

1 (Landmarks)

2 DESIGNATING THE GOLDEN GATE COMMANDERY OF THE KNIGHTS TEMPLAR
3 (MACEDONIA MISSIONARY BAPTIST CHURCH) AS A LANDMARK PURSUANT TO
4 ARTICLE 10 OF THE CITY PLANNING CODE.

5

6 Be it ordained by the People of the City and County of San
7 Francisco:

8

9 Section 1. The Board of Supervisors hereby finds that the
10 Golden Gate Commandery of the Knights Templar (Macedonia Missionary
11 Baptist Church), Lot 6 within Assessor's Block 682, has a special
12 character and special historical, architectural and aesthetic
13 interest and value, and that its designation as a Landmark will
14 further the purposes of, and conform to the standards set forth in
15 Article 10 of the City Planning Code.

16 (a) Designation: Pursuant to Section 1004 of the City
17 Planning Code, Chapter II, Part II of the San Francisco Municipal
18 Code, the Golden Gate Commandery of the Knights Templar (Macedonia
19 Missionary Baptist Church) is hereby designated as Landmark No.
20 202, this designation having been fully approved by Resolution No.
21 13419 of the City Planning Commission, which Resolution is on file
22 with the Clerk of the Board of Supervisors under File No. 90-92-1 and
23 is incorporated herein and made a part of hereof as though fully
24 set forth.

25 (b) Required Data: The description of the location and

BOARD OF SUPERVISORS

1 boundaries of the Landmark site, of the characteristics of the
2 Landmark which justify its designation, and of the particular
3 features that should be preserved are included in the said
4 Resolution, and incorporated in this designating ordinance as
5 though fully set forth.

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7 APPROVED AS TO FORM:

8 LOUISE H. RENNE

9 CITY ATTORNEY

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11 By

[Signature]

Deputy City Attorney

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RECOMMENDED:

CITY PLANNING COMMISSION

By

[Signature]

Lu Blazej

Director of Planning

BOARD OF SUPERVISORS

-2-

CC

Board of Supervisors, San Francisco

Passed for Second Reading

December 14, 1992

Ayes: Supervisors Achtenberg Alioto
Britt Conroy Gonzalez Hallinan
Haish Kennedy Maher Migden
Shelley

§ Finally Passed

§ December 21, 1992

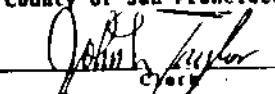
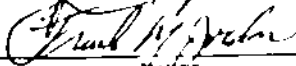
§ Ayes: Supervisors Alioto Britt
Conroy Hallinan Haish Kennedy
Maher Migden Shelley

§ Absent: Supervisors Achtenberg
Gonzalez

I hereby certify that the foregoing ordinance
was finally passed by the Board of Supervisors
of the City and County of San Francisco

File No.
90-92-1

DEC 23 1992
Date Approved


Clerk

Mayor

File No. 92.151L
Golden Gate Commandery
of the Knights Templar
(Macedonia Missionary Baptist Church)
2135 Sutter Street
Lot 6 Within Assessor's Block 682

SAN FRANCISCO
CITY PLANNING COMMISSION
RESOLUTION NO. 13419

WHEREAS, A proposal to designate the Golden Gate Commandery of the Knights Templar (Macedonia Missionary Baptist Church), 2135 Sutter Street, as Landmark No. 202 pursuant to the provisions of Article 10 of the City Planning Code was initiated by the Landmarks Preservation Advisory Board on April 1, and on May 20, 1992 said Advisory Board, after due consideration, recommended approval of this proposal; and

WHEREAS, The Landmarks Board at its Regular Meetings of March 4, April 1, April 15, May 6 and May 20, 1992 reviewed and commented on the draft Case Reports and took public testimony on the above referenced nomination; and

WHEREAS, The City Planning Commission, after due notice given, held a public hearing on June 25 and October 29, 1992 to consider the proposed designation and the report of said Advisory Board; and

WHEREAS, This Commission believes that the proposed Landmark has a special character and special historical, architectural and aesthetic interest and value; and that the proposed designation would be in furtherance of and in conformance with the purposes and standards of the said Article 10;

THEREFORE BE IT RESOLVED, First, That this Planning Commission does hereby recommend APPROVAL of the proposed Landmark designation of the Golden Gate Commandery of the Knights Templar (Macedonia Missionary Baptist Church), being Lot 6 within Assessor's Block 682;

Second, That the special character and special historical, architectural and aesthetic interest and value of the proposed Landmark are set forth in Landmarks Preservation Advisory Board Resolution No. 443 as adopted on May 20, 1992 which Resolution is incorporated herein and made a part thereof as though fully set forth;

CITY PLANNING COMMISSION

File No. 92.151L
Golden Gate Commandery
of the Knights Templar
(Macedonia Missionary Baptist Church)
2135 Sutter Street
Lot 6 Within Assessor's Block 682
Resolution No. 13419
Page Two

Third, That the said Landmark should be preserved generally in all of its particular exterior features as existing on the date hereof and described and depicted in the photographs, case report and other material on file in the Department of City Planning Docket No. 92.151L.

AND BE IT FURTHER RESOLVED, That this Commission hereby directs its Secretary to transmit the proposal for designation, with a copy of this Resolution, to the Board of Supervisors for appropriate action.

I hereby certify that the foregoing Resolution was ADOPTED by the City Planning Commission on October 29, 1992.

Linda Avery
Commission Secretary

AYES: Commissioners Fung, Boldridge, Levine, Prowler and Unobskey

NOES: None

ABSENT: Commissioners Lowenberg and Smith

ADOPTED: October 29, 1992

VFM:mj:MACECPC.RES

FINAL CASE REPORT APPROVED 5/20/92 LANDMARKS PRESERVATION ADVISORY BOARD

BUILDING NAME: Golden Gate Commandery of the Knights Templar
(Macedonia Missionary Baptist Church) OWNER: Macedonia Baptist Church

BUILDING ADDRESS: 2135 Sutter Street

BLOCK & LOT: 682/6

ORIGINAL USE: Masonic Lodge

NO. OF STORIES: 3

CURRENT USE: Church

LPAB VOTE: 7-0

LANDMARK NO.: 202

EXTERIOR MATERIALS: Brick and Terra cotta.

STATEMENT OF SIGNIFICANCE: The Macedonia Missionary Baptist Church is significant because of its picturesque Medieval architecture, unusual for San Francisco and reflective of its builders, the Knights Templar, and for its commanding presence on a Western Addition block. It is further significant as symbolic of prominent Western Addition institutions that met the changing demographic patterns of the neighborhood, the Knights Templar and the Baptist Church. Originally built as a masonic temple for the Knights Templar, a popular order at the turn of the century, the building after 1949 functioned as a center for activities connected with the civil rights struggles following World War II. The building, under construction at the time of the earthquake of 1906, is a steel frame structure with brick walls and terra cotta embellishments, and is one of the few remaining important works in San Francisco by the team of O'Brien and Werner. While this architectural firm spanned at least ten years (1903-13), the Commandery is one of only two masonic lodges the firm designed, and the only one in San Francisco.

EVALUATION CRITERIA

A. ARCHITECTURE

1. Style: Jacobean Phase of Medieval Revival
2. Construction Type: Steel reinforced structure with brick exterior walls.
3. Construction Date: 1905 and 1906-1907
4. Design Quality: Notable for symmetry, excellence in detailing and terra (cont. p. 3)
5. Architects: Matthew O'Brien and Carl Werner (cont. p. 3)
6. Interior Quality: Not applicable

B. HISTORY

7. Persons: Golden Gate Commandery of the Knights Templar, occupants (cont. p. 4)
8. Events: There are two "events" that have occurred around the Grand (cont. p. 6)
9. Patterns of History: It has traditionally been transit lines that have opened (cont. p. 6)

C. ENVIRONMENT

10. Continuity: When first built, its majesty fit in well with the theaters which almost flanked the property. Now, on the left is a new apartment development, while on the right is a house (built about the same time) that almost mimics the style of the Commandery with some religious sculptural work, and grey rough hewn rock basement. Its location at midblock gives it a substantial presence.
11. Setting: Abutted on most sides. The height of the building is generally of that of the apartment complex to its left, but higher than the house on the right. Dominates the block.
12. Importance as a Visual Landmark: Visually outstanding because of its unusual brick work and white cream terra cotta trim. Notable also for its profusion of sculptural terra cotta works. Notable in the neighborhood for its symmetry and its distinctive cornice. Also, quite easily seen from the much used No. 4 Sutter line.

D. INTEGRITY

13. The outside remains intact, but the inside has undergone some changes, some introduced by the original occupants. In April 1912, the Golden Gate Commandery Co., Inc. applied for a building permit in order to add a gallery in the main auditorium of the building. The architects were T. Paterson Ross and A.W. Burgren. (cont. p. 7.)

RATINGS

DCP: 4

HERE TODAY:

SPLENDID SURV.:

UMB SURVEY: Yes

NAT'L REGISTER:

NAT'L LANDMARK:

STATE LANDMARK:

BIBLIOGRAPHY: See Appendix C

STAFF: Vincent Marsh

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PHONE: (415) 558-6345

DATE: 9/13/91, Amended 3/26/92, 4/5/92, 4/28/92
5/13/92, 5/20/92

Prepared by Jacquie Horton, Student in course
sponsored by San Francisco Heritage, 445 Gates
Street, San Francisco, CA (415) 826-4088.



A. ARCHITECTURE (Cont.)

4. Design Quality (Cont.) cotta work, including individual sculptures and carvings. Jacobean/medieval style. Distinctive white stone chaines, quoins and 63 foot tower. The main facade of the Macedonia Missionary Baptist Church is the primary designed elevation, the other elevations being obscured from view by the adjacent buildings. The building is two stories on a raised basement of rock face random ashlar cast stone. The facade is symmetrical with Flemish bond red brick embellished with cream colored terra cotta trim for the large center bay flanked by pavilions.

The center bay contains the main entrance with Tudor arch in front of double door double entries. The doors have gothic tracery. There are smaller Tudor arch windows flanking the entry way. Above the entry is a panelled spandrel with miniature figures of laborers along the string course. In the center is a wide panel with the lettering "Golden Gate Commandery No. 16 of the Knights Templar." Flanking the center panel are three additional panels each with shields with various cross motifs. Above are triple pointed arch windows with label molding surmounted by a shield flanked by a foliated ornament with a winged knights visor above a red Latin cross. Above this are five sculptured heads. The sculptural elements are drawn from both the Knights Templar imagery and Gothic architecture. The cornice is surmounted by a machicolated parapet.

The two pavilions that flank the center are identical in detailing. There are triple windows at the first and second level with panelled spandrels which align with the center bay spandrel panel. The second level windows have label molding with a centered foliated escutcheon above. Above each escutcheon is a winged face. There are quoins of varying width at the corners of the pavilions.

5. Architects (Cont.) Matthew O'Brien was an architect who resided and practiced in San Francisco. He designed the following buildings in San Francisco: the Scottish Rite Temple at Van Ness and Sutter, Tivoli Opera House (later the Columbia), The Hippodrome, Golden Gate Theater, the Princess Theater, the Valencia Theater, the Golden Eagle Hotel, 628 Steiner Street, 890 Steiner Street and 1186 Fulton Street. The last three buildings are in the Alamo Square Historic District.

Carl Werner, born in 1875 in Philadelphia, lived most of his life in the Bay Area. He resided in Alameda for about 35 years. A graduate of MIT in 1898, Werner has been credited with 9/10ths of the Masonic Temples in Northern California. During the 1920s he became the unofficial architect for the city of Alameda.

Carl Werner designed the following buildings in the Bay Area: the Scottish Rite Temples of San Jose and Fresno; Masonic Temples in San Diego, Bakersfield, Stockton, Sacramento, San Francisco, and the Masonic Club of U.C. Berkeley; Christian Science Churches, 1, 4, and 5 (designed with others).

Together the firm of O'Brien and Werner fashioned the following buildings: The Scottish Rite temple in Oakland and the Golden Gate Commandery, 1907, in San Francisco. This building was obviously designed with its owners in mind. Werner, a 33rd degree

mason, was well versed in the tales of the Knights Templar. One of the reasons Werner and O'Brien may have received the Commission was Werner's masonic association. Werner based his drawings on other English Templar Consistories.

Other landmark Masonic Lodges are the Genella Building (Belli Annex), 728-730 Montgomery Street, (Landmark No. 10), where the first California Masonic meetings in were held in 1849, the Islam Temple (Alcazar Theater), 650 Geary Street, Landmark No. 195. The Masonic Temple, 25 Van Ness Avenue is a Category 1 Significant Building in the Downtown Plan. Other buildings by these architects are listed in Appendix A.

B. HISTORY (Cont.)

7. Persons (Cont.) 1907-1949, Macedonia Missionary Baptist Church, occupants, 1949-Present. The Knights Templar history begins with the second Crusade in the 1100's. In and around 1118 two knights felt that it was their duty to protect the pilgrims flocking to the Holy Land. They were soon joined by seven other knights. After taking vows of poverty, chastity and obedience, and another to protect the weak and fight the Muslims, they became an army of the Roman Catholic Church and after a period of about 10 years their numbers grew rapidly. With the end of the Crusades they became an outmoded order. How the Knights Templar continued to modern times is quite a mystery.

The masonic order of the Knights Templar believes that it is descended from the Knights Templars of Crusaders. The Order, especially around the turn of the century, liked to romanticize the warrior past. Commandery No. 16 was known for its drill corps and its hospitality. The members of the Order of the Knights were men known for their charitable contributions to the poor and needy. The Knight's charities were in the form of low interest loans for post secondary school education and the administration of nursing homes.

Knights grew in the United States from a few tens, in the late 1700s, to approximately 50,000 in 1883 when the Triennial Conclave, a national convention of the Knights Templar, was held in San Francisco. Masonry in California officially began in 1850 with the granting of the charter for the Grand Lodge of California. In August of 1858 the Knights Templars Grand Commandery of California was formed. At that time, there were three commanderies (San Francisco, Sacramento and Columbia) with a total of 130 members. Commandery No. 16, the Golden Gate Commandery, was established in 1881 with 43 fraters. By the time of the Triennial Conclave held in 1883, the 16th Commandery had 80 members. When California again hosted the 1904 Triennial Conclave, Commandery No. 16 had grown to 500 active members. By that time the Knights Templar in California had more than 4500 members and 40 commanderies.

In 1881, when they were first organized, the Golden Gate Commandery met at the Masonic Temple on Post Street. Shortly, thereafter they moved to 131 Post Street. At both addresses they shared space with other Masonic organizations. In 1891 they grew too large for either of the Post Street addresses. Consequently, they authorized construction of the Golden Gate Hall at 625 Sutter Street which cost \$130,000 when

completed. By 1904, the membership of the Commandery had grown so much that they decided to build elsewhere. The group had hoped to share expense and temple space with other brethren but, as history shows, they went it alone and built it by themselves.

In order to construct their building, Commandery No. 16 founded the privately held Golden Gate Commandery Co. The Company raised approximately \$100,000 for construction costs. At the time the building was built it was said to be the most handsome Templar Asylum in the U.S. (S.F. Examiner, June 25, 1905).

Mrs. Emma Gates Butler, deeded the property on Assessor's Block 386, in the Western Addition to the Golden Gate Commandery Co. on March 26, 1904. The land is 137 1/2 feet long, by 137 1/2 feet wide fronting on Sutter Street between Steiner and Pierce Streets. In Edward's Abstracts the building permit is listed. Dated November 4, 1905, it states that the building will be steel reinforced brick, and will take about 300 working days to build. The building was begun sometime after early November 1905, with more than the foundations built by mid-April 1906. In the 1906 earthquake, the building apparently suffered damage, and it was rebuilt from the foundations with the addition of steel.

The Golden Gate Commandery was owned and used by the Knights Templar until 1950. The 1950s saw the decline of masonic and other fraternal groups, due probably to the relocation of the members to the suburbs, and the increasing popularity of television. The Golden Gate Commandery moved to 25 Van Ness Avenue. In 1956 the Templars moved to San Mateo. In 1971 they moved to South San Francisco, where they currently practice their drills.

Formed in 1943, the Macedonia Baptist Church was a sort of "church on wheels" until 1945 when it moved to a more permanent location at 1877 Bush Street. In 1949 the church rented quarters in the Commandery building at 2135 Sutter Street, and in 1950 purchased the building. Many members of the congregation lived in the Western Addition and the site was local to their needs. The minister on Sutter Street was Rev. P. S. Ogbome, who saw the congregation increase from the original four persons to over 2000 at the time of his death in 1957. In 1957 Rev. G. L. Bedford became pastor, transferring from his Greater Olivet Baptist Church in Los Angeles. The church changed its name in 1968 to the Macedonia Missionary Baptist Church, probably to avoid confusion with the Macedonia Church of God, formed in that year. The church made alterations to the building, mainly in the interior to provide for a new nursery, lounge, first-aid room, kitchen, etc. In July of 1958 the mortgage was paid off, and in March of 1959 the cornerstone was dedicated for the second time.

The church continues to be active in the community. It was sponsor of Banneker Homes, Inc., a low-income housing project, of food programs at county jails, a Feeding of the Needy Program, various programs for a Half Way House, Laguna Honda and other hospitals, and other community programs. It has sponsored three National Baptist Conventions, plus gospel concerts featuring the late Mahalia Jackson, Sister Rosetta Thorp, Rev. James Cleveland and others. Rev. Bedford was the chair in raising funds (a total of \$46,000) for Rev. Martin Luther King, Jr.'s programs. Rev. King spoke at the

church on two occasions, as did the late Congressman Adam Clayton Powell, Jr. and Rev. Jessie Jackson.

At two separate times the Church lost a discernable number of its members. The first was when the Western Addition was split into two Redevelopment Areas (A1 and A2) and the A1 area was completely razed under mandate of Federal law. Rev. Bedford remembers that many people had to vacate their homes under Redevelopment. The second drop in membership occurred when Rev. Jim Jones came to ascendancy and many persons transferred membership to his church. Rev. Bedford buried some of the people who died in the jungle of Rev. Jones' church community.

Rev. Bedford became ill in 1987 and retired in 1988. At this time the congregation consisted of approximately 1300 persons, mostly female (though there were a higher proportion of males in 1957 and 1987), and African American. In 1988 Rev. Clifford Westbrook took over as pastor. In February of 1991 Rev. A. J. Eberhardt became the new pastor. The earthquake of 1989 necessitated the removal of the Sunday services to another location, although weekly meetings are still held at the church itself.

8. Events: Commandery building. There are two more "events" that have occurred around the Macedonia Missionary building. The first event was the 1906 earthquake. The earthquake caused the Commandery to be redesigned and rebuilt.

The second "event" was actually a series of events called the Triennial Conclaves. These national conventions happened every three years with each state sending delegates. San Francisco had been host to the Knights Templar Triennial Conclaves four times: 1883, 1904, 1934 and 1949. They were grand affairs with attendance frequently numbering over 15,000. These conclaves were "gathering places" for the Order. Parades, drills, dances, and tours were the order of the day. Plumes, velvet and brocade adorned the uniforms of the Knights. The Triennial Conclaves lasted for about a week.

The third event was the preaching of Martin Luther King, Jr. at the Church in the late fifties, early sixties. The fourth "event" was the National conventions that took place in San Francisco in 1961, 1971, and 1980. They were the Boyd National Baptist conventions and they took place at the then Jack Tar Hotel (1961), and in Civic Center (1971 and 1980). These conventions drew anywhere from 3,000 to 10,000 participants, and like the Triennial Conclaves lasted about a week. All three conventions were headquartered or hosted by the Macedonia Missionary Baptist Church. The conventions featured "higher" services and training sessions for those who attended.

C. ENVIRONMENT (Cont.)

9. Patterns of History (Cont.) up various selections of the city for development. The first streetcar line into the general area was Central Pacific's 1861 horsedrawn Turk Street line, running on Turk to Fillmore, two blocks on Fillmore to Post, and then to the cemeteries at Lone Mountain. By 1864-65 this was the only line into the area. The completion of the intercontinental railroad in 1869 was expected to bring new settlers

and, although this did not occur as anticipated, new streetcar lines were built. In 1871 the horse-drawn Sutter Street Railroad was extended from Polk Street to Presidio and Geary Streets along Bush, Fillmore, California and Presidio. In 1877 the Geary Street line was extended to First Avenue. In 1878 Central Pacific's California Street Cable Railroad Company began operations on California to Fillmore Street. By 1893-95 a number of railway lines crisscrossed San Francisco, including lines in the area on California, Sutter, Geary, O'Farrell, Ellis and Fillmore. In 1902 United Railroads bought up almost all the railway lines in San Francisco, and in 1906-07 these lines were electrified.

The significant increase in population in the area did not really begin until the 1880's, with the area west of Fillmore developing later. This growth, coupled with the rise in popularity of Masonic groups and the Knights Templars in particular, made the commandery building feasible. The primary reason for choosing the site in the Western Addition was that 70 percent of the Commandery's population lived in the neighborhood. In addition, with a reliable public transit system in the area, the Templars would have an easier time getting to the location than to some other areas of the City. A particularly prophetic quote from a contemporary newspaper source states, "[t]he Site is Central. The site is in line of the city's growth and expansion, and will in a short time be as central as the present asylum." (San Francisco Examiner, June 25, 1905). The area later attracted additional amusement places just a few years after the erection of the Commandery with the construction of two ice rinks and two theaters built on that same block by 1915.

Post 1906, residential and commercial development in and around Fillmore Street resulted in the construction of major churches and institutional buildings to service the burgeoning neighborhood.

During World War II, after the Japanese inhabitants of the neighborhood were moved to relocation camps, residents new to California filled their places. The Bay Area was experiencing a tremendous immigration from all parts of the U.S. to work in war industries. Many of the black immigrants from the South moved into the Fillmore/Western Addition area. Since San Francisco's pre-war black population had been very small, the newcomers created new institutions in their community. One of the new institutions was Macedonia Missionary Baptist Church, founded in 1942, which moved to this building in 1949 and has owned it ever since.

In recent years, the Western Addition has lost a significant number of those major institutional buildings and churches. The remaining landmarks and/or highly rated institutional buildings in or near the Western Addition are listed in Appendix B of this Case Report.

D. INTEGRITY (Cont.)

13. In 1955, the Macedonia Baptist Church added an altar and baptismal pool. These improvements were performed by Julius Castelan, civil engineer. In 1959, the Church added fire doors and took down some of the interior brick walls. These alterations were

prepared by Russell Fuller, structural engineer. In 1960, a Ladies Lounge, Nursery, First-Aid Room and Pastor's Office were remodeled. Office space, stairs and a ramp were added in the mid-1970s.

APPENDIX A

Other Properties Designed by Werner and O'Brien

Other properties designed by Matthew O'Brien:

Store, at Golden Gate and Larkin
10th and Bryant
49 5th Avenue (1919 alteration)
2750 Fulton Street
Biber Estate Apartment House
C. J. Heeseman Building, Oakland, CA

Other properties designed by Carl Werner:

Alameda High School
Sequoia Union High School
Alameda West End Branch Library
Alameda County Courthouse (designed with others)
Army Navy YMCA at Embarcadero (designed with others)
South San Francisco City Hall
Werner house in Alameda
Werner cottage in Alameda
Alameda City Health Center, 1923
3 Bungalow Fire Houses, Alameda, 1926-29
Old Bureau of Electricity Building

Other properties designed by Matthew O'Brien and Carl Werner.

The Lum House, 1909, in Alameda, CA
The new Porter School, 1913, in Alameda, CA
The "new" Lowell High School, in San Francisco

APPENDIX B

OTHER INSTITUTIONAL BUILDINGS AND CHURCHES LOCATED IN OR NEAR THE WESTERN ADDITION.

These include Saint Dominic's Church Complex, 2390 Bush Street (DCP Rating-4), California Hall, 615-625 Polk Street (SFLM No. 194), Bush Street Temple (Soto Mission), 1881 Bush Street (SFLM No. 81), Temple Sherith Israel at 2266 California Street (DCP Rating -4), Market Street Railway Substation, 1190 Fillmore Street (SFLM No. 105), International Center, 50 Oak Street (DCP Rating 4), The Former West Side Christian Church/Philadelphia Seventh Day Adventist Church, 2520 Bush Street, (National Register eligible U.M.B.), the former Lighthouse for the Blind Korean Community Center, 745 Buchanan Street (DCP Rating -4), the Friendship House, 1338 Golden Gate Avenue (DCP Rating -0), Benjamin Franklin High School, 1420 Scott Street at Geary

Appendix B
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Boulevard (DCP Rating -1), Jones Memorial United Methodist Church, 1995-1999 Post Street (DCP Rating -2) and Sacred Heart Church, 546-554 Fillmore Street, (National Register eligible U.M.B.).

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APPENDIX D

A Short History of the Knights Templar and of the Crusades

The Crusades began in 1095 when the Byzantines called out to Pope Urban II for help in defending themselves from the encroaching attack of the Seljuk Turk Muslims. Urban II agreed to send reinforcements and held a council at Clermont in the south of France in order to get volunteers. Thousands of peasants and noble men were caught up in a religious fervor at the thought of warring in order to save Jerusalem from the "muslim infidels" and bring the city back to Christianity. Pope Urban did not mention, nor did he care, if the Byzantine empire was saved as a result of his Holy War.

The first group to go out and fight in the Crusades was a group of peasants led by one Peter the Hermit. This band of ill-prepared good intentioned men ran directly into the hands of the organized Muslims in Asia Minor, where they were eliminated.

The second wave of warriors to fight for Jerusalem were a group of feudal lords led by Bohemund and Tancred, Godfrey of Boullion and his brother Baldwin, Raymond of Toulouse, Hugh of Vermdois and Robert of Normandy. Of these, Baldwin (later ruler of Jerusalem) is said to be one of the original knights Templar.

This second group of crusaders took Antioch in June of 1098. Jerusalem was won by Godfrey in July 1099. After the loss of Jerusalem, the Moslem rulers who had most recently attacked near Byzantium, and who held Jerusalem, fell from power. Things did not come together for the Muslims until 1144 when Seljuk atabeg Zangi took Edessa away from the Crusaders.

The loss of Edessa prompted the Second Crusade in 1148, called for by Pope Eugenius III. King Conrad III of Germany and King Louis VII of France took up the cross and sword to take Damascus. At about the same time in 1147 a separate group of Crusaders took Lisbon from the Moors and founded Portugal. The attack upon Damascus failed and the second Crusade disintegrated in 1148.

The Knights Templar history begins with the second Crusade in the 1100's. In and around 1118 two knights felt that it was their duty to protect the Christian pilgrims flocking to the Holy Land from the "Moslem infidels." They were soon joined by seven other knights. Together the nine, after having taken the monastic vows of poverty, chastity and obedience, plus another of protecting the weak and a vow to fight the Muslims. They became the army of the Church and after a period of about 10 years their numbers grew rapidly.

Originally the Poor Fellow Soldiers of Jesus Christ, the name changed to the Knights of the Temple after they were befriended by King Baldwin II of Jerusalem and were allowed to stay at the site of Solomon's temple which was then the site of the King's temple.

In 1154 the threat to Jerusalem was enlarged when the successor at Mosul took Damascus. In 1171 pro-Christian Egypt was lost to the Turks. In 1174 Jerusalem the death of King Amairic,

caused Jerusalem to be lost to anarchy. Unrest in Jerusalem increased to a civil war crescendowhen, in 1187, Jerusalem was attacked and taken by the Muslims.

The fall of Jerusalem caused another outcry in Europe, which was followed by yet another Crusade. This one, the largest to that date, was led by Emperor Frederick Barbarossa of Germany, Phillip II Augustus of France and Richard the Lion-Hearted of England. Unfortunately, the Emperor died by accident off the coast of Asia Minor, and Phillip and Richard argued to such an extent that Phillip returned to France. Under Richard's leadership the Crusaders defeated Saladin and his Muslim armies at Arsuf and took Acre and Cyprus in 1191. However Jerusalem was too much, and there, Richard affected a 5 year truce of free access to the city for the Christians.

Meanwhile the Knights Templars cause caught the imaginations of many throughout Europe, and though they were sworn to poverty, donations of gold and property were showered upon them. At first these gifts paid for food, clothing and weaponry, all of which were sorely needed since about half of the brethren could be expected to be lost in one battle. Later, the amounts grew to such number as to make some people question the motives of the Knights, which by the 13th century numbered in the thousands.

Pope Innocent III advanced the Fourth Crusade so as to take Egypt. However, the Crusaders were used by the Venetians and ransacked Constantinople instead. The Pope was horrified at the assault on the Christian city in 1204, but could do nothing to contain the Crusaders.

The fifth Crusade was announced after the Children's Crusade of 1212. With guilt weighing heavily on the shoulders of Europe after the failure of the youthful expedition which had ended in slavery for the young Crusaders, Innocent III requested another Crusade. The object of this Crusade launched in 1215, was once again Egypt. The Crusaders captured Damietta, at the Nile, in 1219. The thrust for Cairo was abandoned, however, along with the rest of Egypt in 1222, due to fighting conditions at the Nile to which even the most experienced Crusader was not used to enduring.

Jerusalem was "won" back by Emperor Frederick II of Germany. Being next in line for the crown of Jerusalem and having been recently excommunicated by the Pope, Frederick sailed to Jerusalem in 1229, and signed a treaty for the "retrocession of an unfortified Jerusalem" for a period of 10 years. He crowned himself king and returned to Europe. Thus ended the sixth Crusade. In 1239, when the treaty expired, Thibault of Champagne continued the fighting and captured Ascalon. After a Mongol attack the Muslims regained Jerusalem in 1244. Jerusalem would never again be under Christian control throughout the remainder of the Crusades.

The seventh Crusade was led by Louis IX of France. Louis took Damietta in 1249 and then pressed inland to take Egypt. They progressed not far when Louis and the majority of his generals were taken prisoner.

The eighth, and last Crusade was led by the newly freed Louis IX of France, and Edward I of England. Luckless Louis was betrayed by his brother Charles, who led him to his death at Tunis in 1270. Edward I was also led away, but by a less permanent calling, his country, and left the Crusades in 1272 to claim the English throne. In 1291, Acre the last Christian outpost, fell to the Mamluks. The Crusades were over.

The end of the Crusades was untimely for the Knights Templar, as the Crusades were their *raison d'être*. Without the Crusades they became an outmoded order. It was felt that the Templars could no longer fight without fearing death since they had materialistic goods to distract them. Rumors of pagan rituals, lack of allegiance to the Pope and ever increasing wealth finally reached the ears of the European nobility. In around 1306, with a plan in hand for the promised ninth Crusade, de Molay, the Grand Master of the Templar, went innocently to France. Lured to France by King Philip, de Molay, and all his Templars then in France were, on Friday, October 13th, imprisoned and tortured. Tortured, and sometimes killed, for years by the Spanish Inquisition, not only in France but throughout Europe, the Templars confessed to crimes which they did not commit. In 1314, seven years after the arrests, de Molay was burned at the stake as a relapsed heretic. Knights Templarism was, supposedly, dead.

How the Knights Templar continued to modern times is quite a mystery. One story has some of the knights stealing away to Portugal, where they became the Knights of Christ. This is probably where Dashiell Hammet got his background for the story of the Maltese Falcon. In the Maltese Falcon, the Knights Templar were supposed to have sent a King the falcon to show their appreciation for allowing them to stay on Malta. Another story is that the last grand master of the Knights Templar, de Molay, who was burned to death in France, appointed another grand master before his incarceration, and that grand master and his followers continued on in strict secrecy. Yet another line of reasoning is that the freemasons somehow continued the line. The latest theory is that the Knights Templar started Masonry. The theory states that the Templars who had fled to, or been in England when the arrests began, started a secret society, partially based on their condemned quasi-monastic order, in order to house and feed the running men. This last theory is very attractive, since it explains the mysterious words and rituals found in today's masonic orders. This theory contends that the Temple that the mason swears to continue building is not the Temple of Solomon, but the Knights Templar, the organization that once stayed in the Solomon's temple, the group that was cut down by the King of France and which needs to be reassembled.

The Knights of the Temple, the masonic order, grew in the United States from a few tens, in the late 1700's, to approximately 50,000 in 1883 when the Triennial Conclave was held in San Francisco. By 1904 there were at least 30 commanderies in California, numbers one and sixteen belonging to San Francisco.