was long before his religion was generally received, its introduction caused a great change in the eastern world.§ Boldly encouraging his followers to take up arms in order to promulgate his doctrines, he proceeded to wreak his vengeance upon his opponents, by exterminating all those who disavowed the sacredness of his mission. To those who died fighting under his standard, he promised the joys of paradise, and condemned such as staid idly at home to the pains of hell. His cruelty was particularly directed against the Jews,|| seven hundred of

* “Valentinian practised universal toleration. Theodosius published a famous edict against Polytheism ; and, in 388, Christianity was established by the Roman senate.”—*Waddington*.

‡ In 364 the Roman empire was divided : Valentinian was the emperor of the western capital, Rome ; and Valens of the eastern capital, Constantinople.

† Gul. Tyrrius.

‡ *Outlines of History*, p. 166. Fuller’s *Holy War*, p. 7. Vertot.

§ Stebbing’s *History of Chivalry and the Crusades*, vol. i.

|| *Gibbon’s Decline and Fall of the Roman Empire*, vol. 7.

One of the verses of the Koran is as follows :—

“Abraham was neither Jew nor Christian ;
He was orthodox—a Mussulman—and
An adorer of the one God.”

Le Coran, par M. Savary, tome i.

whom he is said to have buried alive at one time ; and the Christians also suffered in the midst of these barbarous excesses.

“There can be little doubt,” says Mosheim, “that the terror of Mahomed’s arms, and the repeated victories which were gained by him and his successors, were the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides, his law was artfully and marvellously adapted to the corrupt nature of man, having a more particular reference to the manners and opinions of the eastern nations, and the vices to which they were naturally addicted. The duties it required were few in number, and not such as were incompatible with the empire of appetites and passions.”*

During the reign of Aboo Beker, † who succeeded Mahomed, the Arabians living on the confines of Persia became tributary to the Moslems. Aboo Beker afterwards entered Syria with his troops, took the fortress of Bozra, and invested Damascus. The Damascenes being compelled to capitulate, it was agreed that such as were desirous of so doing, should be permitted to leave the city ; and that those who preferred remaining there should be allowed to carry on their usual occupation, upon the payment of a heavy capitation tax. This arrangement was not, however, carried into full effect, as those who had retired from Damascus were afterwards pursued by the Mahomedan leader, and cut in pieces. These successes on the part of the infidels were soon followed by others of greater importance ; and Persia, Arabia, and Syria, were subdued by the troops of the Caliph Omar. At the battle of Yermuk, ‡ the Christians met with a complete reverse ; and in a short time the black standard of Mahomed was planted on the walls of Jerusalem. Upon

* Mosheim’s Ecclesiastical History,—seventh century. Reland de Religione Mahumetica. Fuller’s Holy War, p. 7.

† Lardner’s Cyclopædia : Outlines of History, p. 173. Fuller’s Holy War, p. 7.

‡ Vertot.—Histoire des Chevaliers Hospitaliers de St. Jean de Jerusalem.

this occasion, the Caliph Omar entered the gates of the Holy City at the head of his victorious troops, but exhibited a degree of moderation and magnanimity which has seldom been equalled. Whilst the patriarch of Jerusalem, and others, were offering up their prayers within the church of the Sepulchre, the Caliph remained reverently without, unwilling to interfere with the religious duties of those, who had too much reason to feel anguish at the necessity to which they had been driven of giving up the Holy City into the hands of the Moslems: so severely indeed did the venerable patriarch feel his abject condition, that in a short time he died of a broken heart.*

“After gaining possession of Jerusalem, the followers of Mahomed took Antioch and Aleppo. They then marched onward towards Constantinople, invaded Egypt, rushed along the northern shore of Africa, and eventually took possession of Carthage. Spain fell into their hands in the commencement of the eighth century, and their progress was not stopped until they had reached the heart of France.”†

Although Jerusalem was wrested from the hands of the Christians, permission was still granted them, upon payment of a capitation tax, to continue their devotions at the sepulchre of Christ. ‡

“And true devoted pilgrims were not wanting,
To measure acres with their feeble steps.”

The custom of making pilgrimages seems to have increased with the difficulties that presented themselves; and those who were willing to encounter all the dangers which attended the Christian in his progress to Jerusalem through a hostile country, became the special favourites of the church. The relics, which were brought back to Europe, were eagerly

* Vertot.

† Waddington's History of the Church.

‡ “The followers of Mahomed found it more politic to tolerate, than to exterminate; so that Christianity was not immediately extirpated from any of the conquered countries; they proffered the alternative of the Koran, or tribute.”—*Waddington*.

sought after; and the supposed discovery of the true cross by the Empress Helena, in the fourth century, gave rise to hundreds of impositions; so that "every church in Christendom was graced with some pretended relic of the Redeemer and his Apostles."* Indeed it was ordained, at a subsequent period, by a council held at Constantinople, that no church should be consecrated without relics.†

In the eighth century, the Christian world was divided upon the subject of the worship of images. Leo, the Isaurian, determined upon suppressing the practice; but the monastic orders of the west, incited by the Pope, resolutely opposed his efforts. His son Constantine, however, in 754, at a council held at Constantinople, at which were present three hundred and thirty-eight bishops, succeeded in effecting his object, and the destruction of images was solemnly determined upon. Those who were present at this council, and all such as espoused the same cause, were termed Iconoclasts, (or Image-breakers); and their opponents, Iconolaters, (or Image-worshippers.) The Empress Irene, having poisoned her husband in 780, and usurped the throne during the minority of her son, summoned a council at Nice in 786, by which the worship of images was restored, and severe punishment denounced against those who maintained that God was the only object of religious adoration.

At this period, the whole of Christendom was convulsed by these dissensions, and a learned Englishman addressed a letter to Charlemagne, in the names of the kings and sovereigns of Europe, disapproving of the decisions of the council of Nice. Charlemagne himself was afterwards distinguished as a mediator in the cause. He was, however, favourable to the opinions of the Iconoclasts; and having summoned a council, consisting of three hundred bishops, at Frankfort on the Maine, in the year 794, the decree of the

* Stebbing's History of Chivalry and the Crusades.

† Priestley's History of the Church, vol. i., p. 168.

council held at Constantinople against the worship of images was again confirmed.

It will be unnecessary to pursue this subject further: enough has been said to point out *one* of the sources to which the differences between the Greek and Latin churches at this period may be correctly traced.

In the year 799, Jerusalem was once more in the possession of the Christians. The Caliph Harun al Raschid, admiring the talents and virtues of Charlemagne, and being willing to alleviate the sufferings of the pilgrims, presented the emperor with the keys of the Holy City. Charlemagne readily availed himself of the various privileges which resulted from this invaluable gift. A hospital and library were erected at Jerusalem, at his expense, for the use of the Christians; and he gave other proofs of his liberality, although he did not visit the Holy Land himself.* The friendship that subsisted between these illustrious men was extremely beneficial to the church, and its effects were not obliterated for many years after their decease.

“ But afterwarde, for many a yeare,
Christian men, both far and near,
Yeden the way to Jerusalem,
To the Sepulchre and to Bethlem,
And to all other pilgrimage,
Withouten harm or damage.”

At length, the caliphs of Bagdad, suffering severely from the open and avowed rebellion of the Turkish emirs, and having experienced some reverses in their contests with the Christians, became tributary to the throne of Constantinople; but just at this important crisis, the Greek emperor was carried off by death.

This circumstance was favourable to the Moslems; the

* “ In an old and marvellous history of his exploits, we find him honoured as the leader of a band of heroes to Jerusalem, and guided by miracle through pathless wilds and forests, taking possession of the Holy City.”—*Stebbing*, vol. ii., p. 30.

Caliph Hakem, who surpassed all his predecessors in cruelty towards the Christians and Jews, obtained possession of Jerusalem, and endeavoured to destroy every trace of the church of the Holy Sepulchre, although he subsequently promised to order its restoration.

The dangers to which the Christians were continually exposed at the hands of the infidels, clearly evince the necessity that existed at this period for some permanent protection being obtained for the pilgrims from the west. Some rich merchants of Amalfi, a city in the kingdom of Naples, observing, in their commercial intercourse with the Holy Land, the hatred which the Moslems displayed towards the Christians, applied to the Caliph of Cairo for permission to erect a church at Jerusalem; and this application was rendered eminently successful by the accompaniment of a costly present.*

The structure raised upon the spot appropriated to the use of the Christians, was dedicated to the Holy Virgin, under the title of St. Mary ad Latinos. Two hospitals were also erected, each having a chapel attached, and these were respectively dedicated to St. John the Almoner, and St. Mary Magdalene. "These charitable establishments were open to the suffering of every persuasion, and even the Moslems received alms. The members of the Christian church were entertained without distinction of nation or condition. There they clothed again such as had been stripped by robbers; there the sick were treated with care; and every kind of misery found, in the charity of these *Hospitallers*, a new kind of mercy to relieve it."†

The promise made by the Caliph Hakem to restore the church of the Holy Sepulchre, was not fulfilled; but after his death, the Christians, by the aid of the Greek emperors, rebuilt it. Christianity, however, soon had another enemy to contend with. The Turcomans, a barbarous people, destitute of every religious feeling, after having aided the

* Vertot.

† Ibid.

Arabians against their enemies, united themselves together, levied vast armies, and in a short time expelled the Egyptians from Jerusalem. In their eyes the Christians and the Egyptians were objects of equal detestation, and "they plunged their swords with undistinguished cruelty in the hearts of their hapless victims."* During these excesses, the hospital of St. John was plundered, and avarice alone prevented the destruction of the church of the Holy Sepulchre, as the annual revenue, arising from the capitation tax paid by the Christians, was too great to render it politic for the temporary possessor of Jerusalem to cut off so great a source of wealth.

The great changes that were constantly taking place in the Holy Land, and the continuance, or rather the increase, of suffering on the part of the Christians under each new master, could not pass unnoticed in the western world; nor did the pilgrims, on their return to Europe, fail to give a mournful account of the privations they had endured, and the dangers they had escaped. The sympathy that was excited in their behalf, soon gave way to the desire of vengeance upon their persecutors; and the martial and enterprising spirit of the age strongly aided the project of a general crusade against the infidels. No circumstance, however, tended so strongly to promote this cause, as the idea that generally prevailed of the approach of the Millennium mentioned in the book of Revelations.†

"Bernhard, a hermit of Thuringia, had promulgated, in 960, the certain assurance, that at the end of a thousand years the fetters of Satan would be broken; and that after the reign of anti-Christ was terminated, the world would be consumed by sudden conflagration. There was something plausible in the doctrine, and it was peculiarly suited to the

* Mills.

† "It was supposed, that the one thousand years mentioned in Scripture were accomplished, and that the Redeemer would manifest himself on Mount Zion."
—*Clarke's Vestigia Anglicana*, p. 326. London, 8vo. 1826.

gloomy superstition of the age: the clergy adopted it, it was diffused in every direction with astonishing rapidity, and embraced with an ardour proportioned to the obscurity of the subject, and the greediness of human credulity. The belief pervaded and influenced every rank of society, not as a cold and indifferent assent, but as a motive for the most important undertakings.”*

Ingulph, Abbot of Croyland, was among the most eminent pilgrims who left England during this period. He has given a most distressing account of the sufferings he endured, and thus alludes to his preparation. “At length, as it was noised abroad that many archbishops and bishops of the empire, and many other princes, meant to go to Jerusalem, I, among others, as well soldiers as clerks, with the consent of William Duke of Normandy, prepared myself.” † This company, in passing through Lycia, was robbed and maltreated by the Arabs. On their arrival at Jerusalem, the pilgrims were received by the patriarch, who accompanied them in procession to the Holy Sepulchre. They were much distressed at witnessing the destruction that had been made among the Christian churches by the unholy Hakem; and Ingulph says, that such were the sufferings of his companions during their sojourn in the Holy Land, that of thirty knights who went out of Normandy suitably apparelled, only twenty returned, and those were in poverty and in ill health, and compelled to make the toilsome journey on foot.

Pilgrimages were now made rather by stealth than openly, owing to the infidels continuing to place every obstruction in the way of those who visited the Holy Land. But Europe was preparing to avenge these cruelties. Pope Gregory the Seventh, having been applied to by the Greek Emperor Manuel for assistance against the Turks, soon raised an army of fifty thousand men, which he promised to lead in person against the infidels; but this promise was never ful-

* Waddington.

† *Historia Ingulphi* (Rer. Anglic.) Oxoniæ, 1684. Stowe's *Annals*, Lond., 1631, p. 116.

filled, owing to motives of prudence, which induced him to direct his attention to matters more deeply affecting the interests of the Latin church.

Peter the Hermit, a native of Amiens, in France, was the chief instrument* in exciting the nations of Europe in favour of a general crusade. This extraordinary man—living in extreme poverty—his countenance worn by continual prayer and fasting—his exterior mean and unimposing—had little to recommend him but a persuasive eloquence, a lively imagination, and the highest degree of enthusiasm in the cause which he had espoused. Having himself visited the Holy Land, he had been subjected to the most ignominious treatment by the Turks. Whilst at Jerusalem, the patriarch Simeon, hearing how deeply he was affected by the scenes which he witnessed, sent for him, and entered into conversation upon the subject. The hermit listened attentively to the painful details given by the patriarch, of the barbarous treatment which he had himself received at the hands of the Turks, and the sufferings endured by the Christians generally; and being deeply affected by the recital, he inquired why the Greek emperors tamely suffered these excesses to be committed, without making the slightest effort to prevent their continuance. The patriarch explained that they were scarcely able to defend themselves,† and that within a few years nearly half of their empire had been wrested from them by the Turks; who, with extraordinary rapidity, had effected a mighty revolution in Asia, and whose victorious armies had even penetrated to the very heart of Europe. “I will rouse,” exclaimed the hermit, “the martial nations of the west in your cause; ‡ and if you will address a letter to the Pope,

* Stowe's Annals, p. 132. Matthæus Westmonasteriensis, lib. ii., p. 17. Gul. Tyr. lib. i., c. 2. Fleury, tome xiii., p. 585.

† “A peine peuvent ils se défendre eux-mêmes, toute leur force est tombée, et vous pouvez avoir appris que depuis peu d'années ils ont perdu plus de la moitié de leur empire.”—*Fleury*.

‡ Gibbon.

I will be the bearer of it, and second your application by offering to preach the crusade throughout the provinces." The patriarch was equally struck with the vastness of the enterprise, and the personal insignificance of the individual with whom the idea originated. The searching glance of Peter's eye,* lit up by religious enthusiasm, could not, however, escape notice; and the earnestness with which he expressed himself upon the subject of their conversation, soon caused the patriarch to decide upon the course he should pursue. He accordingly addressed a most touching letter to Pope Urban, imploring his assistance on behalf of the Christians in Palestine, and gave the necessary credentials to the holy hermit. A circumstance soon occurred which, according to Peter's own statement, hastened his departure for Italy. Whilst praying within the church of the Holy Sepulchre for the success of his project, he fell into a trance, during which Christ appeared to him, saying, "Rise, Peter, and execute your commission,—I will be with you; it is time the holy places were purified, and my servants protected." No sooner had Peter awakened from this trance, than he took an affectionate leave of the patriarch of Jerusalem, and proceeded on his mission.

As soon as Pope Urban † became acquainted with the afflictions of the Christians in the east, he determined upon appealing to the princes of Europe in their behalf,—not openly avowing himself, in the first instance, as the prime mover of the crusade, but prudently allowing the hermit to preach upon the subject throughout the various parts of Europe, so as to enable him to ascertain whether the general feeling was favourable to the undertaking.

Armed with the authority of the pontiff, Peter went forth

* "Erat autem hic idem staturâ pusillus, et quantum ad exteriorem hominem, persona contemptibilis. Sed *major in exiguo regnabat corpore virtus*. Vivacis enim ingenii erat; et oculum habens perspicacem, gratumque, et sponte fluens ei non deerat eloquium."—*Gull. Tyr.*, lib. i., c. xi., p. 637. (*Gesta Dei*.)

† *Annales de Margan*. *Matthæus Westmonasteriensis*, lib. ii., p. 17. *Stowe's Annals*, p. 132. *Speed's History of Great Britain*, p. 461. *Chronica de Mailros*, p. 163.

in the full assurance of success; and the mournful picture which he drew of the excesses committed by the Turks, heightened in its effect by the vehemence of his gesture, drew tears from the multitudes that flocked around him. The emaciated state of his body, induced by long abstinence and prayer, his naked feet, the coarseness of his dress, and the insignificance of his person, were placed in striking contrast with the passionate appeals which he made to his auditory.

If Pope Gregory had previously succeeded in directing the attention of Europe to the subject of the Crusade, Urban, by means of this enthusiastic missionary, at length convinced the nations that it was an indispensable duty* to wage a war of extermination against the infidels. The whole of Europe was thrown into a state of fanaticism by his preaching; social duties and obligations were regarded as of secondary importance; and such was the temper of the times, that it appeared as though the countless myriads of the west were about to be transferred to the shores of Asia. Wherever Peter preached, conviction struck the hearts of his hearers, and it was not long before he returned to the Pope to give an account of the success that had attended his efforts.

Urban now openly avowed himself favourable to the cause of the Crusade;† and the council which he summoned at Placentia consisted of thirty thousand of the laity, and four thousand of the clergy, including no less than two hundred bishops.‡ The ambassadors of the Emperor Alexius were introduced for the purpose of appealing to the assembly in favour of their suffering brethren in the Holy Land; and they did not fail to avail themselves of the opportunity which thus presented itself of enforcing the necessity, not

* Brady's History of England, p. 223. Waddington, p. 304.

† "The Popes were the only gainers by this great adventure; and all other princes of Europe, when they cast up their audit, found themselves losers."—*Fuller's Holy War*, p. 11.

‡ Gibbon's Decline and Fall of the Roman Empire.

only of checking any further inroads of the Turks upon the possessions of the Christian princes, but also of expelling them from their newly acquired territory in Syria. Tears flowed plentifully at the recital of the various cruelties inflicted upon the pilgrims who visited Jerusalem, and at length it was determined to attempt the deliverance of the Holy City. The Pope dismissed the assembly with his blessing, and with the promise of summoning another council at Clermont, in the territories of the Duke of Auvergne; advising that, in the interim, the necessary preparation should be made for the approaching contest.

At the council of Clermont, Urban proceeded to address his hearers in a style of eloquence admirably adapted to inflame their passions, and bring their minds over to the object in which he was so deeply interested; they were, however, previously acquainted with the purport of his address, if not with the varied arguments connected with it. The preacher, by his influence, arising in a great measure from the exalted station which he occupied in the church, had drawn around him a greater number of ecclesiastics than had attended the council previously held at Placentia.*

He first described the recent acquisitions of the Turks in Asia and Africa, and mentioned the probability, that in some capricious moment they would again attempt to subjugate Europe. He then, by the introduction of a very ingenious argument, explained the cause of the supineness of the Greeks, and the necessity that existed for interference on the part of the nations of the west; observing, with great naïveté, that those who lived in the east were under the influence of a scorching sun, and had, therefore, little blood to spare; and that it behoved those who lived in a different climate, "their blood flowing luxuriantly in their veins," to shed it freely for the sake of Christ. To those joining the Crusade, he promised plenary forgiveness of sin and heavenly beatitude after death. The rich and the poor were

* See the Acts of the Council of Clermont.—*Concil.* tom. xii., p. 829, &c.

addressed by arguments adapted to their different conditions ; and, after remarking that no ties of kindred were sufficiently strong to set aside the duty which he prescribed to them, he thus addressed the general assembly, in conclusion :—

“ Do you, therefore, my dear brethren, arm yourselves with the zeal of God, march to the succour of your brethren, and the Lord be with you. Turn against the enemy of the Christian name, the arms which you employ in injuring each other.* Redeem, by a service so agreeable to God, your pillages, conflagrations, homicides, and other mortal crimes, so as to obtain his ready pardon. We exhort you and enjoin you, for the remission of your sins, to have pity on the afflictions of our brethren at Jerusalem, and to repress the insolence of the infidels, who propose to subjugate kingdoms and empires, and to extinguish the name of Christ.† Having confidence in the pity of the Almighty, and the authority of St. Peter, we remit the sins‡ of all those who will fight against the infidels, and those who die in true penitence need not doubt that they will receive the pardon of their offences, and an eternal reward. We take under the especial care and protection of the church and Saint Peter all those who engage in this holy enterprise ; and ordain that their persons and their goods be in perfect safety.”

No sooner had the Pope concluded his address, than the

* Whilst Pope Urban excited the nations of the west against the infidels, he seems to have forgotten

“ That God has formed
Mankind to be *one* mighty brotherhood ;
Himself our Father, and the world our home.”—*Coleridge*.

† Fleury, tome xiii., p. 587. Waddington.

‡ The clergy also were authorized to remit the sins and to relieve from purgatory those who assumed the cross.

“ Par l'autorité de Dieu tout puissant, de St. Pierre et de St. Paul, et de notre très saint pere le Pape, à moi commise, je vous accorde la remission de tous vos péchés confessés, oubliés, ignorés, et des peines du purgatoire.”—*Voltaire, Essai sur les Mœurs*, tome ii., p. 529.

multitude exclaimed, as with one voice, "God wills it!" * "Yes, my dear brethren," said the sovereign pontiff, "God indeed wills it; and this day is accomplished the saying of Jesus Christ, that where two or three are gathered together in his name, there is He in the midst of them; for had you not been influenced from on high, you would not have thus expressed yourselves. Let this, therefore, be your war-cry—God wills it."

Great numbers of the clergy and laity received the cross at the hands of the Pope, whom they entreated, but in vain, to march at their head. Adhelm, or Adhemar, Bishop of Puy, was appointed Legate to the Crusade; and the Pope then enjoined those who had assumed the cross to be prepared to depart for the Holy Land by the 15th of August of the ensuing year. †

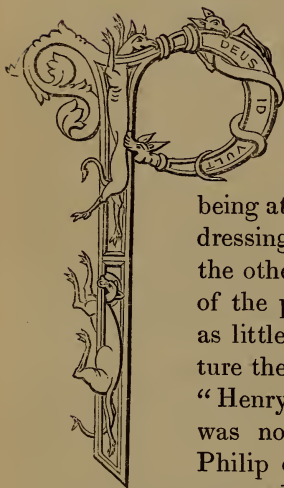
* "*Deus vult! Deus vult!* was the pure acclamation of the clergy who understood Latin. By the illiterate laity, who spoke the *provincial*, or *Limousin* idiom, it was corrupted to *Deus lo vult!* or *Diex el volt!*"—Gibbon.

† It must not be understood, that all assuming the cross visited the Holy Land; or that those promising to aid the holy cause, by pecuniary or other grants, always performed their promises. Richard the First was authorized by the Pope to receive a consideration from those who had assumed the cross, in lieu of pilgrimage to the Holy Land (Rapin); and the following passage will fully prove to the reader, that the promise to assist in the Crusades was sometimes handed down from father to son, as an heir-loom.

"Whereas I, Roger Beauchamp, am bound to do service on the Infidels by desire of my grandsire, Sir Walter Beauchamp, to the extent of 200 marks,—I will that Roger, son to Roger my son, shall perform the same when he comes of age."—*Nicholas Testamenta Vetusta*, p. 104.

CHAPTER II.

FIRST CRUSADE, 1096.—WILLIAM RUFUS.



Pope Urban* having dissolved the council of Clermont, the bishops and other ecclesiastics who had attended it, proceeded to preach the Crusade in their several dioceses; the pontiff himself, being at the same time actively engaged in addressing letters to the King of England,† and the other reigning princes of Europe, in favour of the project. These princes were, however, as little inclined as the Pope himself, to venture their personal safety in the Holy War:—“Henry the Fourth, the emperor of the west, was not disposed to leave his dominions; Philip of France was occupied by his pleasures; William Rufus of England, by a recent conquest; the kings of Spain in a domestic war with the Moors; and the northern monarchs of Scotland, Denmark, Sweden, and Poland, were yet strangers to the passions and interests of the south.”‡

The holy cause was, however, warmly espoused by many

* Fuller says, that the Pope's object in promoting the Crusades, was to make the eastern church a *chapel of ease* to the mother church of Rome.—*Holy War*, p. 11.

† Hist. Lit. de la France, tome viii. Histoire Ecclésiastique, par M. Fleury, tome xiii., p. 567.

‡ Gibbon's Decline and Fall of the Roman Empire, vol. vii.

illustrious princes of the second order; and the names of some of these religious military heroes* have descended to posterity. Such was the state of society at the period when Peter the Hermit preached the Crusade, that little surprise can be felt at the astonishing effects resulting from it. The learning which had characterised the preceding centuries was gradually dwindling away; ignorance and its accompaniment—superstition, were once more gaining the ascendancy over the minds of those who occupied the more elevated situations in life;† and the rumour of the approaching Millennium, so well calculated to excite terror and dismay in uninformed minds, had for some time been gaining ground.

The preaching of Peter, added to the powerful address of Pope Urban, threw the whole of Europe into a state of convulsion; during which, the social fabric was shaken to its very foundations, and the ties of kindred were either forgotten, or entirely disregarded.

The love of warfare inflamed the minds of those who had long been familiar with the battle-field, whilst such as had hitherto enjoyed all the sweets of social and domestic happiness were induced to resign those blessings from a mistaken sense of duty. Parents tottering on the brink of the grave, and dependent upon their children for the common necessaries of life, were deserted without compunction,—their wretched offspring, with minds inflamed by a wild and ungovernable fanaticism, checking the rising appeals of natural affection by observing, that “they who would not leave father and mother for the sake of Christ, were unworthy of him.” The husband, who had hitherto proved himself a protector to his wife and children, turned a deaf ear to their en-

* “The engrafting of the virtues of humanity and the practical duties of religion on the sanguinary qualities of the warrior, was a circumstance beneficial to the world.”—*Mills*, vol. i., p. 34.

† “Eche was not letted that then was a lorde,
Nor eche a clerke that had a benefice;
All were not lawyers that did plees recorde,
All those promoted were not fully wise.”

treaties, and abandoned them to their hapless fate. "The monk and the recluse tired of their cells, and the peasant weary of his labour; and all blinded by the feeble glimmering of a false zeal, deserted their stations and their former calling:"* some engaged in the Crusade to escape the charge of cowardice, others merely for the sake of good companionship.

If this sudden change took place in the minds of the more virtuous part of the community, how direful were its effects upon those who had already turned aside from the path of rectitude, and had thus become aliens from society! † The murderer, whose hands had been imbrued in the blood of a fellow-Christian, was taught that Heaven would overlook the commission of a crime which had hitherto been unforgiven, and that the decrees of the Almighty would be reversed in his favour, if he would but sheathe his sword in the heart of the hapless Saracen. Debtors were released from their engagements upon assuming the cross, "and pirates, murderers, and robbers, were allowed to wash away their guilt in the blood of the infidels." ‡ In short, by the promise of plenary forgiveness of sin, nations were urged, as if by the command of Heaven, to the commission of crimes which had been previously considered as equally subversive of individual and social happiness. §

"Sex and age,
Nation and language, jointly did engage
Their motley forces to redress thy woes,
Jerusalem, ravish'd by barbarous foes.

* "Il y eut des évêques; entre autres, Adhemar du Pui, Légat pour la Croisade, et Guillaume Evêque d'Orange, quantité de prêtres et d'autres clercs, quantité d'abbés, et de moines, et même des reclus, qui sortoient de leurs cellules." —*Fleury*, tome xiii., p. 601.

† Fuller observes, that the first Crusade was the great sewer that carried off the impurities of Europe.

‡ "Thousands, nay millions, of armed saints and sinners ranged themselves to fight the battles of the Lord." —*Mills*, vol. i., p. 61.

§ See Ducange (tom. ii., pp. 651, 652,) for the privileges and immunities enjoyed by those who assumed the cross.

But soon, alas! their valiant soldiers fell
 By th' angel, Turk, and death, heaven, earth, and hell.
 Those that escaped came home as full of grief
 As the poor purse is empty of relief;
 And many found their gains, alas! no more
 Than *crosses gules*, instead of *crosses or*."—Fuller.

But whilst the lower orders of society regarded the Crusade as the means of enabling them to acquire plunder and to indulge in every excess, the higher orders were influenced by nobler feelings; and although ambition and the love of military renown may have influenced some in assuming the cross, many were prompted by feelings of devotion to engage in a war, which they considered as not only permitted, but even enjoined by Heaven.

Of the princes who acted as leaders in the first Crusade, the following were the most illustrious. Godfrey de Bouillon; his brothers, Eustace and Baldwin; Robert Curthose, Duke of Normandy,* (brother of the King of England); Stephen, Earl of Albemarle; Roger de Clinton, Bishop of Lichfield; Odo, Bishop of Bayeux and Earl of Kent; Robert, Count of Flanders; Stephen, Count of Chartres; Adhelm, or Adhemar, Bishop of Puy, (the Pope's Legate); Raymond, Count of Thoulouse; William, Bishop of Orange; Hugh, Count of Vermandois; Bohemund, the son of Robert Guiscard; and his cousin, Tancred.

These leaders, less influenced by the mere impulses of passion than the lower orders, availed themselves of the time allowed by the Pope for preparation for the Crusade, by making every arrangement for securing the success of the vast enterprise in which they had engaged. It was evident to them that great difficulties would arise in obtaining the provisions necessary for the support of the countless multitudes that had assumed the cross, more especially as they had to pass through countries which were inhabited

* The monument of Robert Duke of Normandy is in Gloucester cathedral; for graphic illustrations of which, see "Britton's Gloucester Cathedral," and "Stothard's Monumental Effigies."

either by infidels or the mercenary soldiers of the Emperor Alexius ; after much consideration, it was determined that the croises should be separated into divisions according to the nations to which they respectively belonged, and that they should be under the control of their native chiefs, so as the more effectually to prevent those evils which would necessarily have arisen from such an immense concourse of persons leaving Europe in one mass.

In order to meet the expenses of the Crusade, those of the richer class sold their possessions, many of which were eagerly bought up by the ecclesiastics. "Godfrey sold the duchy of Bouillon to the Bishop of Liege ; the town of Metz to the citizens ; and the castle of Sarteny and Mons to Richard, Bishop of Verdun."* Herpin, Earl of Bourges, disposed of his earldom to Philip, King of France ; Robert of Normandy mortgaged his duchy to his brother Rufus, the King of England ; who, in order to raise the money, seized the chalices of the church, †—a circumstance deserving of notice, as he had, upon his accession to the throne of England, restored to the clergy the plate and other property of which his father, William the Conqueror, had dispossessed them. ‡ Eustace, the brother of Godfrey de Bouillon, sold all his possessions to the church ; and the other leaders of the Crusade acted in a similar manner, their example being imitated by persons of every rank in society.

* Daniel's History of England.

† "Much ado there was to raise the 10,000 marks, which William Rufus imposed upon his great men. The bishops, the abbots, and abbesses brake the gold and silver ornaments of the churches ; and the earls, barons, and viscounts fleeced their villains."—*Brady's History of England*, Edit. 1685, p. 223. See, also, Sharpe's *William of Malmesbury*, p. 338 ; *Matt. Westmonast.*, p. 17 ; *Matt. Paris* ; *Chronica de Mailros*, p. 162.

‡ "King William the Conqueror spared neither chalices nor shrines, appropriating the property of the abbeys and monasteries to himself. Rufus, upon coming to the throne, gave up the gold gathered up by his father, to the monasteries and parish churches."—*Stow's Annals*, p. 111. See, also, *Chronica Walteri Hemingford*, (Gale,) vol. ii., p. 459.

The lower orders were impatient to commence the Crusade, and before the arrival of the appointed day, Peter the Hermit, and his lieutenant, Walter the Pennyless, left France and Lorraine, accompanied by sixty thousand persons of both sexes.* These were followed by about twenty thousand Germans, under the guidance of a monk named Godeschal, and the rear of the army was brought up by no less than two hundred thousand † of the vilest of the rabble, whose ostensible leaders were a goat and a goose, both of which were said to be influenced by the Holy Spirit. ‡

Having made but few arrangements for the subsistence of their followers, owing to the impossibility of ascertaining their probable numbers, as multitudes were continually joining the crowd, Peter the Hermit and Walter soon found it necessary to separate.

Walter led the van, passing through Hungary and Bulgaria. Those under his command found great difficulty in making their way over the Hungarian marshes; but the inhabitants, having a short time previously embraced the doctrines of Christianity, § offered no opposition, so long as they refrained from committing any excesses.

Such was their ignorance of the geographical position of Jerusalem, that upon approaching any considerable town, they supposed themselves to have arrived at their journey's end. Being compelled by hunger to demand a supply of

* "Women were not to go to the Crusades, unless with their fathers or brothers, who could answer for them, (qui en repondent); but little attention was paid to this injunction."—*Fleury*.

† "Six millions of persons assumed the cross, but multitudes returned home ere they passed the sea."—*Fulcherius Carnotensis*. (*Gesta Dei, per Francos.*, p. 387.)

‡ "Anserem quendam divino spiritu asserebant afflatum, et capellam non minus eodem repletam et has sibi duces hujus secundæ viæ fecerant in Jerusalem."—*Albertus AQUIENSIS*, (*Gesta Dei, per Francos*) *Hist. lib. i., cap. 36*.

§ The circumstance of the Hungarians having embraced the Christian faith was extremely favourable to the cause of the Crusade, as they had, during the early part of the eleventh century, implored their sovereign to allow them to kill the bishops and other ministers of the Christian religion, and to return to their ancient form of worship.

provisions from the Bulgarians, and this demand not being complied with, the crusaders proceeded to plunder the various towns through which they passed; and these outrages at length roused the indignation of the inhabitants, who attacked them with a formidable force, and completely routed them. Walter escaped through the forests of Bulgaria, and, after sustaining many privations, arrived with a few of his followers at Constantinople.

Peter the Hermit followed the route of Walter* with about forty thousand men, women, and children, and met with equally severe reverses owing to the misconduct of his companions, over whom he had but little control; but having entered into an arrangement with the Hungarians for a supply of provisions, the march of this division of the crusaders was, for a time, unmarked by any atrocity. Upon their approach, however, to Malleville, they observed the weapons of those who had preceded them suspended from the walls of the town, as if to warn them not to indulge in similar excesses.

This sight inflamed their minds with a desire of revenge, and the thoughtless multitude, forgetting that they were surrounded by their enemies, took the town by assault, and massacred the inhabitants. Carloman, hearing of this outrage, determined upon wreaking his vengeance upon the crusaders, who in the meanwhile were rioting in the town and committing crimes, the character of which clearly proves how little the true spirit of Christianity had found entrance into their hearts. The Hungarians burst upon them like a torrent, carrying destruction and dismay on every side. Some of the crusaders took refuge in the forests; others passed into Bulgaria, where they were attacked by the Turcomans. Thousands perished in this contest; but at length, Peter, with the miserable remains of his army, passed the river Maroe, and proceeded onward to Nissa. Here they obtained permission to purchase provisions, and re-

* Roberti Monachi Historia, lib. i., p. 33.

mained for some time upon good terms with the inhabitants ; but a quarrel arising respecting some trivial circumstance, the crusaders set fire to several houses, which so enraged the townsmen, that they commenced an indiscriminate slaughter of the lawless rabble. Peter was panic-struck at this occurrence, and would have given himself up to despair, had he not been upbraided by some of his followers for want of confidence in the protection of that Being, under whose guidance he had professed to lead them to the Holy Sepulchre of Christ. Peter being thus brought to a sense of his duty, collected together the survivors, and proceeded on his way to Philippopoli, and at length reached Constantinople.

The followers of the monk Godeschal, thought to forward the cause of Christianity by exterminating the Jews.* At Worms, Verdun, Trèves, Spire, and Mentz, thousands of this unhappy people were slaughtered in cold blood, their wealth falling into the possession of their heartless murderers. Pursuing a line of conduct still more criminal than that of their precursors, their numbers were considerably reduced before they reached Constantinople, where they joined the followers of Walter and Peter the Hermit.

The Emperor Alexius, instead of receiving the succour he had anticipated from the Latins, found himself bearded within the walls of Constantinople by an ungovernable mob, whose only pleasure seemed to arise from the perpetration of the most shameful atrocities. Their continuance before the walls of Constantinople had become a source of uneasiness to him, owing to their irregularities ; but this feeling was considerably increased by his learning from Peter that six millions of Europeans had assumed the cross, and that three hundred thousand were on their way to Constantinople,

* The crusaders, under Godeschal, thought the only way to *establish* Christianity, was by the *extermination* of the Jews and Moslems ; pursuing in this respect a similar line of conduct with the Romans on their invasion of Britain, whom Galgacus (Tacit. Agric. cap. xxx.) described as *making a solitude, and calling it peace.*

under the command of the most noble and most warlike princes of Europe.

No sooner were the crusaders pressed by hunger, than they despoiled the churches and other public edifices of Constantinople, and sold the materials in order to procure a supply of provisions.* The Emperor Alexius, finding it useless to attempt to prevent these outrages, at length effected by stratagem what he was unable to accomplish by open force. After many attempts, he prevailed upon Peter and his companions to pass over to the Asiatic side of the Bosphorus; and having done this, they imagined themselves in the vicinity of Jerusalem, and marched forward uninterruptedly, until they approached the plain of Nice, where their further progress was opposed by the infidels.

A desperate engagement ensued, in which Walter the Pennyless fell, covered with wounds, together with nearly the whole of those brutal savages, whose progress through Europe had been marked by so much bloodshed.

The prudent Peter, however, escaped, having retired from the army and returned to Constantinople, † upon the pretence of arranging some matters of importance with the Emperor Alexius; but in reality, to avoid the fate which he anticipated would befall his companions in arms. The Turks, having gained this victory, piled the bodies of the Christians in the form of a pyramid, and their bones were left to whiten on the plain of Nice, so as to overawe any other pilgrims who might pass that way to Jerusalem.

The names of the various princes who engaged in the first Crusade have already been mentioned; it will, however, be necessary to give a brief account of the circumstances attending their progress to Constantinople, the appointed place of rendezvous for all those who purposed engaging in the war against the infidels.

* *Gesta Dei, per Francos*, p. 1.

† “*Petrus verò Eremita abierat et Constantinopolim remeaverat.*”—*Rob. Mon.*, p. 34.

Hugh, surnamed the Great, Count of Vermandois,* and brother to the King of France, accompanied by the two Roberts, Raymond Count of Thoulouse, and Adhelm, Bishop of Puy, passed through France into Italy,—many other princes joining their ranks, independently of countless multitudes of the middling and lower classes. They visited the Pope at Lucca, where they received his holy benediction and the golden standard of Saint Peter. The season of the year was extremely unfavourable for the embarkation of the troops, and the greater part of the chiefs were disposed to pass the winter in Italy; indeed, the troops of the Duke of Normandy and the Count of Flanders were cantoned in the towns on the sea coast. The Count of Vermandois was, however, anxious to reach Constantinople as soon as possible; he therefore sent forward, to Durazzo, messengers arrayed in golden armour, who requested the governor of that place to make the proper preparations for receiving the standard-bearer of the Pope, and soon afterwards embarked from Italy himself; but his fleet was scattered by a tempest, and his own vessel was driven on shore at Durazzo.

The lieutenant of the Emperor Alexius feigned great sorrow at this lamentable event, and treated Hugh with every outward mark of respect. The count was soon prevailed upon to proceed to Constantinople, where he remained virtually a prisoner, although Alexius,—too prudent to proceed to extremities until he had become acquainted with the intentions of the other leaders of the Crusade, refrained from placing him under actual restraint; in fact, by affecting to deplore the misfortunes which had befallen the count, he succeeded in obtaining his confidence, and at length prevailed upon him to swear fealty to him.

Godfrey de Bouillon, accompanied by his brother Baldwin, and many other noble princes from the banks of the Elbe and the Rhine, proceeded by the same route as Peter the Hermit, but took the precaution of arranging with the King

* Rob. Mon., lib. i.

of Hungary for the necessary supply of provisions for the army, and gave his brother as a hostage for the good conduct of those under his command. Having passed through Hungary, he proceeded onward to Constantinople by way of Bulgaria and Thrace.

Hearing of the detention of the Count of Vermandois, Godfrey sent messengers to Constantinople to demand his liberation; to this Alexius would not consent, and Godfrey then ordered his troops to devastate the country, which soon brought Alexius to a sense of his real danger, and induced him to liberate his prisoner, who immediately joined the Latin camp. Soon afterwards an invitation was sent to Godfrey to visit Alexius in the imperial palace, unaccompanied by any troops; this, however, he prudently declined, having been apprized of the dangerous character of the emperor.

About this time the Bishop of Puy, Robert Duke of Normandy, and Robert Count of Flanders, reached Constantinople with their numerous followers.

Bohemund,* the son of Robert Guiscard, was engaged in the siege of Amalfi at the time the Count of Vermandois and his companions were passing through Italy for the purpose of embarking their troops. Having sent to inquire the object they had in view, the names of their leaders, and whether they were under strict military discipline, and being satisfied upon these points, he declared his intention of joining the Crusade, and tearing his splendid mantle in pieces, distributed crosses to his troops. He then raised the siege of Amalfi, and, turning to those under his command, implored them to return thanks to God, who had disposed the hearts of so many thousands of persons to assume the cross, declaring that they could not have been congregated together for such a purpose, and in so orderly a manner, but by the guidance of Heaven. In a short time, the most influential persons in Apulia, Calabria, and Sicily,

* Rob. Mon., p. 35.

flocked to his standard; old and young—rich and poor—masters and servants, were willing to place themselves under this valorous chief. “Fanaticism swept away all other considerations, and in the great effort for the redemption of the Holy Sepulchre, Italy might hope to benefit from the absence of her Norman scourges.”

Bohemund, having made the necessary preparations, led his followers through Bulgaria and Palagonia, and after having obtained various successes over the mercenary soldiers of Alexius, reached Constantinople in safety, accompanied by his cousin Tancred. Upon his approach to the city, Bohemund was met by the whole body of crusaders, who welcomed him with the greatest demonstrations of joy.* His previous successes over the troops of Alexius, were well known to the leaders of the Christian army, and the language in which he addressed his companions in arms, exhibited as much enmity towards the Greek emperor, as towards the infidels themselves. Alexius, seeing the daily increasing number of the crusaders, was struck with dismay; and he, who had so frequently designed the destruction of others, at length trembled for his own safety. This induced him to study the disposition of the various leaders of the Crusade, and by this means, he eventually succeeded in persuading nearly the whole of them to acknowledge his supremacy. Count Robert of Paris, however, refused to do so,† and the emperor dismissed him without exhibiting any resentment: “indeed, he offered him some prudent advice, as to his conduct in the Turkish warfare.”

Alexius, ever alive to his own interest, promised to supply the camp of the crusaders until their arrival at Jerusalem, and by this means prevailed upon the chiefs, one by one, to pass the Bosphorus. Gibbon remarks, that the images of locusts, of leaves and flowers, of the sands of the sea, or the stars of heaven, would but imperfectly represent the

* *Gesta Dei, per Francos*, p. 3.

† See Sir Walter Scott's *Robert of Paris*; also, *Ducange, Note*, p. 362.

numbers of the crusaders, who pressed forward to Nice after their departure from Constantinople.*

The Sultan Soliman, having heard of their approach, had filled the city with a powerful garrison, and sent his wife and family there for protection; feeling confident, from the strength of its fortifications, that it would stand the most prolonged siege, and that the inhabitants could receive provisions and succour as long as they were masters of the lake Ascanius.

During this memorable siege, all the warlike engines of antiquity were brought into request; but from want of concert among the chiefs of the besieging party, the solid walls of Nice withstood the shock of their battering rams, and the missiles discharged from their moveable towers were returned by showers of poisoned arrows, which falling perpendicularly upon the heads of the soldiers, destroyed many of them. The Christians at length implored the Emperor Alexius to send them some vessels overland, so as to enable them to launch them on the lake Ascanius, and intercept the supplies which were carried to the inhabitants. He accordingly complied with this request, and manned the vessels with the choicest of his archers.† In the mean time, the city was attacked at every vulnerable point by the crusaders, and the inhabitants were persuaded by a Greek emissary to throw themselves upon the protection of the emperor, as the wife and children of their sultan had already been captured, and they could hope for little mercy from the European chiefs who surrounded the city. At the very moment when the latter felt certain of victory, and were preparing to mount the ramparts, the standard of the emperor was seen floating over one of the towers; and it at once became evident that the crafty Alexius, had secured the possession of the city to himself. The crusaders were loud in their

* "Et quis poterat numerare tantam Christi militiam? Nullus ut puto, tot prudentissimorum milites, nec antea vidit nec ultra videre poterit."—*Gesta Dei, per Francos*, p. 5.

† *Idem*, p. 6.

complaints of this *ruse de guerre*, but their resentment was removed by the costly presents which were given to them.

The crusaders now proceeded towards Phrygia, and having arrived at Dorylœum, they were attacked on all sides by the Turks ; for a long time the event of the contest was doubtful, but at length the Christians were victorious, and the soldiers of the sultan retreated in every direction. The former now entered Syria, and commenced the siege of Antioch, which was no less memorable for its duration than for the sufferings of the Christian army. The city was at length taken, after a desperate resistance on the part of the infidels. Robert Duke of Normandy exhibited extraordinary valour upon this occasion ; but no circumstance tended so much to rouse the spirits of the Christians, as the supposed discovery of the lance that pierced the side of our Saviour.* The sight of this valued relic reminded them of the grand object of the Crusade,—the recovery of the Holy Sepulchre ; and being inspired with fresh vigour, and fully persuaded that Heaven was favourable to their designs, they attacked the city on all sides, and at length the gates were thrown open for the admission of the conquering soldiers.

The Caliph of Egypt obtained some important advantages over the Turks, just at the period that the Christians were investing Antioch. Although he had previously promised to aid the latter in the recovery of the Holy City, he failed to do so, having, in fact, gained possession of it himself ; and knowing that the Christians were much weakened by disease and the fatigues attendant upon their repeated contests with the Turks, he declined to ratify the treaty which had been arranged with his ministers. The chiefs of the crusading army told him, that they would open the gates of Jerusalem with the same key which had given them possession of Nice and Antioch ; and they forthwith proceeded with their arrangements for accomplishing this object.

It will be necessary to abridge the narrative of this im-

* See Appendix E.

portant siege. During its continuance, Gerard, or Conrad, the superintendent of the hospital, is said to have been discovered by the infidels throwing bread to the Christians. He was seized, and taken before their general; but when the supposed bread was exposed to view, it had been miraculously turned to stone. Gerard was dismissed and permitted to continue his former practice, and the stones which he threw from the city walls at the besiegers were converted into bread. Thus the Master of the Hospitallers was in favour with both parties.* After the siege had continued for five weeks, Godfrey de Bouillon entered the city by the assistance of a wooden tower, which was placed against the most neglected part of the walls. The other chiefs followed his example, and in a short time the city was in their possession.† The Moslems fled to the mosque of Omar‡ for safety, but they were followed by the victorious crusaders, who continued to butcher them for three days, until at length the whole city was inundated with blood, which in many places reached up to the horses' knees! The unhappy Jews, equally the objects of hatred to the Christian and the Moslem, were slain without mercy; after which the crusaders, wearied with these excesses, proceeded to the church of the Holy Sepulchre to offer up thanksgivings for their memorable victory! "The example of the victorious Godfrey awakened the piety of his companions; and the most ardent in slaughter and rapine were the foremost in the external observance of religion."

* Dugdale's Monasticon, vol. vi., (new Edit.) part 3.

† Chronica de Mailros, p. 162. Annales Monast : Burton, p. 248.

‡ See Appendix F.

CHAPTER III.

A. D. 1099.—WILLIAM RUFUS.



CARCELY had the Christians obtained possession of Jerusalem, when they proceeded to the election of a sovereign. The Duke of Normandy's taper having taken light spontaneously, whilst the chiefs of the Crusade were before the high altar of the church of the Holy Sepulchre, they offered to anoint him king, but he declined the honour; and when the election eventually fell on Godfrey de Bouillon, that pious prince, though he acquiesced in the appointment, refused to wear the ensigns of royalty, saying, "It was too great arrogance for him to be crowned for glory in that city in which his Saviour had been crowned in mockery,"* and that he preferred being styled Defender of the Holy Sepulchre, to King of Jerusalem.

The important services rendered by the principal of the hospital to the crusaders, during the siege of Jerusalem, were not forgotten by Godfrey, who, immediately after his election, visited the hospital of Saint John, and expressed his warm approval of the manner in which the members treated the sick and wounded under their care. †

* Sharpe's William of Malmesbury, p. 449.

† Tanner's Notitia Monastica, xviii. Boisgelin's Malta, vol. ii., Appendix ix., p. 219.

There are no less than three manuscripts quoted by Dugdale, in his *Monasticon*,* in each of which a different origin is assigned to the hospitals at Jerusalem. In one, they are traced up to the time of Julius Cæsar; in a second, they are stated to have been “coeval with the Maccabees, and Christ himself is said to have taken all things in common there with his disciples;” and in a third, the merchants of Amalfi, mentioned in a preceding chapter, are alluded to as the founders of these establishments.

Godfrey conferred many privileges upon the Hospitallers, and, among other favours, granted them the lordship of Montbaire, in Brabant. Gerard,† the principal of the hospital, feeling desirous of devoting the rest of his life to the service in which he had been so long engaged, applied to the patriarch of Jerusalem for permission to assume a regular habit. This wish was acceded to; the members entered the order of Saint Augustine, and received the title of Hospitaller-Brethren of Saint John of Jerusalem.‡ Pope Paschal II. (A. D. 1113,) afterwards confirmed their privileges, and the order was taken under the special protection of Saint Peter.§

Raymond Du Puy succeeded Gerard, and introduced the rules which were afterwards observed. Being desirous of extending the objects of the establishment, by affording to the Christians protection against the attacks of the infidels, he applied to the patriarch of Jerusalem for permission for the Hospitallers to become a military order, without relinquishing the duties to which they had previously attended. || This request being granted, a general council was held, fresh laws¶ were drawn up, and the brethren took an oath to

* New edition, vol. vi., part 3.

† For a list of the masters of the order, see Appendix G.

‡ Boisgelin, vol. i., p. 183. § Vertot.

|| *Archæologia*, vol. ix., p. 126. “Il faut bien que ces religieux, fondés d’abord pour servir les malades dans les hôpitaux, ne furent pas en sureté puisqu’ils présentent les armes.”—*Voltaire, Histoire des Croisades*, tome i., p. 185.

¶ These laws were confirmed by a papal bull. See Dugdale’s *Monasticon*, (new edition,) vol. vi., part 3., p. 790.

defend the Holy Sepulchre, and to wage a war of extermination against the infidels.

Pope Boniface confirmed the rules of the order, and gave permission to the members to assume the title of Knights Hospitallers of St. John of Jerusalem. Upon their institution as a military body, many of the crusaders joined them, so that it soon became necessary to separate the knights into different languages, or nations.* The languages were those of Provence, Auvergne, France, Italy, Arragon, England, and Germany. The Anglo-Bavarian language was afterwards substituted for that of England, and that of Castile added to the number.

The Pope relieved the Hospitallers from all ecclesiastical jurisdiction, and in a short time their wealth increased, and they had possessions in every part of Europe. They were divided into three classes,—nobility, clergy, and serving-brothers; and in order to effect a systematic arrangement of their possessions, their religious houses were divided into priories, bailiwicks, and commanderies, or preceptories. † The rules of the order were somewhat severe, and many of them applied to the dress of the knights. ‡

The commanderies were smaller houses for the education of the young knights, and the surplus revenue of these establishments was forwarded, at stated periods, to the receiver of the chief priory, who was in like manner accountable to the receiver-general of the order at Jerusalem. §

The first introduction of the Knights Hospitallers into England, took place A. D. 1101. || The chief priory, (of which the gate-house still remains) was situate in Clerkenwell, described as being at that time “*nigh London.*” ¶ There

* Boisgelin, vol. i., p. 186.

† In the Cottonian Manuscript relating to Maplestead, the terms preceptor, commander, master, and prior, are used indifferently.

‡ See Appendix H.

§ Boisgelin, vol. ii., p. 296. Fuller's Holy War, book iv., chap. 5.

|| Tanner's Not. Mon. Dugdale's Warwickshire, vol. ii., p. 965.

¶ “King Henry I. founded three houses for the Knights Hospitallers.”—Tanner's Not. Mon., pref. v.

were in England no less than fifty-three commanderies (including those transferred to the order after the suppression of the Knights Templars); and it will be shown hereafter that, at various periods, when the Hospitaliers in Palestine had been nearly annihilated by the infidels, the loss was quickly remedied by application to their different establishments in Europe.



The knights wore a black robe having a white linen cross of eight points fastened on the left side; and took the vows of chastity, obedience, and poverty. They afterwards had a red military cloak, but this was not used in the house.

The following ceremonies were performed at the creation of a knight.

- “1st. A sword was given the novice, in order to show him that he must be valiant.
- 2nd. A cross hilt, as his valour must defend religion.
- 3rd. He was struck three times over the shoulder with the sword, to teach him patiently to suffer for Christ.
- 4th. He had to wipe the sword, as his life must be undefiled.
- 5th. Gilt spurs were put on, because he was to spurn wealth at his heels.
- 6th. He took a taper in his hand, as it was his duty to enlighten others by his exemplary conduct.
- 7th. He had to go and hear mass, where we’ll leave him.”*

The Knights Templars were introduced into England some years after the Hospitallers,† but it was soon found here, as well as on the continent, that the similarity of the two orders gave rise to continual feuds.

Brompton remarks, that the Templars were originally pupils of the Hospitallers, and that they merely escorted the pilgrims from the sea coast to Jerusalem, when requested so to do. This order, however, soon increased in wealth and power, so that it seemed as if the daughter would eclipse the mother.‡ Voltaire observes, that no sooner were the two military orders instituted, than they vied with each other; the white habit of the Templars and the black robe of the Hospitallers being the signal for continual warfare, which

* Fuller’s Holy War.

† “This order was founded 1119, and took its name from the knights dwelling in part of the temple at Jerusalem.”—*Rapin*. Henry I.

‡ Brompton, *Hist. Anglic. Script.*, p. 1008. William of Malmesbury.

was carried on with as much acrimony as against their common enemy.*

In addition to the knights, there were Nun Hospitallers, who had a separate establishment at Jerusalem. † The dress worn by them seems to have been somewhat similar in all the countries in which the order existed; and the subjoined representation ‡ is submitted to the reader, not as the



* Voltaire.—Hist. des Croisades, p. 73. † Dug. Monast., vol. vi., part 3.

‡ This representation of the Nun Hospitallers is taken from a work entitled "Histoire des Ordres Monastiques, Religieux, et Militaires," 4to., Paris, 1715, tome iii., p. 121. The author has not been able to meet with any description or representation of the dress worn by them in this country.

exact costume of the order, but as probably approaching to it in appearance.

These nuns were introduced into England at the same period as the knights, to whom they were at first subject, although they afterwards acted quite independently of them. Very few particulars have been preserved respecting these female establishments ; but it may be presumed they were but few in number, as Henry the Second, in 1180, ordered the whole of the sisters to be collected together, and then gave them the preceptory of Buckland, in Somersetshire, for a place of residence, where they remained until the dissolution of the religious houses in 1540.*

But the holy war seems to have called forth other feelings than those which actuated the nuns of the order of Saint John ; the religious zeal which glowed in the breasts of the crusaders having influenced many ladies, not only to visit Jerusalem for the purpose of pilgrimage, but also to engage in the battle fray. Fuller, whose gallantry is only equalled by his wit, thus addresses these modern Amazons :

“ March on, for the shrill trumpet and the fife
Your tongues will serve ; and to secure your life
You need no weapon,—every face and eye
Carrieth sufficient artillery.”

It appears extremely probable that the artillery of which Fuller speaks, would be equally as dangerous to the Christians as the infidels ; and it is certain that the duties in which the Nun Hospitallers were engaged, were much more befitting the character of the fair sex. The vow taken by these ladies upon their entrance into the order was as follows :—

“ I, N., promise and vow to Almighty God, to the Virgin Mary his immaculate mother, and to St. John the Baptist, to be perfectly obedient to my superior, to live without pri-

* Boisselin, vol. ii., Appendix ix., p. 217.
(new edit.) part 3.

Dug. Monast., vol. vi.,

vate property, and to preserve my chastity, according to the rules of the order.”*

Many of the princes of Europe who had engaged in the first Crusade, returned home after the deliverance of the Holy City from the hands of the infidels; the brave Godfrey, however, remained, in order to secure to the Christian world its permanent possession. He did not long survive his election as sovereign; and on his death, his remains were interred within the church of the Holy Sepulchre.† Baldwin, the brother of Godfrey, succeeded to the throne, notwithstanding the opposition of the patriarch of Jerusalem to his election. He obtained various successes over the infidels in Egypt, where he was subsequently carried off by sudden death. His remains were embalmed, at his particular request, and afterwards transferred to the church of the Holy Sepulchre at Jerusalem.‡

In 1119, Roger, the guardian to Bohemund II., threw himself into Antioch, in order to withstand an incursion of the Turcomans; and Baldwin du Bourg, who had ascended the throne of Jerusalem after the death of his cousin, promised to send him immediate succour, but afterwards determined upon heading the troops himself. The infidels having, in the meantime, slain Roger and many of his companions, and hearing of the approach of Baldwin, determined upon

* See Appendix I.

† “ En ce moys de Juillet le vaillant Duc Godeffroy, qui estoit gouverneur du royaume de Jherusalem, eut une maladie moult forte. L'en manda tous les medecins du royaume. Ilz mirent entour lui toutes les paines quils peuvent, mais riens ny prouffita, car le mal ne se cessoit d'augmenter. Puis il manda gens de religion, comme prelatz, cures, et autres preud hommes, pour le conseil de son ame. Moult fut bien confessé et vrayement, à grans larmes, et en moult grant devocion.

Ainsi se partit de ce siecle de certain nous devons penser que l'ame s'en alla avecques les angles, devant la face de Jhesu Crist. Il trépassa le xii^e iour de Juillet, l'an de l'incarnation nostre Seigneur, mil et cent, enterré fut en l'eglise du souldz le mont de Calvaire, ou nostre Seigneur fut mis en croix. Ce lieu, est gardé moult honnêtement pour énterrer les roys jusques à au jourdhuy.”

Royal MS. (Brit. Mus.) 15 E. I., pp. vi. ^{xx}xv., (135.)

‡ See Appendix K.

arresting his progress. A desperate engagement ensued, in which the knights of Saint John signalized themselves, and eventually the Christians succeeded in dispersing their enemies; upon which Baldwin marched onward to Antioch, and filled the city with a strong garrison. He was, however, taken prisoner in an after conflict with the infidels, which circumstance dispirited the Christians so much, that many of them retired to Europe. The brave Hospitallers, however, took possession of Edessa, and preserved it for Jocelyn de Courtenay, who was also taken prisoner by the Turcomans.

The Christians, by the aid of a Venetian fleet, soon recovered from their misfortunes, and the King of Jerusalem was liberated by ransom. He did not however long survive; his death was occasioned by a severe illness, rendered doubly painful by the misconduct of his only daughter, who, upon the death of Bohemund, her husband, disputed her father's authority over the provinces of Antioch.

Fulk, (afterwards surnamed *Plantagenet*,) Count of Anjou,* who had visited the Holy Land from religious motives, having married Melesinda, the daughter of Baldwin du Bourg, succeeded to the throne after the death of his father-in-law, and was complimented upon the occasion by Pope Innocent II.; who, at the same time, published a bull, declaring that the Knights Hospitallers were the firmest support of the throne of Jerusalem, and that he had taken this religious-military order under his special protection.

Many pilgrims left England about this period; and during the time that King Stephen was imprisoned by the Empress Maud, his queen, attended by many of the nobility, entreated the empress to liberate him, promising to endeavour to prevail upon him to visit the Holy Land as a pilgrim.

* "Fulk, the great Count of Anjou, being stung with remorse for some wicked action, in order to atone for it, went a pilgrimage to Jerusalem, and, before the Holy Sepulchre, was soundly scourged with broom twigs, which grew in great plenty there. Whence he ever after took the name of *Plantagenet*, or Broom Stalk, which was continued by his noble posterity."—*Rapin*, vol. i., p. 524. Note.—Richard III.

The Hospitallers were appointed to defend the city of Beersheba, so as to prevent the incursions of the Turcomans and Saracens, and the selection made of these brave warriors for the defence of such an important post, fully proves the high estimation in which they were held.* The Christians, in the course of a few years, had to lament the death of another sovereign, Fulk of Anjou having been killed by a fall from his horse whilst hunting.

A. D. 1143. The princes who had engaged in the first Crusade being either dead or enervated by the luxuries of the east, an application was made to the nations of Europe for assistance against the infidels; who, under the conduct of Zengui, the son of Malek Shah, had invested Damascus, and, after a resolute defence on the part of the Christians, had succeeded in effecting a breach in the walls, and put the inhabitants to the sword.

Louis the Seventh, of France, was the first sovereign of Europe who engaged actively in the Holy War. Having laid siege to the town of Vetri, in Parthos, and put the inhabitants to the sword, without regard to sex or age, he subsequently felt compunction for this atrocious act of cruelty, and determined upon making a pilgrimage to the Holy Land, in order to expiate his crime.† About this period, the Bishop of Zabulon visited the French court for the purpose of soliciting aid in behalf of the Christians in the east, and the king no sooner heard of their sufferings, than he resolved upon engaging in a new Crusade. The sanction of Pope Eugenius the Third was soon procured, and Saint Bernard was appointed to preach the Crusade throughout France and Germany.

Bernard, having succeeded in inflaming the minds of the multitude in favour of this enterprise, retired to a monastery; but the effects of his preaching were so powerful, that persons of both sexes assumed the cross, and, according to his own description, “towns were deserted, or the only persons

* See St. Bernard in Opp. tom. i., part 2, pp. 547—563.

† See Appendix L.

in them were widows and orphans, whose husbands and fathers were still living.”*

Conrad, the Emperor of Germany, joined in this Crusade ; and Henry of Huntingdon states, that many persons left England for the same purpose. It will be unnecessary to enter into the details connected with their journey towards Jerusalem ; we shall therefore simply notice, that the French evinced the most heroic courage during the frequent attacks made upon them by the infidels, and that the Germans endured the severest afflictions, arising from disease and the want of provisions.

No sooner had this succour arrived in the Holy Land, than the siege of Damascus was determined upon, the post of danger being claimed by the King of France and the knights connected with the two military orders, who are said to have been the best disciplined parts of the army. Owing to some intrigues in the Christian camp, the advantages which were at first gained over the infidels were not followed up ; but the siege was raised, and Conrad and Louis returned to Europe with their dispirited troops. The loss of the Christians during this short, but fatal Crusade, is estimated at 200,000 men. Saint Bernard being blamed for having been the cause of all these evils, referred his accusers to the Pope, whom he represented as his authority for preaching the Crusade.

The hopes of the infidels revived with their recent successes, and their leader, Noradin, besieged and took the city of Antioch ; but the King of Jerusalem, (Baldwin the Third,) coming up to the assistance of the inhabitants, compelled him to retire, leaving the city once more in the possession of the Christians.

During the absence of Baldwin from Jerusalem, the Arabs made a descent upon that city, expecting an easy conquest ; but the inhabitants, aided by such of the military orders as

* Eleanora, Queen of France, who, after her divorce, was married to Henry Duke of Normandy, (afterwards Henry II. of England), joined this Crusade with many ladies of the French court.

were left in it, offered a most resolute defence, and under cover of the night the tents of the infidels were set on fire, and their troops put to flight. Baldwin met them the following day making a precipitate retreat, and his troops attacked them with the most heroic courage, so that the enemy, being unable to escape, threw themselves into the river Jordan, and were drowned.

Baldwin having determined upon attacking Ascalon, those princes who had taken part in the first Crusade, and remained in the Holy Land, felt their former courage revive, and gladly availed themselves of the opportunity of punishing the infidels for the numerous excesses which they had committed. At this important crisis fresh succours arrived from Europe, and the siege was commenced by the Christians with every hope of a successful issue.

The infidels sustained the siege with the greatest obstinacy, but they were at last much straitened for want of provisions, and were preparing to capitulate; when an Egyptian fleet appeared in sight, consisting of seventy galleys, besides vessels of burden, laden with provisions. The admiral of the Christian fleet having only fifteen galleys, retired upon the appearance of a more powerful enemy, and thus enabled the Egyptians to land the provisions. A council was held by the croises, and many of the officers urged the necessity of retiring to Jerusalem; but Raymond du Puy, the Master of the Knights Hospitallers, resolutely stated his determination to continue the siege, nothing daunted by the succours that the enemy had received, and at length his wishes were acceded to.

Some of the Templars having observed a breach in the walls of the city, informed the master of their order of the circumstance; and he, being an avaricious man, (concealing the matter from the rest of the Christian leaders,) effected an entrance into the city, and with his followers commenced plundering the houses. They were soon perceived by the inhabitants, who compelled them to retreat, by hurling upon them stones and every other missile that they could pro-

cure, and the breach was soon afterwards repaired. This misconduct on the part of the Templars was soon known to the whole of the besiegers, and they were subjected to disgrace; whilst the Hospitallers, by their disinterested conduct, gained great applause from their companions in arms.

The siege of Ascalon was one of the most important achievements of the croises, who, after a most resolute defence on the part of the infidels, obtained possession of the city.* The news of this victory soon spread through Europe, and language was wanting to express the gratitude that was felt for the noble conduct of the Hospitallers. The Pope (Adrian IV.) confirmed the privileges granted to them by his predecessors, and especially confirmed their exemption from the jurisdiction of the clergy.

Foucher, patriarch of Jerusalem, incensed at the increasing power of this religious order, complained to the Pope that the edifices belonging to it exceeded in magnificence his own church and palace. These disputes were at length carried to such an extent, that the Pope felt it necessary to decide between the parties, and his decision was given in favour of the Hospitallers.†

The Christians of the east sustained a most severe loss, about this period, in the death of the Master of the Hospitallers; and their afflictions were still further increased by that of King Baldwin the Third.

The King of Jerusalem was generally supposed to have been carried off by poison; and his loss was severely felt, owing to his great virtues. His character was held in estimation even by the infidels. Noradin, hearing of his death, and being advised to avail himself of the opportunity which seemed to present itself of extending his dominions, observed, "God forbid that I should take advantage of the miseries of the Christians, from whom, after the death of so great a prince, I have nothing more to fear."

At Baldwin's death, there were some disputes as to the

* See Appendix M.

† See Appendix N.

succession. Amaury, his brother, laid claim to the throne, but some of the chiefs disputed his right, affirming that valour, and not the ties of relationship, had hitherto given title to the crown. These disputes were carried to such a pitch, that the Master of the Hospitallers, (Auger de Balben,) who was equally venerated for his virtues and great age, explicitly declared his opinion that dissensions among the Christians would only tend to promote the interests of the infidels, and enable them eventually to recover possession of the Holy Land. Amaury was therefore declared king, and the various princes took the oaths of allegiance. The venerable Master of the Hospitallers died shortly afterwards, and was succeeded by Arnauld de Camps.

The Egyptian caliphs, who were said to be descended from Mahomed, after a lapse of years appointed sultans, who acted as their prime ministers; and it not unfrequently happened that the latter swayed the sceptre, whilst the former confined their attention to the harem.

No sooner had Amaury ascended the throne, than his repose was disturbed by the Sultan Sannar, who not only refused to pay the contribution which his predecessors had been accustomed to do, for being exempted from the incursions of the Christians upon their territory, but even attacked the garrisons of Ascalon and several other places. The King of Jerusalem, anxious to punish this rebellious conduct, raised a large army, and both parties were preparing for hostilities, when the sultan's attention was called off by various disturbances in Egypt.

Whilst Sannar was preparing for warfare with the Christians, a conspiracy was raised against him by a chief named D'Hargan, who assumed the generalship of his army and proceeded by forced marches towards Jerusalem, expecting to surprise the inhabitants; but owing to the heroic courage displayed by the Hospitallers and Templars, the Christians were enabled to repel this attack.

Sannar, having taken refuge with Noradin, Sultan of Aleppo, besought his assistance against D'Hargan, and the latter

applied to the King of Jerusalem, who expressed his willingness to assist him, provided he agreed, in the event of success, to pay the customary tribute. To this D'Hargan acceded, but he died in the war that ensued.

The situation of the Christians in the east still continued to occupy the attention of Europe; and in 1166, and the four following years, Henry II. of England obtained grants from his barons for the use of the crusaders.

A.D. 1167. Siracon, (one of Noradin's captains,) the leader of the army which had been raised for the purpose of assisting Sannar to quell the insurrection of the rebel D'Hargan, had no sooner succeeded in that object, than his arms were employed against Sannar himself; who, now that he no longer needed the aid of the Turcomans, wished them to depart from Egypt. This conduct incensed Noradin, and Siracon had orders to punish Sannar for his ingratitude. The latter applied to the King of Jerusalem, who, after the ratification of a treaty, attacked Siracon, and compelled him to retire from Belbeis, into which town he had thrown his troops.

Amaury afterwards besieged and took Alexandria, which was in the possession of the Turcoman general, and succeeded in reinstating Sannar in his former authority; and the advantages thereby gained were so great, as to induce him to contemplate the subjection of Egypt, especially as Sannar evinced an anxiety, almost amounting to fear, at the continuance of the Christians in that country after they had rendered him the service which he had required of them.

Amaury was, however, fully aware of the inadequacy of his forces to accomplish this vast enterprise; and as he was urged to it rather by motives of avarice than by those of heroic valour, he acted with great caution, that he might not weaken his power and influence in Palestine whilst endeavouring to extend the territory of the Christians. He had, indeed, obtained a decided victory over the Turcomans at

Alexandria, but they were ready to avail themselves of the first opportunity of regaining their lost possessions. The due consideration of these circumstances induced him to apply to the Greek emperor for assistance; and William, Archdeacon of Tyre, having been appointed ambassador to the court of Constantinople, succeeded in persuading Manuel to prepare a fleet to assist the King of Jerusalem in his enterprise against the Egyptians, upon the condition that he should receive a moiety of the possessions which might be acquired.

The master of the hospital, Gilbert D'Assalit, was also gained over to the cause, by the specious assurance, on the part of Amaury, that the situation of the military order to which he was attached would be rendered more secure by the conquest of Egypt. It was, however, extremely difficult to convince the council of the order, that they were not departing from the object of the original institution in entering upon such an undertaking; but at length these scruples were silenced, if not overcome, and the Hospitallers agreed to assist Amaury, provided the town of Belbeis were given to them as soon as it had fallen into the hands of the Christians. The Templars, to their credit, steadily refused to take any part in this matter, declaring it to be their duty to expel the infidels from the Holy Land,—not to wage war against them in other countries.

A. D. 1169. The necessary arrangements having been made, Belbeis was besieged by the Christians; and after a most resolute defence on the part of the infidels, the walls were scaled, and the Christians proceeded to wreak their vengeance on the garrison and the inhabitants. The Hospitallers having taken possession of the town, agreeably to the compact entered into between themselves and the King of Jerusalem, the latter proceeded onwards to Grand Cairo.

Sannar now became, more than ever, sensible of his danger; and entered into a treaty, according to the terms of which

he was to pay a heavy ransom for his son and nephew, who had been taken prisoners at the siege of Belbeis; upon their liberation, he paid a portion of the amount, but was quite indifferent as to the full performance of the treaty, and secretly applied to Noradin for aid against their common enemy, the Christians.

To this application Noradin returned a favourable answer, and a large army was despatched to Egypt; the general receiving directions to avoid giving the King of Jerusalem battle, previously to the Turcoman army uniting with the forces of the Sultan of Egypt. Amaury, ignorant of the intentions of the Turcoman general, advanced into the interior of the country, and at length found himself in an almost helpless situation, his troops deserting him on all sides: to add to his distress, the fleet of the Greek emperor was nearly destroyed by a storm. He had, therefore, no other alternative than to retreat with all possible expedition,—his return to Jerusalem being marked by vexation and disgrace.

The religious-military orders did not fail to throw the whole blame upon the Master of the Hospitallers, (Gilbert D'Assalit); who, unable to support the obloquy thrown upon him, tendered his resignation, and retired to Europe. On his arrival in Normandy, he had an interview with King Henry II., and was kindly received by that monarch. He afterwards set sail for England; but the vessel was wrecked, and he was unfortunately drowned.

We have now reached a most interesting period in connexion with the Crusades. The Christian army having retreated to Jerusalem, Sannar was extremely anxious to be relieved from the presence of the allied army furnished by Noradin; but its departure was deferred under various pretexts, and at length Sannar was invited to visit the Turkish camp, where he was assassinated. Siracon, (Noradin's general,) was now declared sultan in Sannar's place; but dying shortly afterwards, Noradin appointed Saladin, the nephew of Siracon, to the vacant post. Upon his appointment, (Adhad, the last of the Fatamite caliphs, having been

put to death by his order,) he applied to Mostadli, the Abassidian caliph, and by him was formally invested with the government of the kingdom.* During the life-time of Noradin, Saladin acknowledged his authority, and even after his death the same deference was shown to his son, Alma-lech-al-Salchismael; until Saladin, having married Noradin's widow, and finding his own power fully established by the bribes which he had given to the troops from the treasury of the murdered Adhad, threw off the mask, and wrested Aleppo from the hands of Noradin's son.

Leaving Saladin in possession of Persia, Mesopotamia, and the greater part of Syria, the attention of the reader must now be directed to the events which were taking place in Europe at this period.

A. D. 1170. Henry the Second having had various disputes with Thomas à Becket, Archbishop of Canterbury, † for a long time refused to be reconciled to the prelate; but being seized with sudden illness, and feeling compunction for his injustice, he promised, upon his recovery, to restore him to his former power and influence. The fulfilment of this promise was delayed by some trivial circumstance that occurred at an interview between these illustrious men: eventually, however, their differences were arranged.

During his disgrace, the archbishop had retired to the continent, and upon his return to England he suspended the Bishop of London, and excommunicated those of Durham and Exeter. These prelates went over to Normandy, and laid their complaints before the King of England, who observed, that among his numerous attendants he had none who were willing to resent the affronts he was continually receiving from the imperious à Becket. Upon hearing this, four of his attendants conspired together, and having passed

* The Fatamite caliphs were descended from Fatima, the daughter of Mahomed; the Abassidian caliphs from Abassides, the uncle of Mahomed. The caliphs had continual conflicts with each other, and were styled the *white* and *black* parties, from the colours of their ensigns.

† For an interesting account of Becket's character, see Turner's History of England, &c., vol. i., 4to.

over to England, murdered the archbishop as he was officiating at the high altar of the cathedral of Canterbury.* It was not probable that Henry would escape the opprobrium of having caused the commission of this murder; indeed, the Pope immediately appointed a legate to inquire into the matter. The examination lasted for four months, and every endeavour was made to prove the king guilty, in order to enhance the value of the Pope's intended pardon of the offence; but the former denied being accessory to the murder,† although he acknowledged that the words he had dropped might have induced others to the commission of it. The charge was therefore withdrawn, upon his expressing sorrow at what had taken place, and entering into an agreement to support, at his own cost, two hundred soldiers, who were to fight against the infidels in Spain; or, in lieu thereof, to lead an army to the Holy Land in person, and to remain there for three years.‡

Henry paid but little attention to the promises made to the Pope. Indeed, he even disputed his supremacy; and when Cardinal Vivian visited Scotland and Ireland, as apostolical legate, for the purpose of inquiring into the administration of the affairs of the church in those parts, the Bishops of Ely and Winchester were sent by him to demand by whose authority he had entered England for such a purpose.

A. D. 1182. The Pope (Lucius III.) being convinced of the necessity of another Crusade against the infidels, despatched two letters to the King of England, giving a most lamentable account of the condition of the Christians in the Holy Land, and urging upon him the duty of fulfilling the promise made after the death of Saint Thomas à Becket. The king accordingly, in presence of his nobles at Waltham, assigned 42,000 marks of silver, and 500 marks of gold, in aid of the holy cause,§ but resolutely refused to visit the

* *Chronica de Mailros.* Hume.

† "Nec præcepi nec volui quo Archiep. Cant. occideretur."—*Rog. Hoveden, Purgatio Henrici Regis.*

‡ *Speed's Chronicles*, p. 516.

§ *Stow's Annals*, p. 156.

Holy Land, or to accept the crown of Jerusalem, which had been offered to him as a lineal descendant of Fulk of Anjou.* At this time fresh disputes arose between the Hospitallers and Templars, which were afterwards adjusted by an agreement entered into by the parties.† Brompton‡ remarks, that “although the Templars sprang from the Hospitallers, yet this branch, growing up to a great tree, seemed likely to smother the stock from which it was taken.” The emulation between these military orders was frequently the forerunner of open ruptures, and their disputes had become so frequent, and so prejudicial to the cause in which both parties were engaged, as to call for the interference of the Pope, (Lucius III.,) who enjoined them to become more friendly, and to remember that, “although the institutions were different, yet it should appear, by that bond of charity which ought to unite them, that they were one and the same regular military order.”§

The ill success that had attended those who engaged in the second Crusade, had convinced the nations of Europe of the great danger and difficulty of making any further efforts to prevent the increasing power of the infidels in the Holy Land. Without altogether opposing the wishes of the Pope, the princes of Europe listened to his solicitations with suspicion, and exhibited little alacrity in attending to his orders.

A. D. 1185. During this year, Baldwin, King of Jerusalem, sent the Masters of the Hospitallers and Templars, together with patriarch Heraclius, into Europe, to solicit aid against the infidels.|| These legates, upon their arrival in Italy, had an interview with the Pope and the Emperor Frederic I., at Verona. The latter felt little inclination to engage in a Crusade, but the Pope promised to recommend the matter to the serious consideration of the kings of

* Speed's Chronicles, p. 519.

† Rymer's Fœdera, p. 61. Nichols's Leicestershire, fol., vol. iii., p. 945.

‡ Brompton, (Hist. Anglic. Scriptores,) p. 1008.

§ Vertot.

|| Roger Hoveden.

England and France,* and he afterwards addressed letters to them upon the subject.†

It should have been observed, that the Master of the Templars (one of the legates sent from the Holy Land,) did not reach England, having died on the way; and owing to this circumstance, the situation of the Master of the Hospitallers was rendered extremely unenviable, on account of the haughty and imperious behaviour of the patriarch of Jerusalem. Upon the arrival of the legates in England, King Henry went as far as Reading to meet them; and upon Heraclius presenting to him a letter from the Pope upon the subject of the contemplated Crusade, the king proceeded with them to London, and summoned the barons to meet him at the priory of Saint John, in Clerkenwell.

“At this meeting, King Henry declared that Heraclius (then present,) had stirred compassion and tears at the rehearsal of the tragical afflictions of the eastern world, and had brought the keys of the places of Christ’s Nativity, Passion, and Resurrection,—of David’s Tower and the Holy Sepulchre; and the humble offer of the kingdom of Jerusalem, with the standard of the kingdom, as duly belonging to him (King Henry,) as grandson of Fulk of Anjou.”‡

The barons, after deliberating upon the matter, determined that the king ought not to venture his person in the Crusade, but recommended a grant of money being made towards the same.§ Heraclius, displeased at the result of his application, broke out into open abuse against the king, saying, “Here is my head; treat me, if you like, as you did my brother Thomas, (meaning à Becket); it is a matter of indifference to me, whether I die by your orders, or in Syria by the hands of the infidels, for *you* are worse than any Saracen.” The king was afterwards advised by his barons to confer with

* Stow’s Annals, p. 157. See Appendix O.

† During the time that the patriarch Heraclius was in England, he consecrated the circular part of the Temple church, and also the high altar of the church belonging to the priory of St. John, Clerkenwell.

‡ Speed’s Chronicles, p. 522. § Rapin.—Henry II.

Philip of France, as to the propriety of their uniting together in a Crusade, and, in the mean time, to give free permission to his subjects to assume the cross.

The Master of the Hospitallers was extremely hurt at the behaviour of the patriarch Heraclius, but the King of England took no notice of his insolence. At another interview, Henry having adverted to the subject of the subsidy that had been granted by his barons, Heraclius replied, that "it was not money he wanted, but an able general to conduct the war." Henry then observed, that although his son John (afterwards king) had declared, "he had rather in devotion conduct an army against the Turks, than in ambition take possession of the kingdom of England," he had reason to believe that the declaration was not sincere.* Heraclius, being incensed, again urged upon the king the propriety of his going to the Holy Land himself; the latter, however, declined, assigning as a reason that, in all probability, his sons would break out into open rebellion, if he were to leave his kingdom. Upon hearing this observation, Heraclius addressed the king in the most insulting manner, saying, "Well, if it *should* happen so, it will be no wonder; for from the devil they came, and to the devil they will go!"† Notwithstanding these repeated insults, the King of England had too noble a spirit to exhibit any resentment; and, upon the departure of Heraclius for the Holy Land, he even accompanied him as far as Normandy.

Whilst Heraclius was in England, and indeed for some years previously, the situation of the Christians in the east was extremely critical. Saladin, as already observed, being possessed of Persia, Mesopotamia, and part of Syria, turned

* Speed's Chronicles, p. 572.

Rapin.—Henry II.

† The introduction of this anecdote may seem objectionable; but the following note from Rapin will explain the meaning of the remark made by Heraclius, which, as it will be seen, was not the result of mere angry feeling on his part:—

"Brompton says, that the patriarch gave the king very hard words, reflecting on an old story of a certain Countess of Anjou, the king's great grandmother, who, being reckoned a witch, was said to have flown out of the window while she was at mass, against her will, and was never seen afterwards."

his eyes towards Palestine, which country separated several parts of his empire. It is natural to suppose that ambition prompted him in his desire to expel the Christians from Palestine. He attacked the castle of Daran, situated about four miles from Gaza, with an army of 40,000 men; but meeting with a repulse, he retired upon Gaza itself. Here again his hopes were frustrated, and he therefore satisfied himself, at the time, with laying waste the surrounding country with fire and sword.

The Hospitallers and Templars fought with the greatest heroism during these contests;* but it was apparent to the King of Jerusalem (Amaury) that he could not retain possession of the Holy Land, unless he were assisted. He therefore resolved upon making a personal application to the Emperor of the East. Upon his leaving Jerusalem, the government was placed in the hands of the Hospitallers and Templars, the masters of the two orders having an equal share of power.

The lesser Armenia was at this time governed by Thodos, or Theodore, who allowed the religious-military orders of the Latins to have churches in his territory. He also married one of his sisters to a Christian prince, and declared Thomas, the fruit of this marriage, his successor. His brother, Melier, who had actually become a Knight Templar, afterwards deprived Theodore of his throne, and engaged with Saladin against the Christians in an attempt to besiege Jerusalem. Whilst the Master of the Hospitallers felt it necessary to remain in Egypt, so as to prevent the departure of Saladin's troops for the Holy Land, he directed his brethren to unite with the Templars against Melier. The cruelties inflicted upon the military orders by this recreant were frightful, as he caused his victims to be destroyed by the most lingering deaths. To add to the distress of the Christians, Amaury returned from Constantinople, after an unsuccessful application to the emperor, and died shortly

* Vertot.

afterwards, being succeeded on the throne of Jerusalem by Baldwin the Fourth, surnamed the Leprous.

A. D. 1174. In this year the Christians, though greatly inferior in numerical strength, gained a decisive victory over the troops of Saladin, in the plain of Ascalon, and the latter were compelled to retreat with considerable loss. In the following year, however, the former suffered severely in an engagement with Saladin, when the Master of the Hospitallers was wounded very seriously, and the Master of the Templars taken prisoner. The Hospitallers having afterwards fortified a castle on the confines of Judea, one of the generals of the caliph besieged it; and although the knights sustained their usual character for valour, the castle was carried sword in hand, the master of the order was cast into a dungeon, where he died from starvation, and almost all the knights were put to death.

Saladin having ravaged the open country around Jordan, as a return for certain injuries done by the Christians, the latter, feeling the uncertainty of the tenure upon which they held possession of the Holy Land, determined upon obtaining, if possible, fresh succours from the west. Baldwin, about this period, married his daughter to Guy of Lusignan, whom he nominated regent, being himself incapacitated, by a confirmed leprosy, from governing his kingdom. Raymond, Count of Tripoli, opposed Lusignan's appointment, and entered secretly into an arrangement with Saladin.

In 1186, the King of Jerusalem died, and also his nephew and successor, Baldwin the Fifth. Raymond was now, more than ever, determined that Lusignan should not ascend the vacant throne, and agreed with Saladin to become a Musulman, provided he were allowed to enjoy the kingdom of Jerusalem in peace. Saladin, however, declined this proposal, and soon afterwards entered Palestine and invested Acre, the care of which had been previously committed to the Hospitallers and Templars. The immense army of the besiegers did not terrify these brave warriors, who sallied out in the night, "with the sword in one hand and fire in the

other, and destroyed the enemy's tents, giving no quarter to the infidels."* Upon the dawn of day, Saladin, perceiving the inferiority of the Christians in point of numbers, reanimated his soldiers, and a desperate battle ensued, in which the brave Master of the Hospitallers fell, covered with wounds. In this battle many of the Hospitallers were cut off, and no less than sixty of the Templars.† The loss of Saladin was also very severe, as he retreated without taking possession of Acre. After the battle, the body of the Master of the Hospitallers was sought for,‡ and his funeral solemnized within the city, "amidst the tears of his knights, and the universal lamentation of the inhabitants."

"After the death of Amaury," says Gibbon, "the sovereigns, or the guardians, of the Holy City were—a leper, a child, a woman, a coward, and a traitor; yet its fate was delayed by the valour of the military orders, and by the distant or domestic avocations of their great enemy." In 1187, Reginald of Chatillon seized a fortress belonging to the Moslems, and Saladin immediately entered the Holy Land, in order to revenge himself for this insult. He determined upon besieging Tiberias, and the perfidious Raymond prevailed upon Guy de Lusignan to throw into the place his choicest troops; and having succeeded in this object, the traitor slunk away from the garrison, although the city belonged to himself, and Saladin, by his advice, attacked it with a powerful army. The infidels soon obtained possession of the place, taking the King of Jerusalem and Reginald of Chatillon (the cause of the invasion) prisoners. The former he treated honourably; to the latter he offered the alternative of becoming a Moslem, or suffering immediate death. The noble prince refused to deny his religion, and perished by the hands of Saladin himself. "The trembling Lusignan was sent to Damascus, to an honourable prison and speedy ransom; but the victory was stained by the

* Contin. Gul. Tyrr. lib. i., c. 5. † Roger Hoveden, in Hen. II.

‡ Contin. Gul. Tyrr. lib. i., c. 5.

execution of two hundred and thirty Hospitallers, the intrepid champions and martyrs of their faith. The kingdom was left without a head, and of the two grand masters of the military orders, the one was slain and the other was a prisoner.”*

Saladin, after allowing his troops to relieve themselves from the fatigues they had endured, marched towards Jerusalem, and besieged it; † but the inhabitants flew to arms, and men, women, and children determined to die within the walls of the holy city, rather than submit to the infidel. Saladin himself, however, offered favourable terms to the besieged, having some ulterior object in view, which induced him to think that it was better to obtain Jerusalem by mild measures, than to cause its utter destruction. The reverence in which the city was held by the Moslems was doubtless a powerful motive in influencing his mind, as it was regarded as the centre of the earth, and the appointed place for the general resurrection; and a prayer offered up within its walls, was considered equal to thirty thousand common orisons! The terms of capitulation being agreed upon, the Queen of Jerusalem, attended by the inhabitants, passed out of the city before the generous Saladin; who, instead of insulting their misfortunes, paid every respect to the queen, and liberated many of the prisoners upon the intercession of their female relatives. By this event the spirit of the Christians was completely broken, the holy city was again desecrated by the Moslems, and the cross was dragged through the streets in awful mockery. But amidst these excesses, Saladin allowed one hundred of the knights of Saint John to remain in their hospital, having heard with pleasure of the tender care with which they treated the sick and wounded, of every country and every religion. A most affecting description of the sufferings endured by the Christians upon this occasion, is contained in a letter addressed to Henry the Second, of England, by one of the Knights Templars. ‡

* Chronica de Mailros.

† Ibid.

‡ Vertot.

A. D. 1187. The King of England* and Philip of France, together with the Count of Flanders, moved by the accounts received of their suffering brethren in the east, had a meeting at Guiennes, where they agreed to drop all private animosities, to assume the cross, and unite their forces against the Turks. The tax collected in England at this time was termed the Saladine Tax, and in order to raise it, the king held a parliament at Geddington, in Northamptonshire,† when it was determined that the whole realm should be laid under tribute, and towards it the Christians were made to contribute seventy thousand pounds, and the Jews sixty thousand. The Bishop of Norwich is said to have given one thousand marks to be relieved from joining the Crusade.

Prince Richard, (afterwards Richard I.) strongly suspecting that his father wished to make John his successor, endeavoured, but in vain, to prevail upon the latter to join the Crusade. Henry died soon afterwards, at Chinon;—the rebellion of Richard, and the treachery of John, his favourite son, combining with other reverses to accelerate his death. His corpse was treated with every mark of disrespect, even the covering being stolen from it by his mercenary attendants. He was buried at Font Everard, in Normandy, and a stately tomb was afterwards erected over his remains.‡ It is said, that when Richard approached the body as it lay *in state*, (if such a term can be used with propriety,) the blood gushed out from the nostrils of the deceased monarch; and that circumstance so deeply affected Richard, that he declared himself, by his unfilial conduct, to have been the cause of his father's death.§

* Annales de Margan. Rapin. Speed's Chronicles. Chronica de Mailros.

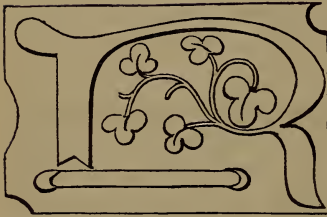
† Stow's Annals, p. 157.

‡ See Stothard's Monumental Effigies.

§ Rapin. Hume.

CHAPTER IV.

A. D. 1189.—RICHARD I.



RICHARD (Cœur de Lion)* succeeded to the throne of England upon the death of his father, but evinced no anxiety to leave the continent, where he remained for two or three months, in order that he might

formally receive the ducal crown of Normandy, and pay homage to Philip, King of France. Almost the first act of his reign was to despatch messengers to England to liberate his mother, Queen Eleanora, † (who had been imprisoned for many years,) in whose hands he placed the reins of government during his absence.

Prince John, whose irregularities were a source of great uneasiness to Richard, received undeserved favours at his hands, having no less than six earldoms given to him, together with other very extensive grants. The alteration in Richard's feelings towards his brother was not more remark-

* "It is sayd, that a lyon was put to Kynge Richard, beyng in prison, to have devoured hym, and when the lyon was gapyng, he put his arme in his mouthe, and pulled him by the harte so harde, that he slew the lyon; and therefore some saye he is called Rycharde, Cure de Lyon; but some saye he is called Cure de Lyon, because of his boldenesse and hardy stomacke."—*Peter Langtofft's Chronicles*. Note.

† Queen Eleanora, upon her death, was buried by the side of Henry II., at Font Everard. For a graphic illustration of her tomb, see Stothard's *Monumental Effigies*.

able than that which he evinced towards those who had been his own advisers and friends during his father's life time. Instead of loading them with favours commensurate with his ability, he discarded them from his presence, and, as if stung with remorse at his unfilial conduct towards his late parent, all the advisers of Henry enjoyed his special protection and regard.

“The king, (says Hume,) impelled more by a love of military glory than religion, acted from the beginning of his reign as if the sole purpose of his government had been the relief of the Holy Land, and the recovery of Jerusalem from the Saracens.” In order to accomplish this purpose, he used every means of obtaining money, both by direct and indirect means.* The ecclesiastics preached the Crusade from their pulpits, and the confessors enjoined few penances but what tended to promote the great design of recovering the Holy Land.†

Many persons in England having made vows to visit Jerusalem, and then wishing to excuse themselves from their observance, Richard obtained authority from the Pope to sell them the liberty of violating their oath, and to apply the money thus raised to the purposes of the intended Crusade. The revenues of the crown were also sold; the officers of state were obliged to purchase their situations; the richer subjects of the realm were compelled to lend money to the king; and the most oppressive taxes were imposed upon the people.‡ The King of Scotland, upon payment of a comparatively small sum of money, had Berwick and Roxborough given up to him, Richard resigning, at the same time, all claims to the sovereignty of Scotland; and the Bishop of Durham purchased the earldom of Northumberland,§ upon which occasion the king boasted that he had

* Clarke's *Vestigia Anglicana*, vol. i., p. 322.

† Rapin.—Richard I. “Pope Gregory exhorted persons of every class to go to the Holy Land.”—*Chron. Walteri Hemingford*, p. 459.

‡ Roger Hoveden, p. 641.

§ *Chron. Thomæ Wykes*.

Stowe's Annals, p. 159.

made a young earl out of an old bishop. At length, when his ministers upbraided him for sacrificing every other consideration to the support of the Crusades, he replied that he would sell London itself, if he could find a purchaser. *

Fulk, a very eloquent preacher, who was inciting the Normans to engage in the holy war, meeting with Richard, King of England, praised his piety and religious enthusiasm; he however observed, that he had three pernicious passions, (these he termed Richard's three daughters,) which it would be well for him to part with: viz.—Pride, Avarice, and Luxury. Richard replied, smartly, that he would give the first to the Templars, the second to the Cistercian monks, and the third to the bishops of his dominions. †

The Emperor of Germany, (Frederic Barbarossa, nephew of Conrad,) although advanced in years, assumed the cross with his son, the Duke of Suabia. Having collected together 150,000 persons, they set out for Palestine from Ratisbon; but, on their way through the territories of the Greek emperor, were attacked on all sides. Frederic, however, succeeded in putting to flight the troops opposed to him, and at length reached Cilicia. Here, during the heat of summer, he was tempted to bathe in the Cydnus; but owing to his great age, the coldness of the stream affected him so much, that he lost his life. ‡ After the death of their emperor, the Germans, under the Duke of Suabia, proceeded to Jerusalem, but by the time they had arrived, their number was scarcely a tithe of those that had originally left Germany.

Richard, previously to leaving his dominions for the Holy Land, laid Prince John under an engagement not to enter the kingdom till his return; and afterwards gave the reins of government into the hands of the Bishops of Durham and Ely. He then proceeded to the plains of Vezely, on the borders of Burgundy, where he met Philip of France. The two monarchs, after having entered into the most solemn

* Simeon of Durham.

† Vertot.

‡ Annales de Margan.

engagements not to invade each other's dominions, either in person or by their subjects, during the existence of the Crusade, embraced each other with apparent affection, and parted; Philip taking the road to Genoa, and Richard that to Marseilles, where their respective fleets were ordered to await their arrival.* The combined forces of the English and French before Vezely amounted to 100,000 men; and, although all of them put to sea, they were compelled by stress of weather to make for the harbour of Messina, in Sicily, where they remained the whole winter; and to this delay, Hume attributes all the evils that afterwards resulted from the misunderstanding between the two monarchs.

“Richard and Philip,” says he, “were, by the situation and extent of their dominions, rivals in power; by their age and inclinations competitors for glory; and these causes of emulation, which, had the princes been employed in the field against the common enemy, might have stimulated them to martial enterprises, soon excited, during the present leisure and repose, quarrels between monarchs of such a fiery character.”

During the time they sojourned at Messina, a quarrel arose between the English and the Messinians; the former, after having gained the advantage, encamped within the city, and planted the royal standard of England on the walls. This conduct gave great umbrage to King Philip, which was still further increased by Richard's refusal to marry Alice, the sister of the French monarch, owing to her disreputable character. Philip left Messina when these differences had been arranged; but Richard awaited the arrival of Berengeria, the daughter of the King of Navarre, (to whom he was afterwards espoused,) and then set sail for the Holy Land.

The English squadron consisted of one hundred and fifty sail, fifty-two galleys, ten large ships of burden, laden with provisions, and many other smaller vessels; but a storm arose, the fleet was dispersed between Rhodes and Cyprus,

* Gul. Neub. p. 355.

Annales de Margan.

and part of it was driven on shore at the latter place, which was then governed by Isaac Comnenus, whose avarice induced him to plunder the vessels.*

Richard succeeded in collecting together that part of the fleet which had braved the storm, and at once sailed for Cyprus, where he soon heard of the outrage that had been committed by the cruel and avaricious Isaac. He demanded the instant liberation of those of his subjects who had been imprisoned, but no attention was paid to this request; he therefore attacked the Cypriots on the sea-shore, and completely routed them. Roger Hoveden observes, that the barbed arrows of the English archers fell like showers of rain on the meadows. Richard afterwards attacked the city of Limisso, and took Isaac and his daughter prisoners.

“The former he bound with silver fetters,† with which he is said to have been much pleased, as he had entreated the conqueror not to put him in irons; but the latter is suspected of having put chains of another description on Richard himself, as he afterwards evinced great regard for this beautiful princess, and an increasing coolness towards Berengeria.” Richard, before his departure from Cyprus, sold the island to the Templars, who accordingly took possession of it.

A.D. 1191. Great joy was diffused throughout the Christian army upon the arrival of the English at Acre. This place had been besieged by the Christians for nearly a whole year, and the troops of Saladin, by their continual attacks upon the besiegers, had nearly destroyed all their forces. The arrival of Philip and Richard awakened Saladin to a sense of his imprudence, in not previously attempting, by a bold effort, to relieve the city; as the immense armies of the kings of England and France now rendered the attempt almost hopeless.

The Christians in Palestine, having received such important aid from Europe, were soon enabled, by the assistance of these illustrious leaders, to carry on a series of effective operations. The English and French each day occupied a

* *Chronica Walteri Hemingford*, p. 523.

† *Chronicon Thomæ Wykes*.

particular post; whilst the soldiers of one nation were engaged in leading the assault, those of the other guarded the trenches, and provided for the safety of the assailants. Vinesauf gives a most brilliant description of the appearance of the allied army before the walls of Acre; it consisted, in fact, "of the noblest youths of Christendom, whose splendid tents, glittering weapons, and gorgeous cognizances, displayed every variety of national and individual peculiarity." Nor was the appearance of the troops of Saladin less imposing. Acre was strongly garrisoned, and on the eminences overlooking the city were seen the Moslems of Egypt, Syria, Arabia, and other oriental provinces; and the black banner of the Prophet floated on the walls of Acre, in proud defiance of the crimson standard of the cross.*

During this memorable siege, the petty jealousies between the monarchs of England and France were continually reviving; and the following circumstance may be referred to as increasing these feelings.

The throne of Jerusalem, which originally belonged to the family of Bouillon, having descended to a female of that line, who married Fulk, Count of Anjou, (an ancestor of Henry II. of England,) was afterwards transmitted by title to his descendants. This race also ended in a female, named Sibylla; and Guy de Lusignan, by marrying her, succeeded to the title of King of Jerusalem; and although Saladin had deprived him of the throne, his title was still acknowledged by the Christians. Queen Sibylla and her children dying, Isabella, sister of the former, was persuaded to have the marriage between herself and Humphrey de Thoron annulled; and she afterwards married Conrad, Prince of Tyre, of the house of Mountserrat, who opposed Lusignan's further pretensions to the crown of Jerusalem. These disputes arose previously to the siege of Acre: Lusignan applied to Richard, who promised to support his pretensions; Conrad obtained the aid of Philip,—so that a fruitful source of dispute arose even at the commencement of

* Vinesauf, lib. i., c. 2.

the siege. It was natural that the same differences should prevail throughout the subordinate divisions of the army. The Hospitallers and Templars, *as usual*, attached themselves to *different* interests.* The Hospitallers, together with the Flemings and Pisans, sided with Richard and Lusignan; and the Templars, with the Germans and Genoese, took part with Philip and Conrad. The differences between the contending parties were, however, eventually arranged; Lusignan remaining titular sovereign of Jerusalem, but Conrad, in right of his wife Isabella, being acknowledged indefeasible heir to the throne.†

During the siege, Leopold, Duke of Austria, having taken one of the towers by assault, ordered his banner to be raised upon it, which Richard immediately had removed; this conduct excited the deadliest hatred in the breast of the duke, which he afterwards took the opportunity of gratifying, by imprisoning Richard on his return to Europe.‡

The infidels were not wanting in courage during the protracted siege of Acre, which lasted more than two years; but at length the kings of England and France, being convinced of the impolicy of continuing their private animosities whilst an enemy was before them, became reconciled, and had nearly succeeded in taking the city by assault, when a capitulation was demanded by the Moslems, the terms of which were at length agreed upon.

The besieged were allowed to leave the city upon payment of a large sum of money, and the deliverance of one hundred Christian nobles and one thousand five hundred

* "Robert d'Artois (during the eighth Crusade) upbraided the Master of the Templars, that it was the common speech that the Holy Land had long since been wonne, but for the collisions of the Hospitallers and Templars."—*Fuller*, book v., chap. 17.

† Hume.—Richard I.

‡ "Richard, with pride and for humane respect,
The Austrian colours he doth here deject
With too much scorn; behold, at length, how fate
Makes him a wretched prisoner to that state;
And leaves him, as a mark of fortune's spite,
When princes tempt their stars beyond their light."

Ben Jonson.

inferior captives, together with the restoration of the true cross.* The privations endured by the crusaders were extremely severe; and Vinesauf says, that 300,000 were killed by the enemy, and that many more died from disease, fatigue, and the unhealthiness of the climate. The Hospitallers particularly distinguished themselves upon this occasion, so much so indeed as to induce many of the crusaders to enter their order; and upon application to the commanderies of Europe for recruits, it was observed, that the Hospitallers supplied a greater number than the Templars, who seemed more proud and haughty than was suitable to the character of a religious society, "so that all the world was for fighting under the banners of St. John of Jerusalem."†

It is observed by many English historians, that the order of the Garter originated at the memorable siege of Acre, Richard the First having bound leathern thongs round the knees of those soldiers who displayed the greatest valour and particularly distinguished themselves in the assault. There is probably as little truth in the above statement, as in that which assigns the institution of the order to the gallantry of Edward III.; although it must be admitted, with Hume, that unless the latter be the correct statement, "it is difficult to account for the seemingly unmeaning terms of the motto, or the peculiar badge of the order." The reader will find much interesting matter connected with this subject in the Introduction to "Ashmole's Order of the Garter," by which it would appear to be the opinion of the learned author, that the order originated under circumstances which it is difficult, at the present day, to ascertain with any degree of correctness; both of the preceding accounts being liable to many weighty objections.

Upon the taking of Acre, it was agreed that the spoil should be equally divided between the French and English,

* Speed's Chronicles, p. 535.

† "The military orders, it seems, were augmented by the entrance of many noble persons abroad, after the departure of the two kings, (Richard and Philip,) which noble persons bestowed all their transmarine property on them."—*Fosbroke*, p. 119.

and two commissioners (each attended by one hundred soldiers) were appointed to effect this object; but the distribution was delayed so long, that many of the earls and barons were compelled to sell their weapons and return home.

The recovery of Acre is celebrated in verse by a Florentine monk;* and we are told that “the brave Hospitallers, seeing the Turks, in a sally, take a great number of prisoners, dismounted from their horses, flew to the rescue, like a bear going to be robbed of her whelps, cut some of the Turks in pieces, and then mounting again, pursued the rest of the infidels to the walls of the city.”



No sooner had Acre fallen, than Philip of France exhibited great anxiety to return to Europe, under the plea of ill health;† and Richard remarked, that if such were the real cause of his wish to leave the Holy Land, he had better go, as the climate was ill suited to valetudinarians. No doubt, Richard secretly suspected Philip's intention of interfering

* “Hospitalis milites ab Equis descendunt,
 Ut ursæ pro filiis, cum Turcis contendunt,
 Turci nostrum aggerem per vim bis contendunt,
 Hos sagittis faciunt, hos igni succendunt,
 Et Hospitalarii Equos accenderunt,
 Et Turcos à latere manus invaserunt,
 Quos ad urbis mœnia per vim reduxerunt,
 Et ex his in foveis multos exciderunt.”

Mon. Florentin. de Recuperata Ptolemaide.

† *Annales Monast. Burton.*

with his possessions in Normandy, and of creating disturbances in England, as he bound him, previously to his departure, under the most solemn engagements, to conform to his former protestations of friendship. Philip, however, no sooner reached Italy, than he endeavoured to obtain absolution from the Pope as to these engagements; but his application was unsuccessful, as all those who had taken the cross were under the special protection of the court of Rome.* Philip pretended that Richard had driven him from the Holy Land; but this ridiculous statement was opposed by the circumstance of his own warlike character, and his having left part of his troops with the King of England, publicly ordering them to pay him the same allegiance as they had done to himself.

After the departure of Philip, Richard put to death many of the prisoners in his possession, in consequence of Saladin refusing to complete his engagement to deliver up into the hands of the Christians the wood of the true cross.† Upon hearing of this act of cruelty, Saladin treated the Christian prisoners in the same manner. The walls of Acre were then repaired by the crusaders, and the altars of the various churches were re-consecrated by the Bishop of Salisbury, who had taken a very active part in the late contest.‡ A portion of the city was presented to the Knights Hospitallers, as a return for their noble conduct, and Acre became their principal place of residence,§ as they had been expelled from Jerusalem by Saladin, after the siege of that place. The Grand-Master of this religious-military order died within the walls of Acre,|| about a year after the Chris-

* This circumstance will at once account for the great number of persons assuming the cross. See Appendix O.

† “Crucem tenent, qui crucifixum contemnunt.”—*Vinesauf*, p. 253. (Gale.)

‡ See Appendix P.

§ “Of the several courts and jurisdictions established in the great city of Acre, the tenth belonged to the Grand-Master of the Hospitallers.”—*Favine’s Theatre of Heraldry*, fol., p. 389.

|| Roger Hoveden. *Contin. Gul. Tyr.*, lib. i., cap. 5.

tians had obtained possession of it. Among the English who fell in the third Crusade, were "William, Earl of Ferrers; Ralph, Archdeacon of Colchester; Robert Scrope, of Barton; Silvester, the seneschal of the Archbishop of Canterbury; Henry Pigot, seneschal of Lord Surry; Walter Scrope, Mowbray, Talbot, and Saint John;" and Vinesauf computes those who died at the siege of Acre at 300,000. Bohadin, however, doubles this number.

The name of Richard, Cœur de Lion, had become so terrible in the east, that mothers used it for the purpose of silencing their refractory offspring, and this method is said to have been resorted to successfully. In the field of battle, Richard seemed to possess the attribute of ubiquity, as scarcely any part of the enemy's ranks escaped coming into collision with him.

Wherever danger appeared, the King of England was sure to be engaged; and he frequently retired from his own troops, and dashing into the opposing ranks of the infidels,



left ten or twenty breathless corpses to bespeak his military prowess and the effect of his tremendous battle-axe. Even the horses are said to have been sensible of his presence, so that it became a common practice for the Moslem soldier to say to his restive steed, "You jade! do you think that King Richard is on your back?"*

Being left in the Holy Land with 30,000 soldiers of various nations, and having arranged for his queen, Berengeria, to remain at Acre, Richard determined upon attempting the capture of the cities and towns on the sea-coast; and in order to effect this object the more readily, the ships belonging to the Christians carried the provisions, and coasted along in sight of the army. The Christian forces were so closely packed in their march, that Vinesauf (the historian of this Crusade) says, if an apple had been thrown up into the air, it would have fallen on either man or horse. The cities on the sea-coast were successively abandoned by Saladin, after laying their walls prostrate; and the march of the crusaders towards Jerusalem was a continued battle, as the infidels amounted in number to 300,000. On the plains of Arsur a dreadful conflict took place, during which Richard displayed his usual valour and strength; but although the enemy was superior in number, victory was declared on the side of the Christians. Similar success attended them as they proceeded onwards; but the voice of envy exposing Richard to imminent danger, he felt desirous of entering into terms with the Moslems, and of returning to Europe.

Saladin, however, refused to give up the true cross, and the proposals for peace were not again renewed for some time. The Christians, therefore, proceeded towards Ascalon, "the bride of Syria," and Saladin wept over the city as he ordered its destruction. As soon as the Christians had obtained possession of this once magnificent place, Richard ordered his troops to repair the walls; but many of the chiefs demurred, and the Duke of Austria, still thirsting with revenge for the indignity offered to him at Acre, sent

* Joinville, tome i., p. 274.

a sarcastic message to the king, stating that he was neither a mason nor a carpenter !

A. D. 1191. About this period, the prior of Hereford was despatched to the Holy Land, to inform Richard of the endeavour, on the part of Prince John, to usurp the crown of England.* This at once fixed the determination, on the part of the king, to leave the Holy Land ; but he was unwilling to do so, until a fresh leader had been appointed for the Christian army. Conrad was eventually elected, and Richard displayed his magnanimity by assenting to the election of his deadliest enemy, thereby sacrificing his personal feelings at the shrine of public duty.

Conrad was, however, soon carried off by the hands of an assassin, one of the disciples of the Old Man of the Mountain.† Richard lay under the imputation of this murder, but without the slightest reason.‡ Henry, Count of Champagne, was elected in Conrad's place, and arrived in the Holy Land, shortly afterwards, with 60,000 troops. The recovery of Jerusalem was again determined upon, notwithstanding the intended departure of the King of England ; and a council was afterwards held, (consisting of five French barons, five barons of Palestine, five Hospitallers, and five Templars,) for the consideration of this plan, which was ultimately abandoned.§

The Christian army was still opposed by the infidels, and numerous engagements took place, in most of which the former was victorious ; but many of the crusaders who had left England with Richard, were wearied by their exertions during this protracted Crusade, and expressed their anxiety to return to their native country. The king, listening to their solicitations, and fearing the consequences of Prince John's rebellious conduct, at length concluded a singular truce with Saladin for a term of " three years, three months, three days, and three hours ! " || Upon departing for England,

* Vinesauf, p. 384.

† See Appendix Q.

‡ See a copy of the letter of accusation in Holinshed's Chronicles, p. 136.

§ Vinesauf, (Gale,) pp. 372, 404.

|| Matt. Paris, p. 203.

Richard sent word to Saladin that he might depend upon seeing him again, to attempt once more the recovery of the Holy Land; to which Saladin nobly replied, that he had rather be dispossessed of his dominions by the King of England, than by any other monarch in Christendom.*

A. D. 1193. Richard passed through the possessions of the Duke of Austria in his way to England; and, although disguised, he was discovered, seized, and imprisoned.† It is probable that he would never have regained his liberty, had not the place of his incarceration been discovered by the minstrel Blondel, who informed Queen Eleanora of the circumstance.

The Emperor of Germany demanded 150,000 marks for Richard's ransom, and

“ His moder, dame Alienore, and the barons of England,
For him travailed sore to bring him out of band.”

Peter Langtoft's Chronicle.

Commissioners were appointed to raise the money, which was partly effected by imposing additional taxes upon the people, and by borrowing one year's wool of the Cistercian monks. In order to make up the deficiency, the plate belonging to the clergy was given up, and even the church chalices‡ were delivered to the queen, upon her promising to restore them when the king had obtained his freedom.§

* Speed's Chronicles, p. 537. Vinesauf.—Ricardi Regis Iter. Hieros., p. 423, (Gale).

† Annales de Margan. Chronica Walteri Hemingford, (Gale,) p. 535.

“ Queen Eleanora applied to the Pope to intercede for Richard's liberation, and stated that “ the princes of the earth were agreed to destroy a Christian king, and yet the sword of St. Peter remained in its scabbard.”—*Rymer*, i., p. 57, new edit.

‡ Stavely's History of Churches. Gul. Neub. Matt. Paris.

“ Sacra etiam vasa altaris direpta sunt.”—*Annales de Margan*.

“ Ecclesiarum calices vendebantur.”—*Chronicon Thomæ Wykes*.

“ Deinde ad sacra vasa ventum est.”—*Chronica Walteri Hemingford*.

§ “ Richard, after his liberation, bountifully relieved every day much poor, and restored gold and silver vessels to those churches from which, to pay his ransom, they had been taken away.”—*Speed's Chronicles*, p. 544.

It appears, according to Holinshed, that much difference of opinion existed as to the exact sum paid for the king's ransom;* for he observes, "Some write it was two hundred thousand markes, others saie that it was but one hundred and forty; but William Paris, who lived in those daies, affirmeth that it was an hundred thousand markes of Cullen weight."†

About this period, the Moslems had to lament the loss of Saladin, who entailed many evils upon his subjects by the disputes that arose in consequence of his having neglected to name his successor. The situation of the Christians in the east, after the departure of the King of England, was also extremely critical, the knights belonging to the military orders having revived their former quarrels; and as the Christians had really no efficient leader, application was made to Pope Celestine III., to exhort the princes of Europe to undertake a new Crusade.‡ The aged pontiff immediately complied with this request, and endeavoured to interest Richard, Cœur de Lion, in favour of the enterprise; but his recent imprisonment, and the distracted state of his kingdom, induced him to decline the proposition.

With Philip of France the application was equally unsuccessful, as he had too much reason to fear retaliation on the part of the King of England for his conduct towards him, to render it prudent to leave his kingdom. Henry IV., the Emperor of Germany, was the next sovereign applied to; he obeyed the call, and made an appeal to his subjects in behalf of the Crusade.

The object of the emperor was not merely that of recovering possession of Jerusalem; he hoped also to conquer Sicily,

* "An old traveller through Germany says, that the ransom of Richard beautified Vienna, and that the two walls round the city were built with this money."—*Mills*.

† Holinshed's *Chronicles*, p. 136.

‡ The Master of the Knights Hospitallers sent a letter to the prior of England, for which see Hoveden, p. 827.

"The Archbishop of Canterbury preached through Wales in favour of the Crusade."—*Speed's Chronicles*.

and thereby eventually to effect the reunion of the eastern and western empires, being well aware of the importance of this maritime country to the Greek emperor. Prudence, therefore, determined him upon remaining in Europe, in order to accomplish the above-mentioned object; but he raised a large army for the purpose of prosecuting the Crusade, which was placed under the generalship of the Dukes of Saxony and Brabant, with whom the Queen of Hungary, after having assumed the cross, united her forces.

The arrival of these crusaders in the Holy Land was regarded by many of the Latins, who resided there, as an evil rather than otherwise, for owing to the dissensions between the sons of Saladin, the Christians had lately remained in comparative security; but nothing could induce the enthusiastic soldiers from Germany to delay the commencement of the war, and Saphadin, (the brother of the deceased Saladin,) the Moslem leader, immediately prepared to oppose their march. Between Tyre and Sidon a desperate engagement ensued, in which the Christians were victorious, and their joy at this occurrence was increased by the arrival of fresh succours from Europe.

As there was now every prospect of success, they marched onwards and besieged the fortress of Thoron, and after a protracted siege of nearly five weeks, the Moslems demanded a free passage; but the Christian leaders, not being agreed as to the propriety of granting this request, the former determined to abide the result of the continuance of the assault. The delay proved favourable to their hopes, for the German leaders, having heard of the approach of the Egyptians to relieve the besieged, were panic-struck, and deserted their troops in the night. This circumstance was discovered at day-break, and their example was soon followed by the soldiery. Mutual recrimination took place between the German and the other princes; and to add to the distress of the Christians, the report reached them of the death of the emperor, Henry IV., who having conquered Sicily, had purposed proceeding to their aid.

The major part of the crusaders now determined to return to Europe; but the heroic Queen of Hungary, with the remnant of the army, shut herself up in Jaffa, which the Moslems entered on the 11th of November, 1187, and put every one to the sword. Thus ended this short, yet inglorious Crusade. Henry, Count of Champagne and King of Jerusalem, died almost at the same period. Fuller observes, that "at this time, the spring-tide of the Christians' mirth so drowned their souls, that the Turks, coming in upon them, cut every one of their throats, to the number of twenty thousand; and quickly they were stabbed with the sword that were cup-shot before. A day, which the Dutch (or Germans) may well write in their calendars in red letters, dyed with their own blood, when the camp was the shambles, the Turks their butchers, and themselves the Martinmasse beeves, from which the beastly drunkards differ but little."*

We must now turn to the events that were passing at this period in Europe. No sooner had Richard regained his liberty, than intimation of the circumstance was forwarded by Philip of France to Prince John, in the following memorable words:—"Take care:—the devil has broken loose again."† The escape of Richard was little less than miraculous, as the Emperor of Germany, having assassinated the Bishop of Liege and thereby incurred the displeasure of the German princes, purposed entering into an alliance with Philip. In order to facilitate this object, he had intended to keep both his prisoner and the money sent for his ransom; but his orders were sent too late, the King of England having left the shores of Germany before the arrival of Henry's mercenaries, and after a fair voyage, landed in his own territories, at Sandwich, in Kent.‡ His subjects were delighted with his liberation, the barons con-

* Holy War, book iii., c. 16.

† Matt. Paris, p. 204.

‡ "Philip of France and Prince John offered the emperor large sums of money to retain Richard prisoner. Their letters were shown to the latter."—*Stow's Annals*, p. 160. Matt. Westmonast., p. 68.

fiscated all the possessions of John, and after a short time, Richard was firmly re-established on his throne. Through the intercession of Queen Eleanor, he became reconciled to his brother, to whom he observed, "I freely forgive you; and I hope I shall as soon forget your injuries, as you will my pardon!"

The Duke of Austria, on his death-bed, felt great compunction at his treatment of King Richard, and set at liberty all the English hostages that remained in his hands. The Emperor Henry* also sought to ingratiate himself into favour with the English monarch, when he found he had got beyond the reach of his power. The universal hatred which the base conduct of these monarchs excited, was considered by Richard as a sufficient punishment; and all his enmity was reserved for Philip of France.

A. D. 1198. As soon as Richard had regained possession of his throne, he entered France and ravaged the country; but no very important consequences resulted, as it was soon found the more politic course for the two kings to become reconciled. There is, however, one incident connected with the war worth noticing, inasmuch as it bespeaks the character of the period. The Bishop of Beauvais, having been taken prisoner in an engagement with the English, was thrown into prison; and when the Pope claimed the liberation of the prelate *as his son*, the coat of mail worn by the latter in the field of battle was forwarded to the pontiff smeared with blood, Richard replying to his message in the language of Jacob's sons to their father, after they had sold their brother and saturated his coat with blood in order to conceal their crime,—“This have we found: know now whether it be thy son's coat or no.”

After the reconciliation of the kings of England and France, an exchange of possessions took place; and one of Richard's French vassals having found a treasure, and sending only part

* “Three thousand marks were offered by the emperor, owing to remorse, to make silver censers for the use of the church, but they were refused by the Cistercian order.”—*Speed's Chronicles*, p. 540. *Stow's Annals*, p. 161.

of it to him, Richard claimed the whole, and in order to recover possession of it, besieged the castle of Chaluz, near Limoges. Here it was that he closed his life,* having been wounded by a poisoned arrow,† by an archer named Bertrand de Gourdon.‡

The place of his death, referring to the means by which his ransom had been effected, gave rise to the following epigram:—

“Christe, tui calicis prædo fit præda Caluzis.”

“O Christ! the robber of your chalice becomes a prey at Chaluz.”

* “His heart was buried at Rouen, and his bowels at Chaluz.”—*Stow's Annals*, p. 163.

† Some valuable information upon the subject of Richard's death will be found in Dr. Meyrick's work on Ancient Armour.

‡ *Annales Monast. Burton.*

Annales de Margan.

CHAPTER V.

A. D. 1200. — JOHN.



HE reign of King John was marked by a series of events, which, in a great measure, prevented the English from the prosecution of the Crusades. Previously to the death of Richard I., his nephew, Arthur, Duke of Brittany, had been de-

clared his successor; and although this disposition of the crown was afterwards altered in John's favour, the claims of the young duke were warmly espoused by Philip of France and many of the English nobility. These dissensions were, however, speedily settled by Constantia, the mother of young Arthur; who, believing that Philip had no other motive for opposing the King of England than a desire to secure to himself the revolted provinces, compelled her son to swear allegiance to John. The disputes between the kings of England and France were also arranged, by the marriage of Philip's son, Louis, to Blanche of Castile, the niece of King John. Upon this occasion, the two monarchs entered into a solemn treaty of peace, which was guaranteed by the barons of each country, who declared, that in the event of its violation, they would assist the injured party.*

Although the fourth Crusade had been attended with such ill success, Pope Innocent III., (then in his ninetieth year,)

* Hume.—John.

determined upon applying to the sovereigns of the west to persuade them to engage in another; and the arrival of the Bishop of Ptolemais from the Holy Land, on purpose to solicit aid against the infidels, rendered the application the more plausible. In order to show his devotedness, the pontiff had the whole of his plate melted down, which he gave towards the expenses of the Crusade, and expressed his resolution, during its continuance, of using only earthenware in his household. An application was then made to the kings of England and France, who granted a fortieth part of the revenues of the ecclesiastics for the purpose of prosecuting the war, and all persons "who had taken the cross, and secretly laid it down, were compelled to receive it again."

The disputes between King John and his barons, together with the murder of Duke Arthur, his nephew, (which latter circumstance had revived hostilities with France,) prevented the English monarch from taking an active part in the Crusade. Philip of France was under an interdict, and the influence of the Pope had so much declined in Europe, that although his nuncios preached the Crusade, and offered to grant pardons and indulgences to all those who assumed the cross, nearly two years elapsed before any active preparations were made to leave Europe. Among those who listened to the solicitations of the Pope, were some of the most influential nobles of France. Thibaud, Count of Champagne, Louis, Count of Blois and Chartres, Reginald of Montmirail, and Simon de Montfort,* eagerly embraced the holy cause, and were afterwards joined by Baldwin, Count of Flanders. Having determined upon going to Palestine by sea, these chiefs sent deputies to the Doge of Venice, who agreed to supply them with transports, provided they paid him, before their embarkation, 85,000 marks of silver, for the use of the same. He also further agreed to fit out fifty galleys at his own expense, upon the condition that he received a moiety of their conquests from the infidels.

* "Father of the Simon de Montfort who, by marrying the sister of the Earl of Leicester, succeeded to that title of English nobility."—*Mills*.

This treaty* was concluded ; but previously to the departure of the French, Thibaud, Count of Champagne, having died, the command of the army was given to Boniface, Marquis of Montferrat.

A. D. 1202. Baldwin, and some others of the chiefs who had embarked for the Holy Land from the maritime towns of France, having arrived at Venice, the Doge demanded the immediate payment of the whole of the sum agreed upon for the use of the transports; but from the circumstance of all of them not having been required, this demand could not be complied with. It was at length arranged that, if the crusaders would assist the Doge in reducing the town of Zara, which had revolted from the republic of Venice, he would forego the payment of part of the above-mentioned sum.

The Marquis of Montferrat declined engaging in this enterprise; † but although the Pope forbade it, the majority of the crusaders listened to the entreaties of the Doge, and assisted him in the siege of Zara, which place soon surrendered at discretion. Many of the French, feeling compunction for having disobeyed the orders of the Pope, returned to Rome, and, with some difficulty, obtained pardon for their offence; the Venetians, however, paid little respect to the occupier of Saint Peter's chair. Soon after the submission of the Zaranenes, Alexius, the son of Isaac Angelus, the Emperor of Constantinople, applied to the Venetians for assistance against his uncle, who had dethroned his father, thrown him into prison, and deprived him of his sight. The Venetians readily espoused the cause of the young prince; and although Pope Innocent prohibited the crusaders from intermeddling with any other object than that for which they had left Europe, the greater part of them set his authority at defiance, and united with the Venetians against the usurper of the throne of Constantinople.

* See the treaty in Andrew Dandolo's Chronicle ; Muratori xii., 323.

† "He was the only leader on this occasion who respected the Pope's authority."—Mills.

A.D. 1203. The allied forces having arrived at their destination, endeavoured to prevail upon the inhabitants to declare themselves in favour of the young Alexius, but without effect. The siege was therefore proceeded with. The walls of Constantinople were lined by Varangians and Danes; but notwithstanding the presumed inadequacy of the besieging forces, they succeeded in gaining possession of the city. They then liberated the aged Isaac, who immediately reassumed the imperial robes.

At the time the young Alexius solicited the aid of the Venetians for the recovery of his father's throne, he promised, in the event of success, to pay them a large tribute, to aid the crusaders against the infidels. Immediately after the taking of Constantinople, he paid part of the promised amount, and then made a tour through his territories. While Alexius was absent, some Flemish soldiers quarrelled with the inhabitants of a populous part of the city, and during the fray, a Turkish mosque was set on fire.* The greater part of the city was soon in a state of conflagration, and continued so for several days. This circumstance gave rise to differences between the emperor and the Latins; and the former having imposed heavy taxes upon the people, in order to pay the tribute to the Venetians, they also became disaffected; and at length the emperor apprized the former of his inability to make good the treaty entered into by his son. Upon hearing this, the Venetians determined to attempt the taking of Constantinople, and this they eventually accomplished. The Emperor Isaac died, soon afterwards, of a broken heart, (in consequence of receiving intelligence that his son had been strangled,) and Count Baldwin, of Flanders, was declared emperor in his stead. Information was sent to the Pope of the fall of Constantinople, and his pardon implored for the opposition that had been made to his authority; in order the more effectually to accomplish their purpose, the Venetians represented the advantages that would accrue

* "This fire consumed the whole of the northern part of the city. It first destroyed the western quarter."

from their having been enabled to introduce the Romish formulary into the Greek churches. But the Pope's pardon was not easily obtained, as he was extremely incensed at the conduct of the French and other nations, that had left for the purpose of the projected Crusade; but the Emperor Baldwin promising to aid the war against the infidels with the Greek troops belonging to his newly-acquired territory, the Pope became reconciled.*

After the fall of Constantinople, Innocent III. renewed his exertions in favour of the Crusade; but Europe was so distracted at the time, as to render the attempt almost abortive. The inhabitants of the east suffered also from drought and famine, and a destructive earthquake had levelled to the ground the gorgeous structures of Balbec, and other magnificent cities. Upon the death of the King of Jerusalem, an application had been made to Philip of France to choose a sovereign, and John of Brienne was elected. Upon his arrival in the Holy Land, the military orders solicited him to agree to the further truce which the infidels were desirous of obtaining, but he determined upon recommencing the war.† He had, however, brought with him but few followers, and even these were, in a short time, so much diminished in number, that he was compelled to solicit aid from Europe. The fifth Crusade, it has been already stated, ended in the sacking of Constantinople, very few of those who left Europe for the purpose of prosecuting it having reached the Holy Land.

Robert de Courçon, an Englishman, the papal legate in France, was the preacher of the next Crusade which Innocent the Third determined upon; and it is said, that "the multitudes of those who assumed the cross upon this occasion were innumerable, and the voluntary offerings of money immense."

A.D. 1215. Alms were collected throughout England and France for the purposes of the war; a council was also held

* "When the crusaders captured Constantinople, the commerce of the Black Sea was opened to the Venetians."

† Sanutus, p. 205.

in the church of the Lateran, upon which occasion the Pope gave a large sum of money for the prosecution of the enterprise, and it was determined that, for three years, the clergy should contribute a twentieth part of their income. No circumstance was however, so favourable to the cause of this Crusade, as that of the Pope promising to visit the Holy Land in person. The King of England, during this year, took upon himself the cross, though rather for the purpose of obtaining the protection of the church of Rome,* than of taking an active part in the Crusade.† The King of Hungary and the Dukes of Austria and Bavaria warmly espoused the cause of the holy war, and proceeded to Palestine, but were subjected to many privations, owing to the famine that then existed in the east. The King of Hungary soon afterwards determined upon quitting the Christian army, which he did, much to his own disgrace and to the injury of the cause in which he had been engaged. Reinforcements having arrived from Europe, it was agreed to lay siege to Damietta, situate on the banks of the Nile; and Matthew Paris says, that at the storming of this important place, the Hospitallers, the Templars, and the Teutonic Knights, proved a wall of defence to those who were compelled to retreat before the infidels.‡

Damietta surrendered at discretion to the Christians, who failed to prosecute the advantages which they had gained; by the advice of the Pope's legate they advanced into the interior of Egypt, where they suffered severely from want of food, and in order to procure supplies, they were at length compelled to resign Damietta to the infidels. Fresh succours arrived about this time from Europe, the English troops being led by the Earls of Chester and Arundel, and William Longspee, Earl of Salisbury, and half-

* Holinshed, p. 191. Rapin.

† King John died in 1216, and was buried in Worcester cathedral, where a monument was erected to his memory. See Britton's History of Worcester Cathedral.

‡ Matt. Paris, ad an. 1119. Gale. Hist. Captionis Damietæ, tom. ii., p. 447.

brother to Richard the First. The Christians, being apprized of the death of Saphadin, and the distracted state into which his subjects were thrown by that event, now determined upon attempting to regain Damietta. This siege lasted sixteen months, during which time the Sultan of Syria destroyed the walls of Jerusalem, as a retaliation for the incursion of the Christians into Egypt; and the Sultan of Egypt, seeing no probability of saving the town of Damietta, entered into a negotiation with the crusaders, offering to give up the wood of the true cross, to liberate the Christian prisoners, and after rebuilding the walls of the holy city, to deliver it into their hands. The hesitation which arose in the minds of the victorious crusaders when this offer was made, fully proves how much the character of these expeditions against the infidels had altered, since that which was undertaken by the brave and pious Godfrey de Bouillon. Now that the holy sepulchre and the true cross were freely offered to them, they rejected the gift with disdain, and continued their hostilities. Damietta was at length taken, and the crusaders entering the town, put to death the few miserable wretches who had survived the united effects of famine, pestilence, and war. The whole town was one mass of corruption, the streets being strewn with the bodies of the dead and dying; and before the crusaders could occupy the place, they were compelled to have it cleansed by the few surviving Moslems.

The Pope's legate was desirous of continuing the war in Egypt; but John de Brienne, King of Jerusalem, opposed his wishes, boldly declaring, "that the crusaders had not assumed the cross to besiege Thebes, Babylon, and Memphis, but to obtain possession of the holy city." The legate threatened to excommunicate all those who opposed him, and proudly rejected a second offer of the infidels to give up Jerusalem.* The crusaders now determined upon proceeding to Grand Cairo; but having remained inactive for

* "The power of the legate was supreme, and the King of Jerusalem returned in disgust to Acre."

some time, during which the Nile rose to an unusual height, the Moslems opened their sluices, inundated the country, and destroyed many of the Christian soldiers. It was now necessary for the latter to become suppliants; and having arranged terms with the Sultan of Egypt, Damietta was given up to him, and the Christians were allowed to enter the Holy Land.

At this period, various complaints were urged against the Hospitallers, but they were set aside by the declaration of Pope Honorius,* as to the humble character of the knights; Rainaldus indeed draws a most beautiful picture of the various duties in which they were engaged: "The Knights of Saint John," says he, "are sometimes like Mary in contemplation; sometimes like Martha in action; and at other times they are employed fighting against the infidel Amalekites, the enemies of the cross."†

A. D. 1228. The Emperor Frederic, wearied with the exactions of the Pope on behalf of the Crusades, proceeded to throw out invectives against him; and in a letter to the King of England, referred to the vast sums of money that had been raised in that country during King John's reign. Having refused to submit to the papal authority, he was excommunicated; and in order to be revenged, he treated the Hospitallers with the greatest cruelty.‡ He subsequently married the daughter of John de Brienne, and assuming the title of King of Jerusalem, departed for Palestine. Frederic had promised three different times to redeem the Holy Land, and he now appeared on the eve of accomplishing it. When he had arrived within the suburbs of Jerusalem, the military orders refused to serve under the command of an excommunicated prince; but at length, policy prevailed over a sense of duty, and they joined his standard; the emperor, how-

* Honorius called the Hospitallers "the noblest defenders of Christianity."

† Rainaldus, tom. xiii., p. 16.

‡ "Such of the Hospitallers and Templars (the firm friends of the Pope) as had estates in the imperial dominions in Italy, were plundered and dispossessed."—*Mills*.

ever, soon receiving intelligence that Innocent III. and his father-in-law, John de Brienne, were ravaging his imperial possessions at home, determined upon returning to Europe, and entered into a truce with the infidels, upon condition that Jerusalem, and other important places, should be given up to the Christians.

He afterwards repaired to Jerusalem, but the inhabitants concealed themselves at his approach, not daring to encourage a prince against whom the Pope had hurled his anathemas. Frederic, however, boldly took the crown to the church of the Holy Sepulchre, and placed it on his own head, as King of Jerusalem. It is said that, during his presence, "the bells were not rung, the churches were deprived of their ornaments, and the dead were interred without religious ceremony."* This treatment on the part of his new subjects dejected him, and, together with the knowledge of the disturbances which had taken place in his European possessions, hastened his departure from the Holy Land.

At the commencement of the reign of Henry III., a legate had arrived in England for the purpose of preventing the Earl of Chester from leaving the country, as it was thought that his absence might be mischievous to the whole realm : we have already shown that this request was not attended to.† In the year 1224, the Bishop of Winchester being desirous of visiting Rome, in order to express his regret at not having performed his promise to go to the Holy Land, and King Henry refusing to allow him, the Pope despatched a bull to England enjoining the latter, by the reverence he owed the apostolic chair, not to prevent the bishop from performing his pious wishes.‡ In 1229, Henry received an injunction to allow a tenth to be raised throughout his dominions towards the relief of the Holy Land. This tenth applied to property of every description, including moveables and even growing fruit,—the bishops and richer prelates

* M. Paris, p. 285. "In England especially, the preachers of the Crusade had prospered in their mission."

† Claus 1, Hen. III., dorso 21.

‡ Prynne's History of Henry III.

having to pay down ready money on behalf of the poorer clergy. The council held for the purpose of listening to the solicitation of the Pope's legate, was held at Westminster, and the archbishops, bishops, priors, *Knights Hospitallers*, and Knights Templars, were summoned to attend upon this occasion.*

The seventh Crusade was now determined upon, at the council of Spoleto, and the friars of the Franciscan and Dominican orders were directed to apprise the various princes of Europe of the wishes of Pope Gregory IX. In England, the exactions of his emissaries were so great, as to excite universal indignation;† but owing to the Sultan of Aleppo having gained some important advantages over the Templars, the necessity of the Crusade became quite apparent.‡ The Master of the Hospitallers despatched messengers to England for recruits from the various commanderies of the order; and Matthew Paris says, that the young knights set out from the priory at Clerkenwell, "saluting, with their capuce in hand, as they passed over London Bridge, all those who had assembled to see them."§ This instance of the Hospitallers resolving to avenge the injuries sustained by the Templars is particularly deserving of notice, inasmuch as it seems to have led for a time to a better understanding between the two orders, not only in the east, but also in Europe.

It has been already observed, that a part of the Temple church in London was dedicated, in 1185, by Heraclius,

* Britton and Brayley's Houses of Parliament, p. 35.

† "A.D. 1237. Pope Gregory IX. issued a bull to Walter, Bishop of Coventry, to absolve his beloved daughters, the nuns of the monastery of Conerbury, from the observance of the Hospitallers of Jerusalem, whose habit they had taken upon them out of simplicity. This was delayed five years by the opposition of the Hospitallers, but was eventually arranged." The original bull, together with the appeals and proceedings thereon, are among the records in the Tower of London.

‡ Speed says, "that the Pope's continual angariations and extortions, under colour of the Turkish warres, beggared infinite numbers about this time," p. 613.

§ Matt. Paris, ad an. 1237.

the patriarch of Jerusalem. The building was re-dedicated in 1240, (at which time it was finished,) in the presence of King Henry III. and many of the nobility, who, after the solemnity, partook of a sumptuous repast at the expense of the *Hospitallers*.* Fuller quaintly observes, that the Temple is now “turned to a better purpose than formerly, being used by the students of our municipal law: these new Templars defending Christian against Christian, as the old ones did Christian against Pagan!” † “The Hospitallers (says Mills) could well afford the succour they offered to the Templars having no less than nineteen thousand manors in Europe.”

This Crusade was warmly espoused both in France and England. In the former country, Thibaud, Count of Champagne, Hugh, Duke of Burgundy, Henry, Count of Bar, and other nobles, assumed the cross, and with their followers prepared to depart for the Holy Land; but the Pope, from some secret motive, ordered the troops to be disbanded, as he would not sanction their proceedings. It was in vain they urged that what they had done was in obedience to his commands; the legate sent by the pontiff was so peremptory in his manner, that he roused the indignation of the croises, but, upon the advice of the Emperor Frederic, they determined upon treating the matter with perfect indifference, and proceeding with the Crusade. This was at least the feeling by which many were influenced; but some of the leaders, glad to have the opportunity of being relieved from their vow, abandoned the army, and returned home.

Thibaud, Count of Champagne, and the Duke of Brittany, setting the commands of the Pope at defiance, departed for the Holy Land; but, previously to their arrival, the Sultan of Egypt had made a descent upon Jerusalem, and overthrown the tower of David. This was accomplished without difficulty, owing to the two military orders being again at

* Clarke's Observations on Round Churches. Britton's Architectural Antiquities.

† Fuller's Holy War, book ii., chap. 40.

variance with each other; the Hospitallers having entered into a treaty with the Sultan of Egypt, and the Templars with the Sultan of Damascus. The French had no sooner reached the Holy Land, than they encountered the Turcomans, who obtained a complete victory over them, and took several of their leaders prisoners.

Matthew Paris informs us, that the English crusaders assembled at Northampton, where they made a vow to go direct to the Holy Land; the Pope was, however, anxious "to commute their piety for gold." Simon de Montfort,* Earl of Leicester, sold his woods and lands to the Hospitallers and the canons of Leicester, in order to provide the necessaries for the Crusade. William Longspee, the son of the Earl of Salisbury, together with Richard, Earl of Cornwall,† and Theodore, the prior of the English Hospitallers, set sail from Dover, entered France, and, in defiance of the Pope's threats, embarked at Marseilles for Acre. Upon their arrival in the east, it was found that the Count of Champagne and his companions had left Syria; and that, owing to the impolitic and foolish conduct of the military orders, two wars were being carried on during the existence of two truces. As Richard approached Jaffa with his troops, the Sultan of Egypt offered him terms of peace, which were accepted, the greater part of the Holy Land being given up to the Christians. In this treaty the Templars refused to be included, out of mere enmity to the Hospitallers.‡

It is said, that on the return of the English crusaders to their native country, "the Knights Hospitallers and Knights Templars, on the 3rd of October, 1247, presented King Henry III. with a beautiful crystalline vase, containing a portion of the blood of our Saviour, that he had shed on the

* M. Paris, ad an. 1240.

† Annales Monast. Burton, p. 292.

Chronicon Thomæ Wykes.

‡ Matthew of Westminster speaks of the dissensions existing at this time between the Hospitallers and Templars: "Nec poterant industriâ diligentissimâ Comitibus Ricardi pacificari," p. 163.

cross for the salvation of mankind; the genuineness of the relic being attested by the seals of the patriarch of Jerusalem, and the archbishops, bishops, abbots, and other prelates of the Holy Land.”*

Fuller observes, that about this time the Hospitallers in Palestine were again mown down by the infidels, rendering it necessary for their loss to be supplied from the various commanderies connected with the order.† These reverses arose from an incursion of the Korasmians into the Holy Land, where they were desirous of settling; and their appearance instilled such terror in the minds of the Christians, that Jerusalem was abandoned; and, in a subsequent conflict, only sixteen Hospitallers, thirty-three Templars, and three Teutonic Knights survived. At length, by the union of the Egyptian and Syrian forces, the Korasmians were completely routed. During the sacking of Jerusalem by these barbarians, the supposed tomb of our Saviour was destroyed, together with whatever relics they could obtain.

Owing to the disputes between the Pope and the sovereigns of Italy, Germany, and England, the former, although extremely anxious to promote the cause of another Crusade, felt that he possessed but little influence, as he had been compelled to take refuge in Lyons from the victorious arms of the Emperor Frederic, who had devastated the papal dominions, and driven him, as an exile, into the French territories. He, however, called a council at Lyons, to consider what measures should be taken to arrest the progress of the infidels in the east, to which the Emperor Frederic sent ambassadors, declaring that he would be submissive to the church, and promising to join the Crusade. Innocent IV., however, disdained to enter into any terms, and declared the emperor guilty of sacrilege and heresy, and then excommunicated him; upon hearing which, Frederic placed the crown upon his head, and bade defiance to the Pope's authority.

* “Sanguis Christi apud Westmonasterium allatus.”—*Matt. Westmonast.* p. 277.

† Book iv., chapter 5.

Pope Innocent now published a new Crusade, and Louis IX. immediately received the cross, having made a vow to do so when suffering from a severe illness. He was joined by his three brothers, the Counts of Artois, Poitiers, and Anjou, and also by the Duke of Burgundy and many other illustrious nobles. At the church of Saint Denis he received the oriflamme from Eudes de Chateauroux, (the Pope's legate,) and afterwards embarked with his troops, at Aiguemortes, for Cyprus; upon his arrival there he remained a short time, in order to arrange various disputes that had arisen between the Hospitallers and the Templars. He then proceeded to Egypt, and after a voyage of six weeks arrived at Damietta.

This eighth Crusade was not less warmly espoused in England than in France. Richard, Earl of Cornwall, brother to King Henry III., visited the Pope at Lyons, and obtained permission to exact money for the purposes of the Crusade from those who had made vows to go to the Holy Land, but who felt desirous of being relieved from their observance. William Longspee, or Longsword, son of the Earl of Salisbury, also made a similar application to the Pope, which was attended with success, and he returned to England in order to raise money by the above means.

King Henry III. also took the cross at this time, at the solicitation of the Pope, without having any intention of visiting the Holy Land. The brave William Longspee, however, attended by numerous followers, joined King Louis at Cyprus; and the united forces of England and France left that coast for Egypt; but owing to the dispersion of the fleet by a storm, the French arrived at their destination some time before the English.* As Louis approached the shores of Damietta, he found them lined with the infidels, who, under the conduct of the warrior Zakreddin, determined upon preventing the landing of his troops. A council was held on board the royal vessel, for the purpose of deciding whether it would

* "The shepherds of France and England took their journey towards the Holy Land, to the number of 30,000; but their numbers vanished in a short time."
—*Stow.*

be better to wait the arrival of the remainder of the fleet; but the enthusiastic Louis declared his determination to disembark. Nothing could restrain his ardour; he leaped from his galley and landed on the sea-shore, followed by the bravest of his troops. The heroic valour of the Christians dispirited the infidels, who, after a short but obstinate engagement, retreated to Damietta; they were pursued by the crusaders, who soon afterwards took possession of the place,* which was subsequently allotted to the three military orders of Hospitallers, Templars, and Teutonic Knights.

The Christian army was now reinforced by the arrival of the English, and also of the troops under the Count of Poitiers. At a council held at Damietta, a difference of opinion existed among the barons that attended, some wishing to attempt the city of Alexandria, others to advance upon Grand Cairo. The King of France being favourable to the last-mentioned plan, the troops proceeded to form a causeway over the Ashmoun canal; but the infidels destroyed their military machines by Greek fire. Upon this, Robert, Count of Artois, offered to effect a passage, accompanied by the knights of two of the military orders and the brave William Longspee; and after fording the canal at a shallow part, they landed and drove back the infidels to their camp. The masters of the religious orders implored the Count of Artois to take up his position on the bank of the canal until all the troops had joined him; but he was deaf to their entreaties, and when Longspee also urged the propriety of acting in conformity to the advice of those, who must necessarily be well acquainted with the country and the system of warfare practised by their enemies, the count, turning to the latter, exclaimed, "Behold the cowardice of these longtails!" (the English): to which Longspee mildly replied, that he would go so far into danger, that the count would not even dare to touch his horse's tail. The brave Hospitallers and Templars also declared that victory, or an honourable death, should disprove the charge of cowardice laid against them.

* Annales de Margan.

The troops now attacked Mussoura, but had scarcely obtained possession of the place, when they were besieged by the Tartars and Mamelukes. All communication with the royal troops was cut off, and the Count of Artois, together with nearly the whole of those who had followed him, fell martyrs to his rashness and folly. Of the military orders, only three Templars, four Hospitallers, and three Teutonic Knights survived. "The brave Longspee, supported by a few knights, and surrounded by a host of infidels, could procure by his valour nothing but an honourable death. His right foot at first was cut off; sustained by Richard de Ascalon, he still fought on, and a Saracen, with his sabre, having disabled his right arm, he grasped his sword with his left hand, until that also was severed from his body. Thus he fell,* together with Richard de Ascalon and his banner-bearer, the latter disdaining to survive their brave master."†

King Louis, hearing of this defeat, ordered the troops to ford the river, in order that he might prevent the total rout of the Christians. The Master of the Hospitallers had been taken prisoner, and the Master of the Templars was very severely wounded; but Louis did not allow the serious losses he had sustained to check his ardour. An engagement soon took place between the Christians and the Egyptians, and so obstinately did the soldiers of each army fight, that the result of the battle was undecisive. Louis afterwards attempted to retreat to Damietta, but the enemy having cut off all communication between that place and the Christian camp, famine and disease soon effected the most dreadful ravages in the latter. Louis now proposed to enter into a

* In Salisbury cathedral "there is an effigy of a knight, or warrior, clad in chain armour from head to foot, with a surcoat, a long shield, his right hand resting on the hilt of a broad sword, and his legs crossed, with the figure of a lion at his feet. This is supposed to represent the figure of William Longspee, eldest son of the Earl of Salisbury, of that name, whose heroic adventures are related by Matthew Paris, and other historians. He was slain near Cairo, in Egypt, in 1250." See Britton's Salisbury Cathedral, p. 89, which work contains a representation of the effigy.

† Stothard's Monumental Effigies.

treaty of peace with the infidels; but the Sultan of Egypt refused to come to any terms, unless the king himself were given up as a hostage. To this the Christians would not consent, and hostilities were therefore renewed. The troops of the sultan entered the camp of the Christians during their temporary absence, murdered the sick, and eventually succeeded in overpowering those that flew to the rescue of their unfortunate countrymen. Among the chiefs who either fell in this battle, or were taken prisoners, were King Louis; Alphonsus, Count of Poitiers; Charles, Count of Anjou; Ralph de Cuscy; Hugh, Earl of Flanders; Hugh Brun, Earl of Marche; Robert de Vere; all the Knights Templars, except three; and all the Knights Hospitallers, except four. The news of the King of France's imprisonment soon reached Europe, and excited the liveliest commiseration. His liberty was, however, obtained upon the payment of 800,000 besants, the greater part of which sum was raised by the Hospitallers and Templars in Europe.* Louis, after his liberation, remained some time in the east, in order to repair the fortification of those towns in Palestine which the Christians still retained; but his return to France was rendered necessary by the decease of Queen Blanche, his mother.

1252. Henry the Third now affected to have serious intentions of forming another Crusade, and for this purpose applied to his barons for the necessary subsidies. They, indeed, felt convinced that his professions were not sincere; nevertheless, a tenth of the revenues of the clergy for three years was given up, and the barons themselves gave three marks out of every knight's fee held immediately under the crown. The money thus raised was partly applied to making preparation for a war with France; and the king soon afterwards visited the continent, and lavishly squandered away the remainder; so that when it became actually neces-

* "Postquam pecuniæ prætentatæ quantitatem, quam mutuò receperat a Templariis et Hospitalariis, Januensibus et Pisanis penitus reacceptis obsidibus, persolvisset."—*Matt. Paris*, p. 799.

sary to commence hostilities, he was obliged, for want of means to pay his troops, to retreat ingloriously to England. A statement of his expenditure being afterwards laid before him, he remarked, "Say no more of it; the very relation is enough to make men stand amazed."

But although this prince trifled with his people, he could not do so with the Pope, who was not to be diverted from his purpose of prosecuting the holy war; and in order that he might not be again deprived of the money raised by the English, he published a fresh bull, ordering it to be placed in safer custody than in the hands of King Henry. Fresh taxes were imposed upon the people, in order to meet this demand; and the Jews were compelled to give up immense sums for the prosecution of the war. In fact, their personal safety entirely depended upon their ready compliance with the demands made upon them.

The wealth and power of the Hospitallers in England had now increased to an amazing extent; and one of their charters having been infringed by the king, the prior of Clerkenwell had an interview with him, and complained, in no very measured terms, of the injury the order had sustained at his hands. He, at the same time, exhibited the various charters granted to the order by his predecessors. Henry, being thus taunted, said, with an oath, "You religionists, (but especially the Hospitallers and Templars,) enjoy too many liberties and charters, and are thereby rendered proud and half-witted. I have prudently revoked those which were imprudently granted; and," added he, "the Pope has frequently placed restraints upon you, without your daring to complain. I, in like manner, will infringe your privileges at my pleasure, and deprive you of those charters which my predecessors have foolishly given you." To this, the prior of the Hospitallers remarked, "As long as you observe justice, you are indeed a king; but when you disregard it, you are no longer entitled to the name." Upon this remark being made, Henry hastily retorted, "You English

are desirous of hurling me from my throne, as you did my father* from his; and having done so, to slay me."

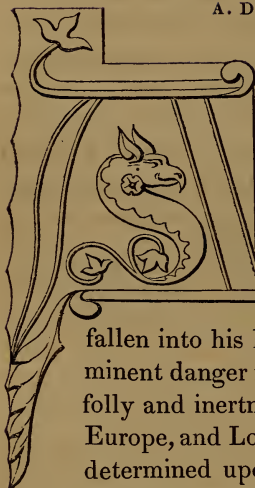
The first attempt to suppress the military orders was made during this reign.† The duties of the Templars being of a more military character than those of the Hospitallers, it was considered that the former might be dispensed with; especially as the contests between the two orders had long proved their co-existence to be incompatible with the security of the Christian cause. The similarity of their duties rendered it impossible, at all times, to prevent collision; and during the intervals between the Crusades, a generous emulation frequently gave way to a spirit of envy and detraction; for, as Fuller justly remarks, "Active men, like millstones in motion, if they have no other grist to grind, will set fire to one another:" neither the Templars nor the Hospitallers were, however, finally suppressed until some years later.

* According to the Chronicle of St. Albans, King John was poisoned by a monk, who gave him "toad's venom in ale" to drink. See Appendix R.

† Morant's Essex, vol. ii., p. 113.

CHAPTER VI.

A. D. 1267.—HENRY III.



ALTHOUGH the military orders had suffered so severely during the late Crusade, Louis IX. had scarcely left Palestine, before their mutual feelings of hatred were revived. The Sultan Bibars took advantage of these dissensions, and it was not until Joppa, Carac, and Antioch, had fallen into his hands, that the Christians saw the imminent danger in which they were placed by their own folly and inertness. Application was then made to Europe, and Louis, who had never laid down the cross, determined upon attempting another Crusade; and Prince Edward, eldest son of the King of England, his brother Edmund Crouchback,* Earl of Lancaster, and the kings of Sicily, Naples, Arragon, and Portugal, united with him in the enterprise, together with many English and Scottish knights. The Pope's legate, at a parliament held by King Henry III. at Northampton, used the most powerful arguments in order to show the necessity that existed for a new Crusade, and his representations had such effect, that the prelates and clergy of England agreed to give up a tenth of their revenues for three years. Prince Edward, at

* *Chronica Walteri Hemingford*, p. 459. (Gale.) The monument of Edmund Crouchback is in Westminster Abbey.

the same time, obtained a loan of 30,000 marks from Louis, upon mortgaging the province of Aquitaine.*

The French monarch embarked for the Holy Land early in the year 1270, but the fleet was driven on the shores of Sardinia; and owing to this circumstance, a different direction was given to the arms of the crusaders. Instead of proceeding direct to the Holy Land, Louis was prevailed upon to attempt the subjugation of the infidels in Africa. He landed with his troops at Tunis, and Carthage soon yielded to his victorious arms; but in the midst of these successes, a pestilential disease spread its ravages through the camp, and the French monarch was one of its earliest victims.

Prince Edward, accompanied by his brother Edmund Crouchback, Earl of Lancaster, left England and proceeded to the Holy Land with a comparatively small force, as the domestic afflictions of the young French monarch, Philip, were too severe to allow of his joining them. The whole of the English forces are said to have amounted to about seven thousand men, and the Hospitallers and Templars having united with them, they proceeded to Nazareth, where they effected some partial successes over the sultan's troops. At Jaffa, Edward was seized with sickness, and while extended on his couch in his tent, an infidel, pretending to be the bearer of an important communication, demanded an introduction, which was immediately granted. After conversing for some time upon the subject of his pretended mission, he drew a poisoned dagger from his belt, and stabbed the prince; but Edward springing up, succeeded in throwing the assassin to the ground, when he immediately dispatched him. "It is storied," says Fuller, "how Eleanor, his wife, sucked all the poison out of the prince's wound without doing any harm to herself: so sovereign a remedy is a woman's tongue, anointed with the virtue of loving affection!! Pity it is that so pretty a story should not be true, (with all the mira-

* Annales de Margan.

Speed's Chronicles, p. 641.

cles in love's legends); and sure, he shall get himself no credit, who undertaketh to confute a passage so sounding to the honour of the sex. Yet it cannot stand with what others have written."*

The prince, while suffering from the effects of the wound which he had received, and in the prospect of almost immediate death, made his will, which was witnessed by the Masters of the Hospitallers and Templars, as will appear by the following extract, with which it concludes:—"In testimony of which we have set our seal to this will, having requested John, Archbishop of Sur and Vicar of the Holy Church of Jerusalem, and the Honourable Fathers Frere Hugh Revel, Master of the Hospital, and Frere Thomas Berard, Master of the Temple, likewise to place their seals: in witness thereof, &c. Dated at Acre, Saturday, the 18th June, in the 55th yeere of the regne of the king, our father."† The prince, after his recovery, being convinced of the inadequacy of his forces to effect any important victories, gladly consented to a truce, which was demanded by the Moslems; and upon the earnest solicitation of his father, Henry III., returned to Europe, but did not reach England until his decease.

The cause of the Crusade had, by this time, evidently declined, and it was in vain that Pope Gregory urged upon the princes of the west the necessity of a fresh one; his appeal excited some little attention, but his death ensuing soon afterwards, the matter was treated with cold indifference. Prynne says, that previously to his death, the Pope sent letters to King Edward the First, of England, to obtain the tenths which were due from the English for the prosecution of the Crusades; and having obtained them, he placed the whole in his own coffers, instead of transmitting them to their proper destination.‡

It may not be uninteresting to the historical reader, to be made acquainted with a few incidents which occurred in

* Fuller's Holy War, book iv., ch. 29. Stow's Annals, p. 168.

† Nicholas's Testamenta Vetusta.

‡ Prynne's Hist. of Edward, p. 1.

England at this period, in connexion with the Crusades, as it will show how much the papal authority had declined in this, as well as in other European states.

A. D. 1275. The prior of the Hospital of St. John, in Ireland, being commanded by King Edward I., during this year, to repair to Ireland, refused to go, because he had been directed by his superior to visit the Holy Land; upon which the king threatened to confiscate all the property of the house, unless he complied with his commands.* In 1276, a person who had been a benefactor to the Hospitallers, was hanged for some offence against the state; and as it was one of the privileges of the order to inter all those who had contributed to its funds, the servants of the Hospitallers proceeded to remove the body, after it had been cut down by the executioner; but as they were conveying it to the priory, signs of animation were observed, and the culprit at length recovered, and was secreted in the priory. The officers of the crown claimed him as their prisoner, but the Hospitallers refusing to deliver him up, all those who had been immediately engaged in the transaction were imprisoned by order of the king, and in defiance of the pope's authority.

Gregory IX. was in Palestine at the time he was elected to the apostolical chair, and being intimately acquainted with the situation of the Christians in the east, it cannot excite surprise to find that immediately after his return to Europe, a strenuous endeavour was made by him in favour of a new Crusade. We have already noticed that the death of Gregory put an end to all these proceedings, and that the princes who had espoused the holy cause were glad to have an excuse to relieve themselves from their vows. Various European princes, at this period, claimed the title of King of Jerusalem; "no fewer, indeed, (says Fuller,) than the Venetians, Genoese, Pisans, Florentines, the Kings of Cyprus and Sicily, the agents of the Kings of France and England, the

* Pat. 3 Edw. I., m. 17.

Princes of Tripoli and Antioch, the Patriarch of Jerusalem, the Masters of the Hospitallers and Templars, and the Legate of his Holiness; all at once contending about the right of nothing, like bees, making the greatest humming and buzzing in the hive when now ready to leave it.”*

After the death of the sultan with whom Prince Edward of England had concluded the truce, his successor, Kelaoun, recommenced the war, and Margat and Tripoli fell into his hands, although the religious-military orders evinced the most heroic courage and determination. After having gained these successes, he marched on towards Acre; but before he had time to besiege it, the Christians induced him to sign a truce. This, however, was soon broken by the legate of the Pope, and no subsequent efforts on the part of the Christians could induce the sultan to forego his original design of making himself master of Palestine. During the temporary cessation of hostilities, the Grand-Master of the Hospitallers (deeply affected at the reverses the Christians had sustained) visited Europe, and entreated the Pope to promote the holy cause. But Nicholas IV. heard with comparative indifference of the increasing power of the infidels, and declined furnishing any pecuniary aid from his own coffers: he, however, authorized the immediate embarkation of about 1500 men, composed of the refuse of society. The appeal of the grand-master to the reigning princes of Europe was attended with no greater success, as the interest previously felt in the holy cause had considerably declined, owing to the slight prospect that presented itself of any permanent advantages being obtained over the infidels. The Grand-Master of the Hospitallers died soon after his return to Palestine.

But although the Pope was unwilling to afford his personal assistance in favour of a new Crusade, he did not fail to write in a most touching strain to the different sovereigns of Europe. One of his predecessors (Martin IV.) had made

* Holy War, book iv., ch. 32.

repeated applications to the King of England, as will appear by the following.

In 1280, two friars were sent into England, for the purpose of exporting the six years' tenths that had been collected,* pursuant to the decree of the council of Lyons, for the aid of the Holy Land. So little did the king dread the Pope's authority, that upon hearing of the object of these two friars, he issued an edict prohibiting all merchants, under pain of death and confiscation of property, from assisting in this matter; declaring, at the same time, his intention of reserving the money that had been raised, either for his own use, or to fit out his brother's (Edmund Crouchback) expedition to the Holy Land; and stating the reasons which induced him to decline going in person. The king afterwards gave orders for the payment of the arrears of these tenths, and obtained an acquittance of the same from Pope Martin, who again pressed him to go to the Holy Land, "for the glory of God and his own honour." In consequence of these solicitations, the king subsequently received the cross, and would have joined in the intended crusade, had he not been prevented by his wars with France, Wales, and Scotland.†

A.D. 1291. The Christians that had retreated to Acre after the fall of Tripoli, (consisting of various nations,) having shut themselves up within the city, were attacked by a formidable body of Mamelukes. Henry II., King of Cyprus, arrived at Acre a short time previously with a small reinforcement; but as he was by no means distinguished for valour, the Master of the Templars was unanimously elected governor of the place. The sultan endeavoured to prevail upon this brave warrior to give up the city, upon condition that he should receive an immense sum of money; but the offer was indignantly rejected, and the most active preparations were made for receiving the assailants.

* Claus. Rot., 10 E. 1., m. 4. (*Intus de decima extra regnum non deferenda.*)

† Prynne, p. 375.

The infidels, although suffering severely from frequent sallies of the Christians, continued to undermine the walls. Tower after tower fell beneath the effect of their military engines; and when "the Cursed Tower" was levelled with the ground, the Christians, gaining courage from their desperate situation, succeeded in driving back their enemies, who were attempting to carry the place by storm, and the approach of night put an end, for a few hours, to the assault. The King of Cyprus, whose followers had fought with the greatest bravery, having prevailed upon the Teutonic Knights to occupy his post, pusillanimously abandoned the army, retreated to the sea shore, and returned to his kingdom.

At day-break the infidels renewed the assault, and the Teutonic Knights, unable to resist the formidable body opposed to them, fell victims to their bravery, and the former immediately took possession of the place. The Master of the Hospitallers, unwilling to give up all for lost, rushed out of the city with a few followers, and attacked the enemy's camp; but here he met with a severe repulse, and the mournful news having been conveyed to him of the death of the Master of the Templars, and of almost the whole of those attached to the military orders, he hastened to the sea shore, and with six others of his own order left Palestine. A few Templars retreated into the interior of the country; but being unable to obtain any advantage over the infidels, or even to secure their own lives upon honourable terms, they at length determined upon embarking for Europe, and from the time of their departure, the kingdom of Jerusalem ceased to exist.



A. D. 1288. Although the military orders had been compelled to leave the Holy Land, the brave Hospitallers were not willing to give up all hopes of regaining possession of it. The grand-master having fled to the island of Cyprus, soon communicated to the various establishments connected with the order, the loss which the Christian world had sustained, and the Knights of Saint John rallied around their superior from every commandery in Europe. Pope Nicholas IV. issued bulls for a fresh Crusade, and the King of England had a tenth of all ecclesiastical goods of religious persons granted to him (excepting those of the Hospitallers and Templars) for six years, towards the recovery of the Holy Land; upon which occasion a tax was levied throughout England, Scotland, Ireland, and Wales.* The king acted in full compliance with the papal bull directed to him, and caused a strict search to be made in the various monasteries throughout the realm for money, and ordered all that was found to be conveyed to London.† Notwithstanding similar subsidies for the intended Crusade were raised in other parts of Europe, the interest in these enterprises and the hope of success had so far declined, that the people no longer responded to the calls of the Pope as they had previously done.

Although the Knights Hospitallers had taken refuge in the island of Cyprus, they remained there but a short time, owing to the ill-treatment they received from the king. Having retired to Italy, and succeeded in gaining the friendship of the Pope, they proposed settling definitively in one of the islands of the Mediterranean, thereby hoping to be able to avail themselves of any opportunity that might occur of regaining possession of the Holy Land. A large army was accordingly levied, and transports having been provided, these brave warriors set sail from Brundisium, and having effected a landing at Rhodes, after a severe conflict with the inhabitants, took possession of the island.

After the institution of the Knights Templars had existed

* Stow's Annals, p. 205.

† Chronicon Thomæ Wykes.

for more than two centuries,* a second attempt was made to suppress it. Crimes of the darkest hue were urged against the knights, who were imprisoned throughout Europe, and their estates confiscated, Pope Clement V. readily listening to the charges urged against them.†

On February 27, 1307, an order was issued in council by Edward II. of England, for the suppression of the order of the Templars.‡ This was followed by a circular to the sheriffs of England, Scotland, Ireland, and Wales, and in the years 1310-11, councils were held at York and other places, when the total abolition of the order was determined upon.§ By a papal bull, dated May 2, 1312, the whole of the possessions of the Templars throughout Europe were transferred to the Hospitallers,|| which, as far as regarded England, was carried into effect by the king:¶ and, in 1313, a grant was made to the Grand-Master of the Hospitallers of Saint John of Jerusalem, “of all the houses, churches, manors, lands, rents, or other possessions whatsoever in the kingdom, that had formerly belonged to the Templars, together with all standing corn.”** The Hospitallers experienced some difficulty in obtaining possession of their newly acquired property, in consequence of which various papal bulls were issued, in order to compel the Templars and their tenants to obedience. It is said to have been owing to the high estimation in which the Hospitallers were held at the time, that the property of the Templars was transferred to them; their claims were, however, strongly contested in the English parliament.

* Tanner's Not. Mon. xv.

† Morant's Essex, vol. ii., p. 113. Platina in Vitâ Clementi V.

‡ Rymer, vol. i., p. 39. § Nichols's Leicestershire, p. 949.

|| “Deleto itaque præfato ordine (Frat. Milit. Templ.) fratres Hospitalis Sancti Johannis possessiones eorum pro majori parte adepti, usque in præsentem diem occuperint.”—*Hist. Anglic. Script.*, p. 1729.

¶ Pat. 17 Edw. II. Walsingham in Edw. II., p. 9. Contin. Gul. de Nangis. Dugdale's Monasticon, (new edition,) vol. 6, part iii., p. 849.

** Rymer, vol. iii., p. 451.

Dugdale, in his *Monasticon*, gives a copy of one of the deeds of accusation against the Knights Templars, in which they are charged with the foulest crimes. He has elsewhere* referred to another manuscript, from the contents of which it would appear that, among other things, they were charged with having treacherously gone over to the side of the infidels during an engagement, and completely routed and destroyed the Christian army, to which they had previously been attached.

Whatever may have been the crimes actually committed by the Templars, "it was as far from charity as sound logic, from the induction of some particular delinquents, to infer the guiltiness of the whole body."† It is, however, quite clear, that the sovereigns of Europe were influenced by interested motives, in wishing the suppression of the order; and the conduct of Edward II. of England was highly censurable, as he carried into execution the decrees of the Pope, although secretly acknowledging his firm belief of the innocence of the Templars of many of the charges laid against them.‡

The appropriation of the revenues of the Templars to the purposes of the military friars of Saint John, was by no means pleasing to Philip V. of France,§ who concealed the most interested motives under the semblance of anxiety to uphold religion.

The Knights Hospitallers were not, however, long permitted to remain in the quiet enjoyment of their possessions; indeed, it must be acknowledged, that their increasing power and influence made them "unlace themselves from the strictness of their first institution, and rendered them loose and licentious." At the commencement of the reign of Edward III., (1327,) Richard de Everton was appointed as visitor to the various establishments in England belonging to the order, for the purpose of repressing the

* History of Warwickshire, vol. ii.

† Fuller.

‡ See Appendix S.

§ Archæologia, vol. ix., p. 129.

religious intolerance of the knights, and of enforcing the better observance of their spiritual duties.* Objections were also urged against them on the continent, and propositions were made to Pope Benedict XI. to form a new military order, and to grant to the knights belonging to the same, the funds transferred to the Hospitallers at the suppression of the Templars. To this, however, he would not accede, but his successor, Pope Clement VI., after having ascertained the truth of many of the accusations urged against the Hospitallers, wrote a letter to them, which had the effect of inducing a great reformation of manners in the order.

About this time, a nuncio was despatched by the Pope to the King of England, requesting him to assist in another Crusade against the infidels; but the real object of this application was merely to divert the attention of the English monarch from the wars in Scotland, towards the carrying on of which, the Hospitallers had granted a sum of money, upon condition that it should not be considered as a precedent upon future occasions.†

Although the sovereigns of Europe were unwilling to assist in renewing the holy war, the subject continued to excite great interest; in proof of which it may be noticed, that the following "intermeat" was introduced at a dinner given by

* "Rex constituit Ricardum de Everton visitatorem Hospitalis Sancti Johannis Jerusalem in Anglia, ad reprimendam religiosam insolentiam et ad observandam religiosam honestatem."—*Pat. 45 Edw. III.*, p. 1., m. 3 vel 4.

† "A nostre Seigneur le roy et a son conseil prie le priour de Hospital St. Johan de Jerusalem en Angleterre qe come to tesles terres et tenementz del dit Hospital et du Temple en Angleterre soient doneez en pure et perpetuele asmoigne et en defense de la terre seinte, le dit priour a la request del dit nostre Seigneur le roy a son parlement de Nottingham granta en aide de la guerre en Escoce x hommes d'armes ya demorer un quarter de l'an a les despenses et coustages de dit priour, lesqueux demorerent la pres de troys quarter de l'an a les coustages mesmes celui priour. Pleise a nostre dit Seigneur le roy et a son conseil granter lettre dessus son grant seal au dit priour, qe cel grant de gentz d'armes a cete foiz fet ne lui tourne en custume el temps avenir."—To which the following answer was returned:—"Il demande reson et par ceo est accordez per les counseill q'il eit ceo q'il prie."—*Rolls of Parliament*, vol. ii., p. 100.

Charles V. of France to the Emperor Charles IV., in the year 1378:—"A ship, with masts and rigging, was seen first; she had for her colours the arms of the city of Jerusalem. Godfrey de Bouillon appeared upon deck, accompanied by several knights, armed *cap à pied*; the ship advanced into the middle of the hall, without the machine which moved it being perceptible; the city of Jerusalem appeared, with all its towers lined with Saracens. The ship approached the city, the Christians landed, and began the assault; the barbarians made a good defence, but at length the city was taken."*

In the year 1381, the English Hospitallers sustained a very severe loss, by the destruction of their chief priory by fire, during the insurrection of Wat Tyler. "This building, in its widely varied decorations, both internally and externally, is said to have contained specimens of the arts both of Europe and Asia, together with a collection of books and rarities, the loss of which, in a less turbulent age, would have been a theme for national lamentation."† Wat Tyler and his men, after having set fire to the priory at Clerkenwell, which burned for eight days, until nearly the whole of the buildings belonging to the Hospitallers were destroyed, out of mere hatred to the religious orders, sent some of the rebels to the manors of the Hospitallers at Highbury, and other places, giving orders that every thing of value should be utterly destroyed.‡

A.D. 1383. It appears, that in this year, the then prior of the hospital of Saint John swore fealty to King Richard II., and at the same time enjoined the king not to allow his obedience and loyalty to prejudice the ancient privileges of the order to which he belonged.§

* Rapin.—Richard II.

† Cromwell's History of Clerkenwell, p. 123.

‡ Stow.

§ Memorandum quod Frater Johannes de Radyngton Prior Hospitalis Sancti Johannis Jerusalem in Anglia vicesimo tertio die Septembris anno præsentis apud mansum fratrum prædicatorum London, fecit fidelitatem suam Domino Regi debitam coram dicto Domino Rege, ibidem tunc existente sub hâc formâ; Jeo sera foial et foie et loialtie portera a nostre Seigneur le Roi Richard et a ses

Europe was much distracted at this time by dissensions between the Popes Urban and Clement, and a crusade was published by the former in a bull, "which granted the same indulgences to all that were willing to engage in this undertaking against Clement, as to those who bore arms against the infidels." The effect produced in England by the publication of the Crusade, answered Urban's wishes. The Bishop of Norwich was appointed general, and the nobles, gentry, people, and clergy, engaged in it with the same ardour as if they had been to wage war with the enemies of the Christian name. The English parliament not only approved of the Crusade published by Urban, but also granted to the Bishop of Norwich a considerable subsidy."*

The limits of the present work not admitting of more than a mere sketch of the Crusades, we shall refrain from entering into the details of the various misfortunes that attended the Hospitallers after their expulsion from the Holy Land, until the dissolution of their religious houses in England. It may not, however, be uninteresting to the reader, to be furnished with proofs of the interest which the monarchs of England still took in the cause of the Crusades.

Froissart observes, that "a feest and justes were made by the King of England (Richard II.) in London, whyle the Christian knyghtes were at the siege, before the towne of Afryke, against the Saracens."† Shortly after this, the French and Hungarians besieged Nicopolis, and the sultan's troops met with so many reverses, that their leader applied to the Saracens for assistance.

heirs rois D'Engleterre de vie de membre et de terrein honour à vivre et morir contre toutz gentz et diligimment seray entendant, as besoignes nostre Seigneur le Roy solonc mon sen et poiour et le conseil nostre Seigneur le Roy celera et a lui et a ses maundemantz en quantque a moi attient sera obeissant si Dieu moi eide et ses seintz. Proestestando quod hoc non cederet in præjudicium Hospitalis prædicti temporibus futuris." (*Claus. 6 R. 2., pars i., m. 29. dorso.*)

* Rapin.—Richard II.

† Froissart's Chronicles, by Lord Berners, p. 173.

A. D. 1413. King Henry IV. frequently declared his intention to prosecute the Crusades, in order to divert the minds of his subjects,—

“ Lest rest and lying still, should make them look
Too near into his state.”—*Shakspeare.*

It had been predicted that he would die at Jerusalem; and it is a singular circumstance that, as his last moments approached, he was removed to the Jerusalem chamber in the house of the Abbot of Westminster, and that upon recovering from a swoon and inquiring where he was, he was told in the apartment called Jerusalem.* This incident is alluded to by our immortal bard:—

King Henry. Where is my lord of Warwick?

Prince Henry. My lord of Warwick!

King Henry. Doth any name particular belong
Unto the lodging, where I first did swoon?

Warwick. 'Tis called Jerusalem, my noble lord.

King Henry. Laud be to God!—even there my life must end.
It hath been prophesied these many years,
I should not die but in Jerusalem;
Which vainly I suppos'd the Holy Land:—
But, bear me to that chamber; there I'll lie;
In that Jerusalem shall Harry die.”—*Henry IV. 2nd Part.*

Fuller quaintly observes, that “ Henry, in the sunshine evening of his life, (after a stormy day,) was disposed to walk abroad and take some foreign air. He pitched his thoughts upon the holy war for to go to Jerusalem, but was fain to sing his “ nunc dimittis ” before he expected, and died in a chamber *called* Jerusalem, at Westminster.” †

A. D. 1420. Henry V. was too much engrossed with his own affairs in England and France to engage in the holy war, although such an enterprise was well suited to his martial character: indeed, on his death-bed, he declared it to have been his intention to undertake a crusade against the infidels. Being told by his physicians that his last hour was ap-

* Holinshed's Chronicles, vol. ii., p. 541. Rapin.—Henry IV.

† Holy War, book v., chap. 26.

proaching, he requested his chaplain to read the penitential Psalms. When he came to the words, "Build thou the walls of Jerusalem," Henry interrupted him, saying, "Upon the word of a dying prince, after having settled a firm peace with France, I really intended to wage a war against the infidels, for the recovery of Jerusalem out of their hands." Having said this, he expired. It is remarkable, that two succeeding monarchs, father and son, should in their last moments have had their thoughts directed to the subject of the Crusades.

In the year 1428, various useful regulations were made by the Master of the Hospitallers at Rhodes, for maintaining a more exact military discipline. But the cause to which these brave knights had devoted their lives, now excited but little interest in Europe. Crusades against the infidels were no longer undertaken; the arms of the faithful being rather turned against those whom the Pope wished to subjugate to obedience. In 1429, the sovereign pontiff issued a bull, appointing the Cardinal of Winchester general of the Crusade against the Bohemian heretics, his object being, as Rapin observes, to weaken England by draining the kingdom of men and money. A petition was presented by the cardinal to the English parliament, which was afterwards examined in council, and its prayer granted: an order being given for a levy of five thousand lances and five thousand archers. In 1453, the war with France ended, after having lasted no less than thirty-eight years; but no sooner had these foreign quarrels ceased, than England suffered from the disputes between the houses of York and Lancaster. The attention of the English was necessarily drawn off from the cause of the holy wars, and the brave Knights of Rhodes were left as the only parties who were willing to make any sacrifice in order to regain possession of Palestine.

A.D. 1444. The Egyptians landed eighteen hundred men on the island of Rhodes; but after a siege of forty days, they were compelled to re-embark their troops. Ten years afterwards, Mahomed II. vowed that he would utterly destroy

the order of the Knights Hospitallers ; but his attention was called off for a time, by affairs more deeply affecting his personal interests. Various sovereigns of Europe having united together for the defence of Hungary, Mahomed besieged Belgrade ; and it is said that the Christians and Moslems never displayed more extraordinary valour, or more deadly hatred to each other, than upon this occasion. The sultan, however, met with a severe repulse ; the bravest of his soldiers, “ the first bashas of his court, the vizir, the aga of the janissaries, and the principal officers of that body of troops being killed, the cannon nailed up, the baggage taken, and himself seriously wounded. It is said, that upon hearing of these reverses, he called for poison to put an end to his life and vexation.”

During the time that the sultan was thus engaged, the Knights of Rhodes ravaged his dominions, and he soon afterwards put to sea with a determination to destroy this ancient military order, and to lay waste its possessions by fire and sword. He made a descent on the islands of Lango and Cos, and also on that of Rhodes, ravaging the country, but obtaining no important advantages.

At this period the knights belonging to the order suffered no less from divisions among themselves than from their enemies. This was owing to the immense influence of the French language over the others, and the procurators of the languages of England, Italy, Spain, and Germany were loud in their complaints ; but the French truly observed, that the order originated with them, and that they were, on that account, deserving of the highest honours that could be conferred upon them. These divisions ended in the creation of a new language, to which the dignity of great chancellor was annexed.

A. D. 1461. The Pope (Pius II.) altered some of the rules of the Hospitallers, especially those which related to the duty of fasting, which had previously been exceedingly severe. They were now also permitted to speak at table and in bed, *and to sleep with a light in their rooms*, from which

privilege they had up to this time been debarred. Pierre Raymond Zacosta, (the grand-master,) dying at Rome, was interred, by order of the Pope, in Saint Peter's church. It is said that, upon this occasion, "no kind of pious magnificence that was proper to adorn his funeral obsequies was omitted; and, by a decree of the chapter, it was observed in the epitaph of this grand-master, that he was equally distinguished by his piety, his charity, and his capacity for the arts of government."*

Although the English took little interest in the events that were passing in the island of Rhodes and its dependencies, the religious-military order of the Knights Hospitallers still retained its ancient privileges and possessions; but in the year 1469, both were in danger of being lost, by the misconduct of the grand-prior of the order, Sir John Langsbrother, who, siding with the house of Lancaster, during "the quarrels of the red and white rose," was taken prisoner in the battle of Tewkesbury, and put to death in cold blood by order of King Edward IV., although that prince had pledged his honour that his life should be spared.

In the year 1480, the bashaw, Mischa Palæologus, made a descent upon Rhodes, with a fleet of one hundred and sixty ships, and one hundred thousand men. He was, however, compelled to raise the siege, after having continued it for eighty-nine days. Fifteen thousand of his soldiers were wounded and carried off upon his repulse, and nine thousand were left dead. Rhodes would probably have been lost, but for the courage and presence of mind displayed by the Grand-Master of the Hospitallers. Upon one occasion, when the infidels had obtained some partial successes, "he ordered the great standard of the order to be displayed, and turning himself towards the knights that he had kept about him, in order to march to the places which should be most pressed, 'Let us go, my brethren,' said he to them, with a noble fortitude, 'and fight for the faith, and defence of Rhodes, or

* Vertot.

bury ourselves in its ruins:’” in 1489, this brave warrior received a cardinal’s cap.

A.D. 1502. Ladislaus, King of Hungary, made an application to King Henry VII. of England, for assistance against the Turks. Henry sent ambassadors to treat with him, but their power was limited to the promise, in his name, of a sum of money, to be employed against the infidels. Henry, about this time, was elected protector of the Knights of Rhodes, in consequence of his writing a letter to the Pope, (part of which is subjoined,) in answer to a brief sent from Rome, in which the pontiff earnestly besought him to engage in war with the infidels.

“*Item.* The King’s Grace remembreth a clause in the brief which the Pope’s Holynes sent to hym, wherin was conteyned that the Pope entended to send a legate to dyvers roialms and countreys for certene aides, jubilees, and dymes to be published, the which legacie the Pope’s Holynesse for dyvers reasonable and urgente causes hath revoked, which revocacion the king’s grace thinketh not unprofitable.

“*Item.* Whether the King, in the said expedicion, in his person goo ayeynst the said Turke, or be contributory to such princes as shall goo, it is thought expedient that the Pope’s Holynesse commande the said aide, jubilees, and dymes, to be published by his Vice-collectour and other such as shall be deputed by hym into this roialme, which thing unto so greate a bourden and charge to be borne and maynteyned, shall not be a little proufitable.

“*Item.* The King’s Grace trusteth that the Pope, of his singular wisdom, will benignly admitte the King’s saide causes and reasones as lawful, and his said officers egallie to pardon, and not to think the King in his behalf to seeke any colerable occasions or excuses, but to be as redie to the defense of the Cristen faithe as any prince cristened, and in this behalf nother to spare goods, richesse, nor men; nor yet his own propre person yf it be nede, nother in noo wise it shall stand by the King as fer as in hym lieth, but that this expedicion ayenst the said Turke to the laud of God and holie church,

and to the defense of the universall feith, shall procede with effecte, and so contynue till suche tyme as it shall pleas Almyghty God to geve the victorie ayenst the enemyes of his said feith and religion, and in this quarrel Criste's banners to be spradde ayenst the said Turke."*

The object the Pope pretended to have in view in the publication of this Crusade, was the complete subjugation of the Turks; but King Henry's letter was so well understood by him, that the scheme vanished into air, and his holiness refrained from making application to the rest of the princes of Europe.

In the year 1521, the Turks threatening to besiege Rhodes, the grand-master of the knights (Philip Villiers de L'Isle Adam), who was in France at the time of his election, sent provision and ammunition for the use of the place; and previously to his quitting Europe, implored assistance from its various princes. He first visited the Pope at Rome, and it is said, that as he approached the Eternal City, he was saluted by artillery. Upon his introduction to the pontiff, the latter, although weakened by disease, embraced him affectionately, and called him the hero of the Christian religion, and the brave defender of the faith; † "titles," says Vertot, "which were justly deserved, but which put the Pope to much less expense than the succours would have done, for which application had so often been made, though always to no purpose."

On the 26th June, 1523, the Sultan Solyman landed 150,000 men on the island of Rhodes, and soon afterwards appeared in person with additional forces. The brave knights were not discouraged by the number of the enemy, but sustained the siege for four months, when the place was no longer considered tenable. An application was then made to the grand-master, imploring him to capitulate; but he declared, that he would bury himself in the ruins of his palace,

* MS. Cotton, Cleop. E. iii., fol. 150. Rapin.—Henry VII.

† "Magnus Christi athleta, et fidei Catholicæ acerrimus propugnator."—*Bosio*, l. ii., p. 20.

rather than submit to the infidels. The whole of the ammunition being at length expended, and the sultan himself offering terms, the acceptance of which it was thought would not be degrading to the knights, his terms were agreed to. Upon the surrender of the island, Solyman acknowledged that he had lost more than 80,000 men by the hands of the knights, and that as many more had fallen victims to disease.

The magnanimity displayed by the Caliph Omar and Saladin at the moment of taking Jerusalem, has already been noticed in preceding pages; but another instance remains to be recorded of the high respect shown to the courage and valour of the Hospitallers. Previously to L'Isle Adam quitting Rhodes, the Sultan Solyman requested an interview with the grand-master; upon which occasion he treated him with the most profound respect, "assuring him that he might embark his effects at his own leisure, and that, should the time agreed upon for that purpose in the articles of capitulation not be sufficient, he would willingly prolong it. Solyman, upon quitting L'Isle Adam, turned to his general officer, saying, 'It is not without some degree of pain that I force this Christian, at his time of life, to leave his dwelling.' Upon saying this, he left the grand-master, after exhorting him to support with courage this reverse of fortune."*

L'Isle Adam, upon embarking from Rhodes, carried the archives of the order with him; his fleet was unfortunately scattered by a storm, and many of the vessels were driven on the shores of Candia. After repairing those which were injured, he again set sail for Italy; but on his voyage, he touched at Gallipoli, in the Gulf of Otranto, where he established a hospital. A strict inquiry was subsequently made into the whole of the circumstances attending the final siege of Rhodes; and upon the tribunal declaring that no blame could be attached to the knights, the venerable L'Isle Adam exclaimed, "God for ever be praised, who, in our common misfortune, has had the goodness to prove to me that the loss of Rhodes could not be attributed to the negligence of my order."

* Boisgelin's History of Malta, vol. ii., p. 5.

Upon his arrival at Rome, the grand-master met with a favourable reception, and still entertained hopes of recovering the island of Rhodes; but they were ultimately abandoned, upon the Emperor Charles the Fifth agreeing to give up to the order, the island of Malta, and the territories belonging to it. Previously to this event taking place, L'Isle Adam applied to Henry VIII., of England, who was desirous of seizing upon the possession of the order, entreating him to remember that the riches belonging to it had always been employed in protecting the Christian faith. Henry was so much affected by the venerable appearance of the grand-master, and the zeal which he displayed, that he confirmed all the ancient privileges of the knights, and gave L'Isle Adam twenty thousand crowns. He afterwards sent him, in the name of the queen and himself, "a golden basin and ewer, enriched with precious stones, which were placed in the treasury, and now constitute one of its most magnificent ornaments."*

A. D. 1539.† Notwithstanding the professions of esteem which Henry VIII. made to the grand-master, in the course of a few years after his departure from England he determined upon suppressing the Knights Hospitallers, in common with the other religious orders, ‡ under the plea

* Appendix T.

† Among the Cottonian MSS. is preserved a letter from Clement West (dated at Malta) to Sir William Weston, the prior of England, from which we extract the following, as likely to interest the reader:—

"Right worchyppfull, after all herty, &c. It may be your plesure to undyrstond, the whych is the xvii of the last past dep'ted thys lyff the good Lord Master Pryn de Pount; and the xxii of the same, the elecsyon was chosen the Priour of Tholoze yn Ffrance, gret master off our relygyon, and that elexyon during, yt pleased them by her to schoose me ffor Regent, whych onor hath (*never before*) byn gyffen to an Englishman."

This Clement West was one of the parties to whom an annuity was granted upon the suppression of the priory at Clerkenwell. See page 121.

‡ "Camden says, 'that in England and Wales six hundred and forty monasteries, ninety colleges, two thousand and seventy-four chantries and free chapels, and one hundred and ten hospitals were dissolved.' The yearly value of these religious houses amounted to one hundred and sixty thousand one hundred pounds sterling."—*Rapin*.

that their obedience to the papal authority was injurious to his interests as "Supreme Head of the Church on Earth."

A bill was brought into the English parliament on the 22d day of April, 1540, which was read a second time on the 24th, and a third time on the 26th of the same month, ordering the total suppression of the order of the Knights Hospitallers in England and Ireland; and those belonging to the various establishments were enjoined no longer to use the habit or their former titles. This bill vested in the king all the possessions of the Hospitallers, viz., their castles, honours, manors, churches, houses, mesnes, lands, tenements, rents, reversions, services, woods, underwoods, pastures, meadows, &c., and absolves the knights from their obedience to the Pope.

"The suppression of the Hospitallers," observes Fuller, "deserveth especial notice, because the manner thereof was different from the dissolution of other religious houses; for manfully they stood it out to the last, in despite of several assaults. The Knights Hospitallers (whose chief mansion was at Clerkenwell, *nigh* London) being gentlemen and soldiers of ancient families and high spirits, would not be brought to present to Henry the Eighth such puling petitions and public recognitions of their errors as other orders had done. Wherefore, like stout fellows, they opposed any that thought to enrich themselves with their ample revenues, and stood on their own defence and justification. But Barnabas' day itself hath a night, and this long-lived order, which in England went over the grave of all others, came at last to its own."*

The following were the annuities granted to the superior and others belonging to the priory of Clerkenwell, at its suppression:—

"William Weston, knight, prior of the said hospital of Saint John in England, during his lifetime, was to have such reasonable portion of the goods and chattels belonging to the priory as the king might appoint, and also an annual sum of 1000*l.*; Clement West, (regent of the order, see p. 120, note), 200*l.*; T. Pemberton, 80*l.*; G. Russel, 100*l.*; G. Ailmer, 100*l.*; J. Sutton, 200*l.*; E. Belingam, 100*l.*; E. Browne,

* Fuller's Holy War.

50*l.*; E. Huse, 100 marks; Ambrose Cave, 100 marks; W. Tirel, 30*l.*; J. Rawson, 200 marks; A. Rogers, Oswald, Masingberd, and eight others, each of them 10*l.* yearly, with portions of the goods as the king might limit; so that the pensions appointed to this single house of the Hospitallers came to 2870*l.* yearly.”*

Sir William Weston did not survive the suppression of the priory, “but was himself dissolved by death on the day of the dissolution of his house.”† Selden observes, that many of the knights retired with him to the continent, in order to prevent or retard the downfall of their order; but from several passages in the documents connected with the proceedings that took place at the time, the accuracy of this statement is somewhat doubtful.

Sir William Weston, upon his decease, was interred in the chancel of the church belonging to the suppressed nunnery of St. Mary, Clerkenwell.‡ The monument over his remains was no less remarkable for the singularity of its design, than the beauty of its execution. The upper part was enriched with tracery, pendants, shields, and columns, (thrown into lozenge-shaped compartments on the surface); the arms of Weston were conspicuous in the centre of the tracery, and several brasses of kneeling figures were introduced at the back. In the lower part there was an effigy of a dead man lying upon his shroud, which Wheler describes as being “the most artificially cut that ever man beheld.” The three sides of this lower part were decorated with two tiers of trefoil compartments, and five wreathed or twisted columns (each having a shield in the middle of its height,) were

* Stow’s Annals. At the suppression of the Nun Hospitallers, the following were the pensions given to the sisters found at Buckland, in Somersetshire:—“Cath. Bower, prioress, 50*l.* per annum; Joan Hylbere, Thomasine Huntynghon, Kath. Popham, Anne Mawndefeld, and others, 4*l.* each; and to William Mawndesley, clerk, 4*l.*”—*Hist. of Abbeys*, vol. ii., p. 196. The sisters were persons of distinction.

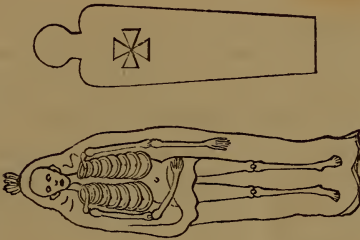
† Seymour’s Survey. Fuller.

‡ A very accurate representation of Prior Weston’s monument will be found in “Cromwell’s History of Clerkenwell,” a work replete with interest to the antiquarian reader.

introduced in front. A representation of part of the monument is introduced, in order to exhibit to the reader this curious effigy of the last prior of the Knights Hospitallers.



The body of Sir William Weston was discovered in a leaden coffin, with the cross of the Hospitallers on the lid, on April 27, 1788, an engraving of which was given in the *Gentleman's Magazine*, (vol. lviii. p. 501,) and through the kindness of Messrs. J. B. Nichols and Son, F.S.A., we are enabled to subjoin a copy of it.



Although the greater number of the Knights Hospitallers remained in England during the proceedings connected with the suppression of their order, some retired to Malta, and were received with parental affection by the grand-master, who endeavoured to comfort them under their misfortunes; but, alas! "who more needed consolation than himself!" Unable to sustain the reverses which his order had met with, Villiers de L'Isle Adam died of a broken heart, and the following simple but expressive words were engraved upon his monument.

HIC JACET VIRTUS VICTRIX FORTUNÆ.

"HERE REPOSES VIRTUE TRIUMPHANT OVER MISFORTUNE."

Upon the death of the grand-master, care was taken to make a permanent provision for the English knights in the principal places of residence of the order. John d'Omedes succeeded Villiers de L'Isle Adam, and during his grand-mastership Mary ascended the throne of England, and restored the Hospitallers to their former consequence,* Sir Thomas Tresham, knight, being elected the prior of Clerkenwell ;† but within a twelvemonth afterwards the establishment was again suppressed by Queen Elizabeth.

The Nun, or Sister Hospitallers were finally suppressed in 1542. In 1534 their possessions at Buckland were valued at £217. 7s. 6d., and were comprehended in the Act of Parliament which dissolved the priory of Clerkenwell. Catherine Bower, the last prioress, surrendered her house to the king, Feb. 10, 1539.


* Newcourt.

† From the indistinctness of the words on Prior Weston's monument, much difference of opinion has arisen as to the exact import of the motto borne by the priors of Clerkenwell. Cromwell says, that if we consider the words to be "Sane Baro," and translate them "truly a Baron," or "a Baron indeed," the motto is then reconcileable with the well known dignity of the priors of the order, who were said to be the first barons of England. Believing the above to be the correct words of the motto, we subjoin the following extract from 24 Henry VIII., c. 13, which is entitled, "An Act for the Reformatory of Excesse in Apparelle," in order to prove the dignity of the priors of the Hospitallers.

"No man under the state of an earle shall use or weare in his apparelle of his body, or upon his hors, mule, or other beaste, or harneis of the same beaste, any clothe of golde, or of sylver, or tynseld-saten, or any other silke or clothe mixed or embrowdered with golde or silver, nor also any furies of sables ; excepte that it shalbe lefull for viscountes, the Pryour of Seint Johns Jherusalem within this realme, and barons, to weare in their dublettes or sleveles cootes, clothe of golde, silver, or tynsell." This Act was repealed by 1 James I., c. 25.

CHAPTER VII.

MANOR OF LITTLE MAPLESTEAD.



F order to acquaint the reader with the character and duties of the Knights Hospitallers, a sketch of the Crusades has been given in the previous chapters. We now proceed to notice the History and Antiquities of the Church and Commandery of Little Maplestead, which formerly belonged to this order.

The parish of Little Maplestead is in the county of Essex, about forty-six miles from London, and two from Halstead. In the time of Edward the Confessor it belonged to Orim, a freeman; and when the general survey was made in the time of William the Conqueror, it was held by John, son of Waleran, whose under-tenant was named Osmund.*

Although no mention is made in Domesday Book of any church being attached to this parish, we may fairly presume, from the character of the font, that the present church was erected after the demolition of an earlier one in the Norman style of architecture. In the reign of Henry I.

* Morant's History of Essex, vol. ii., p. 232.

"Maplestedam tenet Osmundus de Johanne quod tenuit Orimus liber, tempore Regis Edwardi, pro manerio et pro dimid' hide. Tunc ii carucate in dominio, post nulla, modo i. Tunc ii bordarii, post i, modo v, et i presbyter. Semper ii servi. Tunc silvâ lx porcis, post et modo xvi, iii acre prati. Tunc i. molendinum quod modo tenet Willielmus de Garendia pro vadimonio. Tunc nihil receipt, modo ii vacce, et xiv porci, et lviii oves. Tunc valuit xl solidos, post et modo xxx."

the place belonged to Robert Dosnel, whose daughter Juliana, married William son of Andelin, or Fitz-Adhelin, de Burgo, one of the great officers attached to the court of Henry II.

This lady, in the year 1185, gave the whole of the parish, including the church, to the Knights Hospitallers of Saint John of Jerusalem;* and this gift was subsequently confirmed by her husband,† and also by King John. As soon as the Hospitallers had obtained possession of this place, they proceeded to erect a commandery, or hospital, which was subject to the priory of Saint John, at Clerkenwell.

“The order of Knights Hospitallers,” says Boisgelin, “may be considered as being at the same time hospitaller, religious, military, republican, aristocratical, and monarchical. The great number of the crusaders who entered the order, and the considerable donations bestowed on it from all parts, caused a change both in the form of government and the administration of the property. The knights were divided into different nations, or languages, and the property of the order being situated in different countries, it was necessary

* The following charter of donation Morant speaks of as having been copied from an ancient MS. at Maplestead Hall; but it is now lost, and not even a vestige of the ancient hospital remains.

“Juliana filia Roberti Dosnelli omnibus Hominibus amicis suis Francie et Anglie presentibus et futuris salutem. Sciatis quod ego, pro salute anime mee et Patris et matris mee, et omnium parentum meorum, assensu domini Willielmi filii Andelini viri; Dedi et concessi et hac presenti carta mea confirmavi Deo et Sancte Marie et Sancto Johanni Baptiste et beatis pauperibus sancte domus Hospitalis Jerusalem et fratribus in eadem domo servientibus totam villam meam de *Mapelrested* cum omnibus pertinentiis suis in bosco et plano in viis et semitis in pasturis et in omnibus locis, et omne jus quod habui in *Ecclesia* ejusdem ville cum omnibus pertinentiis suis quam eis concessi in liberam et puram et perpetuam elimosinam sicut aliqua elimosina melius et liberius viris religiosiis dari potest. Quare volo, &c.

“Hiis testibus Radulpho filio Adelini..... Radulfo filio Willielmi Domini mei,” &c. *without date.*

† “Willielmus filius Andelini (Domini Regis dapifer) dedit (Hospitallariis) *Ecclesiam de parva Mapelrestede* cum omnibus pertinentiis, ac ejus patronatus ejusdem tempore regis Henrici A. D. 1186, xvi. Kal. Aprilis apud Lond.”—*Dugdale’s Monasticon*, tom. ii., p. 544.

to fix upon some method for having it regularly managed, and paid in with punctuality. It was therefore divided into priories, bailiwicks, and commanderies. A receiver's office was appointed in every priory, into which were paid the revenues of the different livings in the said priory. There were, likewise, offices of the same nature in several towns, which, from their convenient situation, had an easy communication with Jerusalem, Rhodes, and Malta. The officers in the priories sent their receipts to these towns, and the persons appointed to manage the business were termed receivers." In the same manner, the receipts of each commandery were forwarded to the chief priory, after the deduction of such an amount as was considered necessary for liquidating the current expenses of the establishment.

There were no less than fifty-three commanderies in England, and we may fairly infer, from the very numerous grants made to that of Little Maplestead, that it was one of the most important of the minor establishments of the order of Knights Hospitallers. The tenants connected with the manors belonging to these commanderies, enjoyed particular privileges, and were accustomed to affix crosses to the roofs of their houses, in order to distinguish them; as is clearly shown by Dugdale, in the instance of a person having endeavoured to obtain these privileges, although not one of the tenants of the Hospitallers.* It appears that the knights residing at Maplestead had the liberty of free warren granted to them in several lordships, or manors, in the neighbourhood.†

A.D. 1534. An act was passed, by which the priors of Saint John of Jerusalem, and the knights presiding over the *commanderies* of the order of the Hospital, were compelled (in common with the archbishops and bishops) to pay to the king, upon their election, the first fruits and profits thereof for a whole year. As this was the commencement of Henry's acts of oppression against the Hospitallers, we have given a copy of part of the act.

* Dugdale's Warwickshire, vol. ii., p. 965.

† Newcourt's Repertorium.

“ And for as moche as the Lord Priour of Saynt Johns of Jherusalem yn Englande and his brethren, be not specially named and expressed yn this acte, wherby ambyguyte mought arise whether they shulde be comprized within the lymyttes of this acte, it is therefore for playne declaracyon thereof enacted by auctoryte aforesaide, that everie persone and persones, which after the saide first daye of January (1535) shall happen to be nomy-nated, electyd, collated, or by any other meanes appoynted to the dignytie of the said Priour of Saynte Jhons of Jherusalem yn Englande, or to any *commanderie* apperteynyng unto the same, shall before they actuall and reall entree ynto the same dignytie or *commandrye*, or medlyng with the profittes thereof, satysfye and paye to the use of the Kynge’s Highnes, his heirs and successoures, the fyrste fruytes and proffittes thereof for one hole yere, or agree or compoude for the same at reasonable dayes; in like manner and fourme, and upon like payne yn everie behalff as archbysshopes and byshoppes, and other spirituall persones, ben bounde to do by vertue and auctorite of this acte: And that also the Prior of Seynt Jhons nowe beyng and his successoures, and everie of his brethern, havynge any *comandrie*, and their successoures shall contribute and paie yerely to the Kynge’s Highnesse, his heirs and successoures, one yerely rente and pencyon amountynge to the tenthe parte of all their possessions and profittes as well spirituall as temporall, and shall be charged, rated, taxed, and sette to the contribucyon and payment of the said tenth parte, and that also the said tenthe parte shall be levyed, collectyd, and paide yn suche like manner and fourme to all entents and purposes, as to the tenthe parte of other dignites and benefices spirituall shall be charged, taxed, sette, levyed, collectyd, and paide by auctorite of this acte.”

We find no mention of the establishment of Little Maplestead until immediately after the suppression of the religious houses in 1540, when a receiver was sent down to take an account of the farm belonging to the manor. As the document, of which we subjoin a copy, is an extremely interesting one, we have no doubt that its insertion will gratify the reader; and in order to show the power vested in the commissioners, we have given the general title attached to it.

*Late Priory
or Hospital
of Saint John
of Jerusalem
in England.*

ACCOUNTS of all and singular the bailiffs, church-reeves, farmers, collectors, and other the officers and ministers whomsoever, of all and singular the lordships, manors, lands, tenements, rectories, tithes, pensions, portions, and other the possessions and hereditaments, as well spiritual as temporal, to the same late priory or hospital of Saint John of Jerusalem in England aforesaid belonging or appertaining, which have latterly come to the hands of our Lord, Henry the Eighth, by the grace of God the now King of England and France, Defender of the Faith, Lord of Ireland, and on earth the Supreme Head of the Church of England, by reason and virtue of a certain Act of Parliament in that case made and provided, held at Westminster the day of the month of , in the 32nd year of the reign of our said lord the king, as in the same act may appear: to wit, concerning the issues and revenues of all and singular the lordships, manors, lands, and tenements, and other the premisses aforesaid, from the feast of Saint Michael the Archangel in the 31st year of our said Lord the King, to the same feast of Saint Michael the Archangel from then next following in the 32nd year of the reign of our aforesaid Lord the King: to wit, for one intire year.

Manor of Maplested, in the county of Esser.

The account of Henry Hale, farmer there during the aforesaid time.

Arrears.

None, because they calculate the account for the lord of the same, after the dissolution of the late priory.

No sum.

The Farm.

But a rent of 10*l.* 13*s.* 4*d.* from the aforesaid Henry Hale for the farm of the Manor of Maplested aforesaid, with all the lands and tenements, meadows, feedings and pastures, rents and services, with all profits and commodities of whatsoever kind appertaining and belonging, woods, underwoods, wards, marriages, and the half of all reliefs, fines, and escheats; ad-

The Farm. vovsons of churches, (those only excepted as demised to him by indenture, under the common seal of the late priory of Saint John of Jerusalem in England, dated the 18th day of May, in the 10th year of the reign of King Henry the Eighth,) to hold to him and his assigns, from the feast of the Annunciation of the Blessed Virgin Mary last past before the date of these presents, unto the end and term of 29 years from then next following and to be fully completed: rendering thereof annually at the feasts of the Annunciation of the Blessed Virgin Mary and Saint Michael the Archangel equally as above, and supporting all charges ordinary and extraordinary issuing from the aforesaid manor with the appurtenances during the aforesaid term. And the said farmer and his assigns shall sufficiently repair the said manor with the appurtenances, as in hedges, ditches, and spades, during the aforesaid term. Further, the said farmer and his assigns shall have sufficient hedgebote, ploughbote, cartbote, foldbote, housebote, and fyrebote, in and of woods and underwoods to the said manor belonging, to be expended reasonably and without waste during the same term as in the same indenture more fully appears.

The sum of the farm 10*l.* 13*s.* 4*d.*, from which is to be exonerated here 106*s.* 8*d.* of and for so much money due from William Weston, knight, late prior of the aforesaid priory, receiver for the farm of the manor aforesaid, at the feast of the Annunciation of the Blessed Virgin Mary before the time of the dissolution of said late priory, occurring within the time of this account, upon the oath of the said farmer administered before the auditors. And he owes 106*s.* 8*d.* as delivered to Morris Dennys, Esquire, receiver of all the lands and possessions of the late priory aforesaid, the 11th day of November in the 32nd year of the reign of our Lord the now King, Henry the Eighth, as appears by the bill thereof, upon this account rendered.*

* For a copy of the original deed in Latin, see Appendix U.

Henry the Eighth did not retain possession of Little Maplestead manor for any length of time, but disposed of it in exchange (with other possessions belonging to the lately suppressed religious houses) to George Harper, Esq,* as will be apparent from the following deed, which still remains in the Augmentation Office.



This Indenture made the 10th daie of Marche, in the 33rd yere of the reigne of our moste dradde Sovereigne Lord Henry the Eight, by the grace of God, King of Englonde, France, and Irelonde, Defendour of the Faith, and in erthe Supreme Hedde of the Church of Englonde and Irelonde, betwene the same our Sovereigne Lord the King of the one partie, and George Harper, Esquier, of the other partie, witnesseth, that the said George Harper, for certain causes and considerations hereafter in these present indentures expressed and declared, hath bargainid and solde, and by these presents fully and clerely bargayneth and selleth, unto our said Sovereigne Lord the King, all that his messuage, &c., (being certain manors in Kent and other counties), and our saide Sovereigne Lorde the Kyng, for the causes and considerations aforesaid, hath bargainid and solde, and by these presents fully and clerely bargayneth and selleth, unto the saide George Harper, all those his highnes manours of Sutton Temple, Chawreth, and Maplested, and the parsonage and church of Chawreth, and the advowson, gifte, and patronage of the vicaridge of the parisshe church of Chawreth, with all and singular their rightes, membres, and appurtenences in the countie of Essex, lately belonging and appurteyning to the Priorie or Hospitall of Saynt John of Jerusalem in Englonde, now dissolved, and being parcell of the possessions therof; and all and singuler messuages, graunges, lands, tenements, mylles, medows, lessus, pasturs, comens, marshes, waters, fissings, woodes, underwoodes, rentys, reversions, and services, advowsons, gyfts, and patronages of churches and chappells, and courts leetys, views of ffrankpledge, wardes,

* Argent: a lion rampant, gules, within a bordure engrailed, sable.

marriages, eschets, herietts, relefs, waiffs, strays, pencions, porcions, tythes, oblations, and all other ryghtes, proffytes, commodities, emoluments, and heredytaments, whatsoever they be, with their appurtenences sett, lieing, and being in Sutton Temple, and in the Ile of Fulneys, and in Chawreth and Maplested, in the saide countie of Essex, and elsewhere in the same countie of Essex, to the said maners of Sutton Temple, Chawreth, and Maplested, and to the said parsonage and churche of Chawreth, or to any of them belonging or in any wise appurteyning, or being accepted, reputed, taken, used or knowen as parte, parcell, or membre of the same manours and parsonage, or of any of theym, &c.

In witness whereof to one partie of this indenture remayning with the saide George Harper, our saide Lorde Sovereigne Lorde the Kinge hath caused his greate seale of Englonde to be putto, and to the other partie of the same indenture remayning with our saide Sovereigne Lorde the King, the saide George Harper hath putto his seale, the daie and yere first above wrytten.

By me George Harper *

Capta et recognita ad irrotulandum coram me Ricardo Ryche

xxi die Maii anno xxxiii^o Henrici Regis

Richard Ryche

Richard Ryche †

* By me George Harper.

† Capta et recognita ad irrotulandum coram me Ricardo Ryche xxi die Maii, anno xxxiii^o Henrici Regis,

The Manor of Little Maplestead was not long retained by Harper, as we find that within six weeks after the property had come into his possession, he disposed of the whole (including the ancient hospital, or commandery,) to John Wiseman,* Esq., and Agnes his wife. This deed being somewhat curious, and including a statement of the amount given for the manor in the year 1542, a copy of it is subjoined.†



This Indenture made the xxjth daye of Apryll, in the xxxiiijth yere of the reigne of oure Soueraigne Lorde Kynge Henry the Eight, Betwene George Harper, Esquyer, on the one partie, and John Wiseman of Moche Canffelde in the countie of Essex, gentyلمان, on the other partye, **Witnesseth**, that yt is couenanted, condescended, and agreid betwene the said parties by thes presentes in manner and forme followinge, that is to wete, the said George Harper for the causes and considerations hereafter in thes presente Indentures expressed and declared, and for diverse other good causes and considerations, covenanteth, promyseth, and graunteth to and with the said John Wiseman and his heires, that he the said George Harper, before the feste of Pentecoste nexte comyng after the date of thes presentes, at the costes and charges of the said John Wiseman his heires or assignes, by deade sufficyent in the lawe or otherwise as shal be reasonablye advised or devised by the saide John Wiseman his heires or assignes, or by his or thair lernyd counsaill, shall and will conveye and make, or cause to be conveyed and made unto the said John Wiseman and Agnes his wif, and to the heires and assignes of the said John Wiseman, a good, sure, sufficient, and lawful estate in the lawe, in fee symple of and in the Manor of Maplested, with all and singular his rightes, membres, and appurtenences in the countie of Essex, lately belonging and apperteignyng to the late Pryorie or Hospytall

* Sable : a chevron, ermine, between three cronels of tilting spears, argent.

† This deed is in the possession of the trustees of the estates settled by Mr. Joseph Davis, upon trust, for the Sabbatarian Protestant Dissenters, as stated more fully in a subsequent page.

of Sayncte John Jerusalem in Englonde, now dissolved, and being parcell of the possessions thereof. And all and singular mesuages, granges, milles, landes, tenementes, medowes, leasues, pastures, comens, waters, fyshinges, mershes, woodes, vnderwoods, rentes, reu'sions, seruyces, advowsons, giftes and rightes of patronage of churches and chapelles, courtes leets, viewes of ffrankeplege, wardes, mariages, escheates, releves, heriottes, waiffes, straies, pencions, porcions, tythes, oblacions, and all other rightes, proffittes, commodityes, emolumentes, and hereditamentes whatsoeu' thay be, with thair appurtenences sett, lying, and being in Maplested in the countie of Essex, or elsewhere in the said county of Essex, to the Manor of Maplested belonging or in anywise apperteinyng, or which are hadde, knowen, accepted, vsed, reputed or takyn as members or parcell of the same manor. And also all and singular courtes leetes, viewes of ffrankeplege, waiffes, straves, ffre warrens, and all other rightes, proffittes, jurisdictions, commodities, and emolumentes which the said George Harp' hath or ought to haue within the saide manor and other the premysses or any parte or parcell thereof, as fully and holly and in as large and ample maner as the saide George Harper lately hadde and opteyned the said manor and other the premysses to hym his heires and assignes for ever, by and of the gifte and graunte of oure saide Soueraigne Lorde the Kynge, as by the lettres patentes of our sayde Soueraigne Lord the Kynge, bearing date at Westm' the eightene daye of Aprill, in the xxxiiijth yere of the reigne of our sayde Soueraigne Lord Kinge Henry the Eighte, amonges other things therein conteyned more planely at large is shewed and may appere, **To haue** and to holde the said manor, landes, tenementes, rentes, reu'sions, seruices, and all the premysses, with thair appurtenences, vnto the said John Wiseman and Agnes his wif, and to the heires and assignes of the sayde John Wiseman for euer. **And moreouer** the said George Harper covenantethe, promysseth, and graunteth by thes presentes, to and with the said John Wiseman, That the said manor, mesuages, landes, tenementes, and all other the premisses with thair appurtenences at thensealyng of thes presentes be or before the said ffeaste of Pentecoste nexte

comyng after the date herof, shalbe thereby discharged and exonerate of all and euery former bargaynes and sales, and of all other charges and incombrances whatsoeu' thay be, hadde, made, or doone only by the said George Harper, (except such statutes, obligacions, and recognysances wherein the said George standyth bounden, of the whiche statutes, obligacions, and recognysances the same George and his heires and executors shall from tyme to tyme discharge, acquite, or save harmeles, as well the same John Wiseman his heires and assignes, as the said manor and other the premisses. And also excepte the seruyce and yerely rente of twentye and one shillinges and fowre pence reseruyd to the Kinges Highnes owte of the said manor by the said lettres patentes thereof made to the said George Harper in forme aforesaide.) **And furthermore** the said George Harper for hym and his heires promyseth, covenanteth, and graunteth by thes presentes to and with the said John Wiseman and his heires, that he the same George and his heires shall and will at all tyme and tymes within the space of thre yeres nexte ensuyng after the date of thes presentes, at the costes and charges of the said John Wiseman his heires or assignes, do and suffer to be done all and euery suche reasonable acte and actes, thinge and thinges, as shalbe reasonable devised or aduised by the sayd John Wiseman his heires or assignes, or by his or thair lernyd counsell, for the ffarther and more better assurannce and makyng sure in the lawe of the said manor, mesuages, landes, tenementes, rentes, reuersions, seruices, and all other the premisses, with thair appurtenances, to such vses and intentes, and in suche maner and forme as before in this presente Indenture is appoynted, lymyted, or agreid, be yt by ffyne, feoffament, recouery, deade or deades, enrollyd, releas, confirmacion, or otherwise, with warrantie only of the sayde George Harper, or of his heires, ageynste the same George and his heires, or otherwise without warrauntie of the said George Harper. **And** on this the same George Harper couenanteth and graunteth to and with the said John Wiseman, that the said John Wiseman shall ffrom hensforth haue, holde, and enjoye to hym, to his heires and assignes, all evidences, wrytinges, and munymentes concernyng only the said manor and other the pre-

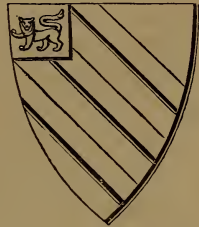
misses, or any parte or parcell thereof. In consideration of whiche premyssez, and of the covenantes, grauntes, articles, and aggrementes abouesaid, which on the parte and behalf of the said George Harper and his heires are to be obsyruyd, performed, and kepte in forme aforesaid, the said John Wiseman, at thensealing of this presente Indenture, hath well and truly contented, satisfiede, and paied to the said George Harper the some of one hundred fowrescore and twelue poundes sterling, of which said somme of one hundred fowrescore and twelue poundes sterling the said George Harper knowlegeth hymself by thes presentes to be well and truly contented, satisfied, and payde, and thereof and of every parcell thereof dothe thereby acyute, discharge, and relase the said John Wiseman his heires, executors, and admynystratours by these presentes. In witnes wheareof the parties abouesaid to thes presente Indentures enterchangeably haue putt thair seales the daye and yere furste abouewrittyn.

By me, GEORGE HARPER, (L.S.)

The Manor of Little Maplestead having come into the possession of John Wiseman, Esq. by purchase, was left by him in his will to Agnes his wife, (daughter of Philip Jocelyn, Esq.) during her life, and to his heirs in remainder. John Wiseman, Esq., the eldest son, succeeded to the estates, and married the daughter of Sir William Waldegrave, by whom he had a very numerous family. This property eventually came into the possession of the youngest son, Edmund Wiseman, Esq., an involuntary agent in the lamentable circumstances connected with the execution of the Earl of Essex, the celebrated favourite of Queen Elizabeth.

It is well known that the earl wrote a letter to the queen previously to his execution, and that its contents were such that, had it been replied to, his life would, in all probability, have been saved. This letter was confided by the earl to Edmund Wiseman, who had long been known as a brave soldier and one of his faithful followers. Through some inadvertence, or more probably through ignorance of the important contents of the letter, Wiseman

delayed its delivery until the unfortunate earl had perished on the scaffold. No sooner was he made acquainted with the importance of the document and the fatal consequences of his negligence, than he vowed never again to sleep in his bed; and this eccentric being satisfied his conscience and performed his self-inflicted penance by having a tree cut into the form of a bed, upon which, until his decease, he was accustomed to repose. This Edmund Wiseman held several courts at Maplestead; after his death his estates passed into the hands of various branches of the same family; but in 1670 they were sold by Sir William Wiseman, for the sum of 4000*l.*, to Sir Mark Guyon,* Knt., who, at his death, left them to his only son William, with the reservation, in the event of his dying without issue, that they should pass to his daughters Elizabeth and Rachel.



In consequence of William dying childless, the property afterwards passed to Edward Bullock,† Esq., who had married the eldest daughter, Elizabeth.



In the year 1691, Mr. Joseph Davis, a member of a church of Sabbatarian dissenters, meeting in Mill Yard, Goodman's Fields, purchased the meeting-house with some property adjoining, and a few years afterwards conveyed the same to nine trustees, for the use of the congregation. In 1705, he also purchased the manor of Little Maplestead of Edward Bullock, Esq.; and by his will, dated May 5, 1706, devised to seven trustees, members of the said church, an annual rent-charge upon the manor of 50*l.*; and subject thereto, he

* Argent: three bends, azure, on a canton, sable, a lion passant, guardant, or.

† Gules: a chevron, ermine, between three bulls' heads, cabossed, argent, armed or.

devised the same manor and estate to his son Joseph Davis, for life, with remainder to all the children of his said son for their lives, with remainder to the last-mentioned trustees in fee; and he devised to the same trustees fourteen houses in Shadwell. The trusts of the Maplestead and Shadwell property were for the benefit of the church in Mill Yard, and other churches in different parts of the kingdom, most of which have ceased to exist. Joseph Davis, the son, dying in 1731 without issue, the estates at Little Maplestead became vested in the trustees in lieu of the annuity. After this period, all the estates were conveyed to the same trustees, but upon the distinct trusts affecting the separate estates.

The property in Essex being now blended with that in Mill Yard and Shadwell, under the common title of the estates belonging to Davis's Charity, it is impossible to give the reader a satisfactory account of the manner in which the proceeds from the Maplestead estates were from this time appropriated, without in some degree touching upon the history of the church of which Mr. Davis was a member; we therefore make no apology for inserting the following particulars.*

The original deed of trust relative to Davis's Charity estates is not now in existence; but it appears, by entries in the old trust-books, to have been the same as a deed executed in 1717, which provided that the meeting-house in Mill Yard should be for ever used and enjoyed by a certain congregation of dissenting Protestants (meeting and assembling themselves together for religious worship every seventh day, or Saturday,) free from rent, &c., and that out of the rents and profits of the other premises in Mill Yard, the meeting-house there should be repaired and the taxes paid,

* The accuracy of this information may be relied on, as it has been kindly furnished (at the express request of the author) by Messrs. Holmes and Elsam, the solicitors to the trustees of Davis's Charity, to whom the author takes this opportunity of acknowledging himself much indebted, not only for the careful examination of the deeds in their possession relative to the ancient commandery of Little Maplestead, but also for having furnished him with a valuable statement of various particulars contained in them.

from time to time, as occasion might require ; also that 6*l.* should be paid annually to the minister, preacher, or teacher of the chapel ; it was likewise declared, that the said Joseph Davis, during his life, should receive one third of the residue, and that the remaining two-thirds (and after his decease the whole) of the residue should be appropriated to the poor people of the congregation, according to the discretion of the trustees appointed, or the major part of them. The deed then contained a proviso, (which was also in the original deed of 1700,) that any seven or more of the trustees for time being, might revoke, alter, or make void all or any of the aforesaid trusts, and appoint any new or other trusts, as to them should seem meet ; but which power they never took upon themselves to exercise.

Towards the close of the last century, the church at Mill Yard had so dwindled by deaths and desertions, that it became impracticable to keep up the number of trustees, and the estates became vested, by survivorship, in three brothers, John Slater, Joseph Slater, and William Slater, all now deceased. They were at this time of about the value of 578*l.* per annum, subject to the usual deductions for repairs, insurance, and other outgoings, *including an annual payment of 10*l.* to the perpetual curate of Little Maplestead.*

The money arising from the estates was at this time appropriated in salaries to the ministers of different chapels,* and in allowances made to the widows of deceased ministers. Annual distributions were also made among the poor members of the different congregations, and occasional presents were given to ministers and others who had suffered by the pressure of the times. Large expenses were also incurred in rebuilding and keeping in repair the meeting-house in Mill Yard, and other premises.

In 1800, Joseph Slater (one of the trustees) being deceased, Joseph Slater, his son, was nominated in his stead by his two uncles. In the year 1809, an information was filed by the Attorney-General, on the relation of the last-men-

* See Appendix V.

tioned Joseph Slater, (the present senior trustee,) against William Slater and Mary Slater, the administratrix of the aforesaid John Slater, praying (among other things) that an account might be taken of the charity estates, and of the receipts and disbursements in respect thereof; that new trustees might be appointed to act with the said Joseph Slater, and that all necessary and proper directions might be given for the future conduct and management of the charity estates: and by a decree made Nov. 30, 1811, it was directed, that the Master should appoint proper persons to be trustees, according to the prayer of the information, and should approve of a proper scheme for the future management of the charity estates.

The relator's solicitor accordingly, in pursuance of the decree, drew up a scheme, which was submitted to Sir John Simeon, (the Master to whom the cause was referred,) but disapproved of by him for two reasons: first, that the property in question ought not to be applied to the support of such a sect as that for whose benefit it was originally given; and secondly, that if it were to be, the sums proposed by the scheme to be appropriated to the different objects, were too great. It was successfully argued before the Master by the relator's counsel, that the Master could not enter into the first point, the court having directed him to approve a scheme for the future management of the charity estates, from which it was to be inferred, that the court had no objection to such an application of the property; and as to the second point, that the reason why the sums in question had been proposed was, that unless the money were so distributed, it must accumulate to no purpose: the remaining objects of the charity being so few.

In the report which was ultimately made by the Master in 1823, it was certified that, although by the trust-deed no salary had been expressly provided for the ministers or assistant teachers of the congregation in Mill Yard, beyond certain small sums mentioned in the report, yet inasmuch as the surplus rents of the estates were devised for such pious and

charitable uses, as to the trustees for the time being should seem most fit and needful for promoting the cause of truth and relief of the household of faith, he was of opinion that competent salaries for maintenance of the teachers of the congregations was a proper application of them; the Master also certified, that it would be beneficial that a receiver should be appointed with a proper salary; and he finally approved of the scheme laid before him, after having made certain variations.

By a separate report made in the said cause, bearing date July 18, 1823, the Master certified, among other things, that he found, by the affidavit of the said Joseph Slater, that although a trustee of the said charity estates, he was not a member of the congregation named in the trust-deed; that to the best of his judgment and belief it was impossible to fill up the number of the trustees from the members of the said congregation as directed by the trust-deed, in consequence of all the members thereof being females; that it would also, in the opinion of the said Joseph Slater, be injudicious to appoint the minister, preacher, or teacher of the congregation at Mill Yard a trustee, as directed by the said deed; and that five trustees would be sufficient to conduct and manage the affairs of the said charity: the Master, therefore, having considered this statement of facts, appointed Isaac Vane Slater, Joseph Clover, Thomas Park,* and John James Park, Esquires, jointly with the said Joseph Slater, trustees of the said charity estates, in the room of the said William Slater; which report was confirmed by the Court, July 25, 1823.

The present trustees of the estates belonging to Davis's Charity are Joseph Slater, sen., Esq.; Isaac Vane Slater, Esq.; Joseph Clover, Esq.; and Joseph Slater, jun., Esq. The charity estates in Essex comprise the manor of Little Maplestead and the farm of Little Maplestead Hall, consisting of the hall, homestead, garden, and lands, altogether about three hundred and fifteen acres; and also a farm called Bricks, consisting of a farm-house, homestead, and lands, containing about sixty-eight acres. Both these farms are held on lease by Mr. James Brewster; and the trustees of

* See Appendix W.

Davis's Charity estates, in addition to the foregoing property, are entitled to the great and small tithes of the parish, consisting of about one thousand acres, and which tithes are comprised in Mr. Brewster's lease of the two farms. The living is a perpetual curacy in the gift of the trustees.

Having imparted to the reader all the information that can be obtained respecting the ancient manor, we proceed to make a few comments upon the commandery originally belonging to the Knights Hospitallers, reserving our concluding remarks for the parish church, by far the most interesting object remaining in the now almost-deserted village of Little Maplestead.

Morant says, that the Knights Hospitallers, after obtaining the gift of the manor of Maplestead from the Lady Juliana, erected a house called "Le Hôpital," because belonging to the Knights of the Hospital of St. John, but now Little Maplestead Hall; which, says he, is a very ancient edifice, as appears from the chimney-piece belonging to the parlour, and also the staircase.

The ancient edifice here spoken of has been swept away, not by the hand of modern innovation, but owing to a due regard to the domestic comfort of its inmates, which this time-worn, crazy edifice could no longer afford. Morant mentions, with evident delight, that the building seen by him contained the still more ancient relics of the commanderies of Little Maplestead.

*"We too can gaze, and think it quite a treat,
So they be old, on buildings grim and shabby."*

But, alas! not a vestige of the ancient manorial hall exists; and we can add, upon the best authority, that there are no remains of the ancient hospital or commandery,—nor any indications on the land belonging to the manor of the site of any ancient structure; and that in the present offices attached to the hall, there are no materials but such as are usually found in farm buildings.

*"Out upon Time! he will leave no more
Of the things to come, than the things before.
Out upon Time! who for ever will leave
But enough of the past for the future to grieve."*

In the "palmy days" of the Knights Hospitallers, the commandery of Little Maplestead was an establishment of some importance. This may be inferred from the fact, that in an ancient manuscript in the British Museum, containing an account of the various establishments belonging to this religious-military order, there are not less than five hundred and eighty-five grants* of land and other property (from persons residing in different parts of the country) to this commandery; whereas on other commandery has more than seventy grants of the same description.

From what has already been mentioned, there can be little doubt that the present hall stands on the site of the ancient commandery; it is immediately opposite to, and within a few hundred yards of, the church; and although no longer inhabited by the Hospitallers (whose duties were of an eleemosynary character), it is the residence of a gentleman who retains all the noble feelings that influenced the minds of the ancient knights,—alleviating the wants of the poor belonging to the neighbourhood, and dispensing, with his own hands, the gifts of Christian charity.†

It appears, by an entry made in the old rental-book belonging to the manor, which was inspected by Morant, but is now lost, that previously to the suppression of the Knights Hospitallers, the priest who officiated at the commandery‡ was called the Farry-clark, and that his stipend was drawn from the rental of lands and tenements in several parishes in the county of Essex; the parish of Burnham was, however, the chief source whence his income was derived, there being an entry in the rental-book to the following effect: "The vicar of Burnham payeth by yere to the Farry-clarke forty shillings, or else the Farry-clark may goe to Down-moe priory and take the challys and masse-book, or any other ornament for his dewte,"—a privilege of which, we trust, he never availed himself.

* See the titles of these grants in the Appendix X.

† Mr. Brewster is the perpetual churchwarden and guardian of the poor of Little Maplestead.

‡ For a list of the commanderies in England, see Appendix Y.

The living of Little Maplestead is a donative, or perpetual curacy, now in the gift of the trustees of Davis's Charity estates. Newcourt, in his *Repertorium*, says, that it was entirely free from the control of the bishop up to the time of the dissolution. After Henry the Eighth disposed of the manor, the living continued in the gift of the different proprietors. The curate appointed to the church is now licensed by the bishop of the diocese, or his commissary; but owing to its "being a donative, the curacy is not charged with any first fruits, tenths, procurations, or synodals."

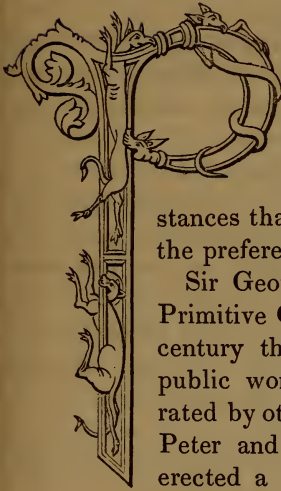
The stipend of the present incumbent (Rev. W. Alder, B.A.) is 52*l.* per annum, 10*l.* of which is paid by the trustees of Davis's Charity, 20*l.* arises from the rental of about twenty acres of glebe, and the remainder from Queen Anne's Bounty.* The parish offices are held by Mr. James Brewster (of Little Maplestead Hall), who is churchwarden as well as guardian for the parish; and Mr. Chatteris acts as constable and overseer. The number of inhabitants is about three hundred and thirteen.

* Lewis, in his *Topographical Dictionary*, says, "The living of Little Maplestead is a donative, within the jurisdiction of the commissary of Essex and Herts, concurrently with the Consistorial Court of the Bishop of London, endowed with 200*l.* private benefaction, 600*l.* royal bounty, and 200*l.* parliamentary grant."

CHAPTER VIII.

LITTLE MAPLESTEAD CHURCH.

“ My travels are at home,
And Lumsden taught me to converse of Rome ;
The arch Palladian and the Parian stone
I love,—the pride of Chambers and of Soane ;
And oft in spots with ruins overspread,
Like Lysons, use the antiquarian spade.”



PREVIOUSLY to entering upon the description of Little Maplestead Church, it appears necessary to offer a few remarks relative to the structures erected by the early Christians, in order to point out the circumstances that seem to have induced them to give the preference to a circular form.

Sir George Wheler, in his Account of the Primitive Churches, says, that even in the first century the Christians had stated places of public worship,* and his opinion is corroborated by other authors: indeed, we are told that Peter and John, the disciples of our Saviour, erected a church at Lidda, or Lydda, during

* “ Saint Paul is most plain concerning *the place*, in 1 Cor. x., where, in the 18th verse, he seems very plainly to have respect to the place.

Συνερχομένων ὑμῶν ἐν ἑκκλησίᾳ.

When ye come together *in the church*.

For, first, otherwise it would be a redundancy in words; *when ye come together* would be enough. And next, he himself interprets that by *the place*, ver. 20, ἐπὶ τῷ αὐτῷ. When ye come together therefore *in one place*, or rather *in that*, or *the same place*, with relation to ἐκκλησία, for so the particle οὖν, *therefore*, doth joyn them.”—*Wheler's Churches of the Primitive Christians*, p. 7.

the life-time of the Virgin Mary, and that her portrait, painted by St. Luke, formed one of its chief ornaments:* the same disciples are also said to have erected another church at Tortosa. There can be little doubt of the existence of churches in the second century, even supposing their erection at an earlier period to admit of any; as Clemens Alexandrinus says expressly, "I call not now the *place*, but *the congregation of the elect*, the *church*."†

Baptisteries may certainly be classed among the earliest structures connected with Christian worship, and of these many are attributable to the munificence of the Emperor Constantine, and of his mother Helena. The form generally adopted in these erections was octagonal, although some were polygonal, and a few circular.

"As the first Christians always practised baptism by immersion, and wherever they formed a nucleus, wanted a building for this purpose, as much as for that of worship, Constantine no sooner gave his Basilica of the Lateran to Pope Sylvester, than he erected behind it a baptistery, to which he gave the octagonal shape, *in order that the assistants might, from all sides, more easily view the cistern that served as a font*."‡ This form or shape became in the course of time so hallowed, that almost every baptistery in Europe was built in imitation of the earlier erections raised by Constantine. Montfaucon mentions eight octagonal buildings in France, which were probably used as baptisteries.

The adoption of the octagonal form, in preference to any other, for sacramental purposes, is clearly proved by the

* "Prima denique in honorem Deiparæ ædificata fuit Diospolitana seu Liddensis 18 miliaribus ab Hierosolymis, quam a SS. Petro et Johanne, ipsâ adhuc vivente Deiparâ; et ut ejusdem in eâ repositam imaginem à S. Lucâ depictam, testatur Johannis Damasceni seu Orientalium Synodica ad Theophylum Imp. p. 115."

† Οὐ νῦν τὸν τόπον, ἀλλὰ τὸ ἄθροισμα τῶν ἐκκλησιῶν, ἐκκλησίαν καλῶ.—Clem. Alex. Strom. 7.

‡ Hope on Architecture.

inscription over the baptistery of St. Thecla, at Milan,* (in which an allusion is also made to the salutary effects of baptism upon the Christian;) and if any thing were wanting to show the reason of this preference being given, it would be sufficient to observe, that by a distinctive form being used in these structures, the character and purpose of their erection were clearly exhibited; a circumstance that could not fail to excite in the minds of the faithful, a strong veneration for the important rites that were performed within their sacred walls. The various baptisteries now existing are distinct from, but adjoining, the churches to which they belong; and this appears to have been invariably the case, as Tertullian observes, "When we are come to the water to be baptized, we not only there, but also *somewhat before, in the church*, under the hand of the minister, make a public declaration that we renounce the devil, his pomps and his angels."† Robinson states, that in the earliest ages, "the administrators and candidates were accustomed to descend into the baptismal font; but subsequently the administrators ascended, and plunged the children into the water, without going in themselves."‡

The form of the churches of the early Christians was not less peculiar than that of their baptisteries. They were frequently circular on the plan;§ and, as many of the baptisteries corresponded with them in this respect, it has been presumed, that in the various round churches now existing in Europe, and originally erected by the crusaders, this form was

* "Ochtachorum sanetos templum surrexit in usus
Octagonus fons est munere dignus eo
Hoc munero deceit sacris baptismatis aulam
Surgere quo populis vera salus rediit."

Gruter, p. 1166; *Ciampini*, P. ii., p. 22.

† "Aquam adituri, ibidem, sed et aliquanto prius in Ecclesiâ, sub Antistitis mane contestamur, nos renunciare Diabolo et pompæ et angelis ejus."—*Tertull. de Coron. Mil.* c. 3.

‡ Robinson on Baptism.

§ "The first metropolitan church, however, at Antioch, built under the orders of Constantine, was of octagonal form."—*Christie*.

adopted owing to the rite of baptism being performed, upon entrance into the religious-military orders; but this is erroneous, as the erections of the crusaders were not only used as places of sepulture, but were originally built in imitation of the church of the holy sepulchre at Jerusalem; whereas "burial was not allowed in baptisteries."* We have already assigned a reason for the form of an octagon being selected for the ancient baptisteries; and as the supposed tomb of our Saviour was situate in the centre of the church at Jerusalem, the circular form was equally as well adapted as the octagonal, for a large assemblage of persons obtaining a distinct view of the object of their veneration. Although bathing for chivalrous purposes was indeed sometimes used in the baptisteries on the continent, it appears evident that the round churches of the crusaders were merely intended to imitate the holy sepulchre.

The baptisteries of the early Christians were attached only to the most important of their churches, and were erected at a time when baptism was performed at stated periods of the year.† The introduction of fonts‡ has set aside the

* "In Baptisteriis mortui sepeliri vetantur in Concilio Altisiodori."—*Ducange*, cap. 14.

† Among the primitive Christians, burying in cities was not allowed for the first three hundred years, nor in churches for many ages after; the dead bodies being first deposited in the atrium, or church-yard, and porches and porticoes of the church. By our common law, the granting of burial within the church is the exclusive privilege of the incumbent; except in cases where a burying-place is prescribed for as belonging to a manor-house, (*Gibson*, 455). The churchwardens, by custom, have, however, a fee for every burial there, as the parish 'is at the expense of repairing the floor.' (*Watson's Clergyman's Law*, cap. 39.)—*Rees' Cyclopædia*, art. Burial.

‡ *Ducange*.

§ "The term font is of ancient use among the early fathers of the church, originally applied to the fountain, or part wherein persons were immersed or baptized, afterwards to the vessel capable of admitting adults, and at last to the vessels of the present form to contain only the water. The baptistery at Canterbury cathedral, and the font in St. Martin's church-yard, were used for baptizing children or adults."—*Archæologia*, vol. x., p. 201. See also *Stavely's History of Churches*.

necessity of these erections, and the ancient decree which forbade the burial of persons in churches has also been annulled; so that at the present time, the Christian rites of baptism and burial, are performed under the same roof, and in the round churches as well as in all others.

The following observations by Boisgelin,* respecting the initiation of the Knights Hospitallers, will clearly prove that it was unconnected with the rite of baptism by immersion.

“Many authors,” says he, “have given very false ideas of the oath taken by the knights, owing perhaps to their never having read it in the original text. I shall therefore cite it, in order that it may be better understood. ‘Those who are determined to dedicate themselves to the service of the sick, and to the defence of the catholic religion, in the habit of our order, are received at their profession in the following manner:—they ought to be perfectly well acquainted that they are about *to put off the old man, and to be regenerated*, by humbly confessing all their sins, according to the established custom of the church; and after having received absolution, they are to present themselves in a secular habit without a girdle, in order to appear perfectly free at the time they enter into so sacred an engagement, *with a lighted taper in their hand*, to hear mass, and to receive the holy communion.”† The novices were then presented to the person who was to perform the ceremony, and who addressed them in a short speech, enjoining them to be obedient to the rules of the order; after which, they took the vows of poverty, chastity, and obedience, and were clothed with mantles, each having on it a white cross, as a symbol of the true cross upon which Christ suffered. The only part of the ceremony at all referring to *baptism*, was the use of *the lighted*

* History of Malta.

† “After the Council of Nice, Christians added to baptism the ceremonies of exorcism and adjurations, to make evil spirits depart from the persons to be baptized. They made several signings with the cross, they used *to light candles*, &c. At that time, also, baptized persons wore white garments till the Sunday following.”—*Rees' Cyclopædia*, art. Baptism.

taper. "In the institution of baptisteries, a reference was made to the death and resurrection of our Saviour, and to the baptized Christians dying unto sin, and walking in newness of life." The same events were also signified by tapers and lamps, as Amalarius says, "All the lights remain extinguished till the last litany, which belongs to the mass of the *resurrection*; then the lights of the church are lighted up to show that the whole world was illuminated by the resurrection of Christ."

Of the various round churches erected in England, only four remain, viz., the Temple Church, London, the churches of St. Sepulchre's at Cambridge and Northampton, and that of Little Maplestead; of these, the last is the subject of our more immediate inquiry.

The plan of Little Maplestead Church is very justly described as unique, having not only a circular west end, but also a semi-circular chancel. Dr. Stukely, Fosbroke, and others, have drawn their conclusions as to the antiquity of many churches from the existence of this peculiar feature; on the other hand, Rickman, after noticing in terms of commendation the various parts of Maplestead Church, observes, that it exhibits the *latest* specimen of the kind.*

The late Mr. Gough, in his *Essay on Fonts*,† after observing upon the great age of those at St. Martin's, Canterbury, and St. Peter's, Oxford, remarks, that "the font of Little Maplestead is still simpler," and therefore indicative of greater antiquity: so little, however, is known respecting Saxon architecture, that we are not disposed to venture the opinion that the last-mentioned font is of that style; but its simplicity, and the rudeness of its execution, prove it to be much more ancient than the church to which it is now attached.‡

These remarks lead us naturally, we had almost said ne-

* Rickman's Attempt.

† *Archæologia*, vol. x.

‡ "The font, (at Little Maplestead,) from its exterior arcades, appears very rude and ancient; but the smallness of its basin implies that it was never used for baptismal immersion."—*Britton's Architectural Antiquities*, vol. i.

cessarily, to the expression of an opinion, that the present church is not that given to the Knights Hospitallers by the Lady Juliana Andelin. The charter of donation seen by Morant, was indeed without date; but the confirmation of that charter by the husband of this lady is dated 1186, a period memorable in the annals of the Hospitallers, owing to the visit paid to England by the Grand-Master of their order, accompanied by Heraclius, the patriarch of Jerusalem; upon which occasion the high altar of the priory at St. John's, Clerkenwell, was consecrated, and also the circular part of the Temple Church.

The present church at Maplestead being decidedly built in imitation of the holy sepulchre at Jerusalem, must either have been erected by the Hospitallers themselves, or by the Lady Juliana for their use. If by the latter, it would indeed be remarkable that a church of so singular a form, and a copy from so celebrated a model, should not have been specially noticed in the charter of donation. The style of architecture in the Temple Church, London, (erected in the same year as that in which the manor of Maplestead was given to the Hospitallers,) is the early English; whereas that of the present church at Little Maplestead is the decorated, with flowing tracery and other indications of the style prevalent at a later period. From the above-mentioned fact, we conclude that the present church was erected by the Hospitallers, as nothing was more natural than that "there should be very early imitations (especially by the crusaders) of the church of the resurrection, within whose site the triumphs of the cross were rendered complete, and of which it was itself the splendid memorial:" and in proof of the correctness of this opinion, it should be noticed, that in most cases the churches erected by the Knights Hospitallers were dedicated to their patron, St. John the Baptist; whereas those which came into their possession from the Knights Templars, retained the names of the saints to whom they were *originally* dedicated. The retention of the Norman font at the time of rebuilding the church, is a clear proof that

this building, (whatever may have been the case in other instances,) was never used for the purposes of baptismal immersion.

Dallaway, in his Discourses upon Architecture, observes, that "the whole of the four remaining round churches were originally merely circular, having received subsequent additions of oblong naves, to which they are now vestibules." As regards Little Maplestead this is incorrect, as will appear evident from the following remarks, which are the result of a careful investigation, made by the kind permission of the present incumbent. An examination having been made at various points of the building, it appeared that the foundations throughout are on one level, being three feet six inches below the surface of the soil. The lower part of the walls, to the height of two feet three inches from the bottom of the foundation, is of an increased thickness, owing to there being a set-off of six inches externally, which runs round the whole of the building; and at the points where the circular portion of the building, at the west end, unites with the nave, there is not the slightest indication of any difference of workmanship or materials. In opening the ground at *a*, on the plan, (plate 1,) the remains of a buttress were discovered, (see plate 4, fig. 1,) the plinth of which is formed of regular masonry, with a chamfer on the top edge stopping on the returns against the face of the building. The discovery of this buttress naturally led to an examination of the opposite side of the building, and, as anticipated, a corresponding buttress exhibited itself at *b*, on the plan. Prosecuting these researches, each buttress was examined separately, and it was clearly ascertained that the whole of the chamfered plinths to the buttresses are on the same level; this tended to confirm the opinion that the different parts of the building are coeval. On taking up the paving internally, where the circular and straight portions unite, the materials and workmanship were found to correspond in every particular. It should also be observed, that the whole of the walls are formed of rubble work, (merely

the dressings of the windows, doors, and the plinths and water tables of the buttresses, being stone,) that they are of exactly the same thickness throughout; and that although the windows of the western part of the building, (the circular part,) are much larger than those of the nave, the width of the mullions in each case is precisely the same, the only difference arising in the necessary enlargement of the tracery to the larger windows. The stone is also similar, the jambs of the windows being formed of free stone, and the mullions and tracery of Caen stone. It is necessary that these particulars should be mentioned in a critical notice of the building under investigation, inasmuch as they seem to establish, beyond a doubt, the fact, that at least one of the round churches is an exception to the statement made by Dallaway. The singularity of the plan has already been commented upon; with reference to the semicircular chancel, we may add to what has already been stated, that the font being Norman, and the form of the chancel peculiar to this round church, it is quite possible that when the more ancient structure was demolished, this feature (so prevalent in Norman buildings) was retained.

In the absence of historical proof of the age of the church, comparison is the only scale by which a correct judgment can be formed. The beautiful doorway at the west end, which is decorated with ornaments peculiar to the reigns of Henry III. and Edward I., enables us, by comparison with other buildings, to arrive at a very satisfactory conclusion as to the age in which the church was erected. The inlaying of quatrefoil compartments upon the jambs, arch, and label moulding of the doorway, very strikingly resembles that introduced upon Geddington Cross, Northamptonshire; and it is especially deserving of notice, that trefoil compartments of a similar character are in each of these structures introduced in immediate connexion with quatrefoils. A similar kind of ornament occurs in the western front of Dunstaple Priory, Essex, which, although originally Norman, has received some later

insertions; the part to which we refer, was probably introduced in 1273, in which year (according to the Chronicle of Dunstaple) the western front of the priory church was repaired and beautified.

In endeavouring to ascertain the age of these additions to the priory, Britton remarks, that "as a similar kind of ornament is introduced in both erections, the probability is that they are of the same age." Pursuing the same course of reasoning, we would observe, that as the date of erection of Geddington and Waltham crosses corresponds within a few years with that of the alteration in Dunstaple Priory, and as the style of decoration assimilates with that which is observable in the doorway of Little Maplestead Church, it is extremely probable that the *whole* of these buildings were erected at nearly the same period. But the reader is referred to the subjoined list, containing numerous examples of the peculiar ornament referred to; of which it should perhaps be observed, that while that on the monument of Edmund Crouchback (Earl of Lancaster, and brother of Edward I.) is *precisely* similar to the one at Maplestead, the others exhibit slight variations; though only such as may be accounted for by the fact, that not having been intended as exact copies, they merely display the style of decoration that was prevalent at the several periods of their erection.

Quatrefoil compartments in spandrels of arches to nave and choir of Westminster Abbey .	1269
„ to the jambs of doorway from Westminster Abbey to the east cloister	1270
„ to the west front of Dunstaple Priory.....	1273
„ on Geddington Cross { erected to the me- }	1291
„ on Waltham Cross { mory of Q.Eleanor }	
„ on the monument of Edmund Crouchback, Earl of Lancaster, and brother to Edw. I.	1296

To the Architect, the plates introduced to elucidate the church require but little, if any, explanation; but a few

remarks are necessary for the information of the general reader. The peculiar form of the plan is shown in plate 1. The general dimensions are as follow:—total length of the church internally, 62. 0 ; diameter of circular part, west end, 29. 6 ; width of nave, 15 feet.

It is much to be regretted that the view of the semi-circular chancel of the church is altogether excluded by the screen introduced to form the vestry, which from its shape and contracted dimensions is exceedingly inconvenient for the purpose to which it is applied. The construction of the roof having been very carefully examined, it appears that this screen might be removed, without interfering in the slightest degree with the stability of the building; and the following alterations may be suggested, as likely to afford to the spectator an uninterrupted view of the chancel end, if not to restore this part of the building to its original condition.

The present appearance of the chancel end will be readily apprehended, by reference to No. 1 of the subjoined engravings. No. 2 represents the proposed alteration, which



No. 1.

No. 2.

might be effected by the removal of the present screen, and the introduction of an arch at the point where the semi-

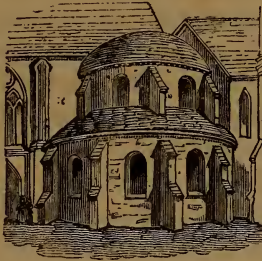
circular portion dies into the walls of the nave. Niches, similar to those represented, might be formed for the purpose of receiving the decalogue, &c. By a reference to the longitudinal section, plate 3, it will be seen, that by setting back the gable end of the roof beyond the line of the present screen, an opportunity would be afforded of introducing light through the semicircular curb, which receives the present rafters of the chancel roof. The effect produced by this light would, it is presumed, be extremely pleasing, as the arch, without obstructing the rays of light, would partially conceal the source whence it was derived.* The alteration suggested, would much improve the appearance of the church, as the continuance of the perspective is now lamentably interfered with, by the cumbrous and unsightly altar screen.

The transverse and longitudinal sections, (plate 3,) are sufficiently explanatory to render it unnecessary to give any detailed observations respecting them. Carter, in his notice of this church says, that with the exception of the roof, the whole building presents one uniform style of architecture, and that it is impossible to imagine how the roof and the circular part at the western end were originally finished. We cannot but think these observations somewhat precipitate, as there are several pieces of masonry observable in the upper part of the walls of the nave, which seem to have belonged to a parapet. The form of the upper part of the west end was probably hexagonal, as that is the plan of the arches below ; it may, however, have been circular, and the annexed view of the church of St. Jean le Rond, † at Paris, will clearly show the manner in which this part of the building may have been finished originally. The similarity between

* The effect, as regards the light, would be somewhat similar to that of the eastern end of the Catholic Chapel, Moorfields, which building was erected from the designs of John Newman, Esq., F.S.A.

† This church was destroyed during the French revolution. The annexed representation is taken from a French work, in which it is described as having been a structure of the greatest interest, owing to its peculiar form, and the character of its details.

this church and that at Maplestead consists not only in the circular form, but also in the character of the buttresses.



The views (plates 2 and 5) will convey to the reader an accurate idea of the appearance of the church externally; it seemed unnecessary to introduce any elevations, inasmuch as the only interesting features are the doorway and windows, which are represented in plates 6 and 7.

An erection has been raised at the west end of the church, (as represented in the frontispiece,) and appropriated to the use of the Sunday-school. This unseemly excrescence wholly conceals the beautiful doorway, which is much to be deplored, its connexion with the church not being absolutely necessary; as, owing to the small population of the parish of Little Maplestead, and the distance of the church from the residences of the cottagers, the school-room would be much more convenient if situated in the village. Its removal from its present situation would add very considerably to the appearance of the church; independently of which, the ornaments of the doorway would escape the gradual obliteration which they are now suffering from every additional coat of whitewash that the school-room receives.

Dr. Franklin, in one of his essays, gives a ludicrous account of the annual whitewashings to which the houses are subjected in America, where the ladies turn their liege lords out of house and home, in order that they may indulge in their favourite propensity. Although this mania has not seized the ladies of our own country, it seems to be making rapid strides among those of the other sex, who are

officially connected with our churches and cathedrals. Nothing is more common in entering such buildings, than to notice alternate streaks of yellow, black, and white, introduced to distinguish the various mouldings of the clustered pillars; and not unfrequently the grotesque heads, introduced as corbels to support the roof, are made, by the assistance of the village painter, to look smilingly and contentedly under the superincumbent weight.

This beautifying may please the vulgar, but it entirely removes the venerable aspect so impressively assumed by mouldering stone. The awe-inspiring grandeur of our cathedrals and churches, creates an instinctive feeling of their age and connexion with by-gone days; but no sooner has the brush of the "improver" been passed over the graceful and delicate enrichments which characterise the Gothic style of architecture, than that sombre effect, which produces so powerful an impression upon the mind, is entirely destroyed.

Denon, in speaking of the temples of Egypt, says, "they are open volumes, in the pages of which history is recorded, morality taught, and the useful arts practised;" and the same observation may be applied with propriety to the venerable structures that adorn our native country.

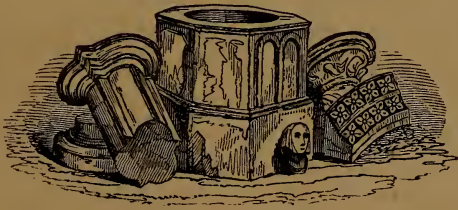
There are few persons, we should presume, who, upon entering a church and beholding the monumental brasses of their forefathers, do not feel disposed to remove their thoughts from the present, turn them back upon the past, and

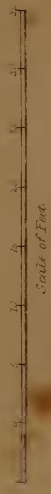
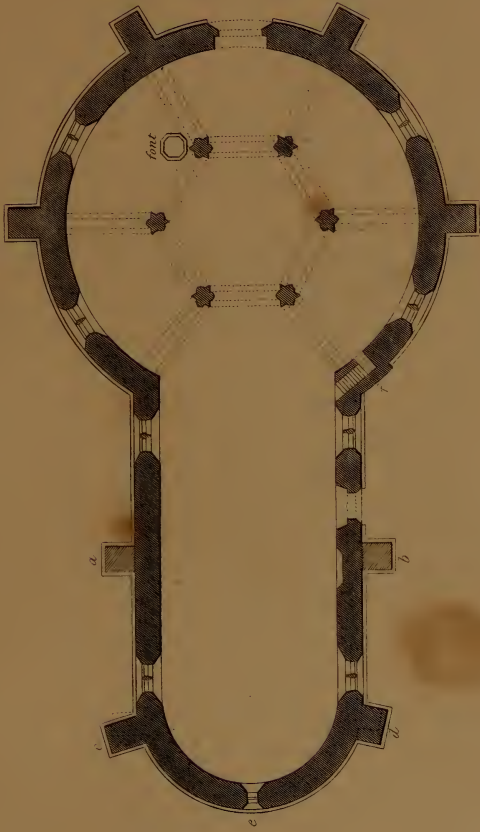
"Live—not in themselves, but become
Portion of that around them."

The structures of former ages are the text-books of the Architect and Antiquary; to them they are *indeed* open volumes, in the pages of which the history of *their* favourite science is recorded; and if the whole structure form the volume, its constituent parts may be regarded as the means by which the original architect possessed the power, even after death, of addressing himself in a language comprehensible to the initiated, though not so to the generality of mankind.

The importance of Architecture is so great, as to require no extraneous recommendation: it stands pre-eminently conspicuous as the elder sister of the Arts, and as that from which every other art derives spirit and energy.

These observations will prove to those who have the power of preserving the Architectural remains of former ages, that the wanton spoliation of any structure, and the obliteration of even a moulding, is an injury not only to the Architect, but to the nation; since it is by the careful study of the details of a building that the student becomes conversant with the principles of his art, that he is enabled to imbibe the spirit which actuated the mind of the original Architect, and to imitate that, of which he would, under less favourable circumstances, be merely the copyist. The preservation of those structures which are rendered venerable by their having become the depositories of departed virtue, cannot be too strongly insisted upon; indeed, an increasing desire has lately been evinced to effect this object, and if, by the present work, the attention of the public be directed to the dilapidated condition of the church at Little Maplestead, the object we have in view will be attained. There are not many such remains of antiquity, and for that reason we have here given some draughts of it; to which we were the more inclined, because it is possible it may ere long be levelled, and not only the figure of it forgot, but the very place also where it stood.





LITTLE MAPLESTEAD CHURCH, ESSEX.
GROUND PLAN





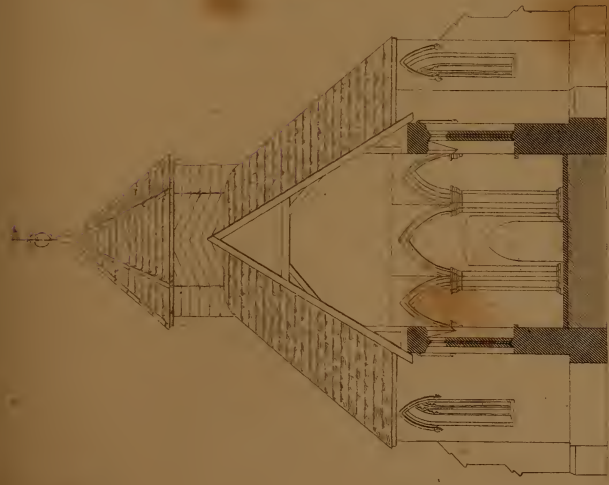
Engraved by G. Hawkins Junr. From a Sketch by W. Wallen.

LITTLE MAPLESTEAD CHURCH, ESSEX.
SOUTH EAST VIEW

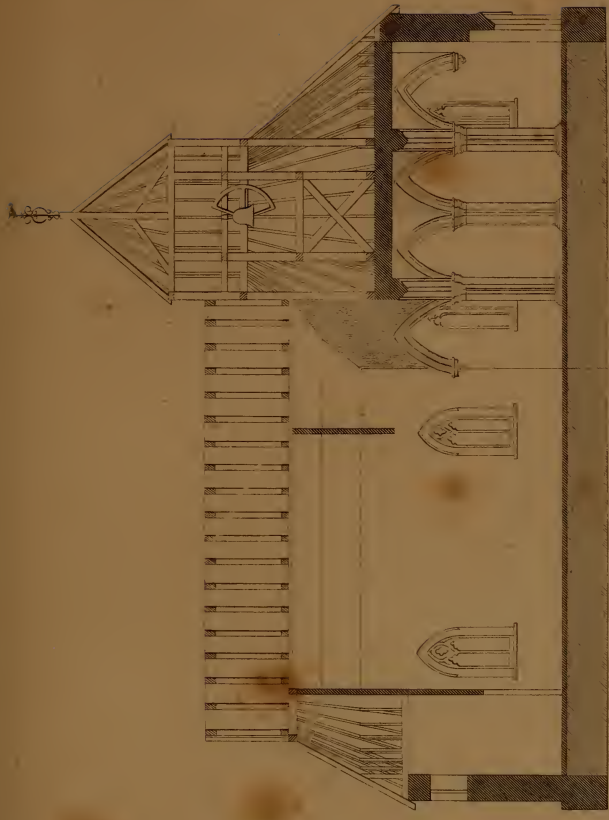
London: Published Decr. 1835 by W. Wallen, D. Spital Square.

Printed by H. B. Row



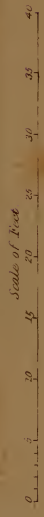


Transverse Section



Longitudinal Section

Measured and Drawn by W. Wallcut, Arch.



LITTLE MAPLESTEAD CHURCH, ESSEX.

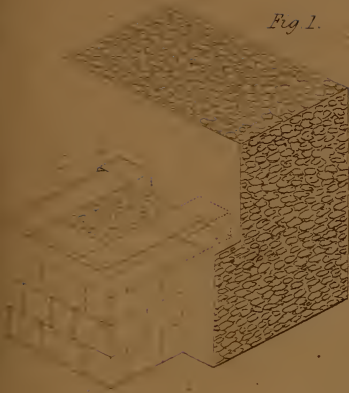
Engraved by W. Wallcut, Arch. 1835.

Engraved by Samuel Bullock.

Printed by Trapp.



Fig 1.



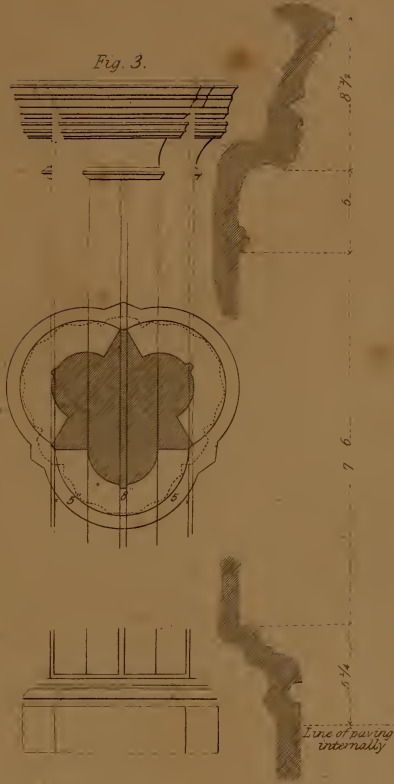
View of plinth of Buttress
a. on Plan (Plate N^o 1)

Fig 2.



Elevation

Fig. 3.



Plan



Details of Font.



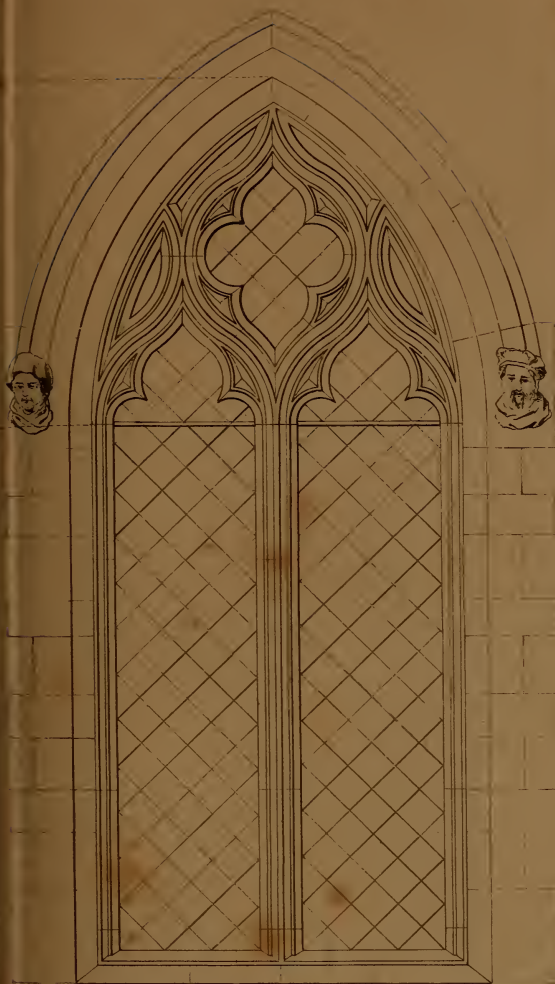


Drawn by William Wallen, Architect.

Etched by George Hawkins Junr.

VIEW OF SAINT JOHN'S GATE, CLERKENWELL,
FORMERLY BELONGING TO
THE PRIORY OF THE KNIGHTS HOSPITALLERS OF SAINT JOHN
OF
JERUSALEM.

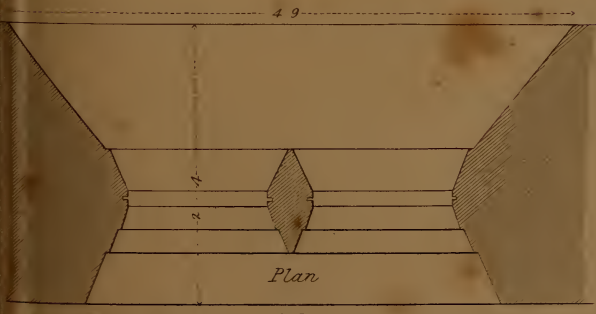




Elevation Externally



Section



Plan

Measured & Drawn by W. Wallen, Arch^t

Engraved by G. Hawkins





Drawn by William Wallis, Architect.

Etched by C. Hawkins.

LITTLE MAPLESTEAD CHURCH, ESSEX.

WEST DOORWAY.

London: Published by D. Colclough, 23, St. Martin's Lane, 1835.



APPENDIX.

A.—(p. 5.)

ERASMUS says, that “if the fragments of the cross were collected together, enough would be found for the building of a ship;” and the following extracts from various wills of eminent English persons in the middle ages seem to bear out this remark.

Will of Elizabeth, Countess of Northampton, dated 1356.—“I do will to the church of Friar Preachers, London, the cross made of the very cross of our Saviour’s cross, wherein is contained one of the thorns of his crown.”—*Nicholas’s Testamenta Vetusta*, vol. i., p. 60.

Will of Thomas, Earl of Warwick, dated 1369.—“To the Bishop of Lichfield, a cross of golde, wherein is a part of the very cross of Christ: and to Sir J. Beauchamp, a cross of gold, wherein part of *the very cross of Christes cross* is contained, enamelled *with the arms of England!*” (p. 80.)

Will of Thomas, Earl of Oxford, dated 1371.—“To Maud, my wife, all my reliques now in my own keeping, and a cross made of the very cross of Christ’s cross.” (p. 87.)

Will of Philippa, Countess of March, dated 1378.—“To Edmund, my son, a gold ring, with a piece of the true cross, with this writing, ‘In nomine Patris et Filii et Spiritus Sancti. Amen.’” (p. 101.)

Will of William Wykeham, Bishop of Winchester, dated 1403.—“I bequeath to my church at Winchester, one cross of gold, with relics of the cross of our Lord.” (vol. ii., p. 768.)

B.—(p. 5.)

“The space enclosed in the Campo Santo is filled to the depth of ten feet with earth brought from the Holy Land by the galleys

of Pisa in the twelfth century, and is supposed to have had the peculiar quality of corroding the bodies deposited in it, and destroying them in *twice twenty-four hours*." — *Eustace's Classical Tour*, vol. ii., p. 287.

In Cresy and Taylor's excellent work on the Architecture of the Middle Ages, there is an interesting description of the Campo Santo at Pisa, in which it is said that, "according to common report, the sacred soil had the effect of reducing a corpse interred in it to dust, in the short space of *fourteen hours*; this power has, however, long since been lost."

C.—(p. 5.)

"The question as to the circumstances under which Julian was deterred from rebuilding the walls of Jerusalem, is not yet exhausted; a very plausible explanation of the phenomenon has been recently published, and received with an attention of which it is not undeserving. It may reasonably be supposed, that during the long period that intervened between Titus and Julian, the vast caverns, by which the greater part of Jerusalem was undermined, being obstructed by rubbish, would remain untenanted, and probably unexplored; and thus the workmen of Alypius, when they proceeded with torches to examine and penetrate the gloomy labyrinths, might be terrified, and expelled by frequent explosions of inflammable air."—*Waddington's History of the Church*, p. 112.

E.—(p. 33.)

An interesting account of the discovery of the lance, and a very beautiful illumination representing the same, may be found in Royal MS. (Brit. Mus.) 15 E. 1.

F.—(p. 34.)

"Cette magnifique plate-forme, préparée sans doute par la nature, mais évidemment achevée par la main des hommes, était le piédestal sublime sur lequel s'élevait le temple de Salomon; elle porte aujourd'hui deux mosquées Turques: l'une, El-Sakara, au centre de la plate-forme, sur l'emplacement même où devait s'étendre le temple; l'autre, à l'extrémité sud-est de la terrasse, touchant aux murs de la ville. La mosquée d'Omar, ou El-

Sakara, édifice admirable d'architecture Arabe, est un bloc de pierre et de marbre d'immenses dimensions, à huit pans; chaque pan orné de sept arcades terminées en ogive; au-dessus de ce premier ordre d'architecture un toit, en terrasse d'où part tout un autre ordre d'arcades plus rétrécies, terminées par un dôme gracieux couvert en cuivre, autrefois doré.—Les murs de la mosquée sont revêtus d'émail bleu; à droite et à gauche s'étendent de larges parois terminées par de légères colonnades moresques correspondant aux huit portes de la mosquée. Au-delà de ces arches détachées de tout autre édifice, les plates-formes continuent et se terminent, l'une à la partie nord de la ville (de Jérusalem) l'autre aux murs du côté du midi. De hauts cyprès disséminés comme au hasard, quelques oliviers et des arbustes verts et gracieux, croissant çà et là entre les mosquées, relèvent leur élégante architecture et la couleur éclatante de leurs murailles, par la forme pyramidale et la sombre verdure qui se découpent sur la façade des temples et des dômes de la ville."—*Voyage en Orient, par M. Alphonse de Lamartine, tome ii., p. 170.*

The reader will also find a very interesting account of the mosque of Omar in the *Modern Traveller*, (volume on Palestine.) See also Clarke's *Travels in Greece, Egypt, and the Holy Land*, vol. ii., 4to., p. 601, and Dr. Richardson's *Travels*.

G.—(p. 36.)

List of Masters of the Knights Hospitallers.

FROM DUGDALE'S MONASTICON.

1. Gerard, who was guardian of the hospital of the poor in Jerusalem, and found there when Godfrey of Bologn and the Christians took Jerusalem, anno 1099. He held it nineteen years.

2. Raymond de Puy, who made the rule for the Hospitallers, and had it confirmed by Pope Eugenius, 1118, was Master thirty-two years.

3. Auger de Balben, a most religious man, 1160, was Master three years.

4. Arnaud de Combs, a generous man and advancer of the order, 1163.

5. Gilbert Assali, or de Saily, who did much good in his short time, 1167.

6. Gaston, or Castus, of singular humility and goodness, for whose sake the order was much favoured, 1169.
 7. Jubert, or Jobert, 1169.
 8. Geoffrey de Druston, a very religious and good man, and a great lover of the brothers, and of the sick, 1179.
 9. Hermengard d'Apt, in whose time Jerusalem was lost, 1181.
 10. Roger de Molins, who made good statutes, and had the rule confirmed by Pope Lucius, 1185.
 11. Garnier de Napoli, notable in feats of arms, 1193.
 12. Alfonso, a Portuguese, 1194.
 13. Geoffrey Rat, 1194.
 14. Guerin de Montaigne, a very brave man, 1206.
 15. Bertrand de Gexi, 1230.
 16. Gerin, who heaped much treasure, 1234.
 17. Bertrand de Comps, much increased the dominion of the order, 1244.
 18. Peter de Villebride, 1248.
 19. William de Chateauneuf, 1251.
 20. Hugh de Revel, who much reformed the order, 1260.
 21. Nicholas de Largue, in whose time a white cross and red armour were ordained, 1278.
 22. Odo, through whose ill management the order suffered much, and the Pope intermeddled in their affairs, which had not been done before, 1288.
 23. William de Villaret, 1296.
 24. Fulk de Villaret, 1308.
 25. Maurice de Pagnac, 1317.
 26. Leon de Velleneufve, 1323.
 27. Deodatus de Gozon, 1346.
 28. Peter Cornillan, 1353.
- “The Monasticon goes no further, the rest shall be continued here from other authors.” (*Stevens.*)
29. Roger de Pins, 1355.
 30. Raymund Beranger, 1364.
 31. Robert de Juliers, 1373.
 32. John Ferdinand de Heredia, 1376.
 33. Philibert de Naillac, 1396.
 34. Antony Fluinny, 1421.

35. John de Lastic, 1437.
36. James de Milly, 1454.
37. Peter Raymond Zacosta, 1461.
38. Baptist Ursin, 1467.
39. Peter d'Aubusson, Cardinal, 1476.
40. Emery d'Amboise, 1503.
41. Guy Blanchefort, 1512.
42. Fabricius de Carrette, 1513.
43. Philip de Villiers de l'Isle Adam, settled the order at Malta, in the year 1530, after the loss of Rhodes, was himself before enthroned in 1521.
44. Perrin du Pont, 1534.
45. Didier de St. Jaille, 1534.
46. John Diomedes, 1536.
47. Claudius de la Sengle, 1556.
48. John de la Valette Pansot, 1557.
49. Peter du Mont, 1568.
50. John de la Cassiere, 1572.
51. Hugh de Loubens de Verdade, Cardinal, 1582.
52. Martin Garcia, 1595.
53. Adolphus de Vignacourt, 1601.
54. Alonso Mendez Vasconcelos, 1622.
55. Antony de Paula, 1623.
56. John Paul de Lascaris, 1636.
57. Martin de Redin, 1637.
58. Anet de Gesson, 1660.
59. Raphael Cotoner, 1660.
60. Nicholas Cotoner, brother to Raphael, 1663.

H.—(p. 37).

Rules of the Order of the Knights Hospitallers.

FROM DUGDALE'S MONASTICON.

1. That they make and observe the three vows, of poverty, chastity, and obedience.
2. That they require nothing as their due but bread, water, and a poor garment.
3. That the clerks serve at the altar in white surplices.
4. That the priest carry the body of our Lord to the sick, with

a surplice on, the deacon or other clerk going before, with a lighted candle in a lanthorn, and a sponge with holy water.

5. The brothers always to go abroad two or three together, at the appointment of the Master; to do nothing that may give offence.

6. No woman to wash their heads or feet, or make their beds.

7. Both lay and clergy-men going a questing, to repair to churches, or modest people, and ask their diet for charity, and buy no more; but if they find none to give sufficient, they may buy enough to subsist on.

8. To receive nothing but what they account for to the Master, and the Master to transmit the same to the poor.

9. The Master to retain the third part of all provisions and, if any thing be to spare, to send it to the poor of Jerusalem.

10. No brothers to go to quest, but such as are sent by the Master and the Chapter.

11. The brothers to be satisfied with such diet, as the brothers where they go have, and to carry light with them.

12. That they wear no clothes misbecoming the order, nor any skins of wild beasts.

13. That the brothers eat only twice a-day, both on Wednesday and Saturday, and eat no flesh from Septuagesima till Easter, except the sick and infirm.

14. That they never lie naked, but with some sort of garment on.

15. If a brother commit fornication in private, let him repent privately, and have proper penance enjoined him; but, if he be discovered by any, he is to be stripped the next Sunday after mass, in the church of the same town, and most severely scourged, and then expelled; but, if he afterwards return penitent, he may be again received. He is to be enjoined penance, and be kept a whole year without; and then, if he appear penitent, the brothers to do as they think fit.

16. If one brother quarrels with another, and the complaint be brought to the procurator of the house, he shall fast upon bread and water Wednesday and Friday, and eat on the ground, without a napkin, for seven days.

17. If one brother strikes another, to continue as above forty days.

18. If any brother depart from his house or master, he must eat on the ground forty days, feed on bread and water Wednesdays and Fridays, and be as long out of the house as he was abroad, unless the chapter think fit to moderate the same.

19. The brothers to observe silence when eating, and in their beds, and not to drink after complin.

20. Any brother misbehaving himself, and not amending after two or three admonitions, to be sent a-foot to the Master to be corrected.

21. No brother to strike any servant.

22. Any brother keeping any thing of his own, and dying without revealing the same, to have his money tied about his neck, and be severely whipped in the presence of the rest.

23. Masses to be said during thirty days for all brothers in the houses where they die, and alms to be given for them, &c.

24. That they give righteous judgment in all cases.

25. Any such person to be received, to confess and communicate, and to be charitably entertained according to the ability of the house.

26. The Epistle and Gospel to be sung on all Sundays, a procession to be made, and holy water sprinkled. Any brother bestowing the money of the poor to make a party against the Master, to be expelled.

27. If two or three brothers live together, and one of them misbehaves himself, the other to reprove him, without defaming; if he amend not, then to call two or three brothers to correct him; and if still he persist, then to transmit the matter in writing to the Master.

28. No brother to accuse another without good proof.

29. All the brothers to wear the cross on their breasts.

I.—(p. 42.)

“ King Henry II. gave the lands and houses of the canons of Buckland, in Somersetshire, to Gamer de Neapoli, prior of Saint John in England, for the endowment of a priory of Sister Hospitallers for the benefit of the order of Saint John, under a stipulation that sisters of that order should never be received into any other of their houses in the kingdom. After which, the said Gamer called together the sisters from the several hospitals

in England, and appointed nine to be the first sisters in Buckland.

“The office of the sisters in Jerusalem was to be nurses to the sick pilgrims, besides whom there were other charitable women, who, in several parts of Christendom, made it their business to assist and take care of sick and indigent people. The similarity of their vocations was probably the reason of their assuming the habit of the sisters of Jerusalem, and made them choose to reside in or near the preceptories of the Hospitallers. Of such of these, the first nine sisters established at Buckland were chosen.”—*Collinson's History of Somersetshire*, vol. iii., p. 96.

K.—(p. 42.)

“The tombs of Godfrey de Bouillon, and Baldwin his brother, (which drew forth the enthusiastic apostrophe of Chateaubriand in favour of his countrymen,) have been spitefully destroyed by their rivals the Greeks, so that not a vestige of them remains to mark even the spot whereon they stood.”—*Buckingham's Travels in Palestine*, p. 248.

Dr. E. Clarke says, “the tombs were close by the entrance of the lower chapel of the Holy Sepulchre.” The following is the translation given by Fuller of the Latin inscription on Baldwin's tomb.

Baldwine another Maccabee for might
 Hope, help of the State and both's delight;
 Cedar, with Egypt's Dan of him afraid,
 Bloudy Damascus to him tribute paid,
 Alas! here in this tombe is laid.

L.—(p. 44.)

The leaders of the first, second, and third crusades, were induced to engage in those enterprises, in order to expiate their sins. Peter the Hermit had been dissolute in his youth, and visited the Holy Land as a penance. Louis VII., for having cruelly put to death the inhabitants of Vetri, determined to undertake the second crusade, in order to atone for his crime. Henry II. was pardoned for the presumed murder of A'Becket, upon condition that he promised to undertake a crusade. His son, Richard, upon

his death, undertook to fulfil this promise, and was urged to this line of conduct from a desire to do penance for his unfilial conduct towards his deceased parent.

M.—(p. 47.)

The conduct of the Hospitallers at the siege of Ascalon, called forth the commendation of the Pope, who, in a bull directed to the Grand-Master, speaks thus favourably of the order:—

“ As you, my brethren, make so worthy an use of your goods and possessions, employing them for the maintenance of the poor, and entertainment of pilgrims, we forbid all the faithful, of what dignity soever they are, to exact the tythe of your lands, or to publish any ecclesiastical sentence of interdict, suspension, or excommunication, in the churches belonging to you; and in case of a general interdict laid upon whole countries, you may still continue to have divine service said in your churches, provided it be done with the doors shut, and without ringing of bells. We grant you likewise the liberty of admitting priests and clerks, as well into your principal house of Jerusalem, as into the other subordinate houses that depend upon it. And if any bishops or ordinaries oppose it, you may nevertheless, in virtue of the authority of the holy see, receive them after proper testimonials of their conduct; and such priests and clerks shall be absolutely exempted from their jurisdiction, and be subject only to the holy see and your chapter. You may likewise receive laiks of free condition for the service of the poor. And as for such brothers as have been once admitted into your society, we forbid them to quit it, or to enter into any other order, under pretence of greater regularity. And with regard to the dedication of your churches, the consecration of your altars, and the ordination of your clergy, you shall apply to the bishop of the diocese, if he be in communion with the holy see, and will confer holy orders gratis; but if not, you are authorised by the holy see to chuse any bishop you shall see fit. Moreover, we confirm anew all grants of lands and seignories in the present possession of your house, or which you shall hereafter acquire on this side the sea or beyond it; as well in Europe as in Asia. In fine, when it shall please God to take you to himself, we ordain that your brother-hospitallers shall

have full and entire liberty to elect your successor, any force or contrivance to the contrary whatsoever notwithstanding.”—*Vertot's History of the Knights of Malta.*

N.—(p. 47.)

The subject of the disputes between Foucher, patriarch of Jerusalem, and the Knights Hospitallers is thus detailed in the Royal MS. (Brit. Mus.) 15 E. 1, p. 294. cap. ^{xx}xiii. xiiij. (294).

“*Comment les prelates apres le complainte des Hospitalliers se partirent du Pape sans pouvoir auoir aucun droit.*

“ Le patriache et les autres prelates d'orient se presentèrent devant le saint pere et les cardinaulx. Ilz ne leur furent mye trop bien receus. Amcois leur firent tous moult laide chiere tellement que dés le premier iour de leur entrée se peuvent aucunement appercevoir à quelle fin leur besogne viendroit. Mais ilz estoient saiges hommes si n'en firent nul samblant et pour ce ne laisserent oncques à venir a la court, toutes les fois qu'ilz peurent entrer. De leurs besongnes parloient moult songneusement aux cardinaulx et sie**oient le saint pere par les eglises ou il alloit.

“ Maintes fois requirent qu'on les ouyst contre les hospitaliers adfin de leur faire droit. Beaucoup furent delayes mais au devrain leur donna l'en congie de racompter leur fait. Ceulx eurent asses saige conseil et fut leur raison moult bien contee. Apres ce iour on leur ordonna ung autre, puis le tiers, le quart, le quient, et moult estoient loing à loing.

“ Longuement eurent là demouré ne de riens n'estoient leurs besongnes avancées. Sy s'en commencerent a plaindre tant que bonnes gens vindrent au patriache qui eurent pitie de son travail et lui dirent que par leur conseil il ne se tarderoit plus là et le firent certain que les hospitaliers feroient contre lui et contre les eglises tout ce qu'ilz vouldroient. Le bon homme qui bien le pensoit parce qu'il l'avoit veu le creut moult legierement. Sy prindrent congie lui et ses compagnons sans plus faire. Au retour se mist moult grevé des cousts et des despens tout honteux.

“ De tous les cardinaulx ne peurent oncques trouver qui deuers eulx se tenissent par droit que deux. L'un d'eux avoit nom Octo-

vien l'autre Jehan de Saint Martin cestui avoit esté archediacre de Sur quant le patriache en avoit esté archevesque. Bien eussent voullu ces deux qu'on fist raison à ces preudhommes mais ilz n'avoient mye le pover contre tous les autres. Le saint pere se partit de Ferentine et passa champaigne tant qu'il vint à Benevent."

O.—(p. 55.)

"The Earl of Albemarle, and others, went with the first crusade, and several English noblemen accompanied Louis VII. in the second; but the cause was not national, nor by any means general."—*Mills's History of the Crusades*, vol. ii., p. 9.

O.—(p. 71.)

The cross-legged figures which are so numerous on sepulchral monuments, are supposed to have been representations of those who assumed the cross, or contributed to the expense of the crusades, *as well as* of those who actually visited Palestine.

P.—(p. 71.)

"Hubert Walter, the fifth Bishop of Salisbury, was elected at Pipewell, September 15, 1188, and consecrated, according to Le Neve, at Westminster, October 22 following. In the year 1190, he accompanied King Richard the First on his expedition to the Holy Land; and soon after his return to England, he was elected to the archiepiscopal see of Canterbury, in 1193."—*Britton's Salisbury Cathedral*, p. 17.

Q.—(p. 74.)

"There had been settled for several ages, in the mountains of Phœnicia, between Tortosa (or Antaradus, as it was then called) and the town of Tripoli, a sort of banditti, who seemed to be Mahomedans, but in reality had scarcely borrowed any thing from that sect, but their hatred of the Christian name. Their commander took on him no title but that of OLD, or SENIOR, a term from whence, in those times, was derived that of Seignior, which, in bastard Latin, signifies the same thing; and he was called 'The Seignior, or Old Man of the Mountain,' on account of the mountainous country which these banditti inhabited. The

Seignior of the Mountain made use of his followers to dispatch his particular enemies. Their palace was a sort of school of assassins, and it was not customary for these barbarians to carry any other arms than a poniard, called in the Persian language *Has-sisin*, from whence we have formed the word *assassin*.”—*Vertot's History of the Knights of Malta*.

R.—(p. 99.)

“The Chronicle compiled at Saint Albans, anno 1483, printed by William Caxton, 1502, particularly relates the poisoning of King John. *The Kyng came by the Abbey of Swynesheade, and there hee abode two dayes; and as he sate at mete, he axed a Monke of the House, How moche that loaf was worth that was sette before hym upon the table? And the Monke said, That the loaf was worth but an halfpenny. O said the King tho, Here is grete chepe of brede; Now sayd he tho, an I may lyve ony while, such a loaf will be worth xx shillings or half a year be gone. And so when hee sayd this worde, moche hee thought, and often hee sighed, and toke and ete of the brede, and sayd; By the worde that I have spoken it shall be soth. The Monke that stode before the Kyng was for this worde full sory at his herte, and thought rather hee would hymselfe suffre deth, and thought yf he might ordeyne therefore some manere remedye. And anone the Monke wente unto his Abbot and was shriven of hym, and tolde the Abbot all that the Kyng had sayd; and prayed his Abbot for to assoyle him, for he would gyve the Kyng such a drynke, that all Englonde shold be glad thereof and joyfull. Tho yede the Monke into a gardeyne, and founde a grete Tode therein, and toke her up and put her in a cuppe, and prycked the Tode thorough with a broche many tymes, tyll that the venym came out of every syde in the cuppe. And tho toke the cuppe and filled it with good ale, and brought it before the Kyng, knelynge sayenge; Sir, sayd hee, wassayll, for never the dayes of all your lyfe dronke ye of so good a cuppe. Begyn Monke, sayd the Kyng; and the Monke drank a grete draught, and toke the Kyng the cuppe, and the Kyng dranke also a grete draught and set down the cuppe. The Monke anone ryght went into fyrmye and there dyed anone, on whoos soule God have mercy. Amen. And fyve Monke synge for his soul specially,*

and shall, whyle that the Abbaye standeth. *The Kyng rose up anone full evyll at ease, and commanded to remove the table, and axed after the Monke; and men tolde hym that hee was dead, for his wombe was broken in sundre. Whan the Kyng herde this, he commaunded for to trusse, but it was for nought, for his belly began to swelle for the dryncke that he had dronke, and in the two days hee deyed; on the morrowe after Saynt Luke's daye.*"—Prynne, p. 37.

S.—(p. 109.)

In the Retrospective Review, there are the following judicious remarks (in the review of a work entitled *Nicolai Gutleri Historia Templariorum, Amstelodam, 8vo., 1703,*) upon the subject of the suppression of the order of the Knights Templars. "The quarrel of the French king with the sovereign pontiff, Boniface VIII., is the first circumstance of his reign which seems in any degree to elucidate this question. The imperious obstinacy and the unappeasable rancour of the French monarch, gave this contest a character of personal animosity, which raised in the mind of Philip an insuperable feeling of hatred towards all those who had rendered any assistance to his great enemy. The Templars, it seems, had been guilty of this offence. (*Ventura Chron. Astense, c. xxvii. t. xi. p. 192, cited by Sismondi, Rep. Ital., vol. iv., c. 26.*)

"Although possessed of considerable revenues, Philip was always poor; and to supply his wants, he resorted to means alike disgraceful to himself, and injurious to his subjects. But to accomplish the destruction of a noble and gallant order, whose riches and influence were alike to be dreaded, and who reckoned among their numbers some of the highest and the proudest of the land, was a task which required the most subtle contrivance. The golden reward, however, was sufficient to tempt the avarice of Philip, and his unfeeling and obstinate temper was a guarantee for his success. It is true, that by the decrees of the Council of Vienne, the estates of the Templars were all conferred on the order of St. John of Jerusalem; but it was nearly ten years before the French king could be prevailed upon entirely to yield them up. It required the utmost exertion of the joint influence of the Pope and Philip to induce Edward II. of England to unite in this

foul conspiracy. Strongly convinced of the innocence of the accused, he applied to the Pope in their behalf. He even addressed letters to several of the sovereigns of Europe, beseeching them not to give ear to the injurious aspersions which had been cast on the characters of this faithful and valiant soldiery.

“But the malignity of Philip* would not be thus disappointed. He despatched ambassadors to the court of England, and *his son-in-law*, yielding at last to his repeated instances, consented to investigate the conduct of the order. The English Templars were cast into prison, but the atrocities which marked the proceedings against the order in France were not committed here, though the Pope, in the plenitude of his fatherly affection, mildly censured the English monarch for having forbidden the use of the torture.”

We refer the reader to the following works for further matter relating to the suppression of the Knights Templars:—Nicolai Gutleri Historia Templariorum; Monumens Historiques relatifs à la Condemnation des Chevaliers du Temple, par M. Raynouard; Mills’s History of the Crusades; Stebbing’s History of Chivalry and the Crusades; Fuller’s Holy War, book v., c. 3; Wilkin’s Concilia, ii., 329; Rymer’s Fœdera, vol. ii., p. 10, &c.; Dugdale’s Monasticon Anglicanum (new edit.); Proceſ contra Templar, cited in Raynouard, p. 60; Bower’s History of the Popes, vol. vi., p. 402.

T.—(p. 120.)

“In addition to this present, Henry VIII. promised Villiers twenty thousand crowns, the value of which he afterwards paid in artillery and fire arms.”

U.—(p. 130.)

*Nuper Prior-
atus sive Hos-
pitalis Sancti
Johannis Jero-
solumæ in
Angliâ.*

Compota omnium et singulorum Ballivorum præpo-
sitorum Firmarum Collectorum ac aliorum officiorum
et ministrorum quorumcunque omnium et singulorum
dominiorum maneriorum terrarum tenementorum rec-
toriarum decimarum pentionum portionum ac aliorum

* The following was the respectful mode in which one of her most Christian sons addressed the head of the holy Catholic Church: “Philip, by the grace of God, &c. to Boniface, the pretended Pope, little greeting or none. Be it known to your *Supreme Foolship*,” &c. (Sciāt maxima tua fatuitas. Rayn. vii.)

Sic. possessionum et hereditamentorum tam temporalium quam spiritualium eidem nuper Prioratui sive Hospitali Sancti Johannis Jerusalem in Angliâ prædicto' pertinentium sive spectantium. Quæ dudum ad manus domini nostri nunc Henrici octavi Dei gratia Angliæ et Franciæ Regis fidei defensoris domini Hiberniæ ac in terra supremi capitis Anglicanæ Ecclesiæ existenti devenerunt ratione et prætextû ejusdam actûs Parliamenti inde edita et provisa tenta apud Westmonasterium die mensis anno regni dicti domini Regis xxxii^{do} prout in eodem actû apparer' poterit. Vide licet de exitibus et reventionibus omnium et singulorum dominiorum maneriorum terrarum tenementorum et cæterorum præmissorum supra dictorum a festo Sancti Michaelis Archangeli anno regni dicti domini Regis xxxi^{mo} usque idem festum Sancti Michaelis Archangeli extunc proximum sequens anno regni prædicti domini Regis xxxii^{do} scilicet per unum annum integrum.

Manerium de Maplested in Comitatu Essexæ. Computus Henrici Hale firmarii ibidem per tempus prædictum.

Arreragia. *Nulla* quia primus computus pro domino ipsius nunc computant post dissolutionem dicti nuper prioratui.
a Summa nulla.

Firma. Set redditus de xl. xiiis. iiiid. de prædicto Henrico Hale pro firma manerii de Maplested prædicti cum omnibus terris et tenementis pratis pascuis et pasturis redditibus et serviciis cum omnibus proficuis commoditatibus qualitercumque spectantibus et pertinentibus boscis subboscis wardis maritagiiis et medietate omnium relevium finium et escaetriæ advocacionum ecclesiarum tantummodo except' sic ei dimiss' per indenturam sub sigillo communi nuper Prioratui Sancti Johannis Jerusalem in Angliâ dat' xviii die Maii anno regni Regis Henrici octavi x^{mo} habend sibi et assignatis suis a festo Annunciationis Beate

Firma. Mariæ Virginis ultimo præterito ante dat præsentium usque ad finem et terminum xxix annorum extunc proximum sequentem et plenarie complend' reddend' inde per annum ad festa Annunciationis Beatæ Mariæ Virginis et Sancti Michaelis Archangeli equaliter ut supra ac supportand' omnia onera ordinaria et extraordinaria exeuntia de prædicto manerio cum pertinentiis durante termino prædicto. Et dictus firmarius et assignati sui sufficienter reparabunt dictum manerium cum pertinentiis ut in sepibus fossatis et palis durante termino prædicto præteria dictus firmarius et assignati sui habebunt sufficienter hedgebote ploughbote cartbote foldbote housebote et fyrebote in et de boscis subboscis eidem manerio pertinentibus rationabiliter et sine vasto expenden' durante eodem termino prout in eadem indenturâ plenius apparet.

Summa firmæ xl. xiiis. iiiid. de quibus exoneratur hic cvis. viiid. de et pro tanto denario per Willielmum Weston militem nuper priorem prioratûs prædict' receptor' pro firma manerii prædicti debit' ad festum Annunciationis Beatæ Mariæ Virginis ante tempus dissolutionis dicti nuper prioratûs infra tempus hujus compoti acciden' per sacramentum dicti firmarii coram auditor' præstit. Et debet cvis. viiid. q' liberavit Mauricio Dennys armigero, receptore omnium terrarum et possessionum nuper prioratûs prædicti xi die Novembris anno xxxii^o domini Regis nunc Henrici octavi prout per billam inde super hunc compotum restitut' apparet.

V.—(p. 139.)

We are not aware of the number of chapels now belonging to the Sabbatarians, or the places where they are situate; but it is collected from the deeds belonging to the Davis's Charity estates, that in the year 1706, there were chapels at London, Norwalston, Woodbridge, Chertsey, Braintree, Wallingford, Tewkesbury, Salisbury, and Sherbourn. In 1780, the chapels at the above places, with the exception of that at Tewkesbury, were left

without congregations, but one existed at Nattin, near Tewkesbury, and another at Cripplegate, London. We are informed, that there are only six members of the Sabbatarian persuasion connected at this time with the chapel in Mill Yard, London.

W.—(p. 141.)

Thomas Park, Esq., (a trustee of Davis's Charity estates,) formerly F.S.A., died Nov. 26, 1835, at Church Row, Hampstead. He was a poet, and well known editor of early literature. Among his original works are the following:—"Sonnets, and other small Poems;" "Poetic Illustrations to Cupid turned Volunteer;" several poetical articles in Nichols's Progresses of Queen Elizabeth; "Nugæ Modernæ, — Morning Thoughts and Midnight Musings, in prose and verse." In the introduction to this last volume, our author alluded to several parochial appointments held by him at Hampstead, and stated that he "indulged a conscientious persuasion, that the duties connected with them were

" More befitting to a head grown grey,
And heart much travell'd in affliction's way,
Than UNCIAL characters of F.S.A."

Mr. Park published several works of a religious character, viz. an excellent "Treatise on the Advantages of Early Rising;" "Solacing Verses for Serious Times, and for all Times," and some cards of "Christian Remembrance, or Plain Clue to the Gospel of Peace."

The works edited by Mr. Park were as follows, viz.—"Nugæ Antiquæ;" "Walpole's Catalogue of Royal and Noble Authors;" "Ritson's Collection of English Songs;" and "Heliconia," consisting of poetry of the Elizabethan age. He was also engaged in superintending the reprint of the Harleian Miscellany, and was a coadjutor of Sir Egerton Brydges and the late Mr. Hazlewood in the *Censura Literaria*, British Bibliographer, and other bibliographical works. Mr. Park had an only son, the late John James Park, Esq., (also a trustee of Davis's Charity estates,) who held the chair of Professor of English Law and Jurisprudence at King's College, London. When quite a youth, he published the *Parochial History and Antiquities of Hampstead*,—a work which would have conferred credit on an author of mature years, and which is indeed one of the most judicious and most

complete parochial histories that have ever been published. The following are among his other works:— a Tract on Tithes ; a Treatise on the Law of Dower ; Three juridical Letters, under the name of Eunomos, addressed to the Right Honourable Robert Peel, in reference to the Crisis of Law Reform ; an Opening Lecture on his appointment to the Chair of the Professor of Law and Jurisprudence at King's College, and several others inserted in the *Legal Observer*. Mr. Park was created a Doctor of Laws by the university of Gottingen. His merits were duly estimated by the few intimate friends with whom he associated, and with this he was satisfied. He died at Brighton, June 23, 1833, aged thirty-eight.

The bereavement which Mr. Park, sen. suffered by the death of his highly talented and amiable son, was not merely an affliction to his parental feelings, but it was also a serious deprivation to his pecuniary circumstances ; for he had advanced his means to the utmost towards assisting his son in his arduous profession, and the return which he had expected from his son's eminent talents was thus suddenly snatched from him. To this and every other dispensation of the Almighty, Mr. Park submitted without a murmur, for he was influenced by a deep sense of Christian piety. He has left four daughters, (one of them married,) the survivors of a numerous family.

Condensed from the *Obituary of the Gentleman's Magazine*
for 1833 and 1835.

X.—(p. 143.)

*Register Munimentorum Nominum Magistrorum Prioratus Hospitalis
Sancti Joan. Jerusalem in Anglia.*

BIBL. COTTON. NERO, E. VI.

MAPELTRESTED. FOLIO 305, ¶ viij.

Confirmacio sive institutio in ecclesiam de parva Mapeltrestede
per Episcopum Londonensis.

Donacio ville de parva Mapeltrestede per Julianam filiam Roberti
Dosnelli.

Confirmacio Wilhelmi filij Aldelini de villa de parva Mapletres-
tede.

Carta Roberti de Ver Comitis Oxoniae de ij solidatis redditus
ibidem.

Carta hospitalis de uno mesuagio cum quadam crofta in villa de Markeshalla.

Carta Hugonis de Hodyngges de una acra terre in parochia de Mapeltrestrede magna cum alijs.

FOLIO 306.

Carta Hugonis de Hodynges de Warino longo cum terra quam tenuit in Mapeltrestede.

Quieta clamacio Radulphi filij Hugonis de Hodynges de una libra cummini.

Carta Johannis Dyn militis de dimidia acra pasture.

Carta dominæ Margerie Dyn de tribus acris una roda ac xiiij. perticates.

Carta Johannis de Hodingges de terra sua in villa de Mapeltrestede.

FOLIO 307.

Concordia finalis de septem acris Alneti.

Carta Abbatis et Conventus de Strateforde de quinque acris et una roda terre cum alijs in Mapeltrestede.

Carta Stephani de Cameis de terra sua in Mapeltrestede.

FOLIO 308.

Carta Willielmi Joy de una roda terre cum pertinentijs.

Carta Willielmi Joie de duobus denarijs datis *ad lumen Capelle de Mapeltrestede.*

Carta ejusdem Willielmi de quatuor acris terre in Mapeltrestede parva.

Carta eiusdem Willielmi Joie de una pecia terre in parochia de parva Mapeltrestede.

Carta eiusdem Willielmi de duabus acris terre ibidem.

Convencio inter Willielmum Joie et Simonem Odwell de predictis duabus acris.

Carta é Willielmo filio Willielmi Joie de terris suis in villis de Mapeltrestede, Hansted et Gestingthorpe.

FOLIO 309.

Carta Willielmi filij Willielmi Joie de una acra terre in parva Mapeltrestede.

Carta Simonis de Fonte de Sexdecim denarijs annui redditus in eadem.

Carta Rogeri le Bockere de predictis sex denarijs annui redditus in eadem.

Carta Walteri Lovedai de quodam crofto ibidem.

Carta domini Osberti de Gladfen de confirmacione de tribus denarijs redditus quos Walterus predictus dedit.

Carta eiusdem de Warino longo cum sequela et terra sua.

Carta Ricardi Gernun filij Osberti Gladfen de Waltero Lovedaie cum omnibus bonis suis.

FOLIO 310.

Carta Roberti de Herlane de quatuordecim denarijs redditus ibidem.

Carta Roberti de Herlane de septem acris terre.

Carta eiusdem Roberti de duodecim denarijs annui redditus in parva Mapeltrestede.

Quieta clamacio Roberti de Herlane de redditu in Hokhofte.

Carta Johannis Herlane et vxoris sue de una particula prati ibidem.

Carta Andree de Heliun de quatuor denarijs redditus de duabus acris in Holemedewe.

Carta Johannis filij Lamberti de Bumstede de dimidia libra piperis pro prato de Holemede.

FOLIO 311.

Carta Jocelini de Enfelt de una acra terre in parochia de Tilburi.

Carta Cristine quondam vxoris Gilberti de Londonio de novem denarijs redditus in eadem villa.

Carta Phillippi filij Acceline de terra in eadem villa.

Carta Idè quondam filie Ricardi Utlaw de quinque acris terre et dimidia acra prati cum pertinentijs.

Quieta clamacio dicte Ide de sex denarijs redditus et redditu duorum caponum.

Quieta clamacio dicte Ide de quinque acris terre et dimidia acra prati predicti.

Carta Ricardi Burre de Selewe de sex denarijs annui redditus in villa de Selewe.

FOLIO 312.

Carta Rogeri de Hanhaule de una acra terre in parochia de Selewes.

Carta Rogeri Sweyn de viginti denarijs in villa de Ouitune pro quadam terra vocata Brecteslonde.

Quieta clamacio Henrici de Ouynton de septem denarijs.

Carta Mauricij de Olmstede de Gilberto filio Huberti de Swapeham nativo cum sequela, &c.

Carta Galfridi filij Willielmi de Swapham de uno mesuagio et decem acris terre in villa de Olmstede.

Carta Willielmi Baldewine de Hamsted de duobus denarijs annui redditus.

Quieta clamacio Johannis Cristemasse de Olmstede de una via ibidem.

FOLIO 313.

Carta Johannis filij Alfwini de obolo annui redditus.

Carta Laurencij filij Hugonis de duobus denarijs in Mapeltrestede.

Carta Walteri filij Hervei de tercia parte bonorum suorum et heredum suorum in obitu.

Carta Michaelis de Bencham de sex quarterijs frumenti et avenc.

Quieta clamacio eiusdem Michaelis de quodam tenemento in parochia de Alfemastone.

Quieta clamacio Henrici filij Johannis de Lamburne de diversis terris.

Quieta clamacio dicti Johannis et vxoris sue de dictis terris.

Carta prioris et fratrum Hospitalis de una Roda prati cum pertinentijs in parochia de Mapeltrestede.

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Carta Ide de Gelham de Warino longo nativo cum sequela sua in Mapeltrestede parua.

Carta dicte Ide de servicio dicti Warini longi in eadem villa.

Carta dicte Ide de una libra Cumini in eadem villa.

Quieta clamacio domini Willielmi Giffard Militis de tribus acris et una roda terre cum pertinentijs.

Carta dicti Willielmi de octodecim denarijs in parochia de Rawere.

Carta Walteri Pulaine de terra sua in parva Mapeltrestede.

Quieta clamacio eiusdem Walteri de terra sua in eadem villa.

Carta Willielmi Colum filij dicti Walteri de terra sua in eadem.

Quieta clamacio predicti Walteri de terra ibidem quam habuit in escambio pro ecclesiâ de parva Maplestrestede.

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- Confirmacio Willielmi filij Walteri Poleine de terra quam pater
suus dedit in parva Mapeltrestede.
Carta Radulphi Gernun de redditu eujusdam tenementi in eadem
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Carta Willielmi de Arde de terra sua et mesuagio in Mapeltres-
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Carta Cristine filie Roberti de predictis terræ et mesuagio.
Carta Prioris et fratrum Hospitalis de quodam Chimino in Mapel-
trestede parva.
Carta Mauricij Hurande de uno denario annualis redditus ibidem.
Concordia inter Priorem Hospitalis et Warinum Pestur de decem
et octo acris terre in eadem villa

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- Carta Prioris et fratrum Hospitalis de terra in Quendene.
Carta Ricardi Huggele filij Johannis de quinque solidis annui
redditus in villa de Huggele.
Carta Walteri filij Nigelli de duobus denarijs annui redditus pro
dimidia acra terre in Lindesella.
Quieta clamacio Godfridi de Liston de homagio, &c. que habuit
in Waltero de Hanckwod et heredibus suis.
Quieta clamacio Roberti de Heringeia de terra in parochia de
Bilichangre.
Quieta clamacio Nigelli filij Willielmi de duodecim denarijs annui
redditus in Esteforde.
Quieta clamacio Galfridi de Sericho de duodecim denarijs in pa-
rochia de Assendona.
Quieta clamacio Thome filij Michaelis Fifyde in uno denario
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- Carta hospitalis de quinque acris terre cum pertinentijs in parva
Mapeltrestede.
Carta Willielmi filij Willielmi de Stubleghe de octo denarijs.
Carta Galfridi Gurray de Hanstede de sex denarijs annui redditus.
Carta Radulphi Martin de sex denarijs annui redditus.
Quieta clamacio Roberti de Shelton de Radulpho Attemere cum
sequela sua.
Quieta clamacio Roesie Lotricis de tenemento in parva Mapeltrestede.

Carta Radulphi de Essoot de sex denarijs annuatim per ipsum solvendis

Carta Willielmi filij Henrici de Halsted de quadraginta solidis solvendis.

Carta Christine Produmes de terra quam tenuit de Hospitali in Mapeltrestede.

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Quieta clamacio Thome de la Brok de una pecia terre quam Walterus Pistor tenuit.

Quieta clamacio domini Roberti le Oterer Militis de quodam tenemento.

Carta Roberti filij Rogeri Fabri de quatuor denarijs annualis redditus.

Carta Simonis de Nerforde de tribus denarijs redditus in villa de Pebners.

Carta Willielmi de Warwik de tribus denarijs annui redditus.

Carta Huberti de Munchenesy de duabus acris et una roda terre in parva Mapeltrestede.

Carta Nicholae de Sancheuerelle de tribus denarijs redditus in villa de Newham.

Carta Willielmi de Crikeshey de redditu in villa de Crikeshey.

FOLIO 319.

Conuencio inter Walterum filium Daudid et Galfridum de Helum de sexdecim acris terre, &c.

Carta Galfridi de Biskeleya de homagio et servicio de terra in villa de Mapeltrestede magna.

Carta Johannis Fraunces de una pecia prati et una crofta in eadem villa.

Quieta clamacio Roesie at Thorne de una virgata terre cum alijs in Mapeltrestede et Gestingthorpe.

Convencio inter Radulphum de Wethirden et Robertum Wall de tenemento in Mapeltrestede.

Carta Thome de Huntercombe de tercia parte prati sui in Mapeltrestede magna.

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Carta Sarre vxoris Radulphi Wethirden de tribus rodibus terre in eadem villa.

Carta eiusdem Sarre de una pecia terre in eadem villa.

- Carta Thome Harewarde de tribus denarijs annualis redditus in eadem.
- Acquietancia Thome Herewarde de quadraginta solidis pro terris in eadem villa.
- Quieta clamacio eiusdem Thome de tribus solidis et tribus denarijs in eadem.
- Carta eiusdem Thome de sex solidis et octo denarijs.
- Carta eiusdem Thome de predicto reddito sex solidorum et octo denariorum.

FOLIO 321.

- Carta Johannis de Shepherde de duobus denarijs in Mapeltrested parua.
- Carta Roberti Perpoude de Centum et quatuor viginti acris terre cum alijs in Mapeltrestede.
- Carta Katerine de Panimere de uno mesuagio cum domibus superedificatis in Mapeltrestede parua.
- Quieta clamacio Thome at Portweie de quodam cotagio in Mapeltrestede.
- Carta Johannis Forester vicarij de Mapeltrestede de tribus rodīs terre in eadem villa.
- Carta Ricardi at Wode et Ricardi Frere de dictis tribus rodīs terre in eadem villa.

FOLIO 322.

- Convencio inter Priorem et fratres Hospitalis et Robertum Muskam et Thomam Scwale de libera via inter Mapeltrestede et Manerium de Odwella.
- Carta E. Bolomensis Comitis de terra in Cristeshallia.
- Carta Roberti Lucy de eadem terra in Cristeshallia cum incremento.
- Carta eiusdem Roberti de terra illa quam Odo tenuit in eadem villa.
- Confirmacio Roberti Lucy de lxxx acris ibidem.
- Carta Ricardi de Lucy de viginti solidis redditus in Angra.
- Carta Beatricis de Lucy de decem acris terre in Cristeshallia cum alijs decem in Elmedone.
- Carta Jordani de Avenilla de confirmatione dictarum decem acrarum in Elmedone cum alijs.
- Carta Prioris et fratrum Hospitalis de tota terra in Cristeshallia facta Jordano Camerario.

Confirmacio Petri de Val. de terra de Lamburne quam Willielmus de Bosco dedit.

FOLIO 323.

Carta Johannis le Sawier et vxoris sue de terra sua cum alijs pertinentijs in villa de Lamburne.

Concordia finalis inter Priorem Hospitalis et Johannem le Sawyer de quindecim acris terre in villa de Lamburne.

Carta Andree filij Philippi de duodecim denarijs redditus in villa de Lamburne.

Carta Johannis Nasinge de uno denario redditus in parochia de Lamburne.

Carta Edwardi Bisshop de una acra et dimidia terra cum uno mesuagio et curtilagio in Lamburne.

Quieta clamacio Matildis filie Walteri Spark de decem acris terre in Lamburne.

Quieta clamacio Cecilie filie Walteri Spark de quinque acris terre in eadem villa.

FOLIO 324.

Carta Rogeri filij Ricardi de una acra terre cum uno curtilagio et alijs in villa de Lamburne.

Quieta clamacio eiusdem Rogeri de tota terra sua in eadem villa.

Carta eiusdem Rogeri de una crofta terre cum pertinentijs in parochia de Lamburne.

Confirmacio Mauricij de Totham de tribus solidis in villa de Totham magna.

Carta eiusdem Mauricij de mansura et terra in eadem villa.

Carta Roberti Jop de terra quam tenuit de priore de Newarc in Tholeshunt parva.

Carta Rogeri Feringes Militis de terra quam habuit de dono dicti Ricardi in eadem villa.

FOLIO 325.

Carta Amicie filie Roberti de sex denarijs redditus in Tolleshunte.

Carta Radulphi de Bello Campo de quatuor acris terre in Bello Campo.

Carta eiusdem de dictis quatuor acris terre.

Carta Willielmi filij Ricardi de Homagio et servicio quod Galfridus clericus debuit de iij acris terre in eadem villa.

Carta Thome Daunmartin de duabus acris terre in parochia de Beuchampe.

Quieta clamacio Alexandri Bunche de uno denario redditus cum alijs in villa de Bello Campo.

Carta Constancie Hovinge de sexdecim denarijs redditus in villa de Colecestria.

Quieta clamacio eiusdem Constancie de Mesuagio cum edificijs in eadem villa.

FOLIO 326.

Carta Magistri de Mapeltrestede in domo in parochia sancti Nicholai Colcestrie.

Quieta clamacio Constancie Hovinge de domo in predicta parochia Colcestrie.

Littera attornata Henrici de Lacy de tenemento cum alijs pertinentijs in foro Colcestrie.

Quieta clamacio Elie de Salcote de quodam mesuagio in parochia Sancti Nicholai Colcestrie.

Carta Simonis Petri filij de sexdecim denarijs annui redditus in villa de Colcestrîâ.

Quieta clamacio Henrici Wensy et Gilberti Hardelli de tenemento in foro Colcestrie.

Carta Simonis filij Godfridi de tribus solidatis redditus in suburbio Colcestrie.

FOLIO 327.

Carta Prioris et fratrum Hospitalis de tenemento quod Walterus Hovyngt tenuit Colcestria.

Carta Ricardi Bercholte de Mesuagio quod emit de domo Hospitalis sancti Nicholai Colcestrîâ.

Carta Johannis de Berholte et Thome filij Ricardi Clerici de seruicijs de quodam tenemento predicto in Colcestria.

Carta Johannis filij Roberti de duabus Cameris in Colcestria.

Carta Hospitalis de uno Mesuagio in Colcestria.

Carta Ricardi filij Nicholai Medici de quatuor denarijs in suburbio Colcestrie extra portam orientalem.

FOLIO 328.

Carta Ambrosij de parva Perenden de Willielmo Potier de terra sua.

Carta Roberti Perendune de terra quam Willielmus et Baldwinus tenuerunt.

Quieta clamacio Petri Clerici de Westcomstowe de tenemento in villa de Perendone.

Carta Reginaldi de Perendone de terra quam pater suus dedit cum alijs undecim acris terre.

Carta Alexandri de Wikes de terra sua in Colcestria.

Carta Ricardi de Essars de terra in Halsted.

Confirmacio Roberti de Wateville de tribus acris terre quas Thebaldus et heredes sui dederunt.

Carta Henrici de Essexia Constabularij Regis de una marca de Manerio suo de Estwod.

FOLIO 329.

Carta Willielmi de Canteleu et uxoris sue de quatuor acris terre.

Carta Ingeleri de Cantelupo de sepi in parochia de Pebners.

Carta eiusdem de eadem sepi et de quodam fossato ibidem.

Carta eiusdem Ingeleri de quadam particula terre.

Carta eiusdem de terra in villa de Pebners.

Carta Willielmi de Canteleu de terra quam Hugo Broc dedit.

Carta Radulphi filij Walteri et Willielmi filij sui.

Carta Ricardi de Badenen de decem acris terre in Acheleia.

Carta Willielmi de Helum de quinque acris terre et dimidia cum mansura in Haverhille.

Carta Fulcheri filij Willielmi de una acra terre in Benflete.

FOLIO 330.

Carta Lamberti de Kerlevilla de quatuor acris terre in Liverichie.

Carta Roberti Monachi de tribus acris terre apud Cakesbrige.

Carta Gilberti Anglici de duabus acris terre et vna roda terre.

Carta Eutropij de Merk de una acra terre.

Carta Hugonis de Buteneia de terra in Wahefennia.

Carta Galfridi de Offintone de Johanne Wilde nativo et terra quam de ipso tenuit.

Carta Willielmi *dictus facies lupi* de una acra terre et Humfrido nativo.

Carta Hugonis Furrett de quinque acris terre in Haiden.

Carta Roberti filij Henrici de duabus acris in Bradwella cum alijs ibidem.

Carta Ricardi Whitinge de quatuor acris terre et una tofta.

Carta Graelinge de Thame de terra sua.

Carta Junij filij Eruisij de terra sua quam Peuerell tenuit.

Carta Roberti filij Hamonis de una acra terre quam Gilbertus filius Angodi dedit.

Carta domini Mahel Peverell et uxoris eius de vj acris terre, &c.

Carta Eustachij de Cortun de terra de tenura de Tendringes.

FOLIO 331.

Carta Ricardi Wastenelli de una acra et una roda.

Carta Baldewini Tirelli de una acra terre.

Carta Warini Juvenis de terra Johannis de la Stane iuxta Whitwell.

Carta Philippi filij Vitalis de Waltham de terra sua et duabus acris

Carta Willielmi de Taiden et Beatricis uxoris sue de duabus acris in Wacheringe.

Carta Willielmi de Capra de duodecim denarijs.

Carta Ricardi Witinge de dimidia acra terre.

Carta Gilberti filij Marie de una acra terre in Mesbury.

Carta Hugonis de sancto claro de una virgata terre in Citona.

Carta Radulphi de Marci de quinque acris terre in Langfare.

Carta Tuoldi de Barham de terra in Smethet.

Confirmacio Arnulfi de Curtenia de terra quam pater suus dedit in Bradfelde.

Carta Willielmi filij Mabilie de terra de Hobrigges.

Carta Willielmi de Clintuna de reddito trium solidorum in Stisted.

Confirmacio Willielmi de Bosco de dimidia virgata terre in Taidena.

Carta Willielmi de Bosco de undecim acris terre.

FOLIO 332.

Carta Petri de Bosco de servicio Ricardi filij Willielmi de Sudbury.

Carta Roberti filij Gilberti de una acra terre.

Carta Ricardi de Chippenham de una hoga.

Carta Galfridi filij Rogeri de servicio quod frater suus sibi debuit.

Carta Ade filij Warini de quadam terra in campo vocato Binnesley.

Carta Willielmi filij Radulphi de terra apud Binnesleiam.

Carta Roberti de la Marc de confirmacione doni patris sui in Perendune parva.

Carta Walteri de Mandevilla de sex acris terre in Bromfelde.

Confirmacio Galfridi Comitum de Mandevilla de quinque acris terre in Sabrightesworthe.

Confirmacio Thome de Mandevilla filij Gilberti de Mandevilla de sex acris terre in Bromfelde.

Confirmacio eiusdem Thome de decem denarijs redditus in campo vocato Bromcrofte.

FOLIO 333.

Carta Michælis Beseuile de terra de Wrethewella in parochia de Sabrightesworth.

Confirmacio Roberti de Helum de terra que fuit Godwini fabri de Sturmere.

Confirmacio dicti Roberti de terra quam Willielmus frater suus dedit in villa de Sturmere.

Carta Ailwardi Camerarij et uxoris sue de octo acris et dimidia terre et dimidia acra prati in Sturmere.

Carta Damisele Roise de Helum de undecim acris terre in villa de Sturmere.

Carta eiusdem de triginta acris terre in Sturmere et tribus solidis redditus.

Carta Vincencij filij Willielmi filij Mabilie de tenemento in eadem villa.

Carta Willielmi filij Mabilie de servicio quod Galfridus filius Spakingi debuit in eadem villa.

Quieta clamacio Willielmi le White de quodam mesuagio cum domo cum terra in eadem villa.

Quieta clamacio Isabelle Forolte de tercia parte unius pecie terre.

FOLIO 334.

Quieta clamacio dicte Isabelle de alia tercia parte pecie terre.

Carta Walteri de Burhalliâ de uno denario in villa de Sturmere.

Carta Frarici de Burnham de duobus denarijs in Sturmere.

Carta Galfridi Monachi de quinque solidis redditus in villa sua de Aistana.

Carta Baldewini de Witsand de Guidone cum dimidia acra terre.

Carta eiusdem de tribus virgatis terre in Elvesham.

Carta Roberti Hustard de una acra terre.

Carta Roberti filij Roberti filij Godebaldi de terra quam Semarus Molendinarius tenuit.

Carta Petri de Halstede de duabus acris terre in Bello Campo.

FOLIO 335.

Carta Silvestri filij Simonis de tribus acris terre in Hallingburne.

- Carta A. Peuer de terra Willielmi Diaboli cum xij denarijs.
 Carta Roberti de Besevile et Albre de Tresgod de terra in villa de
 Aspehallia.
 Carta Alani de Scredintune de tribus acris terre in Sortegraue.
 Carta Willielmi filij Galimi de terra in Bilichangre.
 Carta Walteri filij Roberti de dextrario et armis suis.
 Carta Galfridi Ailwarton de tofto in Euerwardeston.
 Carta Willielmi Faucelli de terra sua iacente inter nemus de
 Euchai et cheminum qui extenditur, &c.
 Confirmacio Idonis de Hispania de una acra terre et una pertica
 prati.
 Carta Ade de Berneford et vxoris sue de iiiij^{ta} parte dominij sui in
 Derneforde, &c.

FOLIO 336.

- Carta Simonis del Hirste de duabus acris terre.
 Carta Baldewini Witsande de tribus virgatis terre in Elvesham.
 Carta Ricardi filij Mauricij de octo acris terre in parochia sancte
 Osithe.
 Carta Osberti filij Willielmi de Gladfen de terra quam Reginaldus
 et Ailmarus tenuerunt.
 Carta Rogeri de Eiswello de mansura cum domo vbi Nigellus
 faber mansit.
 Confirmacio Petri Wastinelli de sex acris terre in Hatenho quas
 pater suus dedit.
 Carta Willielmi filij Otonis de Lewino Ledmeham nativo cum
 sequela sua.
 Carta Simonis de Roinges de duabus acris terre in Roinges sancte
 Margarete.

FOLIO 337.

- Carta Elie filij Ricardi de una acra terre in Bridebrook.
 Carta Alexandri de Berkynges de Managio iuxta Lokesforde.
 Carta Triende Hugelli de mesuagio quod erat Hugonis patris
 sui.
 Convencio inter fratres Hospitalis et Fulconem de dimidia hida
 terre.
 Carta Mathei de Franktere de terra Radulphi mercatoris.
 Carta Roberti Bloy de terra in campo vocato Sparkehache.
 Carta Edeline de Tutbrigge de terra in villa de Samdona.

FOLIO 338.

- Carta Bartholomei Faucilon de una acra terre in campo vocato Gravelinge.
 Carta Roberti Trinheye de duabus acris terre in parochia de Rauree.
 Carta Johannis de Bernes de iiij^{or} denariatus redditus in Nastoke.
 Carta Walteri filij Johannis de terra iuxta Wakeringe.
 Carta Roberti de Trindeheye de terris in Ragere.
 Carta Ricardi Rokeleia de terra in bosco suo de Willinghele.

FOLIO 339.

- Carta filij Mengi de Willingehale de septem acris terre.
 Carta Rogeri de Clare Comitis Hertfordiæ de tenemento et iiij^{or} acris terre in villa de Nortune.
 Carta Galiene de Turney de terra in villa Nortune.
 Carta Willielmi Baconi de tribus solidatis redditus in villa de Esthamma.
 Carta Oliveri filij Ernisi de terra in villa de Edfelde.
 Carta Britonis de Chelveston de tercia parte decime dominij sui, &c.
 Carta Radulphi Brico de sex denarijs redditus in Chelvestona.
 Carta eiusdem Radulphi de Johanne Brett et alijs in eadem villa.

FOLIO 340.

- Carta Algari de Pentelawe de duabus acris, &c. in Chelvestona.
 Carta Ernoldi le Enuise de una Mesuagio et tribus acris.
 Carta Gilberti Enuise de terra tota quam pater suus Willielmi Enuise tenuit.
 Carta Alicie vxoris Willielmi Hert de tribus acris terre.
 Carta Johannis de Marisco de acquietando Robertum de quercu Willielmi le Enuise et Matildam uxorem eius.
 Concordia finalis inter Willielmum le Enuise, &c. de xiiij denarijs et una placea, &c.
 De fine de quodam tenemento inter Robertum le Enuise et Willielmum le Enuise.

FOLIO 341.

- Conuencio facta, &c. inter Robertum Goderiche et Willielmum le Enuyse, &c.
 Carta Willielmi filij Mabilie de terra quam dedit Helte.

- Carta Geroldi Marescalli de tribus acris terre in Wicham.
 Carta Hugonis de Lasrander de crofto cum pertinentijs in parva
 Wicham.
 Carta Hugonis Springolde de tribus denarijs in Waltham sancte
 crucis.
 Carta Adelize de terra in Uggeleia.
 Carta Galfridi de Estre de terra in villa de Estre.
 Carta Roberti de Besuile de una virgata terre et dimidia in villa
 de Pilcheden.

FOLIO 342.

- Carta Michaelis Besuile de quodam angulo terre in Plukeden, &c.
 Carta Ade de Claverham de duabus acris terre in parochia de
 Waltham sancte Crucis.
 Carta Johannis de Flatherwyk de homagio et servicio Walteri le
 Haiwarde in Hengham Castri.
 Carta Willielmi Ruffi de homagio et servicio de terra in parochia
 de Hengham.
 Carta Ricardi le Archer, &c. de duabus acris terre cum pertinentijs
 in villa de Hengham ad Castrum.
 Quieta clamacio dicti Ricardi le Archer de duabus acris terre
 quondam Jordani Pistoni in eadem villa.

FOLIO 343.

- Carta Amicie at Grene de Hengham ad Castrum de predictis
 duabus acris terre in eadem villa.
 Carta Thome de Hundercombe de dimidia acra pastura et una
 pecia prati in eadem villa.
 Carta Thome at Parke de una crofta terre cum pecia prati in
 eadem villa.
 Carta Thome filij Thome at Parke de eadem terra.
 Carta Sarre Dyne de Gestingthorpe de eadem terra.

FOLIO 344.

- Carta Sarre Dyne de una pecia terre in parochia de Hengham ad
 Castrum.
 Carta Thome at Parke de Gestingthorpe de eadem terra.
 Quieta clamacio ejusdem Thome de eadem terra.
 Carta Thome at Parke de eadem terra.
 Carta ejusdem Thome de una crofta terre in eadem villa.

Carta Roberti de Helion de quinquaginta acris terre et tribus acris prati in villa de Bumstede.

FOLIO 345.

Carta dicti Roberti Heliun de quindecim acris terre et duabus acris prati in villa de Bumstede.

Carta eiusdem Roberti de una virgata terre cum mansura et alijs in eadem villa.

Carta eiusdem Roberti Heliun de xx acris terre in eadem villa.

Carta eiusdem Roberti de Willielmo filij Brighmeri.

Carta eiusdem de octo acris terre in villa de Bumstede.

Confirmacio eiusdem de mansura que fuit Brightmari in Bumstede cum duabus acris terre.

Carta eiusdem de septem acris terre in eadem villa.

FOLIO 346.

Carta Gilberti de Baillun de una acra terra iuxta ecclesiam de Bumstede.

Carta Hospitalis de quatuor acris terre in eadem villa.

Carta Hospitalis de octo acris terre et alijs diversis in eadem villa.

Quieta clamacio Ade Elwelli de quodam mesuagio in eadem.

Convencio inter preceptorem de Mapeltrestede et Edelinam nuper vxorem Gilberti de Heliun.

Carta Willielmi de Heliun de quinque acris terre in Bumstede.

Carta Willielmi de Heliun de quatuor acris terre et dimidia cum dimidia acra prati in eadem.

FOLIO 347.

Carta Willielmi de Heliun de quinque acris terre in villa de Bumstede.

Carta eiusdem Willielmi de duodecim denarijs redditus.

Carta Amicie de Heliun de quieta clamacione de nonem acris terre.

Quieta clamacio Angnes que fuit vxor Willielmi de Heliun de tercia parte quinque acrarum terre in Bumsted.

Quieta clamacio Johannis la Lande de quodam tenemento in parochia de Bumstede.

Quieta clamacio Ricardi Camm de duabus acris.

Carta Andree de Heliun de viij acris terre et una acra prati.

Carta eiusdem Andree Heliun de terra quam Johannes la Lande tenuit in Bumstede.

FOLIO 348.

Carta Andree de Heliun de sex denarijs redditus in villa de Bumstede.

Carta Andree de Heliun de sex acris terre in villa de Bumstede.

Carta Isabelle filie Andree Heliun de confirmacione de sex acris terre quas pater suus dedit.

Quieta clamacio Andree Heliun de predictis sex acris terre cum alijs in villa de Bumstede.

FOLIO 349.

Carta Michaelis Joce de servicio quod pater suus tenuit.

Carta eiusdem Michaelis de campo suo in villa de Bumstede.

Carta eiusdem Michaelis de duodecim acris terre in eadem villa.

Carta eiusdem Michaelis de campo vocato Sibbesley.

Carta eiusdem Michaelis de terra quam Osbertus Molendinarius tenuit in eadem villa.

Carta eiusdem Michaelis de homagio et servicio que Willielmus filius Radulphi tenuit in eadem villa.

Carta eiusdem de quinque denarijs reddendis Hospitali de duabus acris terre.

FOLIO 350.

Carta eiusdem de tenemento suo quod Willielmus filius Radulphi tenuit in eadem et de viginti et septem denarijs.

Carta eiusdem de una acra prati in eadem villa cum alijs.

Carta eiusdem de sex denarijs redditus in eadem villa.

Quieta clamacio Alicie quondam vxoris Michaelis Joce de una acra terre in eadem villa.

Quieta clamacio Alicie quondam vxoris Michaelis Joce de terra quam dictus Michael dedit.

Carta quiete clamacionis eiusdem Alicie de terra dotis sue quam vir suus dedit Hospitali.

Carta Gilberti Bailloli de una acra terre juxta ecclesiam de Bumstede.

Confirmacio Walteri Bailloli et vxoris sue de vna virgata terre.

FOLIO 351.

Carta Walteri Bailloli de duobus acris terre de feodo Hospitalis in Webcrofte.

Carta eiusdem Walteri de tenemento suo in villa de Bumsted.

Carta Roberti filij Radulphi de una acra prati in eadem villa.

- Carta eiusdem Roberti de sex solidatis terre in villa de Haverhilla.
 Carta Galfridi filij Radulphi de terra vocata Estwod.
 Carta Willielmi clerici Rectoris ecclesie de Campes de terra in
 campo vocato Stokwell in Bumstede.

FOLIO. 352.

- Carta quiete clamacionis Hunrichi filij Galfridi de tribus acris
 terre in villa de Bumsted.
 Carta Johannis filij Ade de uno angulo terre in longitudine iiii^{or}
 perticarum.
 Carta Willielmi filij Radulphi de decem acris terre in villa de
 Bumstede.
 Carta Willielmi filij Radulphi de omnibus terris et redditibus
 suis in villa de Bumstede.
 Carta Matildis Watville de quindecim acris terre in eadem villa.
 Carta Hospitalis de v solidis annuatim solvendis Matilde de
 Watevilla et heredibus suis pro predictis terris.
 Confirmacio Hamonis Wateville de eisdem.

FOLIO 353.

- Quieta clamacio Johannis filij Willielmi de Wateville de dictis
 quatuor solidis redditus in Bumsted.
 Carta Lancelini filij Radulphi de tribus acris terre in villa de
 Bumstede.
 Carta Hospitalis de quatuor acris terre et dimidia in villa de
 Bumsted ad Turrim.

FOLIO 354.

- Quieta clamacio Willielmi filij Willielmi de Sturmere de viginti
 tribus acris terre, &c. in Bumstede.
 Carta Willielmi Huberde de dimidia terre quam tenuit de Mau-
 ricio de Bumstede.
 Convencio inter Galfridum filium Willielmi et Moricium de
 Olmestede de terra in Olmestede.
 Carta Johannis de Olmestede de tribus acris terre in Olmestede.
 Convencio inter preceptorem de Mapeltrestede et Johannem Ol-
 mestede de tenemento in Bumstede.,

FOLIO 355.

- Carta Johannis filij Willielmi Alfwinii et vxoris sue de una pecia
 terre in parochia de Bumstede.

Quieta clamacio Willielmi Alfwini et vxoris sue de terra in parochia de Bumstede.

Carta Hospitalis de uno mesuagio cum edificijs in villa de Olmestede et alijs ibidem.

Carta Hospitalis de quodam mesuagio cum suis pertinentijs in villa de Bumstede.

FOLIO 356.

Quieta clamacio Willielmi Goldingham Militis de quodam mesuagio in Bumstede.

Carta Agnetis filie Simonis Pecchese de mesuagio et alijs in Bumstede et Halstede.

Convencio inter Hospitalem et Agnetem predictam de una acra et dimidia in Bumstede.

Carta Cassiandrie filie Roberti de Insula de duabus acris terre in eadem villa.

FOLIO 357.

Quieta clamacio dicte Cassiandrie de tribus rodīs terre in parochia de Bumstede.

Quieta clamacio Alicie del Ydle de predictis tribus rodīs terre et una acra prati in eadem.

Convencio inter Hospitalem et Alexandrum filium Ricardi de London de terris in Bumstede.

FOLIO 358.

Concordia finalis inter Priorem Hospitalis et dictum Alexandrum et vxorem eius de triginta et septem acris terre cum alijs in Bumstede.

Carta dictorum Alexandri et vxoris sue de predictis triginta septem acris terre cum alijs.

Obligacio Prioris Hospitalis et fratrum de ix marcis solvendis.

Carta Willielmi de Hiche de quatuor denarijs redditus in Bumstede.

Quieta clamacio Willielmi le Bloy de sex denarijs redditus in Stepelbumstede.

Carta Ricardi Adgar de tenemento in eadem.

FOLIO 359.

Quieta clamacio Willielmi Luydy de Bumstede de terra in Bumstede Heliun.

Carta quiete clamacionis de sex denarijs et obolo redditus cum ij caponibus in eadem.

Carta Hugonis filij Roberti de terra sua iuxta croftam Roberti Luydi.

Carta Roberti filij Godwini Compaynun de una acra terre in Bumstede.

FOLIO 360.

De concordia facta inter Hospitalem

Quieta clamacio Ricardi de Wintonia, &c. de una acra terre et dimidia in Bumstede.

Quieta clamacio Olimpiadis de uno mesuagio et tribus acris terre in villa de Bumstede.

Quieta clamacio Willielmi de Hoo de decem acris terre et dimidia acra prati in Bumstede.

Carta Walteri de Hersam de uno mesuagio in Est-medewe.

Carta Willielmi filij Rogeri filij Bernardi de terra sua in villa de Bumstede.

FOLIO 361.

Carta Willielmi filij Henrici de Halstede de mesuagio quondam Willielmi Pistoris in Bumstede.

Carta Gilberti filij Rogeri de Helyun de dimidia acra terre.

Carta eiusdem Gilberti de dimidia acra terre.

FOLIO 362.

Carta Alicie filie Willielmi de Hethe de tenemento in villa de Bumstede.

Carta Prioris et fratrum Hospitalis de viij acris cum pertinentijs in villa de Bumstede.

Carta Henrici filij Galfridi de vna acra et dimidia terre in Webcrofte.

Carta Thome Mervile de eadem terra.

Carta Henrici de Surnens de Bumstede de eadem terra.

FOLIO 363.

Carta Willielmi Brun de quatuor acris terre cum alijs in villa de Bumstede.

Carta Willielmi Brun de quatuor acris et dimidia terre in Bumstede.

Carta Simonis de Bublowe de una acra terre in Bumstede magna.

Carta eiusdem Simonis de eadem terra.

FOLIO 364.

- Carta eiusdem Simonis de dimidia acra terre in Bumstede magna.
 Carta Isabelle Bublowe de una acra terre ibidem.
 Carta Alani filij Galfridi de tribus acris terre in parochia de
 Bumstede magna.

FOLIO 365.

- Carta Henrici filij Galfridi de duabus acris terre in Bumstede.
 Convencio inter Willielmum filium Radulphi et Henricum filium
 Galfridi de duabus acris terre ibidem.
 Quieta clamacio Agnetis Juliane, &c. de una acra terre et dimidia.
 Carta Walteri filij David de viij acris terre et alijs in Bumstede.
 Carta eiusdem Walteri de sexdecim acris terre in villa de Bum-
 stede.

FOLIO 366.

- Carta eiusdem de duabus acris terre et grana ibidem.
 Carta eiusdem de terris et tenemento in Bumstede que tenuit de
 Willielmo Wateuile.
 Quieta clamacio eiusdem de tenemento tenuit de Matilda Wate-
 uile.
 Carta eiusdem de toto feodo quod tenuit de fratribus Hospitalis
 in Bumstede.
 Carta eiusdem de tenemento et servicio ac homagio Willielmi filij
 Radulphi in villa de Bumstede.
 Carta Hawisie filie Willielmi David de novem acris terre cum
 prato ibidem.

FOLIO 367.

- Carta eiusdem de tenemento quod pater suus tenuit de fratribus
 Hospitalis in Bumstede.
 Carta Walteri filij David de terra quam Hawisia mater sua dedit
 Willielmo filio Radulphi.
 Confirmacio eiusdem de terra quam Hawisia mater sua dedit
 ibidem.
 Carta quiete clamacionis Beatricis quondam Walteri filij David
 de omnibus terris in Bumstede.
 Carta eiusdem de tercia parte vnus virgate terre in Bumstede.
 Carta Petri de Badua de terra de Badua cum alijs.
 Carta Roberti de Bodewe de decem acris terre in Akeleia cum
 alijs tribus acris.

FOLIO 368.

- Carta Basilie de Begham de quadam divisa in Begham.
 Carta Roberti de Chelmesheo de tribus denarijs annui redditus.
 Carta Galfridi Ridelli de Willielmo Colehose cum tota terra sua.
 Carta Radulphi de Offintonia de una acra et dimidia terre.
 Carta Ricardi de Harlane Militis de sex denarijs redditus annui
 in parochia de Herlane.

FOLIO 369.

- Carta Willielmi filij Arnoldi de quadam terra in magna Hokesleia.
 Carta Radulphi filij Willielmi de una acra cum pertinentijs in
 parochia Wrattyngges.
 Carta Radulphi de Buello de terra in tribus croftis cum alijs.
 Confirmacio Baldewini Filolli de una acra terre in Kenlenedon
 quam pater suus dedit.
 Carta Willielmi filij Ulnardi de sexdecim denarijs in Felstede.
 Carta Willielmi Glannvile de duobus solidis annui redditus in
 eadem villa.

FOLIO 370.

- Carta Ricardi Warelemunde duobus denarijs in villa de Felstede.
 Carta Alani de Creppinges de tribus acris terre in parochia de
 magna Teye.
 Carta Michaelis de Fordeham de tenemento cum pertinentijs in
 parochijs de Colun et Fordeham.
 Carta Arnoldi Anglici de terra in villa de Teye.

FOLIO 371.

- Carta Willielmi filij Willielmi de vno mesuagio in villa de Teye
 et iiij acris terre cum alijs.
 Quieta clamacio Willielmi Goldyngham Militis cum duabus acris
 terre.
 Carta Willielmi filij Benedicti de Bromfelde de terra sua in villa
 de Pachinge Picott.
 Carta Cristine nuper vxoris Stephani Prudumme de terra vocata
 Hoxeneheye, &c.

FOLIO 372.

- Carta Johannis Morey de uno denario dato ad fraternitatem Hos-
 pitalis in ecclesia de Bolbyngeworthe.
 Quieta clamacio Walteri filij Roberti de Roberto Ailwardo cum
 tota sequela.

Carta Ade de Herthilla de tofto in villa de Balidene.
 Quieta clamacio Johannis filij Roberti de Hertford de tenemento
 in Eppingges.

Carta Ricardi filij Willielmi Midelton de dimidia acra terre in
 parochia de Midelton cum alijs.

Carta Roberti Ribbelesdale de duabus bonatis terre in Scardecline.

FOLIO 373.

Carta Ade filij Alani de tresdecim denarijs in Southerton.

Carta Mabilie filie Rogeri de uno mesuagio in villa de Horseia.

Carta Galfridi filij Petri de duodecim denarijs redditus in villa de
 Stepeltona.

Carta Petri filij Alelini de tribus acris terre in campo vocato
 Livingeslanda.

Carta Galfridi filij Willielmi de quinque rodīs terre in Col-
 lingehoo.

FOLIO 374.

Carta Rogeri le Gardiner de vna acra terre in magna Berdefenda.

Carta Simonis de Coppeforde de una acra terre in parochia de
 Berdefelde.

Quieta clamacio Agnetis de Weninton de terra in parochia de
 Sudbery.

FOLIO 375.

Carta Stephani del Helle de duobus solidis redditus in Sodbery.

Carta Roberti filij Ricardi Longi de mesuagio in parochia omnium
 sanctorum in eadem villa.

Carta Alicie de Barham de quatuordecim solidatis redditus in
 eadem villa.

FOLIO 376.

Quieta clamacio Radulphi de Cruce de quodam mesuagio in
 eadem villa.

Carta Ade de Berdfelde de prato de Brademade.

Carta Nicholai de Hadle de terra quam Adam Berdefelde tenuit
 vocata Wiggefelde.

Carta Johannis Warrewik de una placea terre in Fenne.

FOLIO 377.

Carta Henrici filij Henrici Sirewelli de terra in Stifforde.

Carta Rose de Bradfote de terris et tenementis cum quadam domo
 in parochia de Himbeshot.

Carta Magistri Godwini de una acra terre.

Carta Huberti de Bottingham de domibus, &c., in Coppeford
Briche et Estorpe.

Quieta clamacio Radulphi filij Willielmi de Briche de terra de
Impheo.

FOLIO 378.

Carta Hamonis de sancto Quintino de confirmacione in magna
Briche.

Carta Huberti de Munchanssi de sex denarijs redditus.

Carta Thome filij Nicholai de Homagio et servicio de dimidia
acra prati.

Carta Galfridi le Chinaler de uno mesuagio cum alijs in villa de
Bolmere.

Carta Rogeri le Denys de duobus solidis annui redditus in villa
de Bolmere.

FOLIO 379.

Carta Huberti filij Roberti de tribus obolis annui redditus in
parochia de Bolmere.

Quieta clamacio Albrede filie David de particula terre in parochia
de Bolmere.

Carta Ade Coppe de una virgata terre in Edringhale.

Confirmacio Ade Coppe de predicta acra terre.

Carta eiusdem confirmacionis et de redditu octo solidorum in
dicta villa.

FOLIO 380.

Carta Edithe le Seler de Curtilagio in villa de Reileghe.

Carta Thome Doo de quodam stagno.

Convencio inter Ricardum Mussegrose et Agnetem de Planes de
dominico suo in Esthaddone.

FOLIO 381.

Carta Huberti filij Willielmi de terra de Shortemerse.

Carta R. de Marcy de terra sua in Bullefan.

Carta Willielmi filij Ade de terra sua in villa de Cokesfelde.

Carta Thome Tostoke de vno mesuagio in villa de Tostoke cum
terra ibidem.

Carta Godfridi de Bulun de sex denarijs et obolo redditus cum alijs.

FOLIO 382.

Carta Gilberti de Odwell de terra in parochia de Briddebok.

Carta Rogeri Molendinarij de Curtilagio et cum crofto in Nor-
tona.

Carta Willielmi filij Johannis de eiusdem mesuagio cum crofto.

Carta Johannis Cok de quinque acris in Wathele.

FOLIO 383.

Quieta clamacio Willielmi Hanewode de uno mesuagio cum crofto
in Hambury.

Carta Roberti de Watervilla de terra que fuit Elrici in Hampstede.
Quieta clamacio Willielmi de Waterville de una acra et dimidia
terre in Hampstede.

Carta Petri filij Ricardi de redditu et homagio Edmundi filij
Fullonis.

Carta Petri filij Ricardi de homagio et servicio Alicie de Stublej
in Halstede.

Carta eiusdem Petri de homagio et servicio Willielmi de la Brake
in eadem.

FOLIO 384.

Carta eiusdem Petri de terra quam Augustinus tenuit in eadem
villa.

Carta eiusdem Petri de uno mesuagio cum pertinentijs in eadem
villa.

Carta Petri de Halstede de duabus acris terre in Bello Campo.

Carta eiusdem de terra Simonis Clerici ad pontem de Halstede.

Carta Petri de Halstede de donacione terre predicti Simonis cum
redditu ad pontem ibidem.

Quieta clamacio Ricardi filij Petri de redditu et servicio de dono
patris sui.

FOLIO 385.

Carta Gilberti filij Radulphi de una particula terre in parochia de
Halstede.

Carta eiusdem Radulphi de predicta particula terre ibidem.

Carta Gilberti filij Radulphi de quadam parte terre sue in
Halstede.

Quieta clamacio dicti Gilberti de terra vocata Senleyga in parochia
de Halstede.

FOLIO 386.

Carta Willielmi filij Astelote de Alneto iuxta Halstede.

Carta Ailmari de Fraxino de terra in Alurichesley.

Carta Gilberti filij Radulphi de servicio quod Ricardus Richer debuit.

Carta eiusdem Ailmari de duabus acris terre in parochia de Halstede.

FOLIO 387.

Carta eiusdem de una grana ac duabus acris terre et vna roda in eadem.

Carta Ricardi filij Ailmari de vna acra et dimidia terre in eadem parochia.

Carta Johannis Bidoy de quatuor denarijs redditus.

Carta dicti Johannis de tenemento cum pertinentijs in villa de Halstede.

FOLIO 388.

Carta Gilberti filij Henrici de uno mesuagio in villa de Halstede.

Carta eiusdem Gilberti de tenemento quondam Johannis Biddoy in eadem villa.

Carta Walteri filij Gilberti de una placea terre in villa de Halstede.

Carta Ricardi filij Gilberti de parte mesuagij Walteri fratris sui.

FOLIO 389.

Carta Ricardi filij Gilberti de redditu duodecim denariorum in eadem.

Carta eiusdem Ricardi de uno denario redditus in eadem parochia.

Carta Willielmi filij Johannis Longe de uno mesuagio cum pertinentijs in eadem villa.

Carta Petri Albre de Halstede de septem solidis et vndecim denarijs in eadem.

FOLIO 390.

Carta Roberti filij Rogeri de Suandone de pastura et bosco in villa de Halstede.

Carta Hospitalis de una pecia terre in eadem villa.

Carta Hospitalis de parte mesuagij cum domibus quondam Rogeri Fraunceis.

Quieta clamacio Mauricij Hurannt de terris et tenementis que Rogerus Fraunces quondam tenuit.

FOLIO 391.

Quieta clamacio Mauricij Hurannt et Johannis filij eius de quadam pastura in eadem.

Convencio inter Preceptorem de Mapeltrestede et dominum Willielmum Hauyngefelde de predicta pastura.

Carta Willielmi le Wright de uno Alneto in villa de Halstede.

FOLIO 392.

Carta Roberti Moyne de duabus acris terre in villa de Hampstede et de xiiij denarijs.

Carta Gilberti Moyne de quatuor denarijs redditus, &c. in villa de Hampstede.

Carta Hospitalis de mesuagio et duabus acris terre et tribus rodīs prati in eadem villa.

FOLIO 393.

Carta Mathei le Moyn de terris et tenementis in villa de Lanncyngē.

Carta Rogeri filij Petri de duodecim denarijs redditus in villa de Halstede.

Carta Rogeri filij Petri de uno mesuagio in Stubleya in parochia de Halstede.

Carta Walteri de la Hoo de terra redditu et homagio in eadem parochia.

FOLIO 394.

Carta Hospitalis de vna crufta terre cum uno mesuagio in Halstede.

Carta Ricardi filij Petri de uno denario annui redditus in Halstede.

Quieta clamacio eiusdem Ricardi de homagio et servicio Johannis Walebrunni in eadem.

Convencio inter Aliciam Gladefen, &c. de terra in Alfameston.

FOLIO 395.

Carta Radulphi Geruni de tribus acris terre in villa de Halstede.

Carta Osberti Gladfen de tenemento quod Alicia Longe tenuit.

Carta Roberti filij Ricardi de servicio et homagio quod Edmundus Fullonus tenuit.

Quieta clamacio Willielmi filij Edmundi de uno mesuagio in eadem villa.

Carta Laurencij filij Willielmi de tresdecim denariatis redditus cum obolo in eadem.

FOLIO 396.

Littera attornata predicti Laurencij ad liberandam seisinam de predicto redditu xiiij denariorum oboli.

Quieta clamacio Roberti de Chippenham de vna acra terre et dimidia in eadem.

Quieta clamacio Petri de Halstede de crufta quam pater suus tenuit in eadem.

Quieta clamacio Ade Forestarij de tribus acris terre cum mesuagio in Hamstede.

Carta Ricardi Westhey de reddito unius crofte et unius denarij in Halstede.

FOLIO 397.

Carta Saheri de duobus denarijs redditus in eadem.

Carta Willielmi filij Ricardi de uno denario redditus in parochia de Halstede.

Carta Ricardi filij Rogeri hominis de quatuor denarijs redditus in eadem.

Carta Roberti Wolnorth de duobus denarijs redditus in eadem.

FOLIO 398.

Quieta clamacio Walteri Togod de tribus denarijs redditus in eadem.

Carta Ricardi filij Rogeri de duabus acris terre in eadem.

FOLIO 399.

Carta Johannis Alwyne de terra vocata Gerardeslonde.

Carta Johannis Nunthey de quadam crofta ibidem.

Carta Martini Polle de duabus acris terre in eadem.

FOLIO 400.

Carta Andree Polley de terris et tenementis que fuerunt Johannis Enefelde in eadem.

Carta fratrum Hospitalis de vno mesuagio et vna acra terre.

Carta Prioris Hospitalis de dictis mesuagio et acra terre.

Carta Willielmi de Coggeshale de crofta vocata Woodstratecrofte in eadem.

FOLIO 401.

Carta Simonis Warde de tenemento suo in Halstede.

Y.—(p. 143.)

“The cells, or subordinate foundations to the great house of the Hospitallers were properly called *Commanderies*; but, like those of the *Templars*, they were almost as frequently called *Preceptories*. A few of these had the appearance of being separate corporations, so much so as to have a common seal; but the greater part were no more than farms, or *granges*.”

“It is possible that some few Preceptories existed, which may not be included in the present enumeration.

Preceptories of the Hospitallers.

1. Ansty, in the county of Wilts.
2. Aslakeby, in the county of Lincoln.
3. South Badesley, in Hampshire.
4. Balshall, in Warwickshire.
5. Barrow, in Cheshire.
6. Batisford, in Suffolk.
7. Beverley, in Yorkshire.
8. Brimpton, in Berkshire.
9. Bruern, or Temple Bruer, in Lincolnshire.
10. Carbroke, in Norfolk.
11. Chippenham, in Cambridgeshire.
12. Temple Comb, in Somersetshire.
13. Temple Cowley, or Sandford, in Oxfordshire.
14. Temple Cressing, in Essex.
15. Dalby, in Leicestershire.
16. Dingley, in Northamptonshire.
17. Dymore, in Herefordshire.
18. Temple Dynnesley, in Hertfordshire.
19. Egle, or Aquilæ Ballivatus, in Lincolnshire.
20. Gilsingham, in Suffolk.
21. Godesfield, in Hampshire.
22. Gosford, in the parish of Kidlington, in Oxfordshire.
23. Halston, or Hawston, in Norfolk.
24. Hampton, in Middlesex.
25. Hether, in Leicestershire.
26. Hogshaw, in Buckinghamshire.
27. Maltby, near Lowth, in Lincolnshire.
28. *Little Maplestead, in Essex.*
29. Mayne, or Fryer-Mayne, in Dorsetshire.
30. Melchburn, in Bedfordshire.
31. Mere, in Lincolnshire.
32. Mount St. John, in the deanery of Bulmer, and archdeaconry of Cleveland, in Yorkshire.
33. Newland, in the deanery of Pontefract, in Yorkshire.
34. Little, or West Peccham, in Kent.

35. Pooling, in Sussex.
36. Queinington, in Gloucestershire.
37. Ribstane, in the West Riding of Yorkshire.
38. Temple Rockley, in Wiltshire.
39. Rotheley, in Leicestershire.
40. Shengay, in Cambridgeshire.
41. Skirbeke, in Lincolnshire.
42. Slebach, in Pembrokeshire.
43. Standon, in Hertfordshire.
44. Sutton at Hone, in Kent.
45. Swinford, in Leicestershire.
46. Swingfield, in Kent.
47. Trebigh, or Turbigh, in Cornwall.
48. Waingrif, near Rippele, in Derbyshire.
49. Warwick, in Warwickshire.
50. Great Wilburgham, in Cambridgeshire.
51. Wileketone, in Lincolnshire.
52. Witham, or South Wytham, in Lincolnshire.
53. Yeveley, alias Stede, in Derbyshire.

“The Messrs. Lysons, in their *Magna Britannia* for Berkshire, vol. i., p. 387, mention Greenham, in the parish of Thatcham, as a Preceptory for Knights Hospitallers; but the present editors know no more of this foundation.”—*Dugdale's Monasticon*.

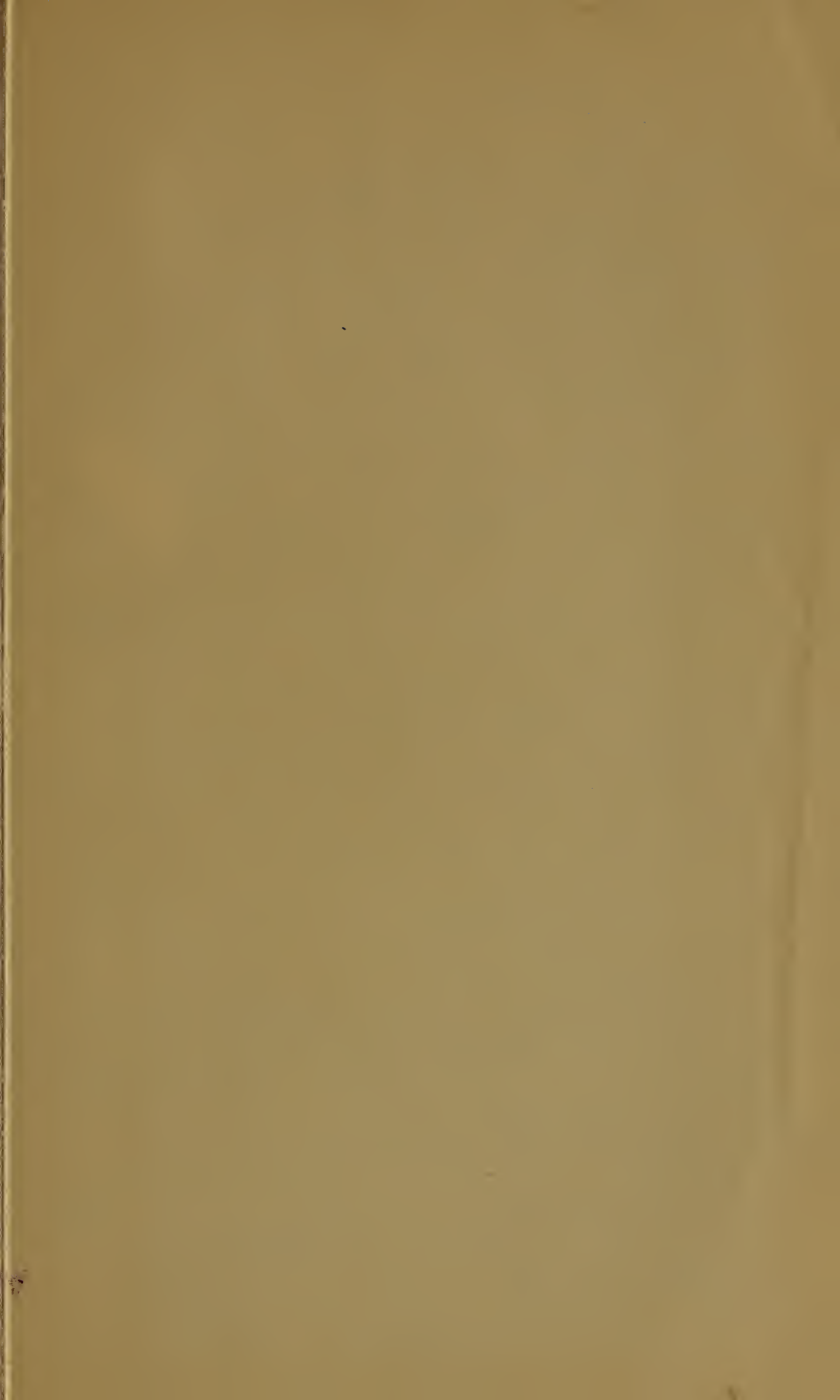
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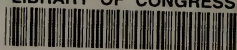
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