

KNIGHTLY TOPICS

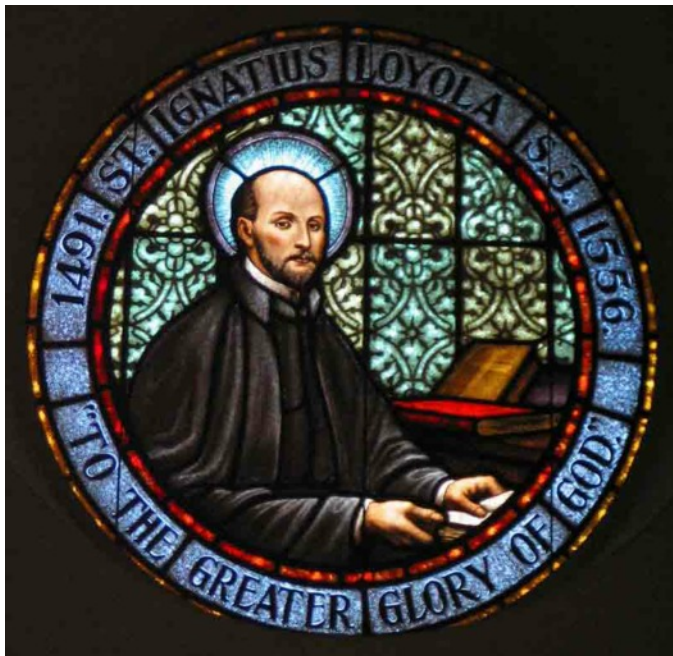


PROVINCIAL PRIORY OF LONDON

Issue 33

Spring 2017

A PRAYER OF ST. IGNATIUS



EDITORIAL

I have assembled a variety of articles including in Letters to the Editor about Breaking Up the Ritual and Presenting the Sword. We should all be aware that we deliver the ritual primarily for the Candidate so that he will have a memorable installation.

There is an article about our rousing and impassioned salute and about the Londinium Preceptory [No. 632] Banner Dedication. A Banner Dedication does not happen very often.

There are pictures of Great Priory and the news that the Grand Master is retiring in May 2017.

Teach us, good Lord,
To serve thee as thou deservest,
To give, and not to count the cost,
To fight, and not to heed the wounds,
To toil, and not to seek for rest,
To labour, and not to ask for any reward, save that of knowing that we do Thy will.

Amen

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VE KNIGHT GEORGE HODGE

A Eulogy by E.Kt. Ian Savage *PGtCofG.*

George was an Engineer.

More than that he was a Military Engineer having served in the Royal Electrical and Mechanical Engineers in ranks from Boy Soldier Apprentice through to his retiring rank of Major.

As an Engineer, George wanted to know how things worked - the better to understand how things might be kept in sound working order; improved upon if possible, or, *in extremis*, repaired, if broken. He brought all of these attributes to his many contributions to Masonry.

George was initiated into Freemasonry on 30 September 1964 whilst serving in the British Army of the Rhine, when he joined Saxony Lodge No 842. Those of us who delight in the congruence of numbers might like to take on board that one of George's last Craft Lodges was the Vale of Loddon, in Berkshire No 8421.

It was on joining the Vale of Loddon Lodge that I first met George in May 1986. Over the ensuing months and years a friendship developed and he became the elder brother I never had. In Berkshire George was Past Provincial Senior Grand Warden in Craft and Past Grand Scribe Nehemiah in Royal Arch' but his love of, and devotion to, Knights Templar carried him through to the highest office in this Christian Orders. He he was Past Great Registrar in the Great Priory of England and Wales.

Nor was this devotion merely a matter of pride. What drove him to an exemplary execution of his duties was the goal to ensure that no action of his should contribute to a brother failing to reach his potential advancement in rank.

George worked for others not himself.

Nothing illustrates that better than his willingness to go the extra mile by creating and editing Newsletters, which were greatly appreciated by us all.

Freemasonry is about many things, not the least of which is *Brotherly Love, Relief and Truth*. How do you extend Truth as well as Brotherly Love when Truth can often be so hurtful. George managed to do so and when, for example, a standard had to be adhered to or a verbal chastisement administered George would do so in Truth, but relieve the situation by a joke or witticism and a guffaw of Brotherly Love laughter at the end.

Conversations with George covered an eclectic variety of subjects not the least of which was his share in a boat moored nearby on the Thames. However far and wide they ranged, though, it was not long before the love of his family, the individual members of which were a source of great pride to him, came to the fore. They will miss him to a depth beyond words.

On 30 December 2016 VE Knight Major George Hodge, commenced his pilgrimage to the Holy City. I for one have every faith that he has found the Word; is with the Great Captain of his Salvation and that there will be gusts and loud guffaws of laughter from him at every Festive Board he can attend.

And if confined to a one word descriptor which is synonymous with George; his philosophy of life and his impact on people, for me the apt descriptor of choice would be Laughter.

GREAT PRIORY

GRAND MASTER TO RETIRE ON 17 MAY 2017

R.E. KNIGHT PAUL CLEMENTS *GCT* TO BE NEW GRAND MASTER

My Dear Brother Knights,

It will be six years in May since I was installed as your Grand Master and during the last few years, owing to my medical problems, I have not been able to carry out my duties as I would have wished or, indeed, as the Order deserves and expects of its head. My visibility has not been high and I could not have survived this long without the magnificent and loyal support I have received from you and your knights both individually and collectively. Needless to say, the Great Seneschal has been a true tower of strength to me in every way, having stood in for me on so many occasions. I am eternally grateful to him for his loyalty and friendship.

I have, therefore, now decided, after much thought, to tender my resignation as Grand Master, with effect from the Chapter of Great Priory on Wednesday 17th May 2017, when I shall install my successor.

May I thank you and your officers and knights, for all the assistance and encouragement you have given me since 2011 and wish you all the very best for the future. I have enjoyed my time as your Grand Master immensely and I am sure the Order will progress and flourish under a new leader.

Yours sincerely and in the Bonds of the Order,



Tim Lewis



GREAT VICE-CHANCELLOR TO RETIRE

Angus Hannigan is to retire on 13 June 2017 and his successor will be Ryan Williams.

He is approaching his seventieth birthday in February next year and he believes the time is right to hand the reigns of Mark Masons' Hall to his Deputy, Ryan Williams, who will be invested as such in June and will then assume the equivalent role in the other Orders administered from Mark Masons' Hall, on that day.

BANNER DEDICATION OF LONDINIUM

We are assembled here this evening to dedicate to the service of Londinium Preceptory and to our Order more widely a Preceptory Banner. It falls to me to ask the obvious question - why - and to try to answer it. I have to consider, therefore, the purpose of Banners in general and of this Preceptory's new Banner in particular.

According to Chambers dictionary, a Banner is "a square flag charged with a coat of arms; a military standard; a flag bearing some device; often carried on two poles, or hanging from a cross-piece, used in processions, etc."

A standard is "a flag or military symbolic figure on a pole, marking a rallying-point; a rallying point ...; a long tapering flag rounded at the end, bearing heraldic symbols and fixed in the ground."

However we choose to define these *flags*, they are intended to serve two distinct but inter-related purposes - they are two sides of the same coin - and in dedicating this evening the Banner that has just been unfurled to our view we should recognise those purposes. The Banner should not be merely to be nice to look at, because it will not get looked at very often - and probably never outside the confines of this Preceptory and once a year during meetings of the Provincial Priory - so it must have some other worth that justifies the price that the Preceptory members have paid for its creation, all the effort that has gone into making it and even the devotion of those who carry it.

As a military-style Masonic Order, we know from our ritual that we battle with the wiles of the Devil rather than against mortal foes, but we naturally tend to think of our Banners in military terms. The Old Testament includes scriptural reference to the use of flags or standards: those of the twelve Tribes of Israel. In the Book of Numbers (2.2), we find that: "Every man of the children of Israel shall pitch by his own standard, with the ensign of his father's house..."

No details of the standards are given in scripture, but some believe they may in some way have represented the four faces in Ezekiel 1:10, the lion, the ox, the man, and the eagle.

Others suggest that the twelve tribes may have flown flags representing the twelve signs of the Zodiac.[www.GospelSmiths.com]

In Royal Arch Chapters, representations of the twelve tribal flags are displayed. These were indeed rallying standards, marking the spot around which each of the tribes pitched its camp and the order of precedence in which the tribes marched, each with its own banner. No doubt in battle they would have identified for friend and foe the locations of the tribal leaders and it is this purpose that has generally survived through the remaining course of history.

To the Roman armies, the earliest banners were totemic animals on the ends of poles and this usage survived certainly until the Napoleonic wars - hence, to give a fictional example, *Sharp's Eagle* - and these totems were regarded with such psychological power that loss in battle was regarded as a great disgrace and their gain as a great victory. Something of the same power (though with banners or standards, rather than totems) has been seen in more recent times with, for example, the raising of the Red Flag by Russian troops over the Reichstag in Berlin in 1945 and of the Union Flag in the Falklands in 1982.

So Banners or Standards confer a sense of identity, of belonging, even of family. From the times of Crusades they have certainly denoted family or national identities and it is in this

BANNER [continued]

sense that we ought to regard the Banner of the Londinium Preceptory.

But our Preceptories routinely display several other types of banners or standards. We have the Banner of the Province, signifying the presence of the Provincial Prior, which is paraded in and out of the Preceptory immediately behind the Provincial Prior whenever he attends a meeting and is placed behind him in the East during the ceremony. In the West we have the Beaucéant Standard and the Vexillum Belli (literally *Battle*) Standard which are both regarded as battle standards characteristic of the Order. The Beaucéant, halved black over white, is a particularly powerful rallying standard (and rallying call) and is said to symbolises, among other things, stark extremes such as good and evil, life and death.

In our Malta ceremonies, we display two quite different Standards, of the Order of St John on the one hand and of the Island of Malta on the other, in the East of the Chapter House. We display as well as the Banners of Palestine, Cyprus, Rhodes, Candia and Malta that mark the route taken by the Order of the Knights of St John following their evacuation from the Holy Land.

So what can we say about the Londinium Preceptory Banner?

Well, it obviously reproduces the coat of arms that illuminates our Preceptory Summons. Londinium Preceptory No. 632 was Consecrated on the 19 December 2001 to be a Preceptory for Installed Preceptors of and in London Preceptories. The basic design accordingly is the Patriarchal Cross of an Installed Preceptor, as worn on the left arm and Cap Badge of an Installed Preceptor; with the Arms of the Province of London superimposed thereon. But why these particular Arms?

Well, we have to remember that the Province of London was created in 1992 under a newly created Provincial Prior: R E Kt Jack Lodewyk Charles Dribbell, who in 1961 had been Lord Mayor of the City of Westminster and was doubtless astute in the ways of politics and

diplomacy. Jack evidently decided that a Coat of Arms based upon that of the City of Westminster was a bit too parochial for a Province representing the whole of Greater London (since 1965) - but the London County Council had possessed since 1914 its own Coat of Arms which, with minor adjustments seemed perfectly appropriate to the Province: the blue and silver (or white) waves representing the River Thames and the Port of London; the English Lion on a St George's Cross showing that London is the Royal centre of England and encompasses the nation's capital city.

The use of the Arms granted to the LCC by Royal Warrant and Letters Patent, with the shield surmounted by a gold mural crown that some have described as representing the Tower of London, were restricted to the County Council itself, but the council decided that it required an emblem which it could allow clubs and societies associated with the County of London to use. Accordingly, they applied for the grant of an heraldic badge. The badge was granted by letters patent dated 12 March 1956 much as we see the Provincial Arms today, except that the Royal Lion was omitted and the shield was encircled by a golden rope for the maritime associations of the county.

So the Arms adopted by Jack Dribbell represent something of a compromise.. The shield is basically that of the LCC, without the mural crown, but including the English Lion. Where it differs significantly is in the inclusion of a quadrant depicting the eight-pointed Cross that is the emblem of the Order of Malta, recognising our historical relationship with the Order of St. John and the island of Malta.

The resulting Arms cleverly symbolise a London - called Londinium by the Romans - that is also the home of the Order of St. John and, being superimposed upon the Patriarchal Cross of an Installed Preceptor, are entirely appropriate to the Banner of the Londinium Preceptory.

V.E.Knight David Ashbolt
Provincial Chancellor

A BEAUCEANT

The Somerset Version

A rousing and impassioned salute. to it and honour its presence.

There are many varied opinions as to its origins, but the most plausible is that the word is derived from the ancient French meaning *To the black and white*. It was a symbol of utter dedication - a call to fight to the death - never to retreat and never to surrender.

Legend has it that the Grand Master of the Templars rode into battle on a black and white piebald horse. It confirmed the Knights' commitment to their cause - to serve to the uttermost and never to dishonour or bring disgrace upon the Order as symbolised by the Banner; and to defend each other to the last drop of our blood.



using the words A Beaucéant as a rallying call for the Knights in the field.

This stirring rallying cry - A Beaucéant- alerted the Knights in battle that their standard, half white and half black, was being carried into warfare and when summoned all the Knights must rally

Today when we shout A Beaucéant and look at the black and white Banner, we are confirming our dedication to the Order and to the Christian Faith.

The Province of Somerset(shire) was constituted in 1846.

At the meeting of Grand Conclave [27 February 1846] Sir Kt. Charles Kemeys Kemeys Tynte, the Provincial Grand Commander for Somersetshire, was duly elected as Grand Master of the Order of Masonic Knights Templar in England and Wales.

He was subsequently installed in that high office on 3 April 1846.

ST. JOHN AT EALING SILVER JUBILEE

By E. Kt. Paul Huggins

The St. John at Ealing Preceptory [Number 576] is celebrating its Silver Jubilee this year on Saturday 4 November 2017.

The intention is to make it a memorable event.

The Preceptory is unusual in that it is the only London one which meets outside Central London - at the West London Masonic Centre, Ealing.

The meeting will be held in the morning with lunch following. In addition to a bumper turnout of Provincial officers, we are hoping for a representative from every Preceptory in the Province, and of course any other knights who wish to witness this special event.

The Preceptory was formed back in 1992 for those who preferred to conduct their masonry in West London and where they could easily drive to.

The centre has easy parking, either in the small car park, or also on Saturdays in the surrounding roads with derestricted parking.

It is hoped that you will be interested in attending.

In the meantime please put Saturday 4 November in your diaries.



You can register your interest by emailing or phoning E. Kt. Harry Shaw on

01784 881504

07951 722165

harry.shaw@virgin.net

This will ensure that you are sent an e-summons nearer the time in order to book your attendance.

GREAT PRIORY

15 NOVEMBER 2016



Michael Fox
David Morris
Roy Dennett
Michael Taylor
Jim Fletcher
Vic Parnis



Tony Pattison
Royden Rees
Mark Neale
Richard Bowyer
Christian Guellerin
Roger Farley
Bill King
Charles Ridley



Ian Brooks,
Roger Charter
Stuart Henderson
Les Fox
Antony Legge
Keith Florence
Colin Woodcock

WHICH ORDER?

E.Kt. Angus Rhodes PPrStdB(B) (Somerset)

Eminent Commander of the Camp of Antiquity TI Preceptory [Somerset]

Our ritual contains no history of the Templar Order, but there is in the Malta ritual a detailed history of something called the Order.



The Malta ritual continuously refers to the Order but never gives it a name. We are told that the Order was founded by an association of many Knights with the fratres of St John's Hospital, an Order previously founded in 1048.

About 600 AD, Pope Gregory commissioned the building of a hospital at Jerusalem to treat and care for Christian Pilgrims to the Holy Land. That hospital was destroyed in 1023, when Jerusalem was taken by the Turcomans (ancient Persians), and some 3000 Christians were massacred. This is the event which gave rise to the first Crusade.

Italian merchants were given permission by the Caliph of Egypt to rebuild the hospital, which was served by monks of the Benedictine Order. Its sole aim was to shelter pilgrims and to cure

the sick. In 1048, the Brother monks serving the hospital were named as the Order of the Hospital of St. John of Jerusalem. Undoubtedly, it was these Brothers with whom other Knights associated and the Order referred to at the start of our history must be the Order of the Hospital of St. John of Jerusalem That new Order was approved by Pope Paschal II in 1113.

Five years later in 1118 the Templar Order was founded for the protection of Pilgrims and given a headquarters on the Temple Mount.

The Hospitallers, no doubt seeing the financial success of the Templars, extended their Order to form an armed escort for arriving and departing pilgrims.

About 1200, the Order was formally divided into three classes, the Military Brothers, the Infirmary Brothers and the Chaplains who celebrated the religious services. It was then that the white eight pointed cross and the term Knights for the Military brothers first appeared.

The Teutonic Knights had originally been Hospitallers, but about this time, they split from the Order to form their own order, although they tended to side with the Hospitallers, who were frequently at odds with the Templars.

All these Knights, who defended the Holy Land, were granted great privileges including absolute independence, exemption from all taxes and the right to have their own chapels, clergy and cemeteries.

Both Templars and Hospitallers were popular with the nobility throughout Europe and received many recruits and gifts. All this enabled both to accumulate great wealth.

By the 13th century the Hospitallers owned about 140 places in the Holy Land and about 1900 in Europe. One of the earliest properties in England was the gift to the Hospitaller Order of the Priory Church of Clerkenwell in about 1140. This became the Order's headquarters in England for many centuries, until it was finally sequestered by Henry VIII in 1530.

WHICH ORDER? [Continued]

It was purchased back by the Order in 1874, rebuilt following bombing in the war, and to this day remains the Priory Church of the Order.

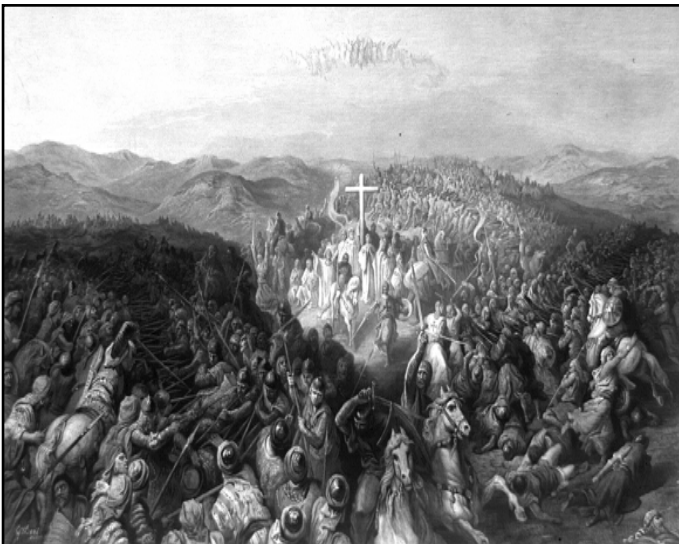
By the middle of the 12th Century, decades of internecine feuding had weakened the Orders, whilst the Muslims had become more united and found more effective leaders.

In 1187 Saladin invaded the Holy Land and defeated a Templar army at the battle of the Horns of Hattin which led directly to the loss of Jerusalem a little later.

The Templars retreated to their stronghold of Acre and were not involved militarily when Jerusalem was regained by the Crusade of 1229 but for only 15 years. It did not then return to Western control until 1917.

The Hospitallers first went to Tripoli on the east coast and stayed there until the Templars at Acre fell in 1291.

After the fall of Acre, the Teutonic Knights retired to Venice where they were commissioned by Emperor Frederick II to “convert the heathens in Prussia, Lithuania and Estonia.”



Ascalon

The Hospitallers retired to the Kingdom of Cyprus where they were given a large property by the King.

It was here that they changed their method of making war and became a naval power.

The Templars maintained a foothold in the Middle East at Arwad Island until they lost that in 1303 and retired reluctantly to join the Hospitallers in Cyprus.

The Templars were looking to found their own monastic state as the Teutonic Knights had done in Prussia and the Hospitallers were doing on Cyprus. They were still very wealthy, had property and businesses all over Europe and they still had a large standing army, which since they were still not subject to local government could pass freely through all borders. This heightened tensions with European rulers.

In 1306 the Pope Clement V, based in Avignon, and very much under the influence of the French King Philip IV, sent letters to the Grand Masters of both the Templars and the Hospitallers inviting them to discuss with him the possibility of merging the two Orders. Neither was keen, but they were obliged to accede to the Pope's wishes.

Jacques de Molay (Templar) arrived in 1307 but the Grand Master of the Hospitallers was delayed for several months.

On 13th October 1307 King Philip IV of France ordered the arrest of every Templar member in France. This was followed a month later by a Papal Bull ordering all Christian monarchs in Europe to arrest all Templars and seize their possessions. The Pope formally disbanded the Templar Order and transferred all their assets to the Hospitallers.

It may be coincidence that the arrival of the Grand Master of the Hospitallers was delayed and that his Order thus escaped arrest and profited greatly from the demise of the Templars.

Many Templars who were not tortured and burned at the stake in France, were either pensioned into retirement, spread to countries which were not subject to Papal dictat (Portugal, Aragon, Scotland (excommunicated), or joined the Hospitallers who by then had captured Rhodes.

Strangely, this effectively merged the two Orders which was the Pope's original intention.

WHICH ORDER? **[Continued]**

By 1309 after two years of campaigning, the Hospitallers had conquered the island of Rhodes and became known as the Knights of Rhodes.

After two centuries on Rhodes, and following a siege of 6 months by the Turks under Suleiman the Magnificent the garrison surrendered. The garrison comprising about 600 Knights and 4,500 soldiers had famously resisted overwhelming odds. Suleiman had 440 ships and 140,000 men. He permitted the Knights and those citizens who wished, to leave the island.

We acknowledge the heroism of the Grand Master Philippe Villiers de L'Isle Adam, described in our ritual as the last Grand Master. He was indeed the last Grand Master of the Knights of Rhodes. He had been the Prior of the Province of Auvergne and became Grand Master in 1522. Until he finally settled on Malta he never gave up plans to recapture Rhodes. He visited England in 1528 to seek help from King Henry VIII, who gave him nineteen cannon, on which the King's arms and those of the Grand Master were engraved. One cannon was found last century in Famagusta harbour and is now at St. John's Gate in Temple Square in London.

The gift of nineteen cannon seems somewhat unusually generous for such as King Henry VIII, until you realise that two years later he dissolved the Order and took all its properties in England for the Crown, subsequently selling them off.

De L'Isle Adam and his Knights were without a base for 8 years which they occupied mainly by chasing pirates, releasing kidnapped Christian captives and engaging in piracy themselves. In recognition of their proficiency at this, the Holy Roman Emperor Charles V gave them the Island of Malta in 1530. Their rent was to deliver to the Emperor annually one falcon. (Maltese Falcon.)

In 1571 a combined fleet of Hospitallers (by now called Knights of Malta) and several European nations virtually destroyed the Turkish army and navy at the battle of Lepanto. The Hospitallers built a new capital, which they named Valetta in honour of their then Grand Master.

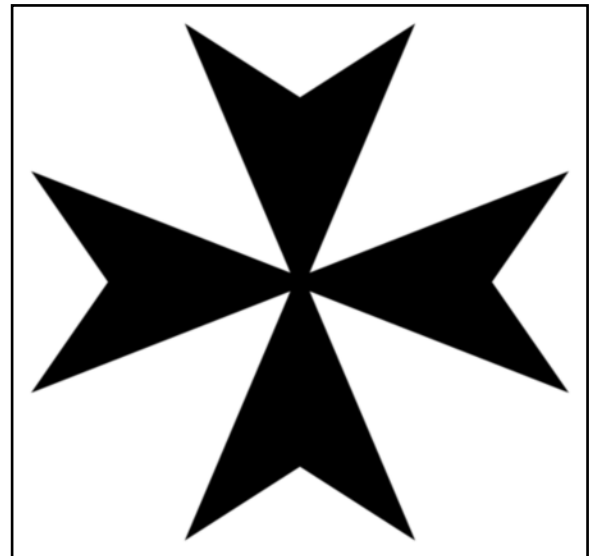
As the Muslim threat had now been removed the Knights gradually reverted to their original purpose - patient care.

In Malta they built a large hospital, which attracted patients from far and wide.

The Knights of Malta remained on the island until 1798, when it was occupied by Napoleon to secure his route to Egypt. The Treaty of Paris 1814 gave the Island to Britain and the Knights left Malta and had permanent bases in Italy until they finally settled in 1834 in Rome, where they remain to this day as the Sovereign Military Hospitaller Order of St John of Jerusalem, Rhodes and Malta.

We cannot look at the Order without some mention of religion. The Knightly Orders were given freedom from all authority except that of the Pope. The Order now in Rome is recognised by the Pope as the only authentic Order of Malta.

The rise of Protestantism gave rise to two bodies, one Catholic and the other Protestant, but each repudiates the other.



The Catholic Orders were disestablished in England, Sweden and Scotland which although still a Catholic country had been excommunicated.

In England, Henry VIII took all the assets as part of his campaign against the property of the church. The Order was briefly re-incorporated and some of its properties were restored under the Catholic Queen Mary in 1557 but 4 years later the Protestant Queen Elizabeth again seized its property, though she did not cancel its incorporation.

WHICH ORDER? [Continued]

It therefore continued to exist as an entity but without property and with few members, who kept very quiet, so quiet that for the next 200 years there is no record of any activity by the Order of St John or the Order of Malta in England. The catholic French were more active and the Order of St John continued to exist in France. They never gave up hope of one day returning to Rhodes.

The Greek war of Independence (1821 to 1832) against the Turks gave impetus to the growth of a new British Order of St John inspired by the French. The French Order believed that if it supported the Greeks in their fight for independence from the Turks, it would be given back Rhodes after Greek independence.

The French offered Knighthoods of St John to any Britons who would offer their support, irrespective of Christian denomination. Because it was not Catholic, the English Order of St John was never recognised by Rome as a legitimate member of the Order. A true Knight in their eyes must be a Catholic.

In well over 20 years, these new British Knights achieved nothing militarily. They had grand dreams and schemes all of which came to naught.

It became clear that the English Order of St John would need to concentrate on its other duty, to care for the sick and poor, as militarily it had proved to be totally useless. During the Crimean war and afterwards, nursing had come much to public awareness. The members of the Order founded the Red Cross in 1869.



In 1874 they purchased the freehold of the Old Priory gatehouse in Clerkenwell, which had

their roots geographically as well as philosophically. The Order of St. John founded the St John Ambulance Service in 1877 and the Jerusalem Eye Hospital in 1887. The following year Queen Victoria granted the Order a Royal Charter "in recognition of the excellent work performed by members of the Order of St John, especially the establishment of the St John Ambulance Association."

The Charter recognises the Grand Priory of England as the Head of the Sixth or English Language of the Venerable Order of St John of Jerusalem.

Since then, the reigning monarch has always been the Sovereign Head of the Order. The current Grand Prior is HRH Richard, Duke of Gloucester.

There are now 5 Venerable Orders of St. John, the Catholic one in Rome and a loose association of 4 others in England, Sweden, Netherlands and Germany. There is no connection either historic or ritually with the current Masonic Orders of the Temple and Malta and the old Military Orders.

The idea that some Knights of the Temple or of St John may have lived in secrecy in England or Scotland for 400 years is at best fanciful.

The masonic Christian Orders were founded in about 1740 following the Papal Bull of 1738 which excommunicated all Freemasons.

At that time all degrees were practised under the Craft Warrant. All that was required for the working of a degree was that notice was given of the time and place and those who were suitably qualified turned up. It was understood that all Freemasons would pass from Master Mason in the 3rd degree to Royal Arch, the 4th degree and then to KT the 5th degree. The Masonic Templar Rite dates to at least 1778 (York Rite) and the Ancient York Conclave of Redemption (Preceptory B) Time Immemorial

After the union of 1813, a separate Supreme Grand Chapter and Grand Conclave of Knights Templar were established and this disrupted the former natural progression, though the link in the progression from Craft to Royal Arch to KT exists to this day.

THE KNIGHTS OF BIOT

By E. Kt. Louis Cattan

The Templars arrived in Western Provence in the Gard in 1120, and later in Eastern Provence : Grasse in 1176, Nice in 1193, Biot in 1209. Biot Commanderie was ruled at first by Grasse, then settled officially in 1233 in the castle of Biot.

In 1209, conscious of the strategic situation of the land of Buzot, Count Alfred II de



Provence donated his lands to the Knights Templars in order to *salve his soul and those of his family*.

The Knights of the Biot Commanderie farmed the soil themselves, only using

paid labour during harvest time.

They cultivated corn and other cereals, vine, vegetables, orchards producing long conservation fruits like figs, nuts, chestnuts, almonds. They raised cattle, horses,



cows, pigs, sheep, goats etc.

The income of the Commanderie was higher than those of the other dwellings. It was used for current expenses, salaries of the labourers, and what was left was sent to

the Knights fighting in the East.

Thanks to the various donations the territory became more extensive, especially

from 1226 to 1260 and it spread from Villeneuve-Loubet to the Clausonne.

In 1307, the Knights of the Temple were arrested by King Philippe le Bel, but not the Knights of Biot, as it was not under the royal authority. Four months later, in 1308, they were arrested by Count Charles II le Boîteux, under the pressure of the Pope, but only two knights were imprisoned in Perthuis.

In the 15th century, the church of Sainte Madeleine was rebuilt on the ruins of of an old roman style church



dating to the 12th century, itself probably built on the site of a Roman sanctuary. Inside the reinforced village, streets are paved with pebbles brought from the sea shore.

An amazing detail is the perfectly implanted cross of Malta, made with pebbles, on the way leading to the church; some others can be seen in different places in the village.

There is in the flat land, the remains of a farm dating back to the Templars, now a private property and not visited.

LETTERS TO THE EDITOR

The opinions expressed here are those of the authors and do not necessarily reflect the views of the Province of London.

BREAKING UP THE RITUAL

With reference to the suggestion that the ceremony should be broken up (Issue 32, page 11), I see no reason to encourage the laziness, which is becoming increasing endemic.

Our predecessors were capable of learning the ritual and there is no reason why we should not do the same today: (discrete reference to notes may be acceptable, but NOT reading from the ritual book!)

As your correspondent mentions, the Charge and the Explanation of the Symbols can certainly be delivered by a Knight other than the Preceptor, even when done by the Preceptor the latter is not given from the Chair), but the core ceremony should, in principle, be done by the Preceptor, as otherwise the Candidate is left not knowing who is really in charge.

I stress that I say *in principle*, because there are clearly exceptional circumstances in which other arrangements may be more appropriate.

E Kt Trevor Dutt
P Gt Herald

PRESENTING THE SWORD ON INVESTMENT BY THE E P

I was pleased to see E.Kt. Norman Gillett's description of how a Knight should present his sword when being Invested by the Eminent Preceptor (Issue 32: page 5).

Whilst it is embarrassing to see the performance of knights, who have clearly not given the matter any thought until they arrive in front of the Eminent Preceptor, it is even more embarrassing to witness the behaviour of Preceptors, who are unaware of the correct manner in which they should respond.

When presented with a sword as described which, incidentally, is how the sword should be presented to **ANY** more senior knight, the Preceptor should grasp the hilt of the sword with his right hand, raise it to the vertical (point upwards of course) and immediately transfer it to his left hand which holds the sword by the blade just above the cross bar.

He then addresses the Knight appropriately and has his right hand free to shake hands (if desired).

He then returns the sword (still vertical) with his *left* hand thereby enabling the owner to grasp his sword by the hilt.

The Knight that has been Invested then salutes the Eminent Preceptor with the Sign of a Crusader before returning to his station, with his sword at the carry.

E Kt Trevor Dutt
P Gt Herald

DIARY DATES 2017-18

Great Priory [Temple]
Great Priory [Malta]
Provincial Priory [Temple]
Provincial Priory [Malta]
Provincial Carol Service

Wednesday 17 May 2017
Tuesday 21 November 2017
Friday 29 September 2017
Monday 29 January 2018
TBA

REGALIA EXCHANGE

Please send your unwanted regalia, such as mantles, swords, and mantle badges to Eric at the Provincial Regalia Exchange. When successfully sold, part of the sale price will be passed on to you.

Mindful of the costs of regalia, the Provincial Regalia Exchange [PRE] also offers a pre-owned buy / sell and alteration service.

Alternatively, the PRE can alter the centre of an existing badge. The PRE currently has Great Priory mantle badges, in good to excellent condition, for Herald, Almoner, ADC [2], Standard Bearer [B], Chamberlain and Guard; and a London Provincial ADC's mantle badge.

For your first Provincial and Great Priory appointments, you will need to purchase a Provincial or a Great Officer's Sash and a Mantle badge denoting your rank in the Temple; and a Mantle badge in Malta.

The PRE will also advertise your pre-owned regalia for sale.

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CONTACT LIST

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