

from Cyprus to consult about a crusade. Tortured first by royal officials, then if need arose by the papal inquisition, 36 Templars died under torment in Paris alone. Of the 138 examined in Paris, 123 confessed to spitting on or at the cross at the rites when they joined the order. The Grand Master confessed to spitting on the crucifix and denying Christ. When papal opposition collapsed, Templars were arrested in England, Aragon, Castile, and Sicily, but the Pope assumed control and summoned a general council to decide the case. When the public trial began in 1310, many Templars withdrew their confessions, trusting in the pope—in vain. As relapsed heretics 67 were consigned to the flames. In all about 120 died in Paris.

In 1312 Clement abolished the order, transferring its property to the Hospitalers. At last Jacques de Molay revived his courage and repudiated his confession, whereupon he was burnt along with the Preceptor of the order in Normandy, in front of Notre Dame de Paris. This horrible trial confirmed the precedent for burning heretics, blasphemers, and sodomites—something the scholastic philosophers had been preaching for a century—and sealed it with the approval of the mightiest authorities. It was the forerunner of the witchcraft trials with their atrocious cruelty and rivaled that of Joan of Arc as the most dramatic trial in medieval France.

Among the chief accusations leveled at the Templars by Philip IV in 1307 when he issued the order to arrest them was that initiates to the Order kissed its receptors on the buttocks, stomach, navel, spine, and mouth and were enjoined to commit sodomy. In spite of the most exquisite tortures, which included roasting the feet until the bones fell from their sockets, only two or three of the accused Templars confessed to committing sodomy, which they either regarded as more heinous than blasphemy and heresy or believed themselves innocent of committing, though many more confessed to the

other two offenses. Some seventy said that they had been ordered to commit sodomy but denied having done so. Scholarly opinion is about equally divided as to whether recruits had to perform the *osculum infame* (infamous kiss), i.e., rimming the arsehole of their superiors at the secret midnight initiation rituals. No one can deny that in the minds of these tortured heroes, sodomy was a worse sin to confess than heresy and blasphemy, a view cultivated by the scholastic philosophers Albertus Magnus and Thomas Aquinas during the thirteenth century. Franciscans and Dominicans, enemies of the order and leaders of the Inquisition, helped in the prosecution and propaganda. More than ever since the fall of the Roman Empire, a Catholic secular power, the Capetian monarchy, already inured by its bloodthirsty campaigns against the Albigensians, was exploiting the supposed ties between demonic powers and heretics, blasphemers, and sodomites—against whom the Christian clergy had for so long warned. This was a momentous precedent for Hitler in the twentieth century, but a more immediate one for the torture and murder of Philip's son-in-law Edward II of England in 1327, engineered by Philip's daughter Isabella.

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TENNYSON, ALFRED, LORD (1809–1892)

English poet laureate. The son of a country rector, Tennyson began writing poetry at the age of eight. In 1830 he published his first significant book, *Poems Chiefly Lyrical*. Three years later occurred what was probably the most important event of his life: the death of his close

friend Arthur Hallam in Vienna. They had met at Trinity College, Cambridge in 1828, and had taken two continental trips together, which had deeply impressed the poet. Tennyson's continual and intense brooding over the loss yielded many manuscript drafts, which he finally combined in his major poetic sequence, *In Memoriam*, published anonymously in 1850. Later he gained fame for a number of individual shorter poems, as well as for the Arthurian cycle, *The Idyls of the King* (1859). Profiting from the innovations of the romantic poets, Tennyson enjoyed a superb ear, and was able to combine color and richness of imagery with ethical statement. By no means the apologist for Victorian beliefs that he is sometimes taken to be, Tennyson found the way to capture some of the chief moral dilemmas of his age in verse of matchless eloquence.

From the first, *In Memoriam* puzzled and disconcerted many of Tennyson's admirers. It is difficult to avoid the challenge of a prolonged expostulation to a dead friend that speaks of "A spectral doubt which makes me cold,/ that I shall be thy mate no more." For Tennyson, Hallam had once been "the centre of a world's desire," its "central warmth diffusing bliss." The years had only brought more depth of feeling: "My love involves the love before;/ my love is vaster passion now;/ tho' mixed with God and Nature thou,/ I seem to love thee more and more."

In a contemporary review of *In Memoriam*, Charles Kingsley found the poetic sequence a descendant of "the old tales of David and Jonathan, Damon and Pythias, Socrates and Alcibiades, Shakespeare and his nameless friend, of 'love passing the love of woman.'" Benjamin Jowett, wondering whether it was manly or natural to linger in such a mood, excused the poems by speaking vaguely of their "Hellenism." For a century and a quarter after the publication critics twisted and turned to avoid directly addressing the disturbing implications of this pivotal work. To be sure, Tennyson complicated

matters by conflating the love of his dead comrade with the love of Christ. Probably in his own mind the poet laureate was never sure what the meaning of the whole searing experience was. It is significant that he was able to marry his cousin Emily Sellwood, as he had long planned, only after the final publication of *In Memoriam*.

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TESLA, NIKOLA (1856-1943)

Serbian-American scientist and inventor. Born the son of an Orthodox priest in the village of Smiljan in the province of Lik, he received his higher education at the Technische Hochschule in Graz and at the Charles University in Prague. In 1882 he worked for the telephone company in Budapest and invented the amplifier, and in February of that year discovered the phenomenon of the reverse magnetic pole. Between 1882 and 1884 he worked in Paris and Strasbourg, rebuilding the Edison dynamos. Then he came to America and worked with Edison himself for a time. In 1886 he invented the arc lamp for lighting city streets, and in April 1887 he founded the Tesla Electric Company. He also built the first high-efficiency multiphase current machines and motors. In November and December 1887 he applied for patents for the Tesla induction coil and other inventions. In 1888-89 he worked for Westinghouse in Pittsburgh, applied for a patent for the transmission of alternating current, and built the first high-frequency generators, and in 1890 he discovered high-frequency currents. In 1892 he patented a transformer to increase oscillating currents to high potentials, and began his work on wireless telegraphy.