

Malta May: 1857. P1129

a correspondent referring to the Duke of Sussex as  
 G. M. of the "Camp" of K. I." His R. H. as I understood  
 derived his power from Alexander Emp. of Russia  
 who, after the death of his father the Emp. Paul  
 (who had been elected by the Knights of Malta  
 G. Master) took upon himself the patronage of  
 the united orders"

From "An accurate historical account of all the orders  
 of knight hood at present existing in Europe" -  
 2 vols 8vo, no date, dedicated to Lord Nelson (circa 1805),  
 Chapter 1 "Of the Knights Hospitallers of the order of St John  
of Jerusalem, who were afterwards called Knights of  
Rhodes, and now Knights of Malta instituted in  
 the year 1048, The title Master was first assumed by  
 Raymond du Tyn who succeeded Gerard in 1118. -  
 Raymond du Tyn first gave the brotherhood rules  
 in writing, they established themselves at Rhodes in  
 1309, under the government of their G. Master Fulk de  
 Villaret, and remained in tranquillity for 213 years,  
 on the 15<sup>th</sup> Dec 1524 Soliman the 2<sup>nd</sup> made himself  
 master of all their dominions, they successively retired  
 to Cassio Messina, and Rome - on the 25<sup>th</sup> March 1530 the  
 Emp. Charles V gave them the Island of Malta, in  
 1798 the French under Buonaparte made themselves  
 masters of the Island - The order was divided at that  
 period into 8 languages or nations (Provence),  
 2 Auvergne, 3 France, 4 Italy, 5 Arrago, 6 Germany  
 7 Castile and 8 Anglo-Bavaria - In time of war

The knights wear a Scarlet Surcoat in the form of a Dalmatic, embellished before and behind with a Broad white fross, such being the armoial bearings of the order. - In time of peace they wear when in Ceremony a long Black mantle, on the left side of which is sewed a cross of white linen having eight equal points. Upon their breasts or from the Butts hole of their Coats, they wear a similar Cross of gold, enamelled with white, it is surmounted with an Imperial Crown for the German Knights, and a regal one for those of the seven other languages -

The ordinary dress of the Grand Master consists of a Cassock or surcoat of Black Tawine or cloth open before, girt about his body with a belt from which hangs a sword - over this a garment of Black Velvet, upon the left side of which the Cross of the order appears, he wears the same round his neck pendant from a rich black watered silk ribbon of the breadth of three fingers. The mantle which the knights receive when they take their vows is black, and on the Ribbon of the order the Mysteries of the Passion, sufferings and death of our Lord and Saviour are represented in Embroidery, the sleeves of this mantle are about a yard long, and one and a half in breadth the ends are pointed. The dress of the knights Grand fross when they assist at divine service, is a Cloak open

before with large sleeves, & on the left shoulder and  
breast is the cross of the order, The Jewel Cross or  
badge is worn pendant from the ribbon, They  
wear their swords upon such occasions - when they  
assist in Council they wear the same dress  
buttoned, the Grand cross is worn upon the breast  
but the sword and ribbon of Investiture are  
laid aside being reserved only for the Grand  
ceremonies of the order.

The Baron de Hombesch succeeded to the dignity  
of Grand Master on the 17<sup>th</sup> July 1797 on the 24<sup>th</sup> <sup>Nov</sup>  
Nov 1798 Paul Emp of Russia assumed the dignity  
of Master of this order - in 1799 the ensigns of  
the order were conferred upon Sir How Emma Lady  
Hamilton, upon Sir How Richard Capt. R.N. who  
received permission of his Sovereign to assume  
and wear the same, Sir Richard James Lawrence  
is likewise a Knight of the order (circa 1805)  
Same work (quoted from Clarke's hist. p. 49 vol 2)  
"These Knights (Malta) are in number 1000, 500  
must reside at Malta, the remainder are dispersed  
at their seminaries in Spain, Germany, Italy,  
and Greece, and at any summons are to make  
their personal appearance. They had a seminary  
in England till the suppression of it by King  
Henry 8 and they still appoint one to whom they  
give the title of Grand Prior of England."

Same work "The Bailiwick of Brandenburg, now  
an appanage of the Royal family of Prussia,  
is a branch of this order, which at the time

of the Reformation was dismembered therefrom, it was confirmed to the Elector of Brandenburg by the Treaty of Westphalia in 1648, and the decorations worn by the knights of this branch, are in every respect similar to those of the order of Malta, of this order a junior Prince of Brandenburg is always Grand Master - & the Prince Ferdinand of Prussia, just viceroy to his reigning Majesty is at present invested with that dignity, to which the King of Prussia enjoys the exclusive nomination.

it " In time of war the knights must distinguish their flags or colors with a large white cross upon a red field, and till now such are the arms of the order."

Templar - Extract from a Bristol newspaper Dec 1858

" The very ancient Encampment of R<sup>o</sup> Templar called of Baldwin, established in Bristol at the time of the crusades, has lately planted its banner in the flourishing community of Adelaide in South Australia - The following appears in the South Australian Advertiser for the 25<sup>th</sup> of August last - "Masonry An Encampment of Knights Templar & Knights Rose Croix having allegiance to the Grand Encampment of England & Wales (stationed at Bristol) was opened on Friday evening the 20<sup>th</sup> Inst. at the Masons Hall, Pine Street, and our fellow townsman C. J. Poole Esq. was in-

installed an Eminent Foremaster, by the Prov.  
Grand Master of that order, who has granted authority  
to the members to meet until the arrival of the  
Charter from Bristol. The new Encampment will  
shortly receive a large increase of members, and is  
has been named 'The Percy Encampment' as a  
compliment to the V. & Prov. G. Master of our  
Colony. We are informed this is the sixth encamp-  
ment of K. J. lately formed in connection with  
the Baldwin Encampment of Bristol under  
the presidency of the Grand Master D. W. Nash  
Esq.!

Fremasonry. - "I have ever felt it ~~to~~ my duty  
to support and encourage its principles & practice  
because it powerfully develops all social &  
benevolent affections; because it mitigates  
writh, and annihilates within, the virulence  
of political and theological controversy; because  
it affords the only neutral ground on which  
all ranks and classes can meet in perfect  
equality, and associate without degradation  
or mortification, whether for purposes of  
moral instruction or social intercourse."  
Earl of Dunham

Præmatory. The Sac: Bal: opened all

1<sup>st</sup> day: ac Ruth 4c 7r Gen 22c or 28c

Ruth 4c 7r changing or redeeming, by plucking off the shoe

Gen 22c Abrahams offering ~ ~ ~

" 28c Jacobs Vision ~ ~ ~

2<sup>nd</sup> day: Judges 12c Septhas defeat of the Ephraimites

1 Kings 6c No sound heard at the building of the Temple

2 Chron 3c 17r Pillars named B and J ~ ~ ~

3<sup>rd</sup> day: 1 Kings 7c 13.14r Khol fetches Hiram out of Tyro ~

Eccles 12c description of the decline of life ~

Lodges in Worcester

Copied for Copy of Constitutions 1733. revised by  
John Butcher M. A. (Governor. G. W.)

\_\_\_\_\_ date of foundation  
Walter Stourbridge Wore<sup>sh</sup> 20<sup>th</sup> Wednesday Aug 1. 1733

Wm Hare Esq. Lioninists Street.<sup>e</sup>

Oct 11. 1742

# The Templars.

'Ere yet its baneful glaid the present flung  
 On shores where heroes fought, - which Homer sang, -  
 Or Moslem foot profaned the glorious shrine  
 Devoted to the cross by Constantine; -  
 The pagan long had held his haughty sway  
 In Eastern climes, possessing as a prey  
 Fair Palestine, - lord of the Gaccia & m<sup>o</sup>  
 Whence did deign to lie in transient gloam  
 The founder of our Faith, - whose soldiers we  
 Profess, and shield, and ever hope to be! -  
 To rescue from his wrongs there'd  
 That Holy Land, did Christians all  
 Arouse them from the deathlike sleep,  
 In which they long were plunged, inglorious & dumb.  
 The Priest, the noble, serf and lord  
 Alike grasped on the avenging sword  
 Terror, or danger, toil, or death,  
 If on that <sup>holy</sup> soil they yielded up their breath. -  
 Brethren! 'twas thus the Templar shone  
 'Brightest' bright mirror! Not in Turkish alone  
 Was he in valour and in knightly deed  
 On Syria's plains. There met to war and bleed  
 The flower of Chivalry, - the fearless warriors  
 Of Britain & of France, - Teutonia's knights,  
 And all whom holy vow or lady's glance  
 Urg'd on to wield the brand or crush the lance;  
 All there were brave, - all kept their onward path  
 'Neath burning suns, - amidst danger, toil & death;  
 But still amid the band the Templar stood.

Prominent, - he bore o'er fields of blood  
The Red cross shield, dy'd of a deeper red  
With streams from Pagan's veins which sped,  
Whence most fell the storm of battle rag'd,  
Whence with gore grew dark his thrust and stung,  
Whence fierced the onset - desperate the defence -  
and hopelessness of conquest were pos'd  
To yield, - then did the Templar urge his steed,  
Scaring the Moslem, - many a noble deed  
Of arms, and bloody pledge had told them well  
That, when he fought, he conquer'd or he fell! -  
and yet suspended is - his prostrate foe  
Who yielded to his might, the vengeful blow  
Full often he withheld, - the host a shield  
Of mercy to the captive of a well fought field! -

No smile of Leda's love had he  
For guerdon of his Chivalry  
No hope of woman's fond caress  
To cheer his hours of loneliness,  
To new his arm, to edge his brand  
Midst warring on that burning strand!  
To other sons of Chivalry  
Such visions might incentive be  
Of daring deed and bravery -  
They as they crack'd their brightly lance  
Invok'd their absent fair ones' glance,  
And, as they ran their bold career  
Came thoughts of her their soul to cheer,  
and hope upon some future day  
Their laurels at her feet to lay



But he the Templar, by his vow,  
 Such thoughts such hopes might never know! -  
 Blind to sweet woman's winking smiles, -  
 Deaf to her magic words and wiles, -  
 Gloried his mistress, but he sued  
 'Mid slaughter wild and dangers rude; -  
 He loved her for herself, and not that she  
 The harbinger of beauty's smiles might be! -

ages went by, - and from that Holy Land  
 Stern policy compelled the gallant band  
 Their mournful steps to turn. - And then the tide  
 Of grief overmastered all their warlike pride,  
 and tears from barred helmets and vizors fell,  
 and iron hearts might not their sob's repel,  
 The warriors went the good, - the bold, - the brave,  
 Who fell the holy abandoned Shrine to save!  
 As time went on, - in every clime and land  
 Where danger was, was drawn the Templar's hand;  
 Foremost in peril, - with stern unyielding arm  
 Sheltering the weak, the mighty to disarm,  
 For aye & by thrones, the Templar stood; - hence sprung  
 The jealousy of those who reckless wrong  
 Their substance from the weak, and kings did plot  
 The order to destroy. - Eternal blot  
 on him of Braced surnamed the Fair, -  
 Deep stain his name thro' countless years shall bear!  
 He was the leader of that traitor crew,  
 Pretexting crimes the Templars never knew,

Crimes which they blushed to hear, then scattered <sup>land</sup>  
With ambush he betrayed; - castles, and land,  
And priories by fraud and force possessed,  
With chains and torture tightly limbs oppress'd  
And sought by every wile, by rack, by fire,  
Avowal of imagin'd guilt! - the ire  
Of Heaven ev' long that felon pruned did scarce  
In vengeance of his wiles and perjur'd faith; -  
A mightier Monarch touch'd and struck by thow,  
And gaw unto the yawning Grave in his own.

"I was hard to quit the gitan - sited,  
Who bow them in the hour of need,  
To throw aside the faithfull lance  
Accustomed only to advance, -  
To doff the Corset - gird the sword,  
True to the faith, and to its lord; -  
But fallen from their lordly state  
Such was their shrew and bitter fate! -  
Yet still did they, and still will we  
Maintain the fire of Chivalry  
In honor, faith and Courtesy. -  
'Tis true to glory we no more  
May wage our suit, as they of yore,  
But in revenge, our laws allow  
At crimes of gentler dames to bow,  
To court the presence of the "Fair"  
And Beauty's brightest blaze to dare; "  
To gaze on forms of "love and light"  
'Till faith for faith with them we plight,  
To "break a lance" with eyes of blue  
Or hazel, - black, or other hue; -

But in that tilt I fear that we,  
 Tho' Templers, may all vanquish'd be! -  
 Vanquish'd or victors still will hold  
 The pledge we give, - and like our bold  
 Empers of yore, - right true will be  
 To honor - Faith - and courtesy.

+ Bro. L. G.

Written for the Anniversary Dinner  
 at the Temple Hall. Sp. O.

A. D. 1834. a. 0706 - - - -

Copied from Derri's Journal.

1834. Oct. 31. On Monday evening the Royal order of  
 the Masonic Knights Templars at Paris celebrated the  
 anniversary of the Battle of Hapfulger at M. Burnham's  
 the Montague Tavern. In the center of the table was a  
 noble Sir Louis surmounted with a banner of the  
 Royal order and the following inscription -

"Brothers! 'tis knights' your errors left and see  
 Where Britains regal glory dwells with me  
 Gentle avants! and wincing French regents,  
 Fit only, choic' of scoldings to amuse!  
 The good Old English Baron here I sit  
 Dropping riv'd your way from a Burnham spit,  
 And since he is neither Saracen nor Turk  
 Out with your blades, and fall on me to work:  
 'Tis your own battle! bear yourselves like men  
 Cut all! cut nobly! cut, and come again!"

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Copy of letter sent by John Waaf to Com<sup>r</sup>.  
Meyrick by Sir J. Ferri - as to Clackney 20  
25 Oct. 1866

My dear Bro. Mayrick

I am in receipt of your kind letter having returned home last night and as I shall not be in Town before next Friday or Saturday I regret I cannot have the pleasure to visit your Chapter; it would have given me much pleasure to be present. In reflecting upon the interview I had the pleasure to enjoy with you, I am glad to think that all these theatrical notions of Costard is not meet with your entire approval; and I write now without any reference to any thing other than a Masonic MS of St John. I should like shortly to lay my opinion before you; it is this - that there never was any Costume of the MS of Malta (or indeed of the Templars, except the outward garments wh. were partially monastic) - The Knights were armours for defence, according to the period in wh. they lived, and they wore clothes of the fashion of the day. I say this without fear because it is capable of historical proof and depends upon no mere opinion. Is it not therefore inconsistent for our Brethren to put on a miserable sham of chain armour because the old Knights <sup>once</sup> wore it? Forgetting that they did not wear it after the date when chain armour was disused; is it not equally inconsistent for another Brother to put on a dress of, say, the late period of Henry VIII, or any other date and say "this is the proper dress for a

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"Knight of Malta" No - they wore their clothes, as other gentlemen of the fashion of the day; and as the members of the original order do now. Prince Albert was a G. Cross, so was Cardinal Wiseman & so are many others I could name, and there can be no doubt how the matter stands. The only instance now observed to my knowledge is in Prussia, where the order is a distinguished public order with the crown prince as Hereditary Grand Master. They wear a Military uniform on high days (i.e. at court) - I know the form of reception in Prussia, and I know it in this Country; I can therefore state that there are no secrets in it, nor any ceremonial other than similar to the ordinary reception into the great public orders of the Country -

If the Grand General decides the order of Maltese of Malta to be an imitation of the ancient institution of the Grand Order known by that name, and of which I am proud to be a very humble Chevalier, I venture most diffidently and respectfully to urge that it would be better to accept historical truth than rely upon uncertain and individual opinions, and the inventions of classic milliners. I do not urge this without offering a proof in aid of my suggestion - I will first premise again, that each Knight wore such clothes and defensive armour as he pleased, and, the period dictated; over these habitments were worn the garments of the Order, which you will find described in the following extract

from a book (not Masonic) printed as its title shews, before the Expulsion of the old order from Malta, and therefore there can be no mistake in its accuracy - The title is "An accurate & complete Historical account of all the orders of Knighthood at present existing in Europe" 2 vols 8vo - It is dedicated to Lord Nelson who had received the  $\dagger$  from the Gd Master at Malta, & had royal permission to wear it -

Extract. " In time of war the Knights wear a scut surcoat in the form of a Salmatic; embellish'd before and behind with a brass' cross, such being the armorial bearings of the order - In time of peace they wear, when in ceremony, a long black Mantle on the left side of which is sewed a cross of white linen having eight equal points; upon their breasts, or from the buttonhole of their Coats they wear a similar cross of gold enamell'd with white, it is surmount'd with an Imperial Crown for the German Knights, and a regal one for those of the seven other languages - The ordinary dress of the Grand Master consists of a cassock, or surcoat of black tawine, or cloth, open before, girt about his body with a belt, from which hangs a purse; over this a garment of black velvet upon the left side of which the Cross of the order appears, he wears the same round his neck pendant from a rich black water'd silk ribbon of the breadth of three fingers - The Mantle which the Knights receive when they take their vows is black, and on the ribbon of the Order the mysteries of the Passion, sufferings and death of our Lord

and saviors are represented in Embroidery; the sleeves of the mantle are about a yard long and one and a half in breadth, the ends are pointed. — The dress of the knights grand cross when they assist at Divine service is a cloak open before, with large sleeves, and on the left shoulder and breast is the Cross of the order. The Girdle (cross or badge) is worn pendant from the ribbon. — They wear their swords upon such occasions. — when they assist in council they wear the same dress, but the Grand cross is worn upon the breast, but the sword and ribbon are laid aside, being reserved only for the Grand ceremonies of the Order. —

You have in the foregoing an unadorned description of the official parts of the dress of the ancient order during the last period of its existence, and you can make any use you like of this letter. If as I before said the Gd. Lodge desires to imitate the ancient order, a sufficiency of accurate garments may be selected from such a safe source as the foregoing and to save us from ridicule — It is necessary to prescribe the more clothes why not say ordinary evening dress? or even black coat dress? I don't know what is intended as to the Ceremony, but I should like to record my opinion that as at present carried it is merely ludicrous. There are now officers in every private Enc<sup>t</sup> who never before existed but in Provinces, and even Kingdoms. — In submitting this letter to you, the G. Dir. of Cr. of Eng<sup>d</sup> and an influential member of the order, I shall feel that I am a very humble disciple of some of the Masonic

degrees, have discharged my duty to myself  
and to every other brother whose regard for  
historic accuracy wd: induce him to wish  
that our proceedings shd: be founded upon  
authority instead of the myths wh: arise out  
of fallible & individual opinions and fancies.  
Let me say one other thing: Years ago our Templar  
order wore the Scotch jewel, and the crucifix, Lamb,  
fisks and Dove in silver upon the ribbon. Bro  
Thompson remembers the Scotch jewel (Black &  
a white Orle and charged with a Red Cross pattee)  
being worn (he told me so himself) & he remembers  
it also - myself have seen old ribbons with  
the silver emblems upon 'em - This indicates  
the same union of orders as intimated in Scotland  
and the Scotch say and I believe it, that our  
order was a branch "planted from the Country"  
Our order then usurped the Jewel of the Ordre du  
Temple then fell back on the Red Cross pattee  
only, then received the jewel of the Ordre du Temple  
for the wrong order, and now? all uncertainty.  
I know what we ought to do, but my voice is  
weak and feeble, and I am not inclined  
to expose myself to charges of presumption &  
meddling. I have acquitted myself of a  
duty, and now with high fraternal regard  
permit me my dear Brethren with Subscribes  
myself very faithfully yours

F. R. W.  
H. A. S.