THE

ORDERS OF KNIGHTHOOD

INSTITUTED IN

PALESTINE,

AND OTHER PARTS OF

ASIA.

PALESTINE.

THE ORDER

OF THE

HOLY SEPULCHRE IN JERUSALEM.

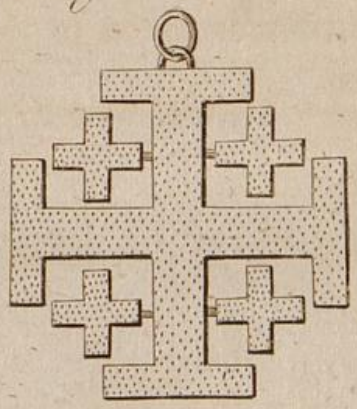
THIS Order, according to Favin, was inſtituted by Baldwin I. King of Jeruſalem, who made the regular canons (which then reſided in a convent adjoining to the Holy Sepulchre) Knights of the ſaid Order; they were to guard the Holy Sepulchre, to relieve and protect pilgrims. The Patriarch of Jeruſalem was appointed their Great Maſter, with power for conferring the Order, and receiving the vow made by the Knights, which was of chaſtity, poverty, and obedience. Their habit was white, and on their breaſt a gold croſs potent, cantoned with four croſſes of the ſame without enamel, pendent to a black ribbon. (See plate 47). They wore the

the croſs of yellow embroidery on the left ſide of their robe.

When the city of Jeruſalem was taken by the Saracens, the Knights retired to Italy, and ſettled at Perugia, and were afterwards united to the Knights of St. John of Jeruſalem.

PALESTINE.

Holy Sepulchre



Malta

PALESTINE.

THE ORDER

OF

MALTA,

OR KNIGHTS OF

ST. JOHN OF JERUSALEM.

CERTAIN Chriſtain merchants of Malfi, in the kingdom of Naples, who traded to Paleſtine, obtained leave from the Caliph of Egypt to dwell near the Holy Sepulchre of Chriſt, and to erect a ſmall houſe for the intertainment of themſelves and pilgrims, named it the Hoſpital of Chriſtians, with a ſmall oratory, dedicated to the Virgin Mary. Their number increaſing, they built another houſe for women, and dedicated it

to St. Mary Magdalen. Their number increaſing, they built a more convenient houſe, the others being too ſmall, and dedicated it to St. John Baptiſt. They entertained all pilgrims that came for devotion, and cured the deceaſed amongſt them. They became eminent for their devotion, charity, and hoſpitality. St. John Baptiſt being their patron, they were called Brethren Hoſpitallers of St. John Baptiſt of Jeruſalem, to diſtinguiſh them from the Knights of the Holy Sepulchre; they took the black habit of the Hermites of St. Auguſtin, and on the left ſide of the breaſt, they wore a croſs of white cloth, with eight points. In war they wore crimſon, with a white croſs, but in their monaſteries and on the day of their profeſſion the black garment only; this order increaſed in wealth after the ſuppreſſion of the Templars, moſt of whoſe lands were given to them; they had in ſeveral parts of Chriſtendom 20000 manors; in England the Lord Prior of the Order was accounted the prime baron in the realm.

Their firſt Great Maſter was Gerard de Sainct Didier, by whom they were founded; the laſt maſter that had his reſidence in the Holy land was John de Villiers, in whoſe time being driven out of Paleſtine, they removed to Cyprus, and then to the Iſle of Rhodes, which they poſſeſſed till the year 1523, when they were expelled by Solyman the Magnificent, who took it by force, through want of ſuccour, from the Chriſtian princes. The beſieged of the city, was admirably defended by the Knights, who were conducted by their Great Maſter Philip de Villiers, of the Iſle of Adam.

After the loſs of the Iſle of Rhodes, they removed to the Iſland of Malta, which with Tripoli and Gaza were granted to them in fee by the Emperor Charles V. A. D. 1530, under the tender of one falcon yearly to the Viceroy of Sicily, and to acknowledge the King of Spain and Sicily for their protectors. In this Iſle they continue a bulwark to thoſe parts, and from this their ſettlement, are called Knights of Malta.

In May 1565, they were beſieged by Solyman, with a navy of 160 gallies full of Turkiſh ſoldiers, and 100 veſſels with proviſions. The ſiege was ſuſtained for four months by the bravery of the Knights, and the conduct of their Great Maſter John de Velete, ſo that the Turks were obliged to raiſe the ſiege, and leave 3000 of their men behind, and moſt part of their artillery, on the 8th of September in the ſame year. Upon which day annually is a proceſſion at Malta, in memory of their deliverance.

Theſe Knights are in number 1000; 500 are to reſide in the Iſland of Malta, the remainder are diſperſed at their ſeminaries in Spain, Germany, Italy and France, and at any ſummons are to make their perſonal appearance. A ſeminary they had in England till the ſuppreſſion of it by King Henry VIII.; yet they appoint one to whom they give the title of Grand Prior of England. Out of the following nations they chooſe their grand officers, *viz.* Provence, the great Prior; Auvergne, the Marſhal of the Order; Italy, the Admiral of the Order; Arragon, the Conſervator of the Order; England, they uſed to appoint the Great Colonel of the

Cavalry; Germany, the High Bailiff of the Order; Castile, the High Chancellor of the Order.

None are admitted into this Order, but ſuch as can prove their gentility for ſix deſcents: they ſwear to defend the Church, to obey their ſuperiors, and to live upon the revenues of their Order only. There are ſixteen called the Great Croſſes, out of whom the officers of their Order, as the Marſhal, Admiral, Chancellor, &c. are choſen, who, together with the Maſter, puniſh ſuch as are convincted of any crime.

When the Great Maſter dies, they ſuffer no veſſel to go out of the Iſland till another is choſen, leſt the Pope ſhould interfere in their election, which is as follows: the ſeveral ſeminaries name two Knights each, allowing alſo two for the Engliſh; and thoſe ſixteen from among themſelves chooſe eight; thoſe eight chooſe a Knight, a Prieſt, and a Friar ſervant; and they three, out of the ſixteen Great Croſſes, elect the Great Maſter, who, being choſen, is ſtyled, *The moſt illuſtrious and moſt reverend Prince, the Lord Friar* N. N. *Great Maſter of the hoſpital of St. John of Jeruſalem, Prince of Malta and Gaza.*

The badge of the Order is a gold croſs of eight points, enamelled white, pendent to a black watered ribbon, worn at the breaſt. See plate 47.

N. B. This Order being compoſed of perſons of different countries, the badge is decorated ſo as to diſtinguiſh the country of the bearer, *viz.* Germany, by an Imperial Crown and Eagle; France, the Crown and Fleurs-de-Lis; &c. which information was received from a Knight of this Order.

PALESTINE.

THE ORDER

OF

ST. LAZARUS.

THIS Order was instituted upon a most charitable account, *viz.* to cure persons infected with the leprosy (which was a disease frequent in the East): they had assigned to them a famous hospital in Jerusalem, called St. Lazarus, for the reception of lepers. Through the incursion of the Saracens, this Order was almost extinct, till the Latin Princes joined together in a holy league, to expel the Saracens out of the Holy Land: these religious men entered into martial discipline, and performed great service, insomuch that they gained fame and esteem of Baldwin II. king of Jerusalem, in whose

time they flourifhed under the government of a Great Mafter.

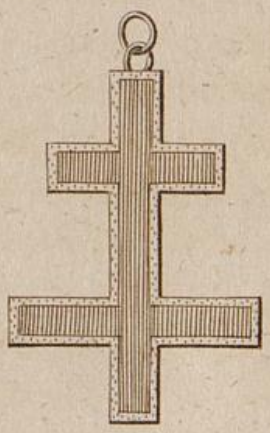
In 1150 they made their vows of obedience, poverty, and chaftity, before William Patriarch of Jerufalem, and fubmitted themfelves to the Order of St. Benedict.

Before they entered into the Order, they were to prove themfelves born in wedlock, of Chriftian parents, gentlemen by the father's and mother's fide: alfo to be of an unblemifhed character. By a bull fent from Pope Innocent the VIIIth, in 1590, they were to be joined with all their poffeffions in France to the Knights of the Rhodes; but the bull iffued for that purpofe was not received in France. In 1572 Pope Gregory XII. united thofe of the Order in Italy with that of St. Maurice, then newly inftituted by Emanuel Philabert, Duke of Savoy; and in 1608 this Order was united in France to that of our Lady of Mount Carmel, which had been inftituted by Henry IV. The Knights of St. Lazarus and thofe of Mount Carmel are allowed to marry, and at the fame time to poffefs penfions charged upon ecclefiaftical livings. The badge of the Order was a green crofs, like that of Malta, made of gold. See plate 48.

PALES-

S.t Lazarus

Templars



PALESTINE.]

THE ORDER

OF THE

KNIGHTS TEMPLARS.

IN the year 1119, Hugh de Paganes and Godfrey de St. Amor, with ſeven gentlemen, out of devotion went to the Holy Land, where they determined to erect and enter into a brotherhood; and being at Jeruſalem they conſulted what they ſhould do, that might be a ſervice acceptable to God; and being informed, that in the town of Zaff there reſided many thieves that uſed to rob the pilgrims that reſorted to the Holy Sepulchre, they reſolved to make the paſſage more free by diſperſing theſe robbers; and for the encouragement of theſe gentlemen in ſo good an undertaking, the King aſſigned them lodgings in his palace adjoining to Solo-

mon's Temple, from which place they were called Knights Templars.

King Baldwin the Second, 3d King of Jeruſalem, and Guarimond the Patriarch, finding their actions ſucceſsful, furniſhed them with neceſſary proviſions: and though their charitable ſervice made them acceptable unto all, yet for the firſt nine years they were in ſo great diſtreſs, that they were forced to take the charity of well-diſpoſed people; there reſorted unto them many Chriſtians, ſo that their number was much increaſed. When at war, their banner was half white, the other black, ſignifying white and fair to Chriſtians, but black and terrible to their enemies. Pope Honorius, at the requeſt of Stephen Patriarch of Jeruſalem, preſcribed unto them an Order of life, whereby they were to wear a white garment, to which Pope Eugenius added a red croſs. They made their vows, in the preſence of the before mentioned Patriarch, of obedience, poverty, and chaſtity, and to live under the rule of regular canons of St. Auguſtine.

The Knights Templars (according to Dugdale) wore linnen coifs (like the Serjeants at Law) and red caps cloſe over them; on their bodies ſhirts of mail, and ſwords girded on with a broad belt; over all they had a white cloak reaching to the ground, with a croſs on their left ſhoulder; they uſed to wear their beards of a great length, whereas moſt other Orders ſhaved.

The Templars being numerous and famous for their enterprizes, not only for ſecuring the paſſages, but for fighting both by ſea and land againſt the Infidels, they

became

became highly favoured of the Chriſtian Princes, who aſſigned to them great revenues to be ſpent in God's ſervice. In proceſs of time they became exceeding wealthy and powerful, ſo that they grew proud, and withdrew themſelves from the obedience of the Patriarch of Jeruſalem, and joined with the Pope. But in the end they found not the favour from the Pope as they expected; for by him, or through his conſent, upon ſome infamous crimes charged againſt them, their lands and poſſeſſions were ſeized upon, and otherwiſe diſpoſed of, their Order ſuppreſſed, and they themſelves impriſoned, condemned, and cruelly executed. According to the opinions of many authors, they were unjuſtly accuſed by ſubornation of witneſſes, merely to gain their revenues, which, according to Dr. Heylin, were exceeding great, having no leſs than ſixteen thouſand Lordſhips in Europe.

The firſt ſettling of this Order in England (according to Dugdale) was in Holborn in London; but their chief reſidence in the reign of King Henry II. was the Temple in Fleet-ſtreet, which was erected by them, and the Church (built after the form of the Temple at Jeruſalem) dedicated to God and our bleſſed Lady, by Heraclius, Patriarch of Jeruſalem, in the year 1185.

On Wedneſday after the Feaſt of the Epiphany in the year 1307, the firſt of Edward II. by the King's ſpecial command, and a bull from the Pope, the Knights Templars were generally through England laid hold on and caſt into priſon; and in a general council held at London, being convicted of various impieties, all their poſſeſſions were ſeized into the King's hands.

This Order was condemned in a general Council at Vienna under Pope Clement V. anno 1311, 4th of Edward II; and by a general decree of the before mentioned Clement, in the 7th year of his Papacy, they were annexed and incorporated to the Knights Hospitalars. The badge of the Order was a Patriarchal cross, enamelled red, and edged with gold, worn at the breast, pendent to a ribbon; see plate 48.

PALES-

PALESTINE.

THE ORDER

OF THE

KNIGHTS HOSPITALARS.

WHEN the Holy Land began to grow famous by the expeditions of Chriſtian Princes, this Order of the Hoſpitalars had its beginning, or rather reſtoration, by Girardus; for the original is attributed to Johannes Hircanus Machabeus, or John, Patriarch of Alexandria, who, for his liberality to the poor, was ſurnamed Eleemoſynarius. Theſe Knights having their chief ſeat at firſt in the Hoſpital of St. John Baptiſt at Jeruſalem, which was re-edified by the ſame Girard, took that Saint for their Patron, but their rule from Pope Gelaſius II.; and Honorius II. aſſigned them a black mantle, with a white croſs. Raimundus de Podis, the

firſt

first Master, devised the Statutes of their Order, and intitles himself *Servus pauperum Christi, & Hospitalis Hierosolomitani Custodem.* The profession of the Knights was, a religious vow, to entertain pilgrims coming to the Holy Land, and to defend them in their journey from robbers; in which service they had great assistance from many Christian Princes. After the loss of all in Palestine, they obtained the Isle of Rhodes for their seat; but that also, after sundry assaults, being won by the Turks, they had an assignation of the Isle of Malta by the Emperor Charles V. and Pope Clement the VIIth, where they still continue, and are now termed Knights of Malta. In the year 1100 Jordan Briset, a rich and religious man, built them a house near West Smithfield, called St. John of Jerusalem, and from their great austerity of living obtained vast possessions in England before what belonged to the Templars was settled upon them. In Warwickshire they had lands in Grafton, Chesterton, Preston, Bagot, Whitmash, Newbold, Pacie, Bilney, Ricton, Dunsmore, Halford, Anstie and other places, by the gift of sundry persons.

PALES-

PALESTINE.

THE

TEUTONICK ORDER.

THIS Order owes its origin to the piety of a German and his wife, who, in the time of the Holy-war, lived in Jeruſalem, and built there an hoſpital for the reception and maintenance of ſuch pilgrims as were their countrymen; and to which hoſpital they afterwards, by permiſſion of the Patriarch of Jeruſalem, added an oratory, dedicated to the Holy Virgin. Soon after, ſeveral German gentlemen contributed towards the enlargement of this charity, and in 1191 were joined by ſeveral others, who came from Bremen and Lubeck; whereupon they, at their joint expence, erected a moſt ſumptuous hoſpital at Acre, and aſſumed the title of *Teutonic Knights*, or Brethren of the hoſpital of our Lady of the Germans *of Jeruſalem.* Theſe Knights wore a white mantle, and had for their badge, which

which they wore at their breaſt, a croſs potent Sable, charged with another croſs double potent Or, ſurcharged with an eſcutcheon of the Empire, the principal croſs ſurmounted by a chief Azure ſemé of France. See plate 49, N° 1. The original badge which was aſſigned by the Emperor Henry VI. was *a croſs potent black*. John King of Jeruſalem, added thereunto the *croſs double potent Gold*; the Emperor Frederick II. gave them the *imperial Eagle*: and St. Lewis augmented the badge with *ſemé of Fleurs-de-lis, on a chief blue*. Conrad Duke of Suabia invited the Teutonic brethren into Pruſſia about the year 1230, and made over to them the property of the territory of Culm. Soon after, they grew very powerful, conquered Pruſſia, built the towns of Elbing, Marienburgh, Thorn, Dantzic, and Koniſberg, and at length ſubdued Livonia. This proſperity was not, however, of long duration; for the Order divided againſt itſelf, and the Kings of Poland were benefited by their diſſenſion; Pruſſia revolted, and Caſimir IV. received the homage of the Knights. At length, Albert Marquis of Brandenburgh, Grand Maſter of the Order, abjured the Roman-Catholic Religion, abdicated the dignity of Grand Maſter, ſubdued Pruſſia, and expelled ſuch of the Knights as refuſed to follow his example: thoſe retired to Mariendal in Franconia. It was one of the moſt powerful Orders in Europe; but at preſent is divided into two branches; the firſt for Roman Catholics, who take the oath of celibacy, and have a Houſe at Mergenheim in Germany, wherein to tranſact their affairs. The enſign worn by this branch

is,

is, *a crofs patonce black, thereon a crofs Fleury Gold, over all on the centre an efcutcheon Gold, charged with the imperial eagle black.* See Plate 49, N° 2. This enfign is worn round the neck, pendent to a gold chain.

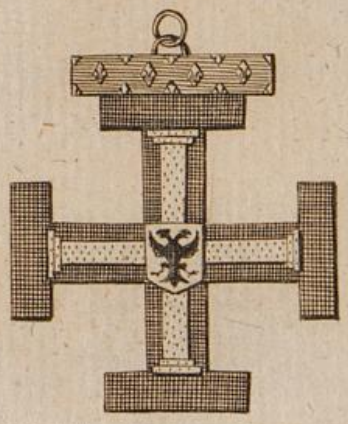
The fecond branch is for Proteftants: they have a houfe at Utrecht, wherein to tranfact their bufinefs, and in which the Secretary refides. The method of admiffion into this branch being fomewhat fingular, we fhall here mention it. The Nobles of Holland, if they propofe a fon to be a Knight, go to Utrecht, and enter his name in the Regifter, and pay a large fum of money to the ufe of the poor maintained by the Order; and the perfon whofe name is entered fucceeds in rotation.

When a Knight dies, he that is firft on the lift is fummoned to attend the chapter, and bring with him proof of his Nobility for four generations both on the father's and mother's fide; if not, he is ftruck out of the lift.

The Enfign of this branch is a crofs pattée, enamelled white, furmounted with another black; above the crofs, is a ball twifted white and black. See plate 49, N° 3. It is worn pendent to a broad black watered ribbon, which is worn about the neck. The fame crofs is embroidered on the left breaft of the upper garment of each Knight.

PALES-

N.º 1



N.º 2

N.º 3

PALESTINE.

THE ORDER

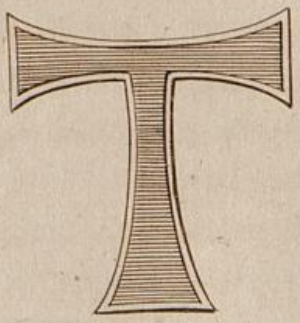
OF

ST. BLAISE AND THE VIRGIN MARY.

THIS Order was Eccleſiaſtical as well as Military. It took place ſoon after that of the Knights Templars. The badge of the Order was a red croſs, on the centre was a medallion with the image of St. Blaiſe enamelled. When the Knights of this Order aſſembled in chapter, or ſet out on any military expedition, they wore on their breaſt the ſame badge embroidered on a white habit : ſee plate 50.

S.t Blaze & the Virgin

S.t Anthony in Ethiopia



PALESTINE.

THE ORDER

OF

ST. ANTHONY IN ETHIOPIA.

JOHN Emperor of Ethiopia (vulgarly called Preſtor John), in the year 370, erected into a religious Order of Knighthood certain Monks, who lived an auſtere life in the deſert, after the example of St. Anthony. He granted theſe Knights many privileges and revenues. They received the rule of St. Baſil, wore a black garment, and for their enſign a blue croſs edged with gold in form of the letter T; ſee plate 50. Their chief ſeat was in the iſle of Merſe, where the Abbots both ſpiritual and temporal reſided. In other parts of Ethiopia they had many monaſteries and convents, with about two millions yearly revenue.

Theſe Knights vow to defend the Chriſtian religion; to yield obedience to their ſuperiors, obſerve conjugal chaſtity; not to marry or receive any other Holy Orders without licence firſt obtained from the Abbot; they are to guard the confines of the Empire; and to go to war when and where they are commanded.

The ancient monaſtery of St. Anthony is ſituated in the deſerts of Thebais, near ſome mountains where that famed hermit lived and died. This edifice is ſurrounded with an oval wall, about five hundred paces in circumference, and near forty feet high, to keep out the plundering Arabs. The pilgrims and other viſitors are drawn up into it by a rope let down from a kind of watch-houſe on the top of a wall, and a crane turned by the Monks within the incloſure. The cells of this monaſtery, which amounted formerly to more than three hundred, are now reduced to about forty, the reſt being a heap of ruins. Theſe cells are more like ſepulchral vaults than chambers, being moſt of them not above four feet high, five wide, and ſeven in length. Beſides theſe cells, they have a common hall, a kitchin, and a ſtrong tower, where they keep their proviſions, of which they commonly lay up a ſtock ſufficient for two years. The door that leads into it is plated with iron, and is entered by means of a draw-bridge from a lower tower over againſt it; and hither the Monks retire when they are cloſely beſieged by the Arabs. But the greateſt curioſity of the place is a ſubterraneous paſſage about fifty paces long, which leads to a rock without the walls, from whence iſſues a ſtream of excellent water, ſufficient for all the uſes of the monaſtery, and ſerving to water their little garden, which is ſtored with variety of herbs and fruits. The beds of the Monks are ſheep-ſkins ſpread upon mats, and a bundle of ruſhes ſerves them for a pillow. Their drink is water, and their food is chiefly the product of their garden.

PALES-

PALESTINE.

THE ORDER

OF

ST. JOHN OF ACRE.

Theſe Knights reſided in the city of Acre, where they performed acts of charity to pilgrims that travelled to the Holy Land. They exerciſed arms in imitation of the Knights Hoſpitallars. They followed the rule of St. Auguſtine, and wore a black garment, whereon was a white croſs pattée.

After the city of Acre was taken, they removed into Spain, where they flouriſhed receiving great favour from Alphonſus the Aſtrologer, King of Caſtile; but after his death they decayed, and were united to the Knights Hoſpitallars.

PALESTINE.

THE ORDER

OF

ST. KATHARINE AT MOUNT SINAI.

This Order was instituted in 1063, to guard and defend the Sepulchre of St. Katharine their patron (who had suffered martyrdom in Alexandria under the Emperor Maximinus), whose body is said to be buried in Mount Sinai, near to which place a monastery was erected and dedicated to her name. They protected travellers who came for devotion, and to entertain them during their abode.

These Knights were made upon her tomb in the same manner as those of the Holy Sepulchre. They lived under the rule of St. Basii the Great, vowed obedience to the Abbot of the Monastery, their garment was white, and on the left side, a Katharine wheel in-

terlaced with the croſs of Jeruſalem : the wheel is pierced with ſix ſpokes Red, ending in ſharp points, nailed white, the wheel is termed from St. Katharine, who had her limbs broken by its iron point; ſee plate 23. When the Turks became maſters of theſe parts, this Order ſuffered much; notwithſtanding, ſome remains of the Order yet continue.

PALES-

PALESTINE.

THE ORDER

OF

LADIES KNIGHTS OF MALTA.

THIS Order was inſtituted in 1107, by Agnas Abbeſs of the Hoſpital of St. Mary Magdalen, who with her Companions made profeſſion of the ſame rule, took the habit, and bound themſelves to obſerve the ſame vows, as Gerard de Didier had done in 1099. The badge of this Order was the ſame as that of the Knights of Malta.

PALESTINE.

THE ORDER

OF

ST. BLAIZE.

THIS Order was founded under the rule of St. Basil, and were also called Knights of St. Mary. Their garment was sky-colour with a gold cross, which they wore before their breast, having in the midst the figure of St. Basil their patron. They were officers and servants to the Kings of Armenia. This Order was at the height, when the Armenian Kings of the House of Lusignan kept their court in the city of Acre.

PALESTINE.

THE ORDER

OF

KNIGHTS

OF THE

MARTYRS IN PALESTINE.

THESE Knights took their denomination from an Hoſpital in Paleſtine, dedicated to St. Coſmas and St. Damianus, Martyrs; where acts of charity were exerciſed towards ſick ſtrangers. Their profeſſion obliged them to other works of mercy, *viz.* to redeem captives, and bury the dead. They followed the rule of St. Baſil, which was confirmed to them by Pope John XXII. Their badge was a red croſs, in the middle whereof, within a circle,

was the aforesaid two saints. When they retired into Europe, they changed into a red cross, and conformed to St. Augustine's rule.

PALES-

PALESTINE.

THE ORDER OF MOUNT-JOY.

THESE Knights are ſo called, from a caſtle where this Order was inſtituted, built upon the point of a mountain not far from Jeruſalem, whence the pilgrims firſt viewed the holy-city, and where theſe Knights lay in garriſon. Their habit was a red ſhort mantle; on their breaſt they wore a white ſtar with five rays. They obſerved the rule of St. Benedick, which afterwards was changed to that of St. Auguſtine; they vowed poverty, chaſtity, and obedience. After the loſs of the Holy-Land, they retired into Spain, and were incorporated into the Order of Calatrava.

PALESTINE.

THE ORDER

OF THE

BURGUNDIAN CROSS AT TUNIS.

THIS Order was inſtituted on St. Mary Magdalen's day 1535, by Charles V. Emperor of Germany and King of Spain, after he had reſtored Mulleaſſus King of Tunis to his kingdom, to reward thoſe commanders who had behaved themſelves well in the victory. It was the day wherein he made his pompous entry into Tunis, when dreſſed in the coat he uſually wore in battle, whereon was embroidered a Burgundian croſs, which croſs he made the badge, and added a ſteel ſtriking ſparks of fire out of a flint, with this inſcription, *Barbaria*; and, for a more ornamental decoration, gave a collar of gold, whereat hung this badge.

PALES-