



St John

Notes for Candidates for Admission to the Order of St John

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It gives us much pleasure to let you know that your name is under consideration for admission to the Order of St. John. This booklet gives you information about the Order and its Membership,

It also includes an explanation of the Declaration and of the Certificate and Undertaking which you are invited to sign as part of the process for your admission the Order.

The prime purpose of these notes is to provide you with information about The Most Venerable Order of the Hospital of St. John of Jerusalem ("The Order of St. John").

An understanding of the nature of the Order, its structure, function and processes before accepting membership is important to ensure that you, as a candidate for admission, become a fully informed, committed and effective member of the Order.

July 2013

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Section 1: The Order

The Order of St. John – its full name is The Most Venerable Order of the Hospital of St. John of Jerusalem – has a unique combination of features.

It is an organisation which:

- a. stems from roots that began in the 11th Century;
- b. in its current form, was incorporated in the United Kingdom by a Royal Charter granted by Queen Victoria in 1888;
- c. is an Order of Chivalry of the British Crown;
- d. is by its constitution a Christian community;
- e. is one of five mutually recognised Orders of St. John;
- f. is a major international charity, recognised at the United Nations, that carries on its activities in more than 40 countries; and
- g. has about 25,000 members worldwide and is supported by over 8,000 salaried employees as well as by about 400,000 regular volunteers and numerous other supporters.

The following pages will give you more details about the Order.

Section 2: A Brief History

The exact date when the Order of the Hospital of St. John of Jerusalem first came into being is unknown although it was about 1070, when a hospice — a place of care — was established in Jerusalem for Christian pilgrims by monks from a neighbouring Benedictine abbey.

The hospice soon developed into a hospital and in 1113 the Pope confirmed its independence. Over the next forty years it developed into a religious order, with its brothers and sisters (commonly known as Hospitallers of St. John) providing care to the poor and sick of any faith. They also took on the additional role of defending all Christians and others within their care when they were threatened.

The Order was driven from Jerusalem in 1187 and established its headquarters on the coast of Palestine, before moving to Cyprus and then on to Rhodes. In 1530 it moved to Malta, where it governed until it was expelled by Napoleon in 1798.

From the beginning the Order grew rapidly and was given land throughout Western Europe. Its estates were managed by small groups of brothers and sisters who lived in communities that provided resources to the headquarters of the Order. These communities were gradually gathered into provinces called Priories or Grand Priories.

In Britain these estates were first administered from one of the communities (called a Commandery) at Clerkenwell, London from about 1140 and the original Priory Church was built at the same time.

However, over time, the extensive amount of land the Order owned in Britain meant that it needed to be managed by several different Commanderies. In 1185 the Commandery at Clerkenwell became a Priory, and had responsibility for Commanderies that had been set up in Scotland and Wales as well as the ones in England. Ireland became a separate Priory.

In 1540 the Order was suppressed by King Henry VIII, as part of the process known as the Dissolution of the Monasteries. It was restored and incorporated by Queen Mary I in 1557, but when Queen Elizabeth I again confiscated all its estates in 1559 she did so without annulling its incorporation. These acts by English Sovereigns did not directly affect the Order in Scotland, but the influence of the Reformation ended the Order's activities there in about 1565. The Order in Britain then fell into abeyance.

The religious Order of the Hospital of St. John, which is now formally known as The Sovereign Military Hospitaller Order of St. John of Jerusalem, of Rhodes and of Malta, went through a time of disarray after it was expelled from Malta, but in the middle of the nineteenth century it was re-established, with headquarters in Rome. It is still often called "The Order of Malta" (see Section 3) and its members are frequently referred to as "Knights of Malta".

In the 1820s the Knights of Malta living in France offered knighthoods to specific people supporting the Order in Great Britain, irrespective of their Christian denomination.

Their approach was not part of the official policy of the Order of Malta, but the English Knights devoted themselves to charitable activities, which were organised into what became known as Foundations. It was this British group, carrying out very substantial charitable activities, which Queen Victoria recognised and incorporated in 1888 and which became the modern Order of St. John.

For much of the time since the grant of Queen Victoria's Charter most of the charitable work of the Order was carried on through the Foundations. There were originally three of these Foundations. One, which became The St John of Jerusalem Eye Hospital Foundation, was established in 1882. The St. John Ambulance Association, which was concerned with training the public in first aid, was established in 1877. The third was The St. John Ambulance Brigade, which provided first aid care to the public. It had its origins in 1873, and became a Foundation in 1887. The St. John Ambulance Association and The St. John Ambulance Brigade were amalgamated in 1974 to form St. John Ambulance. More recently, however, most of this charitable work is carried on by the Establishments of the Order (Section 8), under the name of St John or St John Ambulance

There was a major re-structuring of the Order's constitution in 1999. This introduced a Grand Council (see Section 10), removed restrictions as to nationality and religious belief on full membership of the Order; and established a new Priory to carry on the activities of the Order in England and the Islands.

Section 3: The Mutually Recognised Orders of St. John

There are five mutually recognised Orders of St. John, all of which come from the same beginnings.

These are:

- a. the Order of St. John (www.orderofstjohn.org);
- b. the Sovereign Military Order of Malta (www.orderofmalta.int);
- c. the Johanniterorden, of Germany (www.johanniter.de);
- d. the Crown Order of St. John in The Netherlands (www.johanniterorde.nl); and
- e. the Crown Order of St. John in Sweden (www.johanniterorden.se).

The Johanniterorden was previously an Order under the protection of the King of Prussia and is now recognised as an Order of Chivalry by the Federal German Republic and by several countries in which it has Commanderies, including Finland, France and Hungary.

The Orders of St. John in The Netherlands and in Sweden are recognised by the Sovereign authorities in those countries.

All five Orders use the eight-pointed white Maltese (or Amalfi) cross, either by itself or with distinguishing features.

Each of the Orders is autonomous, but there is increasing co-operation between them, particularly at the practical level.

One or more of these Orders has a presence of some form in about 150 countries of the world.

Section 4: The Objects and Purposes of the Order

The Order is governed by its Charter, Statutes and Regulations. This is explained in detail in Section 10. The objects and purposes of the Order are stated in Statute 4. The two key objects are:

- a. The encouragement of all that makes for the spiritual and moral strengthening of mankind in accordance with the first great principle of the Order embodied in the Motto '*Pro Fide*';
- b. The encouragement and promotion of all work of humanity and charity for the relief of persons in sickness, distress, suffering or danger, without distinction of race, class or creed and the extension of the second great principle of the Order embodied in the Motto '*Pro Utilitate Hominum*'.

Pro Fide means For the Faith, (meaning the Christian faith) and *Pro Utilitate Hominum* means In the Service of Humanity.

The Statutes of the Order also contain a number of more specific objects. These include (not in the same order as are stated in the Statutes):

- a. to maintain and develop The St. John Eye Hospital in Jerusalem;
- b. to maintain and develop the other St John caring and training services;
- c. to provide reserves trained in first aid and allied subjects ready to act in aid of the Armed Forces and Civil Defence Organisations;
- d. to award medals and other recognition for special services in the cause of humanity, especially personal bravery; and
- e. to act as a heritage body, by establishing libraries and museums and their collections (as well as by owning historic buildings).

Unlike other Crown Orders of Chivalry, the Order of St. John is, therefore, very much a working Order and this places special obligations and responsibilities on Members.

The whole text of Statute 4 can be found in Annex A.

Section 5: The Members of the Order

The Statutes of the Order provide that, worldwide, there can be a maximum of 35,000 Members of the Order. There is no restriction as to ethnicity, gender, nationality or religious allegiance of the Members.

At present, there are about 25,000 Members, who come under one of five Grades. These Grades, their titles, and the letters of each title are:

- | | | |
|--------------|--|----------------|
| a. Grade V | Member | (MStJ) |
| b. Grade IV | Officer | (OStJ) |
| c. Grade III | Commander | (CStJ) |
| d. Grade II | Knight or Dame | (KStJ or DStJ) |
| e. Grade I | Bailiff Grand Cross or
Dame Grand Cross | (GCStJ) |

The official title of Grade V is at present Serving Brother (SBStJ) or Serving Sister (SSStJ), but is in the process of being changed to Member, as stated above. Currently, there is also a Grade VI, Esquire (EsqStJ), although this is being phased out. Since 2007 Pories, have been authorised to appoint Pory Esquires. Pory Esquires hold appointments to the Order but are not members of it.

Members of the Order live in over 40 countries, mostly in the Commonwealth. Approximately 9,000 Members are in the United Kingdom and Canada has the next highest number of Members, with around 2,750.

The admission of every Member to the Order is discretionary and is made with the sanction of Her Majesty The Queen who is the Sovereign Head of the Order. In the case of Canada and Australia, the Governor-General of those countries acts on behalf of The Queen.

No Government is involved in the process of assessing candidates for admission to the Order. When The Queen has given sanction, an announcement is made in the *London Gazette*. In the case of residents of Canada and Australia this announcement is made in the official Government Gazettes of those countries.

Membership can be resigned at any time. Membership can also be ended by the Order if the Member is convicted of a serious criminal offence, if the Member persistently does not pay any of the compulsory oblations (see Section 13) or for any other substantial reason.

The Establishment (Section 8) to which, if admitted, you will belong, will be able to advise you on the use of letters after your name (referred to in the table above).

Additionally, please note that admission to, or promotion in, the Order does not confer any rank, style, title, dignity, appellation or social precedence whatsoever.

Section 6: The Order as an Order of Chivalry

The Order is an Order of Chivalry.

There is no law to define either “an Order” or “an Order of Chivalry” but the basic idea of an Order is that it is a group of people who voluntarily agree to accept a common code of rules to govern their organisation, their conduct, and the leadership of their head. The affairs of this group of people are structured or “ordered” by this common code.

The concept of an Order of Chivalry is that the head is a Sovereign, the lawful successor of such a Sovereign, or a person appointed directly by the authority of such a Sovereign.

The Order of St. John recognises that an Order is an Order of Chivalry if it is founded by a reigning Sovereign (or in countries which are not monarchies by another serving Head of State) with whom The Queen, as Sovereign of the United Kingdom, has, or at the time of its founding had, diplomatic relations and which continues to be governed by the lawful successor of the founder.

Membership of an Order of Chivalry can only be conferred by the Sovereign or by a person acting on behalf of the Sovereign and with the consent of the member. The outcome of this means that when you become a member of an Order of Chivalry you have received an honour.

The Western European concept of an Order of Chivalry developed in medieval times. It had three essential aspects:

- a. military;
- b. noble; and
- c. Christian.

There are still echoes of the military within the Order, with the use of terms such as knight, but the Order of St. John views an interpretation of the concept of nobility and maintenance of Christianity as being the important aspects.

The Order recognises that nobility is not necessarily a matter of birth, rather that it is based on personal qualities. And so becoming a Member of the Order means not only are you granted an honour but you must also accept certain obligations.

The key obligations are to act as a person of honour, to care for the weak, the poor and the sick and to act with decency and integrity.

In the Declaration you also agree to uphold the dignity of the Order. This can be interpreted as its integrity and the value placed on it by the public.

Section 7: The Order as a Christian Order

The Order is a Christian Order but not all of its members are of the Christian faith. The Order is a Christian Order in that:

- a. it was founded on Christian principles;
- b. as an organisation it has a religious belief; and
- c. it is motivated by Christian ideals.

But the Order admits those people of different faiths, and those who have no religious belief, who know about the Order's Christian nature and who, in good conscience, are able to support the aims of the Order (see Section 4) as a Christian Order.

Section 2 of this booklet described the origins of the medieval Order. The Hospitallers looked after the poor and sick of all faiths because they regarded the poor and the sick as their "lords", irrespective of the religion of such people. This is much more than looking after those people only by way of charitable duty to them.

To the early Hospitallers a sick man or woman represented the person of Christ, and so was to be treated with the same degree of skill and care as they would have treated Christ Himself.

The principle of the lordship of the poor and the sick which inspired and motivated the members of the medieval Order continues to inspire and motivate the members of the Order of St. John today.

The essence of the Order's religious belief is that:

- a. the faith of the Order is in God the Father, God the Son and God the Holy Spirit;
- b. the Order is founded on Christian discipleship;

- c. the Order holds to the special belief of the lordship of the poor and the sick, as explained above;
- d. the Order is non-denominational;
- e. the members of the Order make up a community dedicated to the service of others;
- f. the two Mottoes of the Order, referred to in Section 4, together inspire both the life and work of the Order; and
- g. the works of the Order are not to be seen as separate from the Christian faith, as they are an inseparable manifestation of Christian love in action.

The Christian nature of the Order is reinforced by the fact that the Great Officers of the Order (see Section 10) and certain others have to profess to their Christian faith. They also have to agree that they will make sure that the faith continues to inform, inspire and invigorate the work of the Order and that this faith remains integral to the Order's identity and tradition.

The Christian nature of the Order is also reinforced by the work of a Pro Fide Committee.

Candidates being considered for admission to the Order are assessed on their merits without taking into account their religious beliefs or their absence of such beliefs. The Order wants to be sure that at the time of signing the Declaration (Section 11) you are fully aware of the Christian nature of the Order, and you are informed enough to accept the character and aims of the Order in good conscience.

The way in which you will be regarded or treated as a member of the Order will in no way be affected by your religious belief. The only exception to this is for the Great Officers of the Order, as stated above.

Section 8: The Organisations of the Order

With some minor exceptions, each member of the Order is also a member of a Priory, Commandery or a St. John Association.

Very broadly, Priories are the larger and more established organisations of the Order; Commanderies are organisations within Priories with a significant degree of practical autonomy, and St. John Associations are, with some notable exceptions, generally smaller organisations, although they play an important part in the role of the Order. The Priories, Commanderies and St. John Associations, are self-supporting entities and are collectively known as “Establishments”. As of February 2014, there are:

a. ten Priories:

- The Priory of England and the Islands;
- The Priory of Scotland;
- The Priory for Wales;
- The Priory for South Africa;
- The Priory in New Zealand;
- The Priory of Canada;
- The Priory in Australia;
- The Priory in the United States of America;
- The Priory of Kenya; and
- The Priory of Singapore.

b. five Commanderies:

- The Commandery of Ards in Northern Ireland¹;
- The Commandery of the Bailiwick of Guernsey¹;
- The Commandery of the Bailiwick of Jersey¹;
- The Commandery of the Isle of Man¹; and
- The Commandery of Western Australia².

¹ Dependent upon the Priory of England and the Islands ² Dependent upon the Priory in Australia

c. 32 St. John Associations — in Antigua and Barbuda, Barbados, Bermuda, Cyprus, Dominica, Fiji, Ghana, Gibraltar, Grenada, Guyana, Hong Kong, India, Jamaica, Kenya, Malawi, Malaysia, Malta, Mauritius, Namibia, Nigeria, Pakistan, Papua New Guinea, Saint Lucia, Singapore, Solomon Islands, Sri Lanka, Swaziland, Tanzania, Trinidad and Tobago, Uganda, Zambia and Zimbabwe.

There is also an Associated Body in the Republic of Ireland and a Provisionally Recognised Body in Cameroon.

Part of the work to advance the objects and purposes of the Order is carried out directly by the headquarters of the Order, but the vast majority of the activities of the Order are carried out in its Establishments.

Section 9: The Order as a Major International Charity

The Order is a major international charity, carrying on a wide range of caring activities.

The St. John Eye Hospital in Jerusalem has a modern 49 bed hospital in Jerusalem with operating theatres and a busy outpatient department. It also has well-equipped clinics in the West Bank and Gaza, as well as providing mobile outreach programmes.

The Pories, Commanderies and St. John Associations generally carry out their charitable activities, which include first aid care and first aid training, ambulance and rescue services, home-based care, maternal, newborn and child health care, and hospitals and care homes for the elderly under the name of St John or St John Ambulance. As well, specialised care activities have been developed to meet particular needs in different countries. These include a kidney dialysis service, a dental service for the elderly and therapy pets programmes. St. John is also a major organisation for the training and development of young people.

Much of the charitable work of the Order is undertaken by some 400,000 St. John volunteers. Only about 10% of these volunteers are Members of the Order.

In some countries the work of the St. John is also assisted by The St. John Fellowship. The St. John Fellowship was originally an association mainly for retired members of St. John Ambulance, but is now open to all who have served the Order.

The St. John Fellowship actively supports the work of the Order, and helps former members to keep in touch with each other. They can also provide help for members when they are in need. There are well over 200 branches of the St. John Fellowship worldwide.

The Order is also a Non-Governmental Organisation, which has had Special Consultative Status with the Economic and Social Council of the United Nations since 1999 and which can thereby participate in its affairs.

Section 10: Constitution and Governance

The constitution of the Order is to be found in the Royal Charter, Statutes, and Regulations of the Order and Instructions issued by the Grand Council.

There have been several Royal Charters since Queen Victoria granted the initial Charter of 1888. Royal Charters granted in 1955 and 1974 are currently in force.

The Statutes of the Order are governed by the Privy Council of the United Kingdom. Regulations are made by the Grand Prior and Grand Council Instructions are made by the Grand Council. All these documents apply to every Member of the Order and are available to download from the Order's website.

The reigning monarch of the United Kingdom is the Sovereign Head of the Order, and the Grand Prior of the Order is always another senior member of the British Royal Family. His Royal Highness The Duke of Gloucester has held this role since 1974.

In addition to the Grand Prior there are up to five other Great Officers who all have particular roles in relation to different aspects of the Order worldwide.

The governing body of the Order worldwide is its Grand Council. The members of the Grand Council are the Grand Prior and the other Great Officers, the Priors or Chancellors of each of the Priories, and the Chairman of The St. John of Jerusalem Eye Hospital Group. In addition, some Chairmen of St. John Associations attend meetings of the Grand Council as Standing Observers and participate fully in its deliberations.

The Great Officers and the Grand Council are supported by the Secretary-General, who heads a small headquarters Secretariat in London.

Each of the Pories, Commanderies and St. John Associations have their own constitution. They are subject to the Charter, Statutes and Regulations of the Order, but within that they have a wide degree of autonomy.

A Priory is governed by its Prior and a Priory Chapter.

A Commandery is bound by the constitution of the Priory of which it is part, and it is governed by a Knight or Dame Commander, a Commandery Council and a Commandery Chapter.

The arrangements for St. John Associations vary, but they are generally governed by a Chairman and a Council.

Section 11: The Declaration

Every person who is being considered for initial admission to the Order is required, before the process is taken further, to make a Declaration in one of two forms. The person concerned chooses which form he or she wishes to use. One form is as follows:

“I do solemnly declare that I will be faithful and obedient to The Order of St. John and its Sovereign Head as far as is consistent with my duty [to my Sovereign/President and]* to my country; that I will do everything in my power to uphold its dignity and support its charitable works; and that I will endeavour always to uphold the aims of this Christian Order and to conduct myself as a person of honour”

* these words are adapted according to the circumstances of the person making the declaration

The other form of Declaration is the same, but includes a statement of profession of the Christian faith. It is:

‘I solemnly declare that I personally profess the Christian faith and
Accordingly that I believe in God the Father, God the Son and God the
Holy Spirit’

Both forms of Declaration have the same five elements and by signing this you agree to:

- a. comply with the obligations of Membership, subject to any overriding demands of nationality or citizenship;
- b. uphold the dignity and integrity, of the Order;
- c. support the charitable works of the Order, which are outlined in Section 9 of this booklet. This provision in the Declaration is seen as an undertaking that you will support one or more of them, according to your personal choice;

- d. acknowledge that the Order is a Christian Order, and undertake to support its aims as such; and
- e. conduct yourself in a way that is consistent with being a good citizen of your country and with Membership of an Order of Chivalry.

By signing the Declaration you accept the high expectations of how you conduct yourself, as this impacts on the reputation of the Order. As discussed in Section 5, membership can be ended by the Order if the Member is convicted of a serious criminal offence, if the Member persistently does not pay any of the compulsory oblations or for any other substantial reason.

Section 12: The Certificate and Undertaking

At different times there are numerous organisations which claim to be Orders of St. John but which are not recognised as such. They may seek to take advantage of the history, tradition and standing of the five mutually recognised Orders but do not have any authorisation from them to do so.

Some of these unrecognised organisations are criminal – the police have had to deal with a number of cases where such bodies have defrauded members of the public of very large sums of money.

Others of these unrecognised organisations, do not have criminal intent, but nevertheless mislead or confuse members of the public. These organisations do harm to the Order and to the other mutually recognised Orders in causing confusion in the public mind and distracting resources and attention from their activities.

It is incompatible with membership of the Order for a person also to be a member of one of these bodies. So, before being admitted to, or promoted in, the Order you are required to sign a Certificate and Undertaking to say that you are not, and will not become, part of one of those organisations. The wording of the Certificate says:

“I [name] of [address] HEREBY CERTIFY that I am not a member of a Specified Body (as defined in the Schedule) and I UNDERTAKE that if and for so long as I shall be a member of The Most Venerable Order of the Hospital of St. John of Jerusalem I will not become a member of a Specified Body.”

A Specified Body is, broadly, a body which says it is an Order of St. John organisation or one which uses the eight-pointed white cross as its emblem, but is not one of the Mutually Recognised Orders referred to in Section 3. The full definition is in the Schedule to the Undertaking.

Section 13: Finance

Statute 42 of the Order's Statutes says that:

“The Order is devoted to works of Charity and Humanity and it is a fundamental rule that those who belong to the Order should contribute to its Charities such Foundation Dues and Oblations according to their position in the Order as may from time to time be prescribed...”

In concept, Oblations are a form of selfless giving for charitable purposes. Membership of the Order carries with it an obligation to pay such dues and oblations, unless exemption is granted in individual or general cases.

The Order itself has no endowment funds (although some of its Establishments do). The Order receives no public funds in its role as an Order of Chivalry, but it does receive some such funds specifically for use in its charitable activities.

Under the Statutes of the Order, Foundation Dues and Oblations can be set either by the Grand Council, for all Members of the Order, or by Pories for their own Members. At present no dues or Oblations have been set by the Grand Council. The Priory, Commandery or St. John Association to which, if you are admitted to the Order, you will belong will inform you of any relevant dues or oblations.

Section 14: The Insignia of the Order

Members of the Order are entitled to wear the Badge of the Order suspended on a black ribbon.

The Badge is a representation of the eight-pointed Maltese cross, decorated in the four main quadrants with a lion passant guardant and a unicorn passant. These are frequently referred to as The Queen's Beasts or the Royal Beasts.

The insignia are worn on official uniform and on all occasions on which orders, decorations or medals are directed to be worn. On occasions when insignia of Orders, decorations and medals are not worn, the ribbon, with a small silver cross in the centre, is worn on a medal ribbon bar without the Badge suspended from it.

The Badge may be worn in miniature, on the same occasions as miniatures of other orders, decorations and medals are worn. A Button may also be worn on any occasion at the holders discretion, but not at the same time as insignia are worn

You will be expected to attend an Investiture, but you can wear the insignia of the Order, including miniatures, at any time after the announcement has appeared in the appropriate Gazette (see Section 5).

The Establishment to which, if admitted, you will belong will be able to provide you with more detailed guidance for wearing your insignia.

Section 15: Further Information

Further information about any aspect of the Order referred to in this booklet can be obtained from the Order's website (www.orderofstjohn.org) or from the Priory, Commandery or St. John Association to which you will belong if you are admitted to the Order.

Annex A: Statute 4

The Order is an ancient Christian brotherhood and its objects and purposes shall be:

- (a) The encouragement of all that makes for the spiritual and moral strengthening of mankind in accordance with the first great principle of the Order embodied in the Motto “Pro Fide”;
- (b) The encouragement and promotion of all work of humanity and charity for the relief of persons in sickness, distress, suffering or danger, without distinction of race, class or creed and the extension of the second great principle of the Order embodied in the Motto “Pro Utilitate Hominum”;
- (c) The rendering of aid to the sick, wounded, disabled or suffering and the promotion of such permanent organisation during times of peace as may be at once available in times of civil emergencies or war, including the training and provision of technical reserves for the medical services of the Armed Forces or any Civil Defence Organisations;
- (d) The award of medals, badges or certificates of honour for special services in the cause of humanity, especially for saving life at imminent personal risk;
- (e) The maintenance and development of the St. John Ophthalmic Hospital in Jerusalem and the clinics and research projects connected therewith;
- (f) The maintenance and development of the St. John Ambulance, the objects and purposes of which are:
 - (i) The instruction of members of the public in the principles and practice of First Aid, Nursing, Hygiene and other allied or ancillary subjects;

- (ii) The preparation, publication and distribution of text-books and other training aids to facilitate such instruction and the organisation of examinations and tests for the purpose of issuing certificates of proficiency in such subjects;
- (iii) The organisation, training and equipment of men, women and young persons to undertake, on a voluntary basis either as individuals or as organised groups, First Aid, Nursing and allied activities, in the streets, public places, hospitals, homes, places of work or elsewhere as occasion may require for the relief, transport, comfort or welfare of those in need;
- (iv) The instruction of boys and girls in First Aid, Nursing and other subjects conducive to the education of good citizens;
- (v) The provision of trained personnel to give assistance to Central or Local Government Departments or to the Armed Forces at times of emergency in peace or in war;
- (g) The formation of ambulance and medical comforts depots and the organisation and administration of transport by ambulance;
- (h) The formation and administration of establishments, councils, associations, centres or other subordinate bodies to facilitate the work of the Order in local geographical areas;
- (i) The maintenance of contact and the development of collaboration with kindred Orders and bodies;
- (j) The manufacture and distribution by sale or presentation of publications, equipment or materials useful for or connected with furthering the objects and purposes of the Order;
- (k) The receipt and acceptance of donations, endowments and gifts of money, lands, hereditaments, stocks, funds, shares, securities or other assets whatsoever, and the borrowing, investing or raising of money with or without security for any objects or purposes of the Order and either subject to or free from any special trusts or conditions;

- (l) The maintenance, administration or development of all real and personal property vested in or under the control of the Order, and the sale, lease, mortgage, loan, exchange, gift, or any other disposition of the same as circumstances may arise or permit; and
- (m) The establishment and maintenance of libraries and museums and the collection of works of art and objects of historical interest relating to the Order.

