



ST. MARY THE VIRGIN

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Sovereign Military Order of the Temple of Jerusalem

# The Hospitaller and Military Orders

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Prepared by



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## INTRODUCTION



### **Hospitaller and Military Orders**

*On November 27, 1095, Pope Urban II makes perhaps the most influential speech of the Middle Ages, giving rise to the Crusades.*

**T**he hospitaller and military religious orders were chivalric orders with humanitarian and military purpose originally established as Catholic religious societies during the medieval Crusades for protection of Christians against violent persecution of the Islamic conquests (623–) in the Holy Land and the Iberian Peninsula, as well as by Baltic paganism in Eastern Europe. Most members, often titled Knights, were and still are laymen, and not prelates, yet cooperating with the clergy, sometimes even taking religious vows such as poverty, chastity, and obedience, according to monastic ideals. As such, it was in the military orders that the medieval concept of chivalry reached its apogee in an exceptional fusion under Just war theory of military discipline and Christian virtues.

Prominent examples include the Knights Hospitaller, and the Knights Templar in Outremer, as well as the Teutonic Knights in the Baltics, but there were others. Many military orders were suppressed by the Holy See in Rome around the end of the Middle Ages, with few new recognized establishments afterwards. A few of the institutions survived into honorific and/or charitable organizations, including the papal orders of knighthood.

The following is a timeline and brief history of the principal orders.

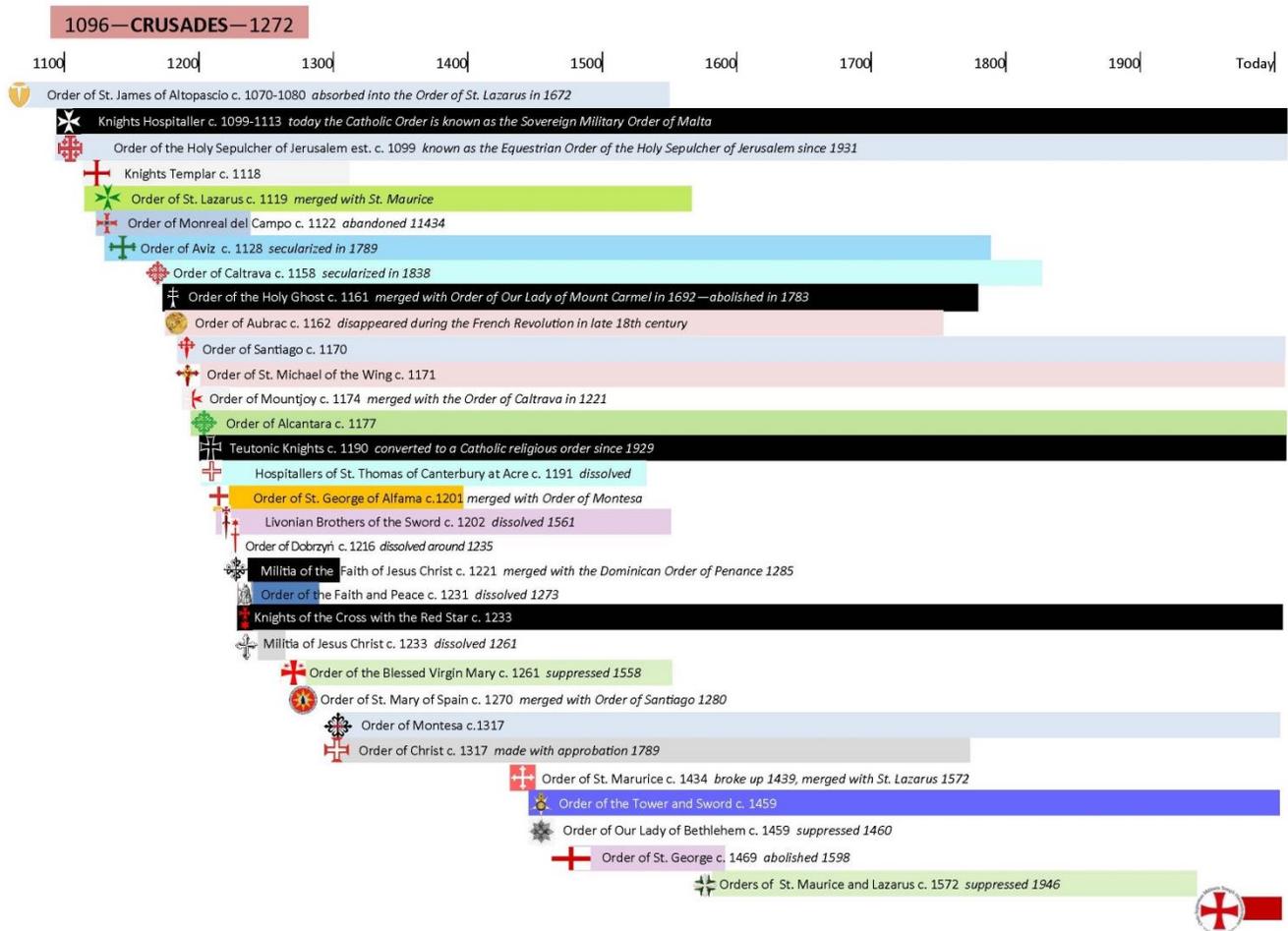
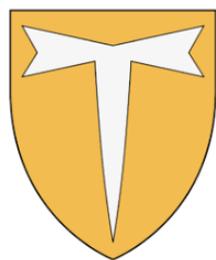


FIGURE 1 Timeline of Hospitaller and Military Orders



## Order of Saint James of Altopascio,

also called the Knights of the Tau (*Cavalieri del Tau*) or Hospitallers of Saint James, was a military order, perhaps the earliest Christian institution to combine the protection and assistance of pilgrims, the staffing of hospitals, and a military wing. The Order was founded by Matilda of Canossa between 1070 and 1080 at Altopascio, a town on the Via Francigena in what is now Tuscany. Matilda was a powerful

feudal, Margrave of Tuscany, ruler in northern Italy and the chief Italian supporter of Pope Gregory VII during the Investiture Controversy; in addition, she was one of the few medieval women to be remembered for her military accomplishments, thanks to which she was able to dominate all the territories north of the Church States.

The earliest datable reference to a hospital *edificatus in locus et finibus ubi dicitur Teupascio* ("built in the place called Teupascio") is from 1084. Ludovico Muratori thought *Teupascio* to be an eighth-century corruption of the Latin *Altopassus*. The variants *Taupascio* and *Topascio* have led some to suppose a relationship between the (alternative) name of the town and the Order



sometimes known as "of the Tau", after their symbol, which would once have been a common sight in the town.

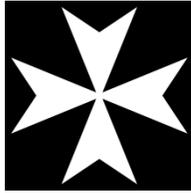
Originally the Order was composed of a few canons charged with caring for pilgrims on their way to Rome or the Holy Land, via Italy, but later it extended its concern to the Way of Saint James. Their headquarters were in the church of the same name, San Giacomo dell' Alto Passo. Their Great Hospital dedicated to Saint James at Altopascio (*Domus Hospitalis Sancti Iacobi de Altopassu*) is first mentioned in a bull of Innocent III from 1198, though he refers to earlier grants to the hospice by the Bishops of Lucca, whose names indicate that it existed as early as the third quarter of the

century. In 1244 the hospice of *Altopassus* received a confirmation of its properties in Italy from the Emperor Frederick II as part of a program of support for institutions looking after the *miserabiles* (unfortunate). The emperor forbade the imposition of any tax on the Order or any interference lay or ecclesiastical with its property. The movement of goods as part of the Order's regular business was to go unhindered.

In time the Order came to be charged with safeguarding the roads and the bridges from brigands. The Order also had a bell named "La Smarrita" that was rung each night from a half hour before sunset to a half hour past to help guide any pilgrim wandering in the woods to safety. This custom was still reported in the time of Lami. They maintained a ferry service on the Arno River.

The lands from which the Order drew its income were found throughout Tuscany. Eventually the Order spread throughout Tuscany and Italy, reaching first Naples, Sardinia, and Sicily. The Order was eventually internationalized and had reached as far as the Rhône in Provence by the end of the twelfth century. It received endowments in Bavaria, Burgundy, the Dauphiné, England, Flanders, France, Germany, Lorraine, Navarre, Portugal, and Savoy.

The Order was suppressed by the bull *Execrabilis* issued by Pius II on January 18, 1459 along with five other *religiones* (religious orders). Their property was transferred to the fledgling Order of Our Lady of Bethlehem founded by that same bull - the Order of Our Lady of Bethlehem was suppressed almost as soon as founded and those orders whose goods the pope had transmitted to it were re-established. The suppression, however, was imperfectly carried out, or perhaps was never carried out at all. The Order certainly retained some Italian property until, on March 14, 1587, Sixtus V, at the request of the Grand Duke of Tuscany, merged the Order of Altopascio with the Order of Saint Stephen. In France it was finally absorbed into the Order of Saint Lazarus in 1672.



## Knights Hospitallers

The Knights Hospitallers, also spelled Hospitalers, also called Order of Malta or Knights of Malta, formally (since 1961) Sovereign Military and Hospitaller Order of St. John of Jerusalem, of Rhodes, and of Malta, previously (1113–1309) Hospitallers of St. John of Jerusalem, (1309–1522) Order of the Knights of Rhodes, (1530–1798) Sovereign and Military Order of the Knights of Malta, or (1834–1961) Knights Hospitaller of St. John of Jerusalem, is a religious military order that was founded at Jerusalem in the 11th century and that, headquartered in Rome, continues its humanitarian tasks in most parts of the modern world under several slightly different names and jurisdictions.

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### AMALFI

The Duchy of Amalfi was a *de facto* independent state centered on the Southern Italian city of Amalfi during the 10th and 11th centuries. The city of Amalfi was founded as a trading post in 339. Its first bishop was appointed in 596.

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The Hospitallers arose in the early 11th century, at the time of the great monastic reformation, as a group of individuals associated with an Amalfitan hospital in the Muristan district of Jerusalem, dedicated to John the Baptist and founded around 1023 by Gerard Thom to provide care for sick, poor or injured pilgrims coming to the Holy Land. Some scholars, however, consider that the Amalfitan order and hospital were different from Gerard Thom's order and its hospital. The

Blessed Gerard (c. 1040 – 3 September 1120) was a lay brother in the Benedictine order who was appointed as rector of the hospice in Jerusalem in 1080.



FIGURE 3 Gerard Thom (c. 1040 – 3 September 1120)

unknown (tradition Lower Burgundy)

Little is known about Gerard's life; his nationality and place of birth is makes him a native of either Amalfi or (Provence). He most likely was a Benedictine lay brother, possibly one of the *fratres conversi* (i.e. men who joined the Order not as boys or youths but after spending part of their adult years leading a secular life) who came to the Holy Land to serve at the abbey of St. Mary of the Latins. In c. 1080, the abbot put him in charge of the Hospital of St. John in Jerusalem, which had been built on the site of the monastery of Saint John the Baptist in the 1060s in addition to the older hospice rebuilt in the 1020s.

During the Siege of Jerusalem (1099), when the Christian population had been expelled from Jerusalem, Gerard was able to remain behind with some fellow serving brothers to tend to the sick in the hospital.

After the success of the First Crusade and the establishment of the Kingdom of Jerusalem, Gerard continued his work at the hospital, now under vastly more beneficent conditions. Godfrey, the first Latin ruler of Jerusalem, gave some property to the hospital, and his successor Baldwin granted it one tenth of the spoils of a victory at the Battle of Ramla in 1101. Also in 1101, the Duke of Apulia gave a large gift to the Patriarch of Jerusalem, with the specification that one third of the gift was to go to the hospital. By 1113, the hospital was a wealthy and powerful organization within the kingdom of Jerusalem, and Gerard

expanded its operations far beyond the limits of the city, establishing daughter hospitals at Bari, Otranto, Taranto, Messina, Pisa, Asti and Saint-Gilles, placed strategically along the pilgrim route to Jerusalem.

The hospital soon overshadowed the abbey of St. Mary of the Latins, which was still its nominal parent organization, and it may be that because of this, it was deemed appropriate to establish the hospital as a sovereign entity in its own right. This happened in 1113, when Pope Paschal II in *Pie Postulatio Voluntatis* recognized the hospital as a new religious order. The brothers serving in the hospital were now known as the Hospitallers of St. John, and Gerard as the Rector of the Hospital. The Order adopted a rule that adopted components from the Rule of St Benedict and the Rule of St Augustine. The Order was now independent, subject only to the papacy (and no longer subject to the Patriarchate of Jerusalem), and free to elect Gerard's successor, and free to receive and own property.

The Hospitallers and the Knights Templar became the most formidable military orders in the Holy Land. In 1248 Pope Innocent IV (1243–1254) approved a standard military dress for the Hospitallers to be worn during battle. Instead of a closed cape over their armor (which restricted their movements), they wore a red surcoat with a white cross emblazoned on it.

Many of the more substantial Christian fortifications in the Holy Land were built by the Templars and the Hospitallers. At the height of the Kingdom of Jerusalem, the Hospitallers held seven great forts and 140 other estates in the area. The two largest of these, their bases of power in the Kingdom and in the Principality of Antioch, were the Krak des Chevaliers and Margat in Syria. The property of the Order was divided into priories, subdivided into bailiwicks, which in turn were divided into commanderies.

As early as the late 12th century the Order had begun to achieve recognition in the Kingdom of England and Duchy of Normandy. As a result, buildings such as St John's Jerusalem and the Knights Gate, Quenington in England were built on land donated to the Order by local nobility. An Irish house was established at Kilmainham, near Dublin, and the Irish Prior was usually a key figure in Irish public life.

The Knights also received the "Land of Severin" (*Terra de Zeurino*), along with the nearby mountains, from Béla IV of Hungary, as shown by a charter of grant issued on 2 June 1247. The Banate of Severin was a march, or border province, of the Kingdom of Hungary between the Lower Danube and the Olt River, today part of Romania, and back then bordered across the Danube by a powerful Bulgarian Empire. However, the Hospitaller hold on the Banate was only brief.

When the Muslims recaptured Jerusalem in 1187, the Hospitallers removed their headquarters first to Margat and then, in 1197, to Acre. When the Crusader principalities came to an end after the fall of Acre in 1291, the Hospitallers moved to Limassol in Cyprus. In 1309 they acquired Rhodes, which they came to rule as an independent state, with right of coinage and other attributes of sovereignty. Under the Order's rule, the master (grand master from c. 1430) was elected for life (subject to papal confirmation) and ruled a celibate

brotherhood of knights, chaplains, and serving brothers. For more than two centuries these Knights of Rhodes were the scourge of Muslim shipping on the eastern Mediterranean. They constituted the last Christian outpost in the East.

By the 15th century the Turks had succeeded the Arabs as the protagonists of militant Islam, and in 1522 Süleyman the Magnificent laid final siege to Rhodes. After six months the Knights capitulated and on January 1, 1523, sailed away with as many of the citizens as chose to follow them. For seven years the wandering Knights were without a base, but in 1530 the Holy Roman emperor Charles V gave them the Maltese archipelago in return, among other things, for the annual presentation of a falcon to his viceroy of Sicily. The superb leadership of the grand master Jean Parisot de la Valette prevented Süleyman the Magnificent from dislodging the Knights from Malta in 1565 in one of the most famous sieges in history, which ended in a Turkish disaster. What was left of the Turkish navy was permanently crippled in 1571 at the Battle of Lepanto by the combined fleets of several European powers that included the Knights of Malta. The Knights then proceeded to build a new Maltese capital, Valletta, named after la Valette. In it they built great defense works and a hospital of grand dimensions that attracted many physically and mentally ill patients from outside Malta.

Thereafter the Knights continued as a territorial sovereign state in Malta but gradually gave up warfare and turned wholly to territorial administration and to medical care. In 1798, however, their reign in Malta came to an end, when Napoleon, on his way to Egypt, occupied the island. The Order's return to Malta was provided for in the Treaty of Amiens (1802) but eliminated by the Treaty of Paris (1814), which assigned Malta to Great Britain.



FIGURE 4  
Arms of the Order of Malta

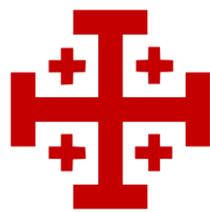
In 1834, the Order settled in Rome. Hospital work, the original work of the Order, became once again its main concern. The Order's hospital and welfare activities, undertaken on a considerable scale in World War I, were greatly intensified and expanded in World War II under the Grand Master Fra' Ludovico Chigi Albani della Rovere (Grand Master 1931–1951).

The Sovereign Military Hospitaller Order of Saint John of Jerusalem, of Rhodes and of Malta, better known as the Sovereign Military Order of Malta (SMOM) sovereign status is recognized by membership in numerous international bodies and observer status at the United Nations and others.

The Order maintains diplomatic relations with 107 countries, official relations with 6 others and with the European Union, permanent observer missions to the United Nations and its specialized agencies, and delegations or representations to many other international organizations. It issues its own passports, currency, stamps and even vehicle registration plates. The Sovereign Military Order of Malta has a permanent presence in 120 countries, with 12 Grand Priorities and Sub-Priorities and 47 national Associations, as well as numerous

hospitals, medical centers, day care centers, first aid corps, and specialist foundations, which operate in 120 countries. Its 13,500 members and 80,000 volunteers and over 42,000 medical personnel – doctors, nurses and paramedics – are dedicated to the care of the poor, the sick, the elderly, the disabled, the homeless, terminal patients, lepers, and all those who suffer. The Order is especially involved in helping victims of armed conflicts and natural disasters by providing medical assistance, caring for refugees, and distributing medicines and basic equipment for survival.

The Sovereign Military Order of Malta established a mission in Malta, after signing an agreement with the Maltese Government which granted the Order the exclusive use of Fort St. Angelo for a term of 99 years. Today, after restoration, the Fort hosts historical and cultural activities related to the Order of Malta.



## Order of the Holy Sepulchre

The Equestrian Order of the Holy Sepulchre of Jerusalem (Latin: *Ordo Equestris Sancti Sepulchri Hierosolymitani*, OESSH), also called Order of the Holy Sepulchre or Knights of the Holy Sepulchre, is a Roman Catholic order of knighthood under the protection of the Holy See. The pope is sovereign of the Order.

Founded as *Milites Sancti Sepulchri* attached to the Augustinian *Canons Regular of the Holy Sepulchre* in Jerusalem, recognized in 1113 by Papal bull of Pope Paschal II and of Pope Calistus II in 1122. It traces its roots to circa 1099 under the Frankish Duke Godfrey of Bouillon, *Advocatus Sancti Sepulchri*, "Defender of the Holy Sepulchre", one of the leaders of the First Crusade and first ruler of the Kingdom of Jerusalem.



## Equestrian Orders

The *equites* (sometimes referred to as "knights" in modern times) constituted the second of the property-based classes of ancient Rome, ranking below the senatorial class. A member of the equestrian order was known as an *eques* (plural: *equites*).

Besides the Canons Regular (the *Fratres*), early members included secular canons (*Confratres* or *Sergentes*), *Milites Sancti Sepulchri*, armed knights of valor and dedication chosen from the crusader troops. Together they vowed to obey the Augustinian Rule of poverty and obedience, and undertook specifically to defend the Holy Sepulchre and the holy places under the command of the King of Jerusalem. Still today, the Order bestows Canons as well as Knights, with the primary mission to "support the Christian presence in the Holy Land".

With the fall of the Kingdom of Jerusalem by Jerusalem in 1187 and Acre in 1291, the prerogative to adoube (adjust) *Knights of the Holy Sepulchre* was transferred to the Franciscan Custody of the Holy Land, the highest Catholic authority in the Holy Land during the Middle Ages. The first documentary evidence of an investiture of Knights referred to as "of the Holy Sepulchre" dates to 1336.

The Equestrian Order of the Holy Sepulchre of Jerusalem has always benefited from the protection of the popes who, over the centuries, have reorganized it, augmenting and enriching its privileges. Clement VI entrusted custody of the Holy Sepulchre to the Franciscan friars in 1342, but that was still during an era when Knights alone had the right to create other members of the Order.

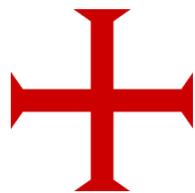
Alexander VI declared himself the supreme moderator of the Order in 1496, and delegated to the Franciscans the power to bestow a knighthood upon nobles and gentlemen pilgrims on pilgrimage to the Holy Land (power of investiture). Confirmation of this Franciscan privilege, either verbally or by papal Bull, was renewed by Pope Leo X in 1516, by Benedict XIV in 1746, until the restoration of the Latin Patriarchate of Jerusalem by Pius IX in 1847.

Thus the pontifical delegation was transferred to the Patriarch when, in 1868, Pius IX issued Apostolic letters announcing the restoration of the Order. The Order of Knights opened up with the appointment of the Dames of the Holy Sepulcher thanks to Leo XIII, in 1888. Moreover, in 1907 Pius X decided that the title of Grand Master of the Order would be reserved to the pope himself.

In 1932 Pius XI approved the new Constitution and permitted Knights and Dames to receive their investiture in their places of origin and not only in Jerusalem. In 1940, Pius XII named a cardinal as Protector of the Order and centralized the organization in Rome, as part of the Grand Magisterium, transferring the title of Grand Master to Cardinal Canali. John XXIII approved the new Constitution presented by Cardinal Tisserant in 1962.

With the renewal of the Second Vatican Council, a new Constitution was approved by Paul VI in 1977. Following this, John Paul II made the Order a legal canonical and public personality, constituted by the Holy See. Today the Order seeks to garner the commitment of its members in local churches hopeful for their sanctification. This is the essential and profound reason that motivated the revision of the Constitution during the "Consulta" that took place in 2013.

The Order today is estimated to have some 30,000 knights and dames in 60 Lieutenancies around the world, including monarchs, heads of state, and their consorts. The current Cardinal Grand Master is Edwin Frederick O'Brien since 2011, and the Latin Patriarch of Jerusalem is Grand Prior. Its headquarters are situated at Palazzo Della Rovere and its official church in Sant'Onofrio al Gianicolo, both in Rome, close to the Vatican City.



## Knights Templar

The most famous of the Christian military orders was the Poor Fellow-Soldiers of Christ and of the Temple of Solomon (*Paupers Commilitones Christi Templique Solomonici*, from the council of Troyes), now widely known as the *Knights Templar*. It was founded in 1118, in the aftermath of the First Crusade of 1096, to help the new Kingdom of Jerusalem maintain itself against its hostile Muslim neighbors, and to ensure the safety of the large numbers of European pilgrims who flowed towards Jerusalem after its conquest.



FIGURE 5 Taking of Jerusalem by the Crusaders, 15th July 1099" by Giraudon

The Templars were organized as a monastic order, following a rule created for them by Bernard of Clairvaux, a member of the Cistercian Order. The Templars were well connected and quickly became embroiled in the politics of the Crusades period. In time, they were endowed with several extraordinary Papal bulls.

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**PAPAL BULL**

A papal bull is a type of public decree, letters patent, or charter issued by a pope of the Roman Catholic Church. It is named after the leaden seal (*bullā*) that was traditionally appended to the end in order to authenticate it.

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The *Omne Datum Optimum* was the 1139 Papal Bull that initially endorsed the Order of the Poor Knights of Christ and of the Temple of Solomon (Knights Templar), in which the Templar Rule was officially approved, and papal protection given. Additionally, *Omne Datum Optimum* promised all spoils from Muslim conquest to the Order, and made the Order exempt from tithes and taxes.

Although *Omne Datum Optimum* was an unusual bull in and of itself, it was followed by Celestine II's *Milites Templi* in 1144 and Eugenius III's *Militia Dei* in 1145, which together gave the Templars an extraordinary range of rights and privileges. Among other things, the Order was permitted to build its own churches, bury their dead on those church grounds and collect taxes on Templar properties once a year. The Templar's unique cemeteries proved to be extremely controversial.

There were four divisions of brothers in the Templars:

- the knights, equipped as heavy cavalry;
- the sergeants, equipped as light cavalry and drawn from a lower social class than the knights;
- farmers, who administered the property of the Order;
- the chaplains, who were ordained priests and saw to the spiritual needs of the Order.

At any time, each knight had some ten people in support positions. Some brothers were devoted solely to banking, as the Order was often trusted with precious goods by participants in the Crusades. But the majority of the Knights Templar were dedicated to warfare. It was primarily a military order directly responsible only to the pope. Some consider the Knights Templar to be the forerunner of the modern professional army and elite special forces units. The Templars used their wealth to construct numerous fortifications throughout the Holy Land and were probably the best trained and disciplined fighting units of their day.

Their popular name alludes to their historical headquarters on the ruins of the Temple of Jerusalem on the Temple Mount, now, the Dome of the Rock, an Islamic shrine on the summit of Mount Moriah that they renamed *Templum Domini* (Temple of the Lord). The summit is sacred to Jews and Christians as the Temple Mount as well as to Muslims as the Noble Sanctuary.

In addition to Palestine, the Order fought in the Spanish and Portuguese *Reconquista*. The headquarters of the Templars in Tomar, Portugal, was in the Convento de Cristo. They were given extensive possessions and castles in frontier land. At one point, they were to inherit the kingdom of Aragon, jointly with other military orders.

The Templar Knights were identifiable by their white surcoat with distinct red cross emblazoned above the heart or on the chest, as seen in many portrayals of crusading knights.

The Templars got into banking almost by accident. When members joined the Order, they often donated large amounts of cash or property to the Order since all had to take oaths of poverty. Combined with massive grants from the pope, their financial power was assured from the beginning. Since the Templars kept cash in all their chapter houses and temples, it was natural that in 1135 the Order started lending money to Spanish pilgrims who wanted to travel to the Holy Land. The Knights' involvement in banking grew over time into a new basis for money, as Templars became increasingly involved in banking activities. One indication of their powerful political connections is that the Templars' involvement in usury did not lead to more controversy within the Order and the church at large. The charge was typically sidestepped, by a stipulation that the Templars retained the rights to the production of mortgaged property.

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### OUTREMER

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Outremer (French: *outré-mer*, meaning "overseas") was a general name used for the Crusader states; it originated after victories of Europeans in the First Crusade and was applied to the County of Edessa, the Principality of Antioch, the County of Tripoli, and especially the Kingdom of Jerusalem. During the Renaissance, the term was later often equated to the area of the Levant and it remains synonymous for the Holy Land

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The Templars' political connections and awareness of the essentially urban and commercial nature of the *Outremer* communities naturally led the Order to a position of significant power, both in Europe and the Holy Land. Their success attracted the concern of many other orders and eventually that of the nobility and monarchs of Europe as well, who were at this time seeking to monopolize control of money and banking after a long chaotic period in which civil society, especially the Church and its lay orders, had dominated financial activities. The Templars' holdings were extensive both in Europe and the Middle East, including for a time the entire island of Cyprus.



### Philip the Fair

Philip IV (April–June 1268 – 29 November 1314), called Philip the Fair (French: *Philippe le Bel*), was King of France from 1285 until his death (the eleventh from the House of Capet). By virtue of his marriage with Joan I of Navarre, he was also King of Navarre as Philip I from 1284 to 1305, as well as Count of Champagne. Although Philip was known as handsome, as indicated by his nickname *le Bel*, his inflexible personality gained him other epithets, such as **the Iron King** (French: *le Roi de fer*), from friend and foe alike.

The fall of the Templars may have started over the matter of a loan. Philip IV, King of France needed cash for his wars and asked the Templars for money, who refused. The King tried to get the pope to excommunicate the Templars for this but Pope Boniface VIII refused. Philip sent his councilor, Guillaume de Nogaret, in a plot to kidnap the pope. Boniface VIII died only a month later from shock due to the attempt and ill treatment. The next pope, Benedict XI, lifted the excommunication of Philip IV but refused to absolve de Nogaret. It is suspected that the pope's death was from poisoning through an agent of Nogaret.

The next pope, Clement V, after a failed attempt to unite the Templars and the Hospitallers, agreed to Philip IV's demands for an investigation of the Templars. Pope Clement V later moved the papacy to Avignon.

On October 13 (the unlucky Friday the 13th), 1307, what may have been all the Knights Templar in France were simultaneously arrested by agents of Philip the Fair, later to be tortured into admitting heresy in the Order. The dominant view is that Philip, who seized the treasury and broke up the monastic banking system, was jealous of the Templars' wealth and power, and sought to control it for himself. These events, and the Templars' original banking of assets for suddenly mobile depositors, were two of many shifts towards a system of military fiat to back European money, removing this power from Church orders. Seeing the fate of the Templars, the Hospitallers of St John of Jerusalem and of Rhodes and of Malta were also convinced to give up banking at this time. Much of the Templar property outside of France was transferred by the pope to the Knights Hospitaller, and many surviving Templars were also accepted into the Hospitallers.

Many kings and nobles supported the Knights at that time, and only dissolved the Order in their fiefs when so commanded by Pope Clement V. Robert the Bruce, the King of Scots, had already been excommunicated for other reasons, and was therefore not disposed to pay heed to Papal commands. In Portugal the Order's name was changed to the Order of Christ, and was believed to have contributed to the first naval discoveries of the Portuguese. Prince Henry the Navigator led the Portuguese order for 20 years until the time of his death. In Spain, where the king of Aragon was also against giving the heritage of the Templars to Hospitallers (as commanded by Clement V), the Order of Montesa took Templar assets.

The papal process started by Pope Clement V, to investigate both the Order as a whole and its members individually found virtually no knights guilty of heresy outside of France. Fifty-four knights were executed in France by French authorities as relapsed heretics after denying their original testimonies before the papal commission; these executions were motivated by Philip's desire to prevent any more Templars from having similar courageous ideas. It failed miserably, as many others testified against the charges of heresy in the ensuing papal investigation.



As for the leaders of the Order, the elderly Grand Master Jacques de Molay, who had confessed under torture, retracted his confession. Geoffroi de Charney, Preceptor of Normandy, also retracted his confession and insisted on his innocence. Both men were declared guilty of being relapsed heretics, and they were sentenced to burn alive at the stake in Paris on 18 March 1314. De Molay reportedly remained defiant to the end, asking to be tied in such a way that he could face the Notre Dame Cathedral and hold his hands together in prayer. According to legend, he called out from the flames that both Pope Clement and King Philip would soon meet him before God. His actual words were recorded on the parchment as follows : "Dieu sait qui a tort et a péché. Il va bientôt arriver malheur à ceux qui nous ont condamnés à mort" (free translation : "God knows who is wrong and has sinned. Soon a calamity will occur to those who have condemned us to death").Pope Clement died only a month later, and King Philip died in a hunting accident before the end of the year.

The papal commission found that the Order as a whole was not heretical, despite evidence of isolated incidences of heresy; and in fact were in support of the maintenance of the Order. Clement V, however, facing growing public opinion against the Order, and the political intrigue taking place under Phillip IV. Clement felt that the only choice was to suppress the Order.

With the last of the Order's leaders gone, the remaining Templars around Europe were either arrested and tried under the Papal investigation (with virtually none convicted), absorbed into other military orders such as the Knights Hospitaller, or pensioned off and allowed to live out their days peacefully. By papal decree, the property of the Templars was transferred to the Knights Hospitaller, which also absorbed many of the Templars' members. In effect, the dissolution of the Templars could be seen as the merger of the two rival orders. Templar organizations simply changed their name, from Knights Templar to *Order of Christ* and also a parallel *Supreme Order of Christ of the Holy See* in which both are considered the successors.



## Order of Saint Lazarus

The Order of Saint Lazarus of Jerusalem was a Catholic military order founded by crusaders around 1119 at a leper hospital in Jerusalem, Kingdom of Jerusalem, whose care became its original purpose, named after their patron saint, Lazarus. The Order of St. Lazarus was purely an order of hospitallers in the beginning, and adopted the hospital Rule of St. Augustine in use in the West. It is unclear when the Order assumed a military role.

### Leprosy

Leprosy (also known as Hansen's disease) is a chronic infectious disease that primarily affects the skin, nerve endings, and mucous membranes. Medieval medical practitioners diagnosed several diseases as leprosy, so it is possible that not all of the invalid members of the order suffered from Hansen's disease. Leprosy, however, was endemic in Outremer and claimed noted victims, among them King Baldwin IV of Jerusalem. Perhaps for this reason, the order enjoyed widespread royal and nobiliary patronage throughout Outremer in the twelfth and thirteenth centuries.

The earliest charters referring to the Order date to 1142, suggesting that it was founded in the 1130s. Like other hospitaller foundations in Outremer, it adopted the Rule of St. Augustine. The first reference to a master appeared in 1153, and for the next hundred years only lepers were eligible to become masters. The Lazarites remained in Jerusalem until Saladin captured the city in 1187, and thereafter the Order moved to Acre. After the fall of Acre (1291), the Order's headquarters were transferred to Boigny in France. Members of the Order originally consisted of clerics, brethren to look after the sick, and the lepers themselves. The Order's cartulary, which survives in a fragment of forty documents, dating to between 1130 and 1248, shows that it owned hospitals in Jerusalem and Acre, with some small estates and rental properties in the southern part of the kingdom of Jerusalem. From the mid-twelfth century onward, the Order received donations of lands in France, Italy, Spain, Hungary, Germany, England, and Scotland. The most noted gift was the donation by King Louis VII of France of the castle and fief of Boigny, near Orléans, which became the Order's headquarters after 1291. The Lazarites' ties to the French monarchy were strengthened when Philip IV the Fair took the Order under his protection in 1308. Information about the Order's transformation from a hospitaller into a military order is obscure. It possibly occurred through the admission of leprous knights from Frankish families in Outremer and from other military orders. Certainly there is evidence for an early association between the Order of St. Lazarus and the Order of the Temple: early Lazarite charters show the Order of the Temple acting as a kind of guarantor for some property transactions, while Templar statutes of 1260 permitted leprous knights to enter the Order of St. Lazarus. The late-twelfth-century law book *Libre au roi* stipulated that knights and sergeants who contracted leprosy should join the Order of St. Lazarus. It is conceivable that such men carried out military duties, but it also appears that non-leprous knights joined the Order to serve in battle. The evidence for the military responsibilities of the Order is ambiguous for the twelfth century. Thirteenth-century chroniclers placed the Lazarites at major battles and reported high casualty rates for the knights of the Order. Joinville describes only four survivors of the Order's mounted sortie near Ramla in 1242. Robert of Nantes, Latin patriarch of Jerusalem, reported that all the leper knights of the house of St. Lazarus were killed at the battle of La Forbie in 1244. According to the chronicler Matthew Paris, the Lazarite knights participated in the Egyptian campaign of Louis IX of France in 1248–1250, and fought at the battle of Mansurah in 1248. The Order's losses were so extensive in these campaigns that Pope Innocent IV issued a bull in 1253 opening the office of the master to non-lepers, because all the leper knights had been killed in battle.

The thirteenth-century papacy considered the Lazarites as a military religious order, but one that lacked the resources commanded by the Hospitallers, Templars, or Teutonic Knights. The Order received papal privileges permitting its members to collect money and tithes in

Europe. In a resurgence of their original mission, Clement IV tried to place all the lepers of western Christendom under the protection and governance of the Order of St. Lazarus. The Order fell into a decline with the end of the Frankish states in Outremer and the gradual diminution of leprosy in Western Europe. In 1490 Pope Innocent VIII tried to combine the Lazarites with the Hospitallers. The French Lazarites refused, and maintained the Order, based in Boigny. In 1572 an attempt was made to unite the Lazarites with the Order of St. Maurice. This, again, was resisted by the French knights of the Order. Both the French and Italian branches were suppressed in the French Revolution, and the Order's hospitals disappeared. The Order of St. Lazarus was revived in the nineteenth century as an honorific and charitable organization.



## Order of Monreal del Campo

The Order of Monreal del Campo also known as the Confraternity of Belchite was founded by King Alfonso I of Aragon in 1122 at Belchite, to defend the southern frontier of his kingdom against the Moors. Alfonso I (1073/1074 – 7 September 1134), called the Battler or the Warrior, was the king of Aragon and Pamplona from 1104 until his death in 1134. He was the second son of King Sancho Ramírez and successor of his brother Peter I.

His earliest years were passed in the monastery of Siresa, learning to read and write and to practice the military arts under the tutelage of Lope Garcés the Pilgrim, who was repaid for his services by his former charge with the county of Pedrola when Alfonso came to the throne.



FIGURE 7 Alfonso I of Aragon

During his brother's reign, he participated in the taking of Huesca (the Battle of Alcoraz, 1096), which became the largest city in the kingdom and the new capital. He also joined El Cid's expeditions in Valencia.

participated in the 1096), which

In 1117 Alfonso conquered the town of Belchite, about twenty-two miles southeast of his main target, the city of Zaragoza, which surrendered on 18 December 1118. The following years were spent consolidating these gains, and it was not until 1122 that Alfonso established a confraternity of knights in Belchite. He may have "envisioned international crusading movement based on military orders", as Peter Schickl suggested and Alfonso's will may attest. The foundation charter of the confraternity does not survive, but that of the similar Order of Monreal, founded by Alfonso in 1128, does. It was not a military order, but a secular order of knights. Even so, they, like the Templars and Hospitallers, were designed to act as a focal point for those who wished to dedicate themselves to crusading and holy war. The foundation charter of Belchite was witnessed by the most powerful bishops from throughout Spain: Bernard de Sedirac, Oleguer Bonestruga, Diego Gelmírez and Guy de Lescar.

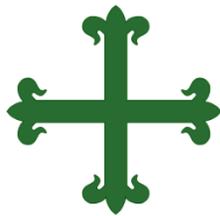
When the Emperor Alfonso VII confirmed the charter of the confraternity, he specified that it existed "for the defense of Christians and the oppression of Saracens". A Christian organization dedicated to a holy war against Muslims (*reconquista*), its impetus and development coincide with that of the international military orders and it introduced the concept of an indulgence proportional to length of service.

The confraternity was to have its headquarters either at Belchite or any other suitable fortress in the frontier beyond Zaragoza. It was granted all booty it could seize from the Muslims and exempted from the *quinta*, the fifth of the booty traditionally owed to the sovereign. It was permitted to colonize any depopulated lands, but all its property was held *per deum* (of God) and *inde deo serviant* (for serving God). It elected its own leader, titled *princeps* or *rector*, and it employed two merchants exempted from all customs and tolls. Furthermore, the members were permitted to judge cases brought by outsiders against any member.

It is speculated that the confraternity was merged into the Templar organization, but there is no evidence of its continuance beyond 1136. More probably it had collapsed by the time of Alfonso the Battler's will (1134).

## Aviz Cross

*Aviz* is a female name, associated with a Latin word meaning 'bird'. The Avis Cross is a cross adorned with lily petals at the arm-ends, and is very similar to the Calatrava Cross. Not only do the arm-ends represent flowers, but they also have the appearance of a barbed fighting spear. Therefore these crosses are used mainly in heraldry, especially in southern Portugal.



## Order of Aviz

The Kingdom of Portugal, founded in 1128, was not only contemporaneous with the Crusades but conducted one of its own against the Moors. Some crusaders were bound only by temporary vows, and when these expired they would sometimes return to their country although the war was not ended. This accounts for the favor with which military orders were regarded beyond the Pyrenees, in Portugal as well as in Spain; for in them the vow of fighting against the infidels was perpetual, like other monastic vows. Knights Templar were found in Portugal as early as 1128, and received a grant from Queen Teresa in the year of the Council of Troyes, which confirmed their early statutes. A native order of this kind sprang up in Portugal about 1146. Affonso, the first king gave to it the town of Evora, captured from the Moors in 1211, and the Knights were first called "Brothers of Santa Maria of Evora". Pedro Henriquez, an illegitimate son of the king's father, was the first grand master. After the conquest of Aviz the military castle erected there became the motherhouse of the Order, and they were then called "Knights of St. Benedict of Aviz", since they adopted the Benedictine rule in 1162, as modified by John Ziritu, one of the earliest Cistercian abbots of Portugal. Like the Knights of Calatrava in Castile, the Knights of Portugal were indebted to the Cistercians for their rule and their habit — a white mantle with a green fleur-de-lysed cross. The Knights of Calatrava also surrendered some of their places in Portugal to them on condition that the Knights of Aviz should be subject to the visitation of their grand master. Hence the Knights of Aviz were sometimes regarded as a branch of the Calatravan Order, although they never ceased to have a Portuguese grand master, dependent for temporalities on the Portuguese king. At the accession of King Ferdinand (1383) war broke out between Castile and Portugal. When João I, who had been grand master of the Knights of Aviz, ascended the throne of Portugal, he forbade the knights to submit to Castilian authority, and consequently, when Gonsalvo de Guzman came to Aviz as Visitor, the knights, while according him hospitality, refused to recognize

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### VISITOR

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In the Catholic Church, an apostolic visitor (or *Apostolic Visitor*) is a papal representative with a transient mission to perform a canonical visitation of relatively short duration. The visitor is deputed to investigate a special circumstance in a diocese or country, and to submit a report to the Holy See at the conclusion of the investigation.

him as a superior. Guzman protested, and the point remained a subject of contention until the Council of Basle (1431), when Portugal was declared to be in the wrong. But the right of the Calatravans was never exercised, and the next grand master of the Knights of Aviz, Rodrigo of Sequirol, continued to assert supreme authority over them.

The mission of the military orders in Portugal seemed to fail after the overthrow of Moslem domination, but the Portuguese expeditions across the sea opened up a new field for them. The first landings of Europeans in Africa, the conquest of Ceuta by King João I (1415), the attacks upon Tangier under João's son Duarte (1437) were also crusades, inspired by a religious spirit and sanctioned by similar papal Bulls. The Knights of Aviz and the Knights of Christ, scions of the Knights Templars, achieved deeds of valor, the former under the Infants Fernando, the latter under Henrique, brother of King Duarte. Fernando displayed a no less heroic forbearance during his six years of captivity among the Moslems, a long martyrdom which after his death placed him among the Blessed (Acta SS., 5 June).

This splendid enthusiasm did not last. Soon the whole nation became affected by the wealth that poured in, and the Crusade in Africa degenerated into mere mercantile enterprise; the pontifical Bulls were made a vulgar means of raising money and after the grand mastership of the Order (1551) had been vested in the king in perpetuity, he availed himself of its income to reward any kind of service in the army or the fleet. If the wealth of the Knights of Aviz was not as great as that of the Knights of Christ, it was still quite large, drawn as it was from some forty-three commanderies. The religious spirit of the knights vanished, and they withdrew from their clerical brothers who continued alone the conventual life. They were dispensed from their vow of celibacy by Alexander VI (1402), who tolerated their marriage to prevent scandalous concubinage; Julius III (1551) allowed them to dispose freely of their personal properties. Nobility of birth remained the chief requirement of aspirants to the mantle, a requirement confirmed by a decree of 1604.

Queen Maria I, supported by Pope Pius VI (1 Aug., 1789), attempted a last reformation and failed. Finally, the military orders were suppressed by Dom Pedro, after the downfall of the Miguelist usurpation (1834).



## Order of Caltrava

The Order of Caltrava was the first military order founded in Castile, but the second to receive papal approval. The Order was founded in 1158 in the fortress of Caltrava in what is now the province of Ciudad Real (Spain) by Abbot Raymond and a group of Cistercian monks from the monastery of Fitero in Navarre, who included one Diego Velázquez, a former knight who had been brought up at the Castilian court. According to the chronicler Rodrigo Jiménez de Rada, archbishop of Toledo, Caltrava had been abandoned by the Templars because they considered themselves incapable of defending it against a likely attack from the Almohads. Because of this, the Cistercians of Fitero were able to occupy the fortress after it had been

handed over to them by the king of Castile, Sancho III. From this point the monks combined their spiritual vocation with the defense of the enclave, creating a religious militia, or military order, that received the name of the castle. From 1164 the Cistercian general chapter and the papacy both recognized the new institution as part of the Cistercian Order, even though placing the freires (knight brethren) and monks in the same category posed problems for a long time. The papal bull confirming the Order of Calatrava as a Militia was given by Pope Alexander III on September 26, 1164.

#### CISTERCIANS

The Cistercians, officially the Order of Cistercians are a Catholic religious order of monks and nuns that branched off from the Benedictines and follow the Rule of Saint Benedict. They are also known as Bernardines, after the highly influential St. Bernard of Clairvaux; or as White Monks, in reference to the color of the "cuculla" or white choir robe worn by the Cistercians over their habits, as opposed to the black cuculla worn by Benedictine monks.

The freires were obliged to obey the Cistercian rule, and the Cistercian chapter regularly visited their central convent. From 1186, it was the abbot of Morimond who visited them, and Calatrava came to be considered as an affiliate of his monastery. The

responsibility of this abbot was to lay down norms and disciplinary prescriptions, which all members of the Order of Calatrava were obliged to observe. As part of their religious profession, the members had to take solemn monastic vows of obedience, poverty, and chastity. Most of them were knights with military functions, and only a few were clerics, whose duty was to administer the sacraments to all of the members. After the death of the founder, Raymond of Fitero (c. 1162), the head of the Order was termed a *maestre* (grand master), who was always a knight brother. The other members came under his authority, even though the clerics were directly responsible to the prior, or prelate. The prior belonged to the clerical branch of the militia and, being lower in rank than the grand master, was nominated by the abbot of Morimond. The freires lived in the central convent at Calatrava, or in other convents of the area; these were known as *prioratos* (priors) and *comenda* (commanderies), and were the territorial divisions into which the estates of the Order were divided for administrative purposes. From the first decades of the thirteenth century the Order admitted women, who entered as contemplative nuns in the few monasteries belonging to the militia: San Felices de Amaya (Burgos), San Salvador de Pinilla (Guadalajara), and Santa María de Jalimena (Jaén).

The territorial estates of the Order of Calatrava were mainly situated in Castile, particularly in a large part of the ancient kingdom of Toledo, the so-called Campo de Calatrava, in what is now the province of Ciudad Real. There the Order received numerous donations from kings, nobles, and other individuals, and managed to control some of the most important communication routes that linked the center of the Iberian Peninsula with al-Andalus. These routes were flanked by numerous castles that also belonged to the Order: Malagón, Benavente, Alarcos, Caracuel, and Piedrabuena, among others. The Order also had a



FIGURE 8 Pedro de Barberana y Aparregui, Knight of Calatrava, by Diego Velázquez (1631)

considerable presence in the kingdoms of León and Portugal, although from the beginning of the thirteenth century its branches in these kingdoms developed into autonomous orders under the names Alcántara and Avis; in the Cistercian terminology of the time, they were affiliates of Calatrava. In Aragon, the members of the Order of Calatrava established themselves in the strategic fortress of Alcañiz from 1179. They never actually constituted an independent order, but they did establish a major commandery, which was relatively autonomous in relation to the central convent. At the end of the Middle Ages, the estates of the Order in Castile alone amounted to approximately 15,000 square kilometers (5,800 sq. mi.), with more than fifty commanderies and almost 100,000 vassals. The wealth accumulated from a patrimony of this size was quite considerable; livestock farming was particularly relevant in the depopulated area between the river Tagus and the Sierra Morena.

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#### **ALMOHADS**

The Almohad Caliphate was a Moroccan Berber Muslim movement and empire founded in the 12th century founded by Ibn Tumart. They succeeded in overthrowing the ruling Almoravid dynasty governing Morocco by 1147.

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The members of the Order participated in all the principal battles during the reconquest of the Iberian Peninsula from the Muslims. They suffered a severe defeat at Alarcos (1195) against the Almohads, which almost caused their disappearance as an institution. However, they contributed decisively to the Christian victory at Las Navas de Tolosa (1212), and formed a substantial part of the Christian army under Ferdinand III of Castile that, between 1230 and 1248, managed to incorporate the whole of northern Andalusia into Castile. They were also active in the major campaigns against the Marinids in the XIV century, in particular at the battle of Salado (1340), and in the conquest of Granada by the “Catholic Monarchs,” Ferdinand II of Aragon and Isabella I of Castile, toward the end of the fifteenth century.

Their presence outside the Iberian Peninsula was of minor importance, although we have knowledge of a convent of Calatrava in the 1230s situated in Tymau in Poland, on the left bank of the river Vistula. In any case, the efficiency of the freires on the battlefield did not depend as much on their number (which probably never amounted to more than 300 knights) as on their quality. They were skilled professionals in warfare, and embodied the purest spirit of the crusade; they were also capable of mobilizing numerous laypeople under their banners, who took advantage of the indulgences and spiritual privileges the papacy bestowed on crusaders. Some of these laypeople may even have been affiliated with the Order, that is, linked to it by both spiritual and material ties.

Like the rest of the military orders, Calatrava underwent a fairly obvious transformation process. In its first century of existence, it was a militia with clear monastic connections that acted as a faithful collaborator of the Castilian monarchy in its military and colonizing plans. From the middle of the thirteenth century, an irreversible process of secularization began to occur as a consequence of two circumstances: on the one hand, the freires became increasingly tied to the noble lineages of the kingdom; on the other, the monarchy demonstrated a greater interest in intervening in the control of the institution. Both these factors contributed to a weakening of the original monastic character of the Order and converted it into a mere institution of nobles, identified with the interests of the important aristocratic dynasties and, consequently, not always loyal to the king.

Given these developments, the control of the office of grand master became a matter of constant concern, for different reasons, both to the important noble families and to the monarchy. All this contributed to the outbreak of internal crises, which were especially intense throughout the fifteenth century, as was evident during the periods of office of the grand masters Enrique de Villena, Luis González de Guzmán, and Pedro Girón. These crises, combined with the intervention of the freires in civil conflicts, were used to justify the acquisition of the office of grand master by the Crown in 1489. At that time, the militia was showing signs of becoming decidedly secular, as demonstrated by the relaxation of the monastic vows of the freires, which was legitimized by the Cistercian general chapter and the papacy. The members of the Order of Calatrava (along with those of the other military orders) were transferred to the responsibility of the Council of Military Orders, a government department integrated into the political structure of the monarchy. Their resources were utilized by the monarchy, and the Order finally became an honorific corporation, suppressed by the liberal governments of the nineteenth century. From that time a series of complex vicissitudes permitted the Order's intermittent appearance on the social scene; today it belongs to a restored and honorific Council of Orders presided over by a member of the Spanish royal family.



## Order of the Holy Ghost

The Order of the Holy Ghost, also known as Hospitallers of the Holy Spirit, was founded by Guy de Montpellier in Provence for the care of the sick by groups of lay people. From the time of the crusades the hospitia of the Holy Land, those of the Hospitallers of St. John and the Teutonic Order, were of a mixed character; founded for the reception of pilgrims to the Holy Places, they also served as hospitals for the sick. They became at the same time, as is well known, military in character, and to this circumstance may be credited the repeated attempts to give a military character to the Hospitallers of the Holy Ghost, although they have never earned arms nor had occasion to use them.

### HOSPITIA

In the Middle Ages, the term was extended, across Europe, to refer to the building or complex of buildings attached to a monastery, where pilgrims and other lesser guests could find hospitality or *hospitium*, including dormitory-based accommodation.

of the Holy Ghost (it is not known what caused him to choose this patronage; perhaps the Holy Ghost was chosen as the *Spiritus amoris*); the second cause was a foundation of Anglo-Saxon origin already existing on the banks of the Tiber. This was a simple *hospitium* founded in 715 by King Ina for his countrymen and known by the name of *Hospitale S. Mariæ in Sassia*, around which was formed a quarter called the *Schola Saxonum*. In the course of centuries the the endowments were still

Two circumstances led to the creation of the Hospitallers of the Holy Ghost by Innocent III: the example given in Provence by Guy de Montpellier, who established in his native town a lay community for the care of the sick under the patronage



FIGURE 9 Guy de Montpellier (1160- 1208)

buildings had fallen to ruin, but available and were

appropriated by the pope to the new institute. A first hospital building was erected in the same quarter, and Guy de Montpellier was called to Rome to organize the service of the sick.

In the beginning the institution was in the hands of laymen, Innocent III confining himself to attaching to it four clerics for spiritual duties, responsible only to the pope or his delegate. In return he endowed the institution with the most extensive privileges, hitherto reserved to the great monastic orders; exemption from all spiritual and temporal jurisdictions save his own, the right to build churches, to nominate chaplains, and to have their own cemeteries. The signal was given; everywhere there arose filial houses modelled after the mother-house, while houses already in existence hastened to seek affiliation in order to enjoy these great privileges; the filial houses swarmed in turn, and thus formed a network of colonies dependent on the Holy Ghost at Rome, and enjoying the same privileges on condition of adopting the same rule, of submitting to periodical visitation, and of paying a light contribution to their metropolitan. At the end of the thirteenth century the Order numbered in France more than 180 houses, and a century later nearly 400. In Germany the list drawn up by Virchow counts about 130 houses at the end of the fourteenth century. Another historian reaches a figure of 900 houses at the same period for the whole of Christendom, but he does not call it complete. The central authority, residing at Rome, was vested in a master-general, later called commander, a general chapter held each year at Pentecost, and the visitors delegated by the chapter.

An outburst of generosity responded to this display of Christian mercy; donations of every sort, in lands and revenues, poured in, which enriched the Order and gave rise to a temporal administration modelled on that of the military orders. Thus their possessions were grouped into commanderies, which were soon invaded by laymen (many of them married), and thus arose the self-styled "Militia of the Holy Ghost". These lay knights assumed the revenues of these commanderies on condition of furnishing to the Order an annual contribution analogous to the military orders. This was an abuse to which Pius II put an end by appropriating these prebends of the Holy Ghost to a new order founded by him in 1459 under the name of Our Lady of Bethlehem. In 1476 Pope Sixtus IV decreed further that the commanderies should be given only to religious. As to the magisterial commandery at Rome, it was nearly always reserved for a prelate of the Roman Court. Under Guy de Montpellier and his early successors the two houses of Montpellier and Rome remained under the obedience of a common master general. When, later, two separate masters came to be appointed, it was decreed that the arch-hospital of Rome should collect the revenues of Italy, Sicily, England, and Hungary, and that the hospital of Montpellier should have jurisdiction over the houses of France and the other countries of Christendom.

Subsequent to this division of the Order, confirmed in 1619 by Pope Paul V, Oliver of Terrada, invested with the dignity of general of the Order in France, abused it to renew the Militia of the Holy Ghost. He proceeded to distribute brevets of knighthood to men of all classes, to laymen, often married, which gave rise to protests on the part of the religious of the Order. Louis XIV first abolished this knighthood by an edict of 1672, which gave the goods of the Order of the Holy Ghost to the Order of Notre Dame de Mont-Carmel, founded to procure pensions for gentlemen who had served in his armies. The Knights of

the Holy Ghost opposed the execution of this edict, the withdrawal of which they secured, in 1692, by means of a compromise according to which they pledged themselves to recruit and equip a regiment for the service of the king.

The remaining religious members of the Order were successful in obtaining an edict in 1700 which again confirmed the purely religious nature of the Order and regaining the use of the funds for religious and charitable purposes. These now focused on a single institution, the original and by this time large *Arxipedale di Santo Spirito* in Sassia, the buildings of which dated from the time of Pope Sixtus IV (1471–84), which at its height was capable of accommodating over 1,000 patients, with additional spaces for contagious and for dangerously insane cases, employing more than 100 medical staff with an international remit.

Over time it became a municipal hospital for the inhabitants of Rome and later became a museum and conference center. The Order in Rome gradually merged into the medical profession, though offshoots of the Order survived into the 20th century in France.

The Order was abolished in 1783.



## Order of Aubrac

The Order of Aubrac was a hospitaller and military order founded in 1120 by Adalard, Viscount of Flanders, as he was returning from Santiago de Compostela. At the same time he established the hospital of Sainte-Marie at Aubrac, on a mountain in Rouergue, 22 km from Espalion, France. In 1162, Peter II, Bishop of Rodez, gave the community a rule based on the Rule of St. Augustine; it was confirmed by Pope Alexander III. The community was composed of five groups: priests, knights, lay brothers, oblates, and the women assistants of high birth.

Its original purpose was to safeguard the local hospital for pilgrims on the Way of Saint James to Compostela and on their way to Rome. The religious at Aubrac wore a black cassock with an eight-pointed blue cross at the left side; in choir, they wore a black cowl that bore the same cross.

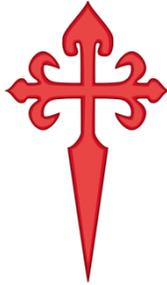
Aubrac founded a number of dependent hospitals. The monastery and hospital (Hôtel-Dieu) that served as the Order's headquarters was called the Dômerie d'Aubrac. Satellite hospitals, called "commanderies", were established at Bozouls, Milhau, Nazac, and Rodez.

Attempts to amalgamate with the Order of St. John of Jerusalem (knights of Malta) or with the Templars were unsuccessful. In 1477 the monastery was placed in commendation. By 1697 such laxity had set in that the Congregation of France (canons of Sainte-Genevieve of



FIGURE 10 Robes of the Order of Aubrac

Paris) was sent to take over the hospital. The harsh climate forced the canons to withdraw, and in 1699 they were replaced by the Reformed Canons of Chancelade. Aubrac was suppressed by the French Revolution



## Order of Santiago

The Order of Santiago (St. James) was the most powerful of the Iberian military religious orders, originating as a confraternity of knights founded by King Ferdinand II of León in Cáceres in August 1170 in order to protect the southern part of his kingdom against the Muslim Almohads.

Despite later medieval legends that dated the Order as far back as the mythical battle of Clavijo won by King Ramiro I of Asturias (d. 850) against the Moors, the birth of this institution occurred within the context of the reconquest of Iberia from the Muslims in the second half of the twelfth century. The appearance of a confraternity under the leadership of its master Pedro Fernández followed the pattern of other militias such as the hermandad (confraternity) of Belchite, founded by King Alfonso I half a century before in Aragon, or the more recent hermandad of Ávila in Castile, which eventually merged with the Order of Santiago.

The members of the new confraternity were known as the Brethren of Cáceres until January 1171. In that year they came to an agreement with Pedro Gudesteiz, archbishop of Santiago de Compostela, who became a member of the community as an honorary brother and in return received the master and his knights into his cathedral chapter. Although this pact did not last long, the brethren chose St. James (Sp. Santiago) as their patron and protector, whose fame helped them obtain donations. In 1173 Master Pedro Fernández obtained a bull of protection from the papacy for the community. He probably presented Pope Alexander III with the first version of the rule of Santiago, which received papal approval two years later in July 1175.

According to this rule, the membership of the Order consisted of knight brethren, who were dedicated to fighting against the Muslims, and clerics, who followed the Rule of St. Augustine and most probably came from the Galician monastery of Loyo. Both clerics and knights bore the insignia of a red cross in the shape of a sword. These two parallel communities were under the authority of a master, who was elected from among the knights and governed the whole order with the assent of the general chapter. This institutional structure was inspired by the orders of the Temple and the Hospital, but also by the Order of Calatrava, founded in Castile in 1158.

The founder of the Order, Ferdinand II of León, wanted to use the new militia to protect the southern border of his realm, which was threatened by Almohad incursions. Master



FIGURE 11 Imaginary portrait of Ferdinand II by Isidoro Lozano

Pedro Fernández, by contrast, had quite different aims: with the encouragement of the papacy, he tried to give his order a dimension that would not be restricted to León. In 1171 King Alfonso VIII of Castile granted it the castles of Mora and Oreja, whose location to the south and east of Toledo gave them a key role in the defense of that city. From Afonso I Henriques, king of Portugal, the Order received the castles of Monsanto (1171) and Abrantes (1173) and was thus brought into the defense of the line of the river Tagus (Sp. Tajo). The expansion of the Order beyond León can be seen from a confirmation by Pope Lucius III (1184), which mentions possessions in León, Portugal, and Castile, as well as Aragon, France, and Italy. The Order thus turned into an international organization, which, even though most of its activity was focused on the Iberian Peninsula, still extended as far as the Holy Land, where the brethren were repeatedly asked to settle.

The Iberian Peninsula, however, remained the main theater of operations for the Order of Santiago, whose brethren, during the first fifty years of its existence, were busy fighting the Almohads under the direction of the various Hispanic kings. Against these powerful enemies, they first had to defend the line of the Tagus from Palmela and Alcácer do Sal, in the west, to Uclés, where the Order officially settled after being granted the city by Alfonso VIII of Castile in 1174. The task was far from easy, and, in such a difficult context of division between the Christian realms, the Order had to give up certain places: Cáceres (1174), Alcácer (1191), and even Montánchez, Trujillo, and Santa Cruz (1196), during the great Almohad offensive that occurred after the Castilian defeat at Alarcos. Despite their difficult situation, the brethren succeeded in preserving most of their estates in La Mancha by resisting the Muslim attacks of 1197 against Alarcón and Uclés. From such bases, it was possible for them to continue fighting and progressively resume offensive action until the great victory of Las Navas de Tolosa (16 July 1212), which opened the south of the peninsula to the Christian kingdoms.



FIGURE 12: Battle of Las Navas de Tolosa known in Arab history as the Battle of Al-Uqab, took place on 16 July 1212 and was an important turning point in the *Reconquista* and in the medieval history of Spain. The Christian forces of King Alfonso VIII of Castile were joined by the armies of his rivals, Sancho VII of Navarre, Peter II of Aragon and Afonso II of Portugal, in battle against the Almohad Muslim rulers of the southern half of the Iberian Peninsula. The Caliph al-Nasir led the Almohad army, made up of people from the whole Almohad empire. Most of the men in the Almohad army came from the African side of the empire.

The determination of the brethren of Santiago was instrumental in enabling Iberian Christendom to take advantage of the Almohad collapse. The Order fought on every front. In Portugal its members decisively contributed in 1217 to the seizure of Alcácer, where they established their provincial seat, before participating in the integration of the Campo de



Montiel and the towns of the Guadiana Valley into the kingdoms of Castile and León. They assisted in the conquest of the Taifa kingdom of Valencia, where King James I of Aragon was supported by Rodrigo Bueso, the commander of Montalbán. During the submission of the southern part of al-Andalus that took place during the reigns of Ferdinand III of Castile and Afonso III of Portugal, the Santiaguists relentlessly supported the monarchies until the mid-thirteenth century, as shown by the involvement of the master Pelayo Pérez Correa, who actively participated in the capture of Seville in 1248 and in the submission of the Algarve the next year.

Thanks to such military activity, the Order of Santiago underwent a great expansion from the second quarter of the thirteenth century. Numerous donations built up a near contiguous bloc of estates extending from the estuary of the river Tagus, south of Lisbon, to that of the Segura, in the region of Murcia. Within these possessions, the Order organized a system of commanderies and, in some places, established male and female convents as well as charitable foundations intended to welcome pilgrims, take care of lepers, and even to ransom captives. These elements all contributed to the prestige as well as the wealth of the Order, whose influence reached a peak under the long mastership of Pelayo Pérez Correa (1242–1275), who acquired a level of power unprecedented among of his predecessors.

The wealth of the Order came to be coveted, at a time when it was also tending to interfere in the domestic policies of the Christian kingdoms. At the instigation of Pelayo Pérez Correa, in 1272 it secretly supported the rebellion of those members of the Castilian nobility who were reluctant to accept the plans of monarchical centralization contemplated by King Alfonso X. Ten years later, the brethren openly rose up in arms against the king, who, at the end of his reign, was at war against his son, the future Sancho IV. As a leading but sometimes unruly element in politics, from the late thirteenth century Santiago in turn became the object of growing interference on the part of the Castilian monarchy, which more than ever needed to be certain of its cooperation. King Alfonso XI was able to manipulate the Order to a greater degree than any of his predecessors: he succeeded in having important trials concerning the military orders brought under the jurisdiction of the royal courts, and he forced the Santiaguists to accept his mistress's brother, Alonso Méndez de Guzmán, as master of the Order in 1338, even granting the office to the young Fadrique, his own natural son, four years later.

Until the mid-fourteenth century, the brethren regularly joined the campaigns fought by Castile for control of the strait of Gibraltar in an attempt to wrest from the Narids of Granada and the Marīnids of Morocco the domination of maritime traffic between the Atlantic Ocean and the Mediterranean: they not only took part in the fighting but also contributed to the costly maintenance of several strongholds on the border. Yet the Order

also played an increasingly important part in internal conflicts within Iberian Christendom, particularly in the civil war that rent Castile between 1366 and 1369, during which brethren of Santiago were found in both opposing factions.

By the fifteenth century, there was a constant competition between the Crown and the local aristocracy for control of the Order of Santiago's most important offices. On several occasions in Castile, during the reigns of John II and Henry IV, such competition within the Order degenerated into armed confrontation. Yet while most kings had been content with installing men they trusted as heads of the institution, a far more radical solution was implemented in the time of the "Catholic Monarchs," Isabella I of Castile (d. 1504) and Ferdinand II of Aragon (d. 1516). On the death of Master Alonso de Cárdenas (1493), they obtained from Pope Alexander VI the right to rule the Order until their deaths. This measure was renewed under their successors, and it paved the way for the subsequent integration of Santiago's estates into the patrimony of the Spanish monarchy. In Portugal, where a branch of the Order had become independent from the Castilian center in the early fourteenth century, a similar privilege was granted by the papacy to King John III in 1551.

The First Republic suppressed the Order in 1873 and, although it was re-established in the Restoration, it was reduced to a nobiliary institute of honorable character. It was ruled by a Superior Council dependent on the Ministry of War, which was also extinguished after the proclamation of the Second Republic in 1931.

The Order of Santiago, together with those of Calatrava, Alcántara, and Montesa, was restored as a civil association with the kingship of Juan Carlos I with the character of a nobiliary, honorable, and religious organization that remains as such.



## Order of St. Michael of the Wing

The Royal Equestrian and Military Order of Saint Michael of the Wing, also called the Order of Saint Michael of the Wing, is a Portuguese Roman Catholic dynastic order that is believed to have been founded in 1147 in the Alcobaca Monastery in Alcobaca, Portugal, by King Afonso I of Portugal, in commemoration of the Conquest of Santarém from the Moors in 1147. The name was chosen in honor of the military saint archangel Michael, who assisted in the victory in the shape of a wing in the sky.

Originally, the Order was formed from members of the Military Order of Santiago (St James). This is why it maintains on its coat of arms the red sword of this Order conjoined with two fleurs de lis representing the Cistercian Rule. The Order's first statutes were approved by Pope Alexander III in 1171. The knights were under the jurisdiction of the Abbot of the Cistercian Alcobaca Monastery, and recited the same prayers as its lay brothers along with other military orders during the Reconquista.



FIGURE 14 King Afonso I (c. 1312–1325)

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### PRETENDER

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A pretender is one who is able to maintain a claim that they are entitled to a position of honor or rank, which may be occupied by an incumbent (usually more recognized), or whose powers may currently be exercised by another person or authority. Most often, it refers to a former monarch, or descendant thereof, whose throne is occupied or claimed by a rival or has been abolished.

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Depending on the source consulted, the Order existed briefly in the 12th century, fell into disuse in 1732, subsequently revived in 1848, survived until 1910, subsequently revived in 1986. In 1986, Duarte Pio, Duke of Braganza and pretender to the Portuguese throne, informed the Holy See and the Portuguese Republic that he still considered himself to be the Grand Master of the Order, and that although he did not have the power to validly alter the statutes a king had previously approved, he nonetheless still conferred it as an award. Duarte Pio's claims have been

disputed in Portuguese courts which, in at least one case, held that Duarte Pio's order is an entirely new private entity, not a dynastic award of the House of Braganza. The Civil Courts finally ruled decisively in favour of the valid and founded claims of Dom Duarte de Bragança, and on December 7, Duarte Pio of Braganza won the case and retained the legal rights. In 2001, the Duke promulgated new statutes submitted to various bishops to govern a royal Catholic brotherhood to complement the Order as an active social group for Roman Catholic members, and since that time, the Order has been conferred on individuals through the brotherhood chosen exclusively by the House of Braganza.



## Order of Mount Joy

The military Order of Mountjoy (Sp. Montegaudio) was most probably established in 1174 by a Galician nobleman named Rodrigo Álvarez de Sarria and transferred to Aragon (Alfambra) shortly thereafter.

At an unknown date Rodrigo—in his own words, "seized by diabolical rage"—burned down the church of Santa María de Mal. On 20 February 1171, in penance for this sin, he donated the church San Salvador de Sarria to the Cathedral of Lugo. Later that year, perhaps out of guilt, he resigned his *tenencias* and joined the Order of Santiago. Two documents of September 1172/3 place Rodrigo, as a knight of the Order, at the court of Afonso I of Portugal in Coimbra. By 1172 Rodrigo had grown dissatisfied with the lax practices of the Order of Santiago, especially the allowance for members to marry, and he received permission from the Papal legate Jacinth to Spain to found a new confraternity in accordance with the Cistercian rule (*instituta Cisterciensis ordinis*). This was approved by Pope Alexander III the next year. Alexander forbade the new order to accept any former members of Santiago or to acquire any properties that might be disputed by Santiago. The use of the Cistercian rule caused some controversy at the Abbey of Cîteaux, where the chapter objected to Rodrigo's "inconstancy", but the abbot eventually approved it without the consent of the chapter, which was obtained later (by December 1175). Late in 1173 or early in 1174 Rodrigo and a few companions founded the Order of Mountjoy. Shortly afterwards his wife separated from him and later joined her mother's convent at Carrizo (founded 1176), where she would be abbess between 1184 and 1191. On 28 November 1190 she gave some more of her bridewealth to San Marcos de León and the Order of Santiago. She probably died in 1192.

## Hospital of the Holy Redeemer of Teruel

The Templars acquired the Hospital of the Holy Redeemer at Teruel in Aragon as part of the patrimony that had once belonged to the Order of Montjoy. Besides Holy Redeemer, there is scattered evidence that the Templars received other hospital throughout Europe and the East. In England, Templars held four hospitals in the twelfth century, two of which were infirmaries for the brethren, and two for the general public. In southern France, the Templars arrived in Aix around 1185 and held the hospital Notre-Dame-de-la-Cavalerie, but this had disappeared by 1249.

The rest of his life Rodrigo devoted to the aggrandizement of his newfound order. According to a bull of Innocent III he chose for his Order a half-red, half-white cross. He received support from Alfonso II of Aragon, who donated the castle of Alfambra to the Order in return for military aid against the Muslims. He was also able to acquire estates in the Kingdom of Jerusalem, including Mountjoy, after which the Order took its name. In 1176–77 he made a pilgrimage to the Holy Land. He received lands from Reginald of Châtillon that King Baldwin IV only confirmed on the condition that Rodrigo and his knights fight the Muslims continuously in the Holy Land. In 1186 an attempted merger was made with the Knights Templar, and it is possible that Rodrigo was already dying at that stage. He had almost certainly died by the autumn of 1187. He was buried in the convent of Alfambra.

After its founder's death, the Order was amalgamated with the Hospital of the Holy Redeemer of Teruel and henceforth committed itself to devoting a quarter of its revenues to the redemption of Christian captives. The brethren's Aragonese possessions were incorporated by the Templars in 1196, while a dissident group led by Rodrigo González established itself in the castle of Montfragüe (Monsfrag) on the river Tagus. It was known as the Order of Montfragüe, and was ultimately amalgamated with the Order of Calatrava in 1221. The Order of Montfragüe also used the red and white cross of the Order of Mountjoy as their emblem

When the Bourbon dynasty occupied the throne, Charles III, having founded the personal order of his name, levied upon the old orders a contribution of a million reals to pension 200 knights of the new order (1775). Their revenues being the only remaining *raison d'être* of the Order, confiscation necessarily led to dissolution. Confiscated by King Joseph (1808), re-established by Ferdinand VII at the Restoration (1814), the possessions of Calatrava were finally dissipated in the general secularization of 1838.



## Order of Alcántara

The Order of Alcántara was a military religious order, originally founded in the kingdom of León in the later twelfth century. Alcántara undoubtedly remains the least well-known of all the military orders of the Iberian Peninsula. There are relatively few scholarly studies on the Order, a fact traditionally attributed to the scarcity of original sources as a result of the disappearance of its major archives during Spain's struggle for independence in the Napoleonic Wars of the early nineteenth century. Nevertheless, recent efforts to assemble the documentary sources about the Order have given rise to new historiographical interpretations; these have above all illuminated the origins of the institution, which had previously been both obscure and controversial.

The Order of Alcántara originated as a confraternity of knights who had settled in the convent of San Julián del Pereiro, located near the banks of the river Coa, in the region of Beira Alta (in mod. Portugal). The first mention of the community dates from January 1176, when King Ferdinand II of León made a grant of the lands of Raigadas and confirmed the possession of El Pereiro to San Julián and its prior Gómez, who is described in the document as the founder of the house. In all likelihood the confraternity had been founded



## Alcántara

Alcántara is a municipality in the province of Cáceres, Extremadura, Spain, on the Tagus, near Portugal. The toponym is from the Arabic word *al-QanTarab* meaning "the bridge". In the 8th century the Arabs conquered the Iberian peninsula, including Extremadura. In the 12th century the Muslim geographer al-Idrisi described the bridge as one of the world's marvels. In the 12th-13th centuries Alcántara was a frontier city, devoted to military activities and animal husbandry. After the collapse of the Caliphate of Córdoba, it belonged to several Islamic taifas (petty kingdoms).

a little earlier (ten years before at most), but definitely not in 1156, as long claimed by Portuguese scholars who based their conclusions on a forgery that was published in the early seventeenth century by the Cistercian chronicler Bernardo de Brito.

The community gained papal approval from Alexander III in December 1176. However, it was slow to develop into a military order in the strict meaning of the term; it was only in 1183 that a bull of Pope Lucius III revealed a more complex and clearly militarized organization for the first time. After adopting the Cistercian rule, the new Leonese institution initially agreed to subordinate itself to the powerful Castilian Order of Calatrava (by 1187). However, this relationship soon gave rise to tensions, which were linked to the political rivalry between the kingdoms of Castile and León. These were settled in 1218, thanks to an agreement that committed the brethren of San Julián to obey Calatrava, whose master was allowed regular rights of visitation. In exchange, they received the right to take part in the election of the master of Calatrava and also were given the possessions of the Castilian order in the kingdom of León. These included the fortress of Alcántara on the river Tagus, from which they took their name in 1218.

From this time the Order of Alcántara, consisting of knight brethren and clerics under the authority of a master elected by the former group, had a growing significance in the reconquest of Iberia from the Muslims, particularly after the union of the Crowns of Castile and León in 1230. After the seizures of Alange and Mérida by King Alfonso IX of León (1230), the Order was constantly involved in fighting in the region of Extremadura. It remained closely associated with the campaigns of King Ferdinand III, who granted it various donations, not only in Extremadura, where most of its patrimony was situated, but also in Andalusia and even in the region of Murcia. In the course of its involvement in the reconquest, the Order developed a policy of repopulation on the lands it was given, especially in Extremadura. This policy enabled it to grant numerous privileges (Sp. *fueros*) to its village communities, which came to be loosely organized in a system of commanderies.

The growing income of Alcántara meant that from the mid-thirteenth century it aroused the envy of competing seigneurial institutions, such as the dioceses of Coria and Badajoz or the Order of the Temple, with which tensions even degenerated into armed confrontation during the trials of the Templars (1307–1312). The monarchy of Castile attempted to manipulate and control Alcántara, as it also did in the cases of the other Iberian orders, encouraging the brethren to fight against Portugal or potential internal opponents. Alfonso XI was the first king to appoint one of his own officials to the head of the institution. Gonzalo Martínez de Oviedo, who had held the office of great dispenser for six years, was appointed master in 1337, but was executed the next year by order of the king. Yet the apparent failure of this policy was only superficial; the political stance of Alfonso XI was emulated by his successors, such as his son Peter I, who appointed trustworthy men like Gutier Gómez de Toledo in 1361, or Martín López de Córdoba three years later.

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**TRASTÁMARA**

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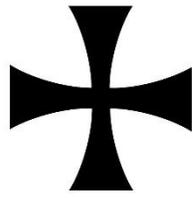
The House of Trastámara was a dynasty of kings in Spain, which first governed in Castile beginning in 1369 before expanding its rule into Aragon, Navarre and Naples. Their family was sustained with large amounts of inbreeding, which led to a series of disputed struggles over rightful claims to the Castilian throne. This lineage ultimately ruled in Castile from the rise to power of Henry II in 1369 through the unification of the crowns under Ferdinand and Isabella.

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The Trastámara dynasty, who seized the Castilian throne in 1369, exploited the difficulties of the papacy during the Great Schism (1378–1417) to obtain from Pope Clement VII the right to nominate the masters of the Iberian military orders. In 1408 Fernando de Antequera, then acting as regent of Castile in the name of his nephew John II, even managed to have his twelve-year-old son Sancho elected as master of Alcántara. Such interference was not necessarily negative; indeed, Sancho became famous, thanks to an ambitious reform project that was inaugurated at the general chapter of Ayllón in 1411. However, this attempt to restore (at least partially) the original religious observance remained as fruitless as previous attempts during the fourteenth century. In fact, from the second quarter of the fifteenth century, the Order was repeatedly involved in internal struggles that largely reflected contemporary conflicts between monarchy and higher nobility concerning the control of the apparatus of government.

The masters and brethren of Alcántara were much involved in these wars. Several dignitaries even fought for the highest office of the Order, as did Juan and Gutierre de Sotomayor in the reign of John II, or Alonso de Monroy and Juan de Zúñiga in the 1470s. The latter prevailed in 1479, thanks to the support of the “Catholic Monarchs,” Isabella I of Castile and Ferdinand II of Aragon, who were determined not to let the nobility control such an important source of income and power. In 1491, they obtained a bull from Pope Innocent VIII giving them the right to govern the Order of Alcántara whenever there was a vacancy in the mastership. From then on, they maintained pressure on Zúñiga who, in June 1494, agreed to renounce his office in exchange for the lifetime enjoyment of the richest lands of the Order. When Zúñiga died in 1504, the Catholic Monarchs, who had meanwhile been recognized as governors of the Order until their deaths, took possession of all of the resources of the institution.

Like its other Iberian counterparts, the Order of Alcántara was thus fundamentally altered. Even before 1523, when Pope Hadrian VI permanently united the estates of the military orders to the Spanish Crown, these institutions had lost most of their independence and become little more than closed noble corporations. Shattered by the French invasion in the early nineteenth century and then further weakened by the abolition of the laws on mortmain property in 1834 by the government of Juan Álvarez Mendizábal (1790–1853), the Order of Alcántara was abolished in 1874 by the First Spanish Republic, along with the other Spanish orders. Reestablished after the restoration of the Spanish monarchy, it was suppressed again in 1931. It now survives as a noble society with a purely honorific character.



## Teutonic Knights

The Order of Brothers of the German House of Saint Mary in Jerusalem, commonly the Teutonic Order, was founded as a military order c. 1190 in Acre, Kingdom of Jerusalem. It was formed to aid Christians on their pilgrimages to the Holy Land and to establish hospitals. Its members have commonly been known as the Teutonic Knights, since they also served as a crusading military order in the Middle Ages.

There was already a Teutonic hospital for pilgrims from Germany in the Latin Kingdom of Jerusalem, with a church dedicated to the Blessed Virgin, who is still the patroness of the Order and after whom the name Mariani is sometimes given to its members. But this establishment, which was under the jurisdiction of the Grand Master of St. John, was broken up at the conquest of Jerusalem by Saladin (1187). During the Third Crusade German pilgrims from Bremen and Lübeck with the Duke of Holstein established a temporary hospital under the besieged walls of Acre; this was a large tent, constructed from the sails of their ships, in which the sick of their country were received (1190). After the capture of Acre this hospital was permanently established in the city with the co-operation of Frederick of Suabia, leader of the German crusade, and at the same time religious knights were attached to it for the defense of pilgrims. The Order of Teutonic Knights was founded and took its place beside the other two orders of Jerusalem, the Hospitallers and the Templars. As early as 1192 they were endowed by Celestine III with the same privileges as the Order of St. John, whose hospital rule they adopted, and as the Order of the Temple, from which they borrowed their military organization. Innocent III in 1205 granted them the use of the white habit with a black cross. The emperors of the House of Suabia heaped favors upon them. Moreover, they took sides with Frederick II even after he had broken with the papacy and in opposition to the other two military orders. During the Fourth Crusade, when the gates of Jerusalem were for the last time opened to Christians, under the command of this emperor, the Teutonic Knights were able to take possession of their first house, St. Mary of the Germans (1229). But it was not for long and before the end of the century they left Palestine, which had again fallen under the yoke of Islam (1291).



FIGURE 15 Hermann von Salza, the fourth Grand Master of the Teutonic Knights (1209–1239)

A new career was already open to their warlike and religious zeal, in Eastern Europe, against the pagans of Prussia. This coast of the Baltic, difficult of access, had hitherto resisted the efforts of the missionaries, many of whom had there laid down their lives. To avenge these Christians a crusade had been preached; a military order founded with this object, the Sword-bearers had not been very successful, when a Polish duke, Conrad of Massovia, determined to ask the assistance of the Teutonic Knights, offering them in return the territory of Culm with whatever they could wrest from the infidels. Hermann of Salza, fourth Grand Master of the Order, was authorized to make this change by Honorius III and the Emperor Frederick II, who, moreover, raised him to the rank of prince of the empire (1230). The knight Hermann Balk, appointed Provincial of Prussia, with twenty-eight of his brother knights and a whole army of crusaders from Germany began this struggle which

lasted twenty-five years and was followed by colonization. Owing to the privileges assured to German colonists, new towns arose on all sides and eventually Germanized a country of which the natives belonged to the Letto-Slavic race. Thenceforth the history of this military principality is identified with that of Prussia. In 1309 the fifteenth Grand Master, Sigfried of Feuchtwangen, transferred his residence from Venice, where at that time the knights had their chief house, to the Castle of Marienburg, which they made a formidable fortress.



FIGURE 16 Marienburg Castle was originally constructed by the Teutonic Knights in a form of an *Ordensburg* fortress. Its main purpose was to strengthen their own control of the area following the Order's 1274 suppression of the Great Prussian Uprising of the Baltic tribes.

The number of knights never exceeded a thousand, but the whole country was organized in a military manner, and with the constant arrival of new crusaders the Order was able to hold its own among its neighbors, especially the inhabitants of Lithuania, who were of the same race as the natives of Prussia and, like them, pagans. In the battle of Rudau (1307) the Lithuanians were driven back, and they were converted only some years later, with their grand duke, Jagellon, who embraced Christianity when he married the heiress of the Kingdom of Poland (1386). With this event, which put an end to paganism in that section of Europe, the Teutonic Knights lost their *raison d'être*. Thenceforth their history consists of incessant conflicts with the kings of Poland. Jagellon inflicted on them the defeat of Tannenberg (1410), which cost them 600 knights and ruined their finances, in order to repair which the Order was obliged to have recourse to exactions, which aroused the native nobility and the towns and provided the Poles with an opportunity to interfere against the Order. A fresh war cost the Order half its territory and the remaining half was only held under the suzerainty of the King of Poland (Treaty of Thorn, 1466). The loss of Marienburg caused the transfer of the Grand Master's residence to Königsberg, which is still the capital of Prussia properly so-called. To maintain itself against the kings of Poland the Order had to rely on Germany and to confide the office of Grand Master to German princes. But the second of these, Albert of Brandenburg (1511), abused his position to secularize Prussia, at the same time embracing Lutheranism (1525). He made Prussia an hereditary fief of his house under the suzerainty of the Crown of Poland.



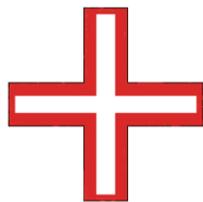
FIGURE 17 Alexander I Jagiellon, (5 August 1461 – 19 August 1506) Grand Duke of Lithuania

Nevertheless, the dignitaries of the Order in the remainder of Germany faithfully preserved its possessions, and having broken with the apostate chose a new Grand Master, Walter of Cronenberg, who fixed his residence at Mergentheim in Franconia (1526). After the loss of Prussia the Order still retained in Germany twelve bailiwicks, which they lost one by one. The secession of Utrecht (1580) meant the loss of the bailiwick of that name in the Low Countries. Louis XIV secularized its possessions in France. The Treaty of Lunéville (1801) took away its possessions on the left bank of the Rhine and in 1809 Napoleon abandoned its possessions on the right bank to his allies of the Confederation of the Rhine. The Teutonics retained only the bailiwick in the Tyrol and that in the Austrian States.

Thus the Order became purely Austrian, under the supreme authority of the Emperor of Austria, who reserves the dignity of Grand Master for an archduke of his house. Since 1894 it has been held by Archduke Eugene. There are at present 20 professed knights who are bound to celibacy while they enjoy a benefice of the Order, and 30 knights of honor who are not bound to this observance, but who must furnish an entrance fee of 1500 florins and an annual contribution of 100 florins. Moreover, their admission exacts a nobility of sixteen quarterings. The revenues of the Order are now devoted to religious works; it has charge of 50 parishes, 17 schools, and 9 hospitals, for which object it supports 2 congregations of priests and 4 of sisters. Moreover, it performs ambulance service in time of war; it pays the cost of the ambulance, while lay Marians are engaged as ambulance bearers. Thus, after various vicissitudes the Teutonic Knights are restored to their original character of hospitallers. Besides this Catholic branch in Austria the Order has a Protestant branch in the ancient bailiwick of Utrecht, the possessions of which have been preserved for the benefit of the nobility of the country. The members, who are chosen by the chapter of knights, must give proof of four quarterings of nobility and profess the Calvinistic religion, but are dispensed from celibacy. When Napoleon took possession of Holland in 1811 he suppressed the institution, but as early as 1815 the first King of the Low Countries, William I of Orange, re-established it, declaring himself its protector. The present Order comprises 10 commanders, Jonkheeren, and aspirants (expectanten), who pay an entrance fee of 525 florins and have the right to wear in their buttonhole a small cross of the Order.

## Hospitallers of St Thomas of Canterbury at Acre

Usually called the Knights of St Thomas was a small English military order founded during the Third Crusade (1189–1192) and named after the martyred Thomas Becket, archbishop of Canterbury. Twelfth- and thirteenth century sources credit the Order's foundation variously to one William, chaplain to Ralph of Diceto; to Hubert Walter, archbishop of Canterbury; or to King Richard I of England; it is possible that all three men were involved. The Order of St. Thomas of Acre originally consisted of a chapel served by Augustinian canons. It performed charitable and devotional duties, including hospital and ransom work, before being militarized by Peter of Roches, bishop of Winchester, probably in 1228. In 1236 Pope Gregory IX instructed it to follow the Rule of the Teutonic Order, with which St. Thomas had been associated since at least 1192, and to carry out both military and hospitaller functions.



The Order was never large or powerful enough to play a significant role in the affairs of Outremer; it is mentioned only occasionally by contemporary chroniclers. Despite this, the knights of St. Thomas seem to have acquitted themselves well enough in battle and at times became embroiled in the political squabbles of the Latin East. Although the Order had possessions throughout western Europe, most of its holdings were concentrated in England and Ireland, and they were few in number compared to those of the other military orders. It fought a constant but losing battle for resources for much of its existence, partly because Englishmen who wished to join or support a military order usually turned to the Hospitallers or Templars.

After the fall of Acre (mod. 'Akko, Israel) to the Mamlūks in 1291 the Order of St. Thomas retreated to Cyprus and established its headquarters there. In the early fourteenth century tensions apparently arose between the military brethren in the East and the members of the Order in England, for whom Hospitaller activities were paramount. Ultimately the English chapter appears to have won out. The last mention of a militant officer of St. Thomas in Cyprus occurs in 1367; thereafter its military function seems to have been abandoned entirely, and the Order concentrated on charitable and devotional activities in England for most of the next two centuries. The Order became increasingly associated with the Mercers' Company of London, reverted to following the Rule of St. Augustine, and in the early sixteenth century even operated a grammar school in London. In October 1538 it was dissolved on the order of King Henry VIII of England. Its property was confiscated by the Crown, and the Mercers' Company purchased it for £969. Its archive was ultimately split into three parts, which are now in the Mercers' Company (London), the British Library, and the Public Record Office.

## Order of St. George of Alfama

The Order of St. George of Alfama (Catalan: Sant Jordi d'Alfama) was a military religious order in the Crown of Aragon, founded in 1201 and incorporated into the Order of Montesa in 1400.



The conquest of the town of Tortosa from the Muslims in 1148 brought the lower Ebro Valley under the control of the Christians of Aragon, but the stretch of coast north of the Ebro delta remained uninhabited in the second half of the twelfth century and was an easy prey to Muslim naval raids. The area between the mountains and the

sea was barren and so had not been affected by post-1148 resettlement of southern Catalonia. The existing military orders did not show any interest in the area. For those reasons King Peter II of Aragon decided to found there a new institution that would combine prayer, assistance to travelers, and defense against Muslim pirates. The royal privilege of 1201 granted to the new order, which received the symbolic name of St. George, the territory of Alfama, a coastal area between the Gulf of Sant Jordi on the northern side of the Ebro delta and the Cala Gestell facing the Coll de Balaguer about 20 kilometers (12 1/2 mi.) to the north. A castle was built in the following years on the seaward side whose structure was unearthed in 1988.

The Order of St. George of Alfama did not go much further from these small beginnings. It never managed to control many territories beyond the coastal region. In the thirteenth century, only two commanderies were established to control distant areas. These were Bujaraloz in eastern Aragon, which in 1229 was sold to the Hospitaller monastery of Sigena to pay off pressing debts (an early sign of continuous economic problems), and Alcarrás near Lleida (Lérida). Several grants in the kingdom of Valencia and the church and castle of Riquer in eastern Catalonia were put under the rule of commanders in the fourteenth century. Some of the donations in Valencia, as well as minor ones in Mallorca, Menorca, and Sardinia, came as a result of military contributions of the Order to campaigns of the kings of Aragon. The Order's modest domains produced meagre rents, which held back the development of the institution, and its eager quest for alms showed the insufficient amounts of other types of rents; an alms collector was even sent to France and England in 1368. The limited number of landed properties showed the Order's lack of appeal in the Aragonese territories, despite firm support from the Aragonese kings, and professed members were few: only six brethren in the 1370s.

The foundation did not grow firm institutional roots either. Papal confirmation was delayed until 1373, and a proper internal structure took time to develop. The office of master did not appear until 1355, and the king appointed its holders in the second half of the fourteenth century, a clear indication of the leading role of the Crown, but also of the feeble character of the Order. Religious life followed the Rule of St. Augustine, but this set of regulations was only officially recognized as the code of the house by a papal bull of 1373. It did not last long; it was replaced by a new rule in 1385. The fact that this new rule was composed by Peter IV of Aragon showed the complete control of the institution by the Crown.

The extreme weakness of the Order of St. George of Alfama forced its last master, Francesc Ripollés, to approach the king of Aragon for a solution. King Martin the Humane realized that the community could not exist by itself and in 1399 decided to merge it with the much bigger Order of Montesa. Pope Benedict XIII gave his assent in 1400. St. George of Alfama vanished as an independent institution, but the plain red cross of Alfama survived and became the distinctive sign of the joint order.

## Livonian Brethren of the Sword

Outside of Europe in particular, it is often not realized the extent to which the crusades and the military religious orders that fought in them were largely national affairs.

The Knights Templar, which is most famous for fighting in the crusades in the Holy Land, had a multinational membership but were predominately French.



The crusade to retake the Iberian Peninsula from the Muslims was, on the other hand, an almost entirely Spanish and Portuguese affair. The military religious orders that sprang up to fight in that crusade, the longest war in history, were likewise Spanish. Perhaps the least talked about is the largely German-driven crusade against the pagans of northeastern Europe on the shores of the Baltic Sea. Those who do know about this arduous and bitterly fought struggle will likely recall the Order of the Teutonic Knights (ancestor of the later Kingdom of Prussia and originator of the oldest families of the



## Archbishopric of Riga

The Archbishopric of Riga was an archbishopric in Medieval Livonia, a subject to the Holy See. It was established in 1186 as the bishopric of Livonia at Ikšķile, then after moving to Riga it became the bishopric of Riga in 1202 and was elevated to an archbishopric in 1255. The archbishops of Riga were also the secular rulers of Riga until 1561 when during the reformation the territory converted from Catholicism to Lutheranism and all church territories were secularized. The see was restored as a diocese of the Catholic Church in 1918 and raised into an archdiocese in 1923.

Prussian nobility) but less well known was another German military religious order known the Livonian Brethren of the Sword.

Unlike their fellow Germans of the Teutonic Knights, the Livonian Brethren of the Sword were not founded in the Holy Land but right on the spot in Livonia, specifically in Riga, the capital city of what is now Latvia. The Order was founded by the Bishop of Riga, also known as the Prince-Bishop of Livonia, in 1202 and gained official recognition from Pope Innocent III in 1204. Their initial aim was to convert and or conquer the pagan tribes of the region and defend the Christian community from their attacks. The groups most often engaged by the Brethren of the Sword were the Latgalian, Selonians and Livonians in the area around Riga and more broadly the coastal region of what is today Estonia, Latvia and Lithuania, a region referred to at the time as Courland. As such, the Order was known by several different variants of their official name. Their official name in Latin was *Fratres Militiae Christi Livoniae* but they were also known the Sword Brethren, The Militia of Christ of Livonia, the Livonian Brothers of the Sword, the Courland Brethren of the Sword, Christ Knights or the Order of the Porte-Glaive Knights (“Glaive” in this case likely referring back to the French for gladius or sword). Their symbol was a cross pattée over a sword, pointing down.

The knights were based at Fellin, which is today Viljandi in Estonia and they established other castles in the surrounding area with the commanders of these castles acting as the entourage of the Grand Master of the Sword Brethren. Officially, they were subject to the Catholic bishops, beginning with their founder Bishop Albert of Riga, however the Sword Brethren were an extremely hard fighting and strong-willed group of warriors so it soon became the case that their submission to the bishops was rather nominal as they often acted on their own. In the course of the Livonian Crusade, they quickly gained quite a reputation for ferocity and reckless courage as well as being rather unruly and difficult to control. They would also, at times, make agreements with neighboring monarchies as the situation dictated such as in 1218 when Bishop Albert called on King Valdemar II of Denmark for assistance, though in the end this amounted to little more than the Danes conquering northern Estonia for themselves. In 1232 Pope Gregory IX called on the Sword Brethren to aid in the defense of Finland from attacks by the Republic of Novgorod though no accounts of their activities on this front have survived. Ultimately this would result in a Swedish-led crusade that would see Finland united with the Kingdom of Sweden for the first time.

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### SIMIGALLIANS

Simigallians were the Baltic tribe that lived in the southcentral part of contemporary Latvia and northern Lithuania. They are noted for their long resistance (1219–1290) against the German crusaders and Teutonic Knights during the Northern Crusades.

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Over time, the many hard fought battles of the Sword Brethren saw threats from the east decreased and their focus moved toward the south and the Lithuanians and Semigallians (aka the Samogitians). This resulted in what was, in many ways, the Waterloo of the Sword Brethren with the Battle of Saule on September 22, 1236. Grand Master Volkwin led between 50 to 60 knights along with other troops amounting to 3,000 men against 5,000 pagan Samogitians led by their Duke Vykintas. The Christian forces were defeated and lost almost their entire army, some estimates putting losses at 2,700. Grand Master Volkwin died in battle and the Sword Brethren were wiped out as an effective, independent fighting force. Likewise, in the aftermath, other groups, previously conquered by the Brethren, saw their

chance and rose up in rebellion. Latvia and Lithuania still mark the anniversary of this battle as a national holiday in 2000 they jointly declared it the 'Day of Baltic Unity'.



RE 18 Battle of Saule was on 22 September 1236, the Livonian Brothers of the Sword fought the pagan Samogitians. 48 and 60 knights were killed including the Livonian Master, Albert. It was the earliest large-scale battle offered by the orders in Baltic



This was, practically speaking, the end of the Livonian Brethren of the Sword. They would never be an independent military religious order again. However, those who survived the ordeal carried on, faithful to their vows, and were absorbed into the Teutonic Knights, retaining their traditions and leaders. As a branch of the Teutonic Knights they were known as the Livonian Order and still had their own Master though he was subject to the Teutonic Grand Master. Thirty years of fighting by the Sword Brethren had been brought to ruin by their defeat at Saule, however, as the autonomous Livonian Order within the Teutonic Knights, they reconquered Courland, Livonia and Semigallia, eventually buying the Duchy of Estonia from King Valdemar IV of Denmark after a devastating loss north of Riga at the hands of the Lithuanians, including, again, the death of their Master Bruno in 1298. As a result, two groups emerged and, due to their autonomy, they survived the secularization of the Teutonic Knights by Albert of Brandenburg following his adoption of Lutheranism in 1525.

The Livonian Order was pushed farther back towards Estonia, where their comrades were based, and in 1453 joined together in the Livonian Confederation. This gave the Catholic remnant in the region some measure of unity and hope for self-defense but their enemies were many and increasing. The pagans may have been gone but Lutherans to the south and the Russian Orthodox to the east were constant threats. In 1560 they were again almost wiped out by a massive attack by Muscovite Russia, yet some still remained and, determined as ever, they still tried to carry on, seeking out and ultimately obtaining the patronage of Sigismund II Augustus, King of Poland and Grand Duke of Lithuania. However, not long after, the Livonian Order went the way of the Teutonic Knights when their Master, Gotthard Kettler, converted to Lutheranism and thereafter secularized the Order. That proved the final end of the last remnants of what had once been the Brethren of the Sword. The lands they retained were quickly taken over by neighboring states and the Order ceased to exist.

## Order of Dobrzyń

The Order of Dobrzyń or Order of Dobrin, also known as the Brothers of Dobrzyń, was a military order created in the borderland of Masovia and Prussia (today's Dobrzyń Land, Poland) during the 13th century Prussian Crusade to 'defend against Baltic Prussian raids'.

In Latin the knights were known as being a smaller part of the much bigger and older *Fratres Milites Christ*, and they were nicknamed the *Prussian Cavaliers of Jesus Christ*. The Order was created by Christian of Oliva, the first Bishop of Prussia (1216–1228), to protect Masovia and Kuyavia against raids from the pagan Prussians who defied Duke Konrad I of Masovia's attempts to subjugate them.

The creation of the Order was confirmed by Pope Gregory IX (1227–1241) in 1228. Duke Konrad granted the Knights the town of Dobrzyń (Dobrin) and the surrounding Dobrzyń Land territory located south of and adjacent to Prussia. The Order of Dobrzyń was the only military order created in the territory of Poland.

At first the Order was composed of 15 German knights from Lower Saxony and Mecklenburg led by Master Brunon. The Order of Dobrzyń provided assistance to the Cistercian missionaries in Prussia and protection from the raids of the pagan Prussian tribes. Their ideology was represented by their clothing - over their armor they had white cloaks, with symbols of a red sword raised up and a red star representing the revelations of Jesus to non-Christians. The rules of their orders were based on those of the Livonian Order and the Knights Templar.

In the face of the Order's lack of success in battle against the Prussians, as well as their small number (at its highest, 35 knights), in around 1235 the majority of the Knights joined the Teutonic Order, as allowed by a papal document, the Golden Bull of Rieti. In 1237 the rest of the Brothers were moved by Konrad to Drohiczyn to increase the military strength of that outpost. The Brothers of Dobrin were last mentioned when Drohiczyn was captured by Prince Daniel of Kiev in 1240.

## Militia of the Faith of Jesus Christ

The Militia or Order of the (Holy) Faith of Jesus Christ was an ephemeral military order founded in Languedoc in or shortly before 1221. It owed its origins probably to Folquet de Marselha, the Bishop of Toulouse; Simon IV de Montfort, leader of the Albigensian Crusade; and possibly to Dominic of Caleruega, the founder of the Friars Preachers.



In June 1221 it appears to have been approved by Pope Honorius III, who gave it permission to observe the ordinances of the Order of the Temple of Solomon. In July the pope appears to have transferred all authority over the foundation of the Order (and therefore its survival) to the papal legate Conrad of Urach.



The specific purpose of the founding was "to promise aid and succor to Amaury de Montfort and his heirs, for the defense of his person and domains" and as inquisitors for the "seeking out and destruction of evil heretics and their lands and also of those who rebel against the faith of the holy church." This was confirmed by Honorius in two letters of the summer of 1221. The Order has been described as a penitential confraternity rather than a full-fledged military order, but nevertheless it was founded at the height of the Albigensian Crusade to fight Catharism and had requested of the pope the right to fight in Languedoc like the Templars did in the Holy Land. Its first master was Pierre Savary (Peter Savanic), who called himself the "humble and poor master of the militia of the Order of the faith of Jesus Christ" in a document of Carcassonne dated 9 February 1221. Despite the

formal organization and the papal approval, it seems that Conrad of Urach intended to disband the Order when it was no longer needed, for in February 1221 he ordered that all lands which had been or would be granted it by Amaury or any other patron should revert to the donors.

It has been asserted that a letter of Gregory IX in 1231 shows the Militia, lacking even support from Amaury, being merged into the Order of Santiago, but the militia being referred to is the Order of the Faith and Peace and not the Faith of Jesus Christ. It has also been asserted that the Militia was brought across the Alps and established in Italy as the *Milizia di Gesù Cristo*, but the soundness of this hypothesis is unknown. Neither Militia should be confused with the modern Militia Jesu Christi, which is unaffiliated with either. Nor is the Militia to be confused with the 19th-century Italian movement known as the Order of the Holy Ghost or *Santafedisti*, though there were some commonalities.

The Militia of the Faith of Jesus Christ appears to have been under heavy Dominican influence at this time. In a bull of 18 May 1235, Gregory IX confided the Militia to the care of Jordan of Saxony, second master-general of the Dominican Order. In the same year he decreed for the knights a Dominican-inspired habit of black and white. Lastly, the Militia was very largely influenced by a famous Dominican, Bartolomeo of Braganza (or of Vicenza).

According to the research of Raymund of Capua, who became a Dominican about 1350, the Militia was merged with the Dominican Order of Penance (*Ordo de Poenitentia Sancti Dominici*) to form the Third Order of Saint Dominic. The constitutions of the two orders, that of Gregory IX for the Militia in 1235 and that of Muñón de Zamora for the Order of Penance in 1285, were very similar, though Muñón de Zamora expressly forbids the carrying of arms except in defense of the Church, which may have covered the Militia's activities. According to later Bollandist historiography, the amalgamation of the orders became general in the 14th century.



## Order of the Faith and Peace

The Order of the Faith and Peace or Order of the Sword was a military order in Gascony in the mid-13th century. The Order was first mentioned by Pope Gregory IX in 1231 in a letter to *magistro militiae ordinis sancti Jacobi ejusque fratribus tam presentibus quam futuris ad defensionem fidei et pacis in Guasconia constitutis* ("the master of the military order of Saint James and his brothers present and future constituted for the defence of the faith and of the peace in Gascony"). It was founded by Amanieu I, Archbishop of Auch. Since Amanieu had been appointed to his see in 1226, the date of the foundation must be located in 1226–1231. Gregory had sent a letter to Amanieu in 1227 exhorting him to establish the peace, which may have prompted the founding of an order of knighthood. Amanieu and the Order's earliest members travelled to Rome in 1231 and there received confirmation from Gregory.

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### AUCH

**Auch** is a commune in southwestern France. Located in the region of Occitanie, it is the capital of the Gers department. Auch is the historical capital of Gascony.

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The Order had properties mainly west of Toulouse in the dioceses of Auch, Bayonne, Comminges, and Lescar. Its main purpose was not to fight heresies like Catharism but rather to keep the peace in the *Auxitana provincia* (province of Auch). Gregory placed it under a rule adapted from the Order of Santiago and its first major patron was the Viscount of Béarn, Gaston VII (1225 – 26 April 1290). Gaston was highly reputed as a warrior, staunch defender of the Béarnais, ally of the French, and enemy of the English.

The Order seems to have struggled to remain viable. In 1262 its master attempted to amalgamate it with the Cistercian abbey of Les Feuillants. In 1267 Pope Clement IV deposed the master for malice and neglect of his duties. The archbishop of Auch, now Amanieu II, tried to save the organization in 1268 by purchasing for it a hospital at Pont d'Artigues from the Order of Santiago and appointing his nephew as master. The Order was dissolved by Gregory X in 1273 and its possessions ended up largely in the hands of the Order of Santiago and the church of Auch, though Les Feuillants laid claim to some.



## Knights of the Cross with the Red Star

There is some discussion as to the real beginnings of this Order. Some authorities, among others the Bollandists, tracing it back to Palestine, where the first members were supposed to have borne arms against the Saracens. On the other hand, however, is the contemporary custom of establishing a religious community at the time of the foundation of a hospital, as well as the fact that in no document is there any trace of the Palestinian Crusaders having gone to Bohemia. Moreover, in a parchment Breviary of the Order, dated 1356, the account of foundation contains no allusion to such a lineage.

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### ST. AGNES

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Agnes was the daughter of King Ottokar I of Bohemia, making her a descendant of Saint Ludmila and Saint Wenceslaus, patron saints of Bohemia. Although she was venerated soon after her death, Agnes was not beatified or canonized for over 700 years.

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The Order, as a distinct entity, can trace its origin to 1233 in a fraternity of Franciscan tertiaries attached to a hospital at Prague under a community of Poor Clares, established by St. Agnes of Bohemia, making it the only male religious Order founded by a woman and the only Bohemian-founded Order. It was inspired by the nursing military Orders, such as the Knights Hospitaller. In 1235 the hospital was richly endowed by Agnes, then still Queen of Bohemia, with property formerly belonging to the Teutonic Knights, a gift confirmed by Pope Gregory IX (18 May 1236), who stipulated that the revenues should be divided with the Poor Clare monastery.

After three years, during which the head of the Order had gone to Rome as the accredited representative of Agnes, now abbess of the monastery, and the Knights had been formally constituted as an Order under the Rule of St. Augustine by Pope Gregory in 1238, Agnes resigned all jurisdiction over the hospital and its possessions into the hands of the Holy See the next year. Twelve days later the pope formally assigned these to the recently confirmed Knights of the Cross with the Red Star, who were to hold them forever in fief to the Holy See, on condition of the yearly payment of a nominal sum.

Another hospital was built for the Order at the Charles Bridge by Agnes, which was taken as the motherhouse, and to the title of the Order was added *in latere (pede) pontis (Pragenis)* ("at the foot of the Prague Bridge"). She also petitioned the Holy See for some mark to distinguish these knights from other military Orders, with whom they bore in common the red Crusader Cross. To this was added by Bishop Nicholas of Prague, on the authorization of the pope, a red six-pointed star (10 October 1250), probably from the arms of the first Master General, Albrecht von Sternberg.

The Order, which by 1253 had extensive possessions in Bohemia, soon spread to neighboring lands. The Wroclaw house in particular was the center of many other foundations. It is Bohemia, in an especial manner, to which the knights have rendered incalculable services. Their success in hospital work is evidenced by the rapidity with which their houses multiplied, and the frequent testimony borne to it in documents of kings and emperors.

Within two decades after their foundation the care of souls had become as important as their hospital work, so quickly had the majority of lay brothers been replaced by priests. Numerous churches were entrusted to them in all parts of Bohemia, particularly in the western parts, where they formed a bulwark for Roman Catholic dogma against the spread of the teachings of Jan Hus in that region. In the Hussite Wars, the Taborites killed the pastor of St. Stephen's at Prague, and the Hussites destroyed the motherhouse. This brought the Order almost to the point of dissolution, but it recovered sufficiently to offer strenuous resistance to the advance of the teachings of the Protestant Reformation.

In the war with Sweden the members of the Order justified their claim to the title of knights during the siege of Cheb, fighting side by side with the townspeople, and sharing with them

their last crust. Their hospital at Prague was also the first refuge of other orders who came to work for souls in Bohemia, among them the Jesuits (1555) and Capuchins (1599).

For almost a hundred and fifty years the Archbishop of Prague held the post of Grand Master and were supported almost entirely by the revenues of the Order. Only on the restoration of the possessions of the archdiocese at the end of the 17th century was the Grand Master again elected from among the members, and a general reform instituted. George Ignatius Paspichal (1694–99), the first Grand Master under the new regime, showed great zeal for the restoration of the primitive ideals, especially that of charity. Even to the present day the Prague monastery supports twelve pensioners and distributes the so-called "hospital portion" to forty poor people.

Many knights have won enviable reputations in the world of learning, among others Mikuláš Kozář of Kozářov (died 1592), a celebrated mathematician and astronomer; Jan František Beckovský (1658–1725), who established at Prague an herbarium which is still in existence.

In the 1910s, besides the motherhouse at Prague, there were about 26 incorporated parishes, and 85 professed members, several of whom are engaged in gymnasia and the University of Prague. There were benefices at Hradiště (now part of Znojmo), Vienna (where the Order has been established since the 13th century and still remains in possession of the Kreuzherren Palais), Cheb, Most and other towns, especially in western Bohemia. The Castle of Dobřichovice, near Prague, served as the summer residence of the Grand Master.

After the Czechoslovak coup d'état of 1948, the suppression of all Catholic religious orders (including the Knights) began. During the secret police-backed "Akce K" (Action K), all men's monasteries were closed, property was confiscated and members of the religious orders were confined. They were tried in kangaroo courts, and, in 1950, 5 of 53 Knights were sentenced to multiple years in prison (36 years altogether). In 1990, after the Velvet Revolution, the Order's headquarters moved back into the monastery next to Prague's Charles Bridge.



## Waldensianism

The Waldensian movement first appeared in Lyon in the late 1170s and quickly spread to the Cottian Alps between what is today France and Italy. The movement originated in the late twelfth century as the Poor Men of Lyon, a band organized by Peter Waldo, a wealthy merchant who gave away his property around 1173, preaching apostolic poverty as the way to perfection. Waldensian teachings quickly came into conflict with the Catholic Church. By 1215, the Waldensians were declared heretical and subject to intense persecution.



## Militia of Jesus Christ

The Militia of Jesus Christ was a military order in Lombardy during the High Middle Ages. It was founded at Parma by Bartholomew, Bishop of Vicenza, a Dominican, in 1233 and approved by Pope Gregory IX, who gave it a rule in 1234 and placed under the jurisdiction of the Dominicans. Its chief purpose was to combat heresy, like Catharism and Waldensianism, and to strengthen the bond between the Roman Church and the local nobility. In imitation of the Order of Santiago, members of the Militia did not take a vow of chastity, nor did they live communally or in poverty.

The membership in turn was divided into two classes: the high-born urban nobility and the bourgeoisie. The urban nature of the militia meant an emphasis on helping the weak and disadvantaged in the cities. Members were required to perform confession thrice annually (at

Easter, Christmas, and Pentecost) and acts of liturgical devotion daily or hourly. There were monthly meetings for the biblical instruction of the membership, conducted by Dominican friars. The knights of the Order even wore the white tunic and black cloak of the Dominicans.

The head officer of the Militia was the master general, who decided in what military operations members could participate when called upon by either the pope or the local bishop. The Militia was active chiefly in the vicinity of Parma, but disappears from the record after 1261, when a new order, the Order of the Blessed Virgin Mary, takes over its role.



## Order of the Blessed Virgin Mary

The Order of the Blessed Virgin Mary, also called the Order of Saint Mary of the Tower or the Order of the Knights of the Mother of God, commonly the Knights of Saint Mary, was founded in 1261. The Order received its rule from Pope Urban IV, who expressly states the purpose of the organization and the rights and obligations of its members.

The rule of the Order was based on that of the Augustinians, but by a precedent set by the Order of Santiago and the Militia of Jesus Christ, members could marry and did not live in communal poverty. Their chief task appears to have been the pacification of the Lombard cities, racked by factional strife. In this they were largely unsuccessful, due in no small part to their political allegiance to the Church. The unique position of the Order and the nature of its rule has led to its being denied full status by historians, who have sometimes labelled it a mere confraternity. The Order would admit a woman as a *militissa* (female knight).

The Order did have some success at building bridges between the Guelphs and Ghibellines. Two founding members, Loderingo degli Andalò (1210–1293), a Ghibelline from Bologna, and Catalano di Guido of the Catalani family of Guelphs, were given the government of Bologna in 1265 during a period of civil strife between the two factions. Though less than successful there, the two knights were appointed by Pope Clement IV the very next year (1266) to govern Florence in the aftermath of the Battle of Benevento. They gained the opprobrium of the Florentines, however, and Dante Alighieri, in his famous *Inferno* placed them in the eighth circle of Hell with the hypocrites.

The Order gained a reputation for carelessness with respect to their vows and the Order was eventually suppressed by Pope Sixtus V in 1558.



## Order of Saint Mary of Spain (María de España)

The Order of Saint Mary of Spain, also known as the Order of the Star, was founded around the year 1270 by King Alfonso X of Castile (23 November 1221 – 4 April 1284) with the purpose of aiding the naval defenses of the Crown of Castile. It was founded similarly to the Order of Calatrava and its members were made up of nobles, knights and clergy.

Since 1273, it was integrated by order of the king with the Cistercians and its uniform was a black robe and a red cape with a gold star, inside of which was embroidered the arms of the Crown. The mother headquarters of the Order were founded in Cartagena, in a Cistercian convent that was built by order of the king with the express wish that he be buried there upon his death. The Order was put under the invocation of the Virgen del Rosell.

On the 23rd of June, 1280, the defeat at the Battle of Moclín effectively wiped out the membership of the Order of Santiago. Castilian troops under the command of Gonzalo Ruiz Girón, Grand Master of the Order of Santiago and Sancho el Bravo (Although Sancho did not actually participate in the battle), were slaughtered by Muslim forces under the command of Muhammad II. The battle was a major disaster for the Order of Santiago which claimed the lives of many of its members, including that of Gonzalo Ruiz Girón who died of wounds received in the battle.

To avoid the extinction of the Order of Santiago due to the deaths of so many of its knights, Alfonso X of Castile integrated the members of the Order of Santa Mary of Spain into that of Santiago and named Pedro Núñez as Grand Master of the newly integrated order. The Order of Santa María de España, which King Alfonso X had founded himself, ceased to exist.

A further reason for its disbandment and integration into the Order of Santiago was its ineffectiveness in the battle against Castile's enemies at sea. In the Order's only great expedition, the armada of Santa María de España was totally annihilated at the naval Battle of Algecira.



## Order of Montesa

The Order of Montesa was established in 1317 in the kingdom of Valencia by agreement of the pope and the Aragonese Crown.

The Order of Montesa was founded as a consequence of the dissolution of the Order of the Temple in 1312. It did not prove possible to transfer the Templars' domains in the Crown of Aragon to the Order of the Hospital of St. John, as had been desired by Pope Clement V: King James II of Aragon was opposed to the strengthening of the already considerable power of the Hospitallers in his realms. After lengthy negotiations, Pope John XXII largely complied



## Kingdom of Valencia

The Kingdom of Valencia, located in the eastern shore of the Iberian Peninsula, was one of the component realms of the Crown of Aragon. When the Crown of Aragon merged by dynastic union with the Crown of Castile to form the Kingdom of Spain, the Kingdom of Valencia became a component realm of the Spanish monarchy. The Kingdom of Valencia was formally created in 1238 when the Moorish taifa of Valencia was taken in the course of the Reconquista. It was dissolved by Philip V of Spain in 1707, by means of the Nueva Planta decrees, as a result of the Spanish War of Succession. During its existence, the Kingdom of Valencia was ruled by the laws and institutions stated in the *Furs* (charters) of Valencia which granted it wide self-government under the Crown of Aragon and, later on, under the Spanish Kingdom. The boundaries and identity of the present

with the king's wishes in 1317. The monarch had to abandon the idea of a great Aragonese order backed by Templar and Hospitaller properties in favor of a more limited project confined to the kingdom of Valencia. The Hospitallers were ready to contribute to this plan with their Valencian territories (except for the commanderies of Torrente and the houses of Valencia) in exchange for the Templar domains in Aragon and Catalonia. As the central headquarters of the future order, the king offered the village and castle of Montesa on the extreme southern border of the kingdom, facing possible Muslim attacks from Granada.

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### MORIMOND

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Morimond was founded in 1115 by Count Odelric of Aigremont and his wife Adeline of Choiseul and settled from Citeaux. The first abbot, known as a "pillar of the Cistercians", was Arnold the German.

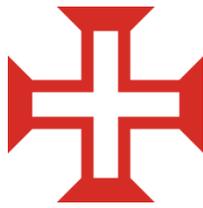
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The new institution was modeled on the lines of the Order of Calatrava, and it was linked to the Morimond filiation of the Cistercian Order through the monastery of Santes Creus in Catalonia. The new foundation was not realized until July 1319, due to all sorts of difficulties with Calatravans and Hospitallers alike. The initial stages were difficult, but the firm support of the Crown was a decisive asset for success. The general chapter held at San Mateo in 1330 might be considered the end of the formation period. The number of brethren had risen to forty. A network of commanderies was given final form; the share of the master of the Order was the bailiwick of Cervera, situated in the north of the kingdom near the king's court and not on the frontier. Although theoretically linked to the papacy, the Order of Montesa was a monarchical foundation, and as such it was an unrelenting supporter of the Aragonese Crown in internal conflicts and external projects of expansion. King Peter IV was able to rely on the members of the Order against the rebels of the Unión (a noble fraternity whose aim was to defend aristocratic privileges) and in the wars against Castile. King John I found them at his side when the Doria and Arborea families rebelled in Sardinia. King Alfonso V received important help from the Order in his Neapolitan campaigns. This tradition of support to the monarchy continued under the Habsburg dynasty, and the Crown always guaranteed the strength of the Order. When in 1400 the small Order of St. George of Alfama became unfeasible as an independent institution, the king had it incorporated in Montesa. The plain red Greek cross of Alfama was added to the white clothing of the Montesan knights from that time onward.

Montesa was the only order in the Spanish kingdoms not to be absorbed by the Crown at the time of the Catholic Monarchs, Ferdinand II of Aragon and Isabella I of Castile. As an Aragonese institution, it posed more difficulties to incorporation than its Castilian counterparts. King Philip II of Spain managed to integrate Montesa into the institutions of the Crown in 1587. The Order lingered on into the nineteenth century, when its status was reduced to that of an order of merit. Previously the central headquarters had been transferred to the city of Valencia after an earthquake had destroyed the castle of Montesa in 1748. Nature had forced a move at a time when it had long ceased to have any significance as a frontier stronghold against the Muslims.

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## Order of the Knights of Christ

The Order of the Knights of Our Lord Jesus Christ – or Knights of Christ – sprang out of the famous Order of the Temple. As Portugal was the first country in Europe where the Templars settled (in 1128), so it has been the last to preserve any remnant of that Order. The Portuguese Templars had contributed to the conquest of Algarve from

the Moslems; they were still defending that conquest when their Order was suppressed (1312) by Pope Clement V. King Diniz, who then ruled Portugal, regretted the loss of these useful auxiliaries all the more because, in the trial to which the Order had been submitted everywhere throughout Christendom, the Templars of Portugal had been declared innocent by the ecclesiastical court of the Bishop of Lisbon. To fill their place, the king instituted a new order, under the name of Christi Militia (1317). He then obtained for this order the approbation of Pope John XXII, who, by a Bull (1319), gave these knights the rule of the Knights of Calatrava (see Calatrava, Military Order of) and put them under the control of the Cistercian Abbot of Alcobaca. Further, by another Bull (1323), the same pope authorized King Diniz to turn over to the new Order of Christ the Portuguese estates of the suppressed Templars, and, as many of the latter hastened to become Knights of Christ, it may fairly be said that the foundation of Dom Diniz was both in its personnel and in its territorial position a continuation in Portugal of the Order of the Temple. Seated first at Castro Marino, it was later (1357) definitively established in the monastery of Thomar, near Santarem.



FIGURE 20 Henry the Navigator

By this time, however, Portugal had rid its soil of the Moslem, and it seemed that the Order of Christ must waste its strength in idleness, when Prince Henry, the Navigator, son of King João I, opened a new field for its usefulness by carrying the war against Islam into Africa. The conquest of Ceuta (1415) was the first step towards the formation of a great Portuguese empire beyond the seas. It may at present be taken as demonstrated, that the motive of this great enterprise was not mercenary, but religious, its aim being the conquest of Africa for Christ and His Faith. Nothing could have been more in accord with the spirit of the Order, which, under Prince Henry himself as its grand master (1417-65), took up the plan with enthusiasm. This explains the extraordinary favors granted by the popes to the Order — favors intended to encourage a work of evangelization. Martin V, by a Bull the text of which is lost, granted to Prince Henry, as Grand Master of the Order of Christ, the right of presentation to all ecclesiastical benefices to be founded beyond the seas, together with complete jurisdiction and the disposal of church revenues in those regions. Naturally, the clergy of these early foreign missions were recruited by preference from those priests who were members of the Order, and in 1514, a Bull of Leo X confirmed to it the right of presentation to all bishoprics beyond the seas, from which a privilege afterwards arose the custom by which incumbents of such sees wear pectoral crosses of the form peculiar to the Order of Christ. After this campaign King Manoel of Portugal, in order to overcome the repugnance of the knights to remaining in African garrisons, established thirty

new commanderies in the conquered territory. Leo X, in order to further increase the number of the Order's establishments, granted an annual income of 20,000 cruzadas to be derived from Portuguese church property, and, as a result of all this material assistance, the total of seventy commanderies of the Order at the beginning of Manoel's reign had become four hundred and fifty-four at its end, in 1521.

While these foreign expeditions kept alive the military spirit of the Order, its religious discipline was declining. Pope Alexander VI, in 1492, commuted the vow of celibacy to that of conjugal chastity, alleging the prevalence among the knights of a concubinage to which regular marriage would be far preferable. The Order was becoming less monastic and more secular, and was taking on more and more the character of a royal institution. After Prince Henry the Navigator, the grand mastership was always held by a royal prince; under Manoel it became definitively, with those of Aviz and Santiago, a prerogative of the crown; João III, Manoel's successor, instituted a special council (Mesa das Ordens) for the government of these orders in the king's name. Brother Antonius of Lisbon, in attempting a reform, succeeded in bringing about the complete annihilation of religious life among the knights of the Order. The priests of the Order of Christ were compelled to resume conventual life at Thomar, the convent itself becoming a regular cloister with which the knights thenceforward maintained only a remote connection. This unwholesome change the young king, Dom Sebastian, tried to reverse (1574), but the glorious, though useless, death, in Africa, of the last of the crusaders (1578) prevented the accomplishment of his design. During the period of Spanish domination (1580-1640), another attempt to revive the monastic character of the whole order resulted in the statutes enacted by a general chapter, at Thomar in 1619, and promulgated by Philip IV of Spain, in 1627. The three vows were re-established, even for knights not living in houses of the Order, though with certain mitigations, marriage, for instance, being permitted to those who could obtain a papal dispensation. The conditions of admission were noble birth and either two years' service in Africa or three years with the fleet, but commanderies could be held only by those who had served three years in Africa or five years with the fleet.

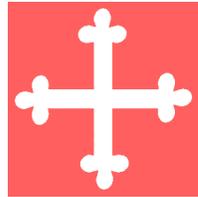
The last attempt at a reform of the Order was that of the Queen Donna Maria, made with the approbation of Pius VI (1789). This, the most important of all the schemes of reformation designed for the Order's benefit, made the convent of Thomar once more the headquarters of the whole Order, and instead of the conventual prior, who, since 1551, had been elected by his brethren for a term of three years, there was a grand prior of the Order, acknowledged by all classes and invested with all the privileges and the whole jurisdiction formerly granted by the popes. The sovereign, however, remained grand master, and the last Grand Priors of the Order of Christ, as official subordinates of the Crown, did not fail to enter into the political entanglements of the nineteenth century. The last of all, Furtado de Mendoca, was identified with the Miguelist party in the troubles of 1829-32, and it was in the general confiscation of monastic property following the defeat of Dom Miguel that the convent of Thomar and four hundred and fifty commanderies were lost. The King of Portugal is still officially "Grand Master of the Order of Our Lord Jesus Christ", and as such confers titular membership in the Order, with the decoration of the crimson cross charged with another, smaller, cross of white.



## Theban Legion

The Theban Legion (also known as the Martyrs of Agaunum) figures in Christian hagiography as an entire Roman legion — of "six thousand six hundred and sixty-six men"— who had converted en masse to Christianity and were martyred together, in 286. The Legion was the garrison of the city of Thebes in Egypt. The Legion were quartered in the East until the emperor Maximian ordered them to march to Gaul, to assist him against the rebels of Burgundy. The Theban Legion was commanded in its march by Saint Maurice, Candidus, Innocent, and Exuperius, all of whom are venerated as saints. At Saint-Maurice, Switzerland, then called Agaunum, the orders were given— since the Legion had refused to sacrifice to the Emperor— to "decimate" it by putting to death a tenth of its men. This act was repeated until none were left.

The Order of Christ, as a papal decoration, or order of merit, is also a historical survival of the right, anciently reserved to the Holy See, of admitting new members into the Portuguese order.



## Order of St. Maurice

Strictly speaking, the original Order of St. Maurice was not a religious order. The Order was an association of hermits, founded in 1434.

According to book 7 of the *Commentaries* of Aeneas Silvius Piccolomini (later pope as Pius II), when Amadeus VIII, duke of Savoy, retired to a hermitage in the woods near Lake Geneva, he was accompanied by six

elderly nobles, all experienced knights. As they had changed their profession from war to religion, the group called themselves Knights of St. Maurice after the commander of the Theban Legion. According to tradition, during the Roman Empire the members of the legion had been martyred nearby for their Christian faith.

Amadeus VIII (4 September 1383 – 7 January 1451) was a Savoyard nobleman, the son of Amadeus VII, Count of Savoy and Bonne of Berry. He was an antipope of the Catholic Church from 1439 to 1449 as Felix V, in opposition to Popes Eugene IV and Nicholas V.

These hermits did not follow a religious rule or wear a formal religious habit, and their "Order" was not formally acknowledged by the church authorities. They were an informal association, more of a religious confraternity than a religious order. The group presumably broke up after Amadeus VIII became pope as Felix V in 1439.



## Order of the Tower and Sword

The Military Order of the Tower and of the Sword, of Valor, Loyalty and Merit was originally created by King Afonso V of Portugal in 1459, under the name of the *Order of the Sword*, inspired by the legend that Arab rule in Africa would end when a Christian prince would besiege the fortress at Fez. Knighthood in the Order of the Sword was given as reward to those who participated in the conquests and battles in Africa.

The Order fell into disuse after the conquest of Tangiers and Asilah.

The Order was revived on 29 November 1808, by Prince Regent John, later John VI of Portugal. It commemorated the safe arrival of the Royal Family in the Portuguese colony of Brazil, after Napoleon had invaded Portugal. Its full title was "the Royal Order of the Tower and Sword". It was available to both Portuguese and foreigners and for military, political or civilian achievement. Among the intended recipients were subjects of His Britannic Majesty, who had assisted the Royal Family to reach Brazil, but who were ineligible for the other Portuguese orders due to their religion.

In 1832, Peter, Duke of Braganza (who was then Regent for his daughter Queen Maria II), reformed the Order which now became the *Ancient and Most Noble Military Order of the Tower and of the Sword, of Valor, Loyalty and Merit*.

In 1896, the class of Grand Officer was inserted between Grand Cross and Commander.

On 15 October 1910, after the end of the monarchy, the new Republican government of Portugal abolished all military orders, with the exception of the Order of the Tower and Sword. Despite the fact that the Order had not been abolished, on 26 September 1917 the Order was revised for the third time. The Order had four classes, the highest of which was confined to the President of the Republic of Portugal.

The President is *ex officio* the Order's Grand Master and a member of the Order, Grand Cross.

The degree of *Grand Collar* was added in 1939. The Grand Collar was meant for heads of state with notable military deeds, with Spanish General Franco the only head of state to be awarded the Grand Collar under these terms. The Order was reformed in 1962 with the Grand Collar being made exclusively open to former presidents of Portugal, an exception was made in 1973 for Brazilian President Emilio Garrastazu Medici by decree-law.

The Organic Law of the Honorary Orders of 1986 kept the exclusivity of the Grand Collar for former presidents of Portugal. Exceptions to this rule were made in 1993 for Queen Elizabeth II of the United Kingdom and in 2000 for King Juan Carlos I of Spain, who were awarded the Grand Collar by special decree-law.

The Law of Honorary Orders of 2011 opened the Grand Collar to foreign heads of state and to those of exceptional achievements while maintaining the automatic appointments of presidents of Portugal at the end of their terms.



## Order of Our Lady of Bethlehem

On 18 January 1459, following the taking of Constantinople by the Turks (1453), Pope Pius II founded the knightly Order of Our Lady of Bethlehem for the defense of the island of Lemnos, which Cardinal Ludovico Trevisan, Patriarch of Aquileia, had recaptured from Mohammed II. The island was to be their headquarters, whence they were to oppose the attacks of the Moslems by way of the Aegean Sea and the Hellespont. The Order was composed of brother-knights and priests governed by an elective grand-master. The white costume worn by the members was decorated with a red cross and the rule prescribed for them was very similar to that of the Knights of St. John of Jerusalem.

That their needs might be supplied, the pope turned over to them the property and revenues of the Order of St. Lazarus, the Order of Sainte-Marie du Château des Bretons, the Order of Bologna, the Order of the Holy Sepulchre, the Order of Santo Spirito in Sassia, the Order of St. Mary of the Crossed Friars, and the Order of St. James of Lucca, suppressing all these Orders for this purpose. He alluded in a bull to this foundation and the bravery of its knights, but the second capture of Lemnos by the Turks rendered the institution useless. Thus the Order of Our Lady of Bethlehem was suppressed almost as soon as founded and those Orders whose goods the pope had transmitted to it were re-established.



## Order of St. George

The Order of Saint George founded by the Habsburg emperor Frederick III and Pope Paul II in 1469. to advocate the Christian faith, its original implicit goal was to combat the Ottoman incursions into the Inner Austrian lands of Styria, Carinthia and Carniola.



FIGURE 21 Emperor Frederick III (21 September 1415 – 19 August 1493)

In 1462 Emperor Frederick III and his court at Hofburg Palace was besieged by his rebellious brother Archduke Albert VI of Austria and insurgent Vienna citizens. Frederick made a vow: if he was saved, he would undertake a pilgrimage to Rome, found a diocese and establish a chivalric order in honor of Saint George. Finally, the siege was lifted and Albert died in the following year.

In November 1468, Frederick proceeded to the Holy See, where on 1 January 1469 the first Grand Master Johann Siebenhirter received his investiture in the Lateran Basilica. On January 18, the Austrian Diocese of Vienna and the Diocese of Wiener Neustadt were

established by papal bull. The Wiener Neustadt bishopric was even incorporated into the Order of Saint George in 1479; however, this union was overshadowed by ongoing quarrels between Grand Master and Bishop, mainly over the order of precedence, and the union was again dissolved in 1528.

On 14 May 1469 Grand Master Siebenhirter ceremoniously entered Millstatt, where the

### VOGT

A *Vogt* in the Holy Roman Empire was a title of a reeve or advocate, an overlord exerting guardianship or military protection as well as secular justice over a certain territory.

Order was vested with the estates of the former Benedictine abbey. Emperor Frederick III himself had acted as the monastery's *Vogt* protector, but found its premises decayed and monastic life at a low point. His request to dissolve the convent was

approved by Pope Paul II. The Order received further Carinthian estates at the strategically important Seeberg Saddle (Rechberg) and the Maria Wörth provostry, as well as the Styrian lordships of Pürgg in the Enns valley and Sankt Lorenzen im Mürztal. It temporarily held the former Sternberg comital estates, Landskron Castle (from 1511), the Bozen parish in Tyrol and additional possessions in Vienna and Lower Austria. When in 1479 the Order established its headquarters at Burg Wiener Neustadt, the patron of the Cathedral became Saint George. The proposed acquisition of Viktring Abbey, however, met fierce resistance from the Archbishop of Salzburg.



FIGURE 22 Certificate of the papal legate Michael Padena on the inauguration of Grand Master Johann Siebenhirter, 14 May 1469

As the few Knights of Saint George proved unfit to fight the invading Ottoman forces, Emperor Frederick's son and successor Maximilian I, called "the Last Knight", shortly after his father's death in 1493 established an affiliated secular Saint George fraternity, mainly to man a planned fortress at Rann (*Brezje*) in Lower Styria. Emperor Maximilian himself and several Princes of the Holy Roman Empire joined the brotherhood in a solemn ceremony held at Antwerp Cathedral on 28 October 1494. Pope Alexander VI and numerous cardinals also were members. Maximilian called for a Christian campaign against the Ottoman intruders, which however failed due to the Habsburg quarrels with King Charles VIII of France and the Republic of Venice.

Maximilian remained an eager patron of the Order, whose representatives were present when in 1508 he took the title of an "Elected Roman Emperor" during a ceremony held at Trient Cathedral. On 10 October 1508 Grand Master Siebenhirter died and was succeeded by the Upper Austrian noble Johann Geumann. Geumann did not receive his investiture until in 1518.

Maximilian died in Wels, Upper Austria 12 January 1519. With the death of With Maximilian, the Order lost his most influential patron. Emperor Charles V and his brother Ferdinand I had no interest in maintaining an obsolete knightly community not sufficient to meet modern military demands. Moreover, the Protestant Reformation spread over the Inner Austrian lands and was joined by many of the Order's members. After Johan Geumann died in 1536, a third Grand Master, Wolfgang Prandtner, was appointed, who nevertheless was absent most of the time and succumbed to the plague five years later. Afterwards no further Grand Master was appointed and the Order's premises were administrated by Imperial commissioners. When the Jesuit college in the Inner Austrian capital Graz was established by Archduke Charles II, the earnings added to its endowment. In 1598, the estates were formally handed over to the Jesuits; however, a formal dissolution of the Order is not documented.



## Orders of St. Maurice and Lazarus

In 1572 Duke Emmanuel Philibert of Savoy set up his own Order of St. Maurice, deliberately named to echo his illustrious ancestor's order, with himself as its grand master. In the same year Pope Gregory XIII gave the new order the Italian commanderies of the Order of St.

Lazarus. The new foundation was a military-religious order with the function of defending Christendom: it had to maintain two galleys to attack the Turkish and North African pirates that harassed Christian shipping around the Italian coast. Unlike the Order of St. Stephen of Tuscany, the Order of St. Maurice and Lazarus never achieved international notice for its naval activity and soon became effectively no more than a royal order of chivalry.

In 1868 King Victor Emmanuel II of Italy reformed the Order to be an order of merit. After Italy became a republic in 1946, the Order was suppressed within Italy and its properties confiscated. The Order still exists today outside Italy as a charitable order maintained by the pretenders of the House of Savoy and the Italian throne in exile, with the

current duke of Savoy as its grand master. The Order is estimated to include about 2,000 members around the world.



## Sovereign Military Order of the Temple of Jerusalem

The Order of the Temple was founded in France in 1705 and officially reconstituted in 1804 by Bernard-Raymond Fabré-Palaprat, (29 May 1773 – 18 February 1838).

Bernard-Raymond Fabré-Palaprat was the son of a surgeon and nephew of a priest in the diocese of Cahors. He studied at the diocesan seminary and was ordained a priest. Leaving the priesthood, he studied medicine in Montpellier and Caen, where he received his medical degree. Moving to Paris the same year, he obtained another medical degree, and became the director general of the *Société médico-philantropique*.



FIGURE 23 Bernard-Raymond Fabré-Palaprat

On 4 November 1804 Fabré-Palaprat founded the Order of the Temple and revealed the existence of the Larmenius Charter (or "Charter of Transmission"). The Larmenius Charter, allegedly written in Latin in 1324, listed 22 successive Grand Masters of the Knights Templar from 1324 to 1804, Fabré-Palaprat's name appearing last on the list. The Charter is named after Johannes Marcus Larmenius, who allegedly wrote the document and was allegedly appointed Grand Master by Jacques de Molay while imprisoned, also having the power to appoint his successor (Thomas Theobaldus Alexandrinus in 1324; the first name on the list). It was recognized as an Order of Chivalry by its patron Napoleon Bonaparte in 1805.

Fabré-Palaprat's Order of the Temple claimed to possess significant relics: the sword of Jacques de Molay, the helmet of Guy Dauphin d'Auvergne, the Beusant, and four fragments of burnt bones taken from the funeral pyre where Jacques de Molay had been executed. These relics, described as "The Sacred Treasure of The Order of The Temple" in the Manual of the Order (and described within an Inventory in the Statutes of the Order), were displayed in March 1808 on the anniversary of Jacques de Molay's death, when members of the Order celebrated a public requiem for the 'martyred' Grand Master in the Church of St. Paul in Paris.

With the death of Napoleon III (9 January 1873), the Order lost its strongest protector. In 1945, Antonio Campello Pinto de Sousa Fontes (1878-1960) claimed that the OSMTH was the continuation of the Order of the Temple, Fernando Campello Pinto Pereira de Sousa Fontes (b. 1930) succeeded his father as the head of the Order in 1960.

The Regency of the Order of the Temple was at one stage passed on to Joséphin Péladan, later becoming amalgamated among other occult groups headed by Papus, finally becoming legally incorporated by a Belgian group known as the Sovereign Military Order of the

Temple of Jerusalem (SMOTJ), as well as the *Sovereign Order of the Initiatory Temple* (OSIT), and its outer order known as *International Circle for Cultural and Scientific Research* (CIRCES International).

In 1995, the majority of OSMTH Templars (mostly grouped in the Grand Priories of Austria, France, Italy, Finland, England & Wales, Scotland, NATO and the USA) assembled in the Austrian town of Salzburg and democratically adopted several resolutions to restructure and modernize the Order. One of the landmark decisions was to withdraw recognition from the Regent of the Order, Fernando de Sousa Fontes.

Today the Order is a secular-military order of chivalry - a Knighthood which is intended for accomplished Christian military and civilian men (Knights) and women (Dames), who have demonstrated that they possess high ethical and moral principles and who wish to carry on the traditions of the Temple.