



Chingford Area Masonic Social Group Newsletter No.18

Editor: W Bro Allan de Luca PPGStwd
www.chingfordmasonicall.org.uk

Forthcoming Events - 2007

22nd July - Loughton v Chingford - Masonic Centre's Charity Cricket Challenge & Family Fun Day at Loughton Cricket Ground - Contact Vic Britton 020 8529 2861

22nd September - A Night at the Races, at Chingford Masonic Hall - Further details to follow.

30th September - Provincial Divine Service at St.Peters & St. Pauls Church Chingford

22nd October - Combined Chapter Meeting - Epping Chapter No.2077

20th November - H.M. The Queen and H.R.H. The Duke of Edinburgh 60th Wedding Anniversary

21st December - Widows Broken Column Christmas Luncheon at Chingford Masonic Hall

The Wider Aspects of Freemasonry

We all have at some time been asked to join another "Order" within Freemasonry, sometimes without much information on its ideals or qualifications. I have been very fortunate to obtain a "paper" about the other "Orders" in Freemasonry with many thanks to VW Bro Brian Vickers. This newsletter will include one of each of the Orders, in each of the next editions of this Newsletter. In our series here, we give information on The Knight Templar

5. Knight Templar

History

There is no direct connection between the Knights Templar of medieval times and the Masonic Christian and Military Order of Knights Templar. Although it is thought that the degree originated in France in the mid 1700s, the earliest references to the Order appear in Ireland in 1772 and the first English reference came around 1777 in Portsmouth. The degree was first being worked as an appendant degree to the Royal Arch and in 1791 the first Grand Conclave was formed under Thomas Dunckerley as Grand Master, comprising

seven independent Encampments. By 1872 there were 130 encampments on the Roll. A Convent-General for England and Ireland was formed in 1873 with each country having its own Great Priory; in addition, encampments were subsequently referred to as Priors. The Convent-General arrangement did not work very well and eventually in 1895 it died and in 1930 England, Ireland and Scotland signed a concordat, agreeing on common principles and practices to be adopted by each. The Great Priory of the United, Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes and Malta continue to govern the Order to the present day.

Regalia

The regalia consists of:-

Mantle, Tunic, Cap, Gloves or Gauntlets

Sash, Cross, Star, Belt, Frog and Sword

The mantle of a knight is of white material having a large crimson cross on the left hand side below the shoulder. The mantle of a knight who has passed through the Chair of Eminent Preceptor is in the form of a Patriarchal Cross. The hood is lined with white silk and white tassels; a knight who has passed through the Chair of Eminent Preceptor has a crimson lining and tassels.



The tunic is also white with a large crimson cross at the front.

The cap is of crimson velvet with a silver cross cap badge at the front. A knight who has passed through the Chair of Eminent Preceptor has a cap badge of Patriarchal Cross design. The gloves are black and are either cotton or leather. The sash is

black watered silk and worn over the right shoulder; it has a silver knot and black silk fringe.

The Star is seven-pointed and is of silver with a red enamel cross

on a white background bearing the words 'In Hoc Signo Vinces' (in this sign shall I conquer).

Ceremony The ceremony of Knight Templar commemorates the actions of a band of knights who



were granted a place of habitation within the sacred precincts of King Solomon's Temple by Baldwin II, King of Jerusalem, in 1118. The candidate assumes the role of a pilgrim, who presents himself to the Preceptory as such and is given shelter and sustenance. He is then charged with carrying out a period of pilgrimage and engaging in warfare. Having discharged his task courageously, he is then taught the value of meditation and penance and is finally made a knight and equipped with all the necessary paraphernalia. The qualification is that of being a Master Mason and Royal Arch Mason.

HAIL, SIR KNIGHT! WHENCE COME YOU?

A personal view of how the degree of Knights Templar came to Essex



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development of the

Masonic degree of Knights Templar in Essex owes a lot to the strategic position of the town of Colchester, which has been a garrison town since before the Romans came. But, perhaps of equal importance, is its coastline as will be seen as the story develops.

The origins of the degree as with so much of freemasonry are shrouded in mystery. Bro John Hamill suggests that the degree probably originated in France in the 1740's. There is support for this theory from Ladislav de Malczovich in a paper given at Quatuor Coronati Lodge No 2076 the premier lodge of research and published in AQC 5 in 1892. Here he states that Chevalier Andrew Ramsey in his oration of 1737 connected, without historical foundation, freemasonry with the Crusades and with the Chivalric Orders that arose therefrom. Malczovich goes on to say that '*Ramsey established three degrees viz., Ecossais, Novice and Knight Templar.*' However he adds nothing to support that statement. Bro Frederick Smyth in his book "*Brethren in Chivalry*" accepts that the degree probably came from the Continent and after examining several possibilities, including Ramsey, considers the Rite of Strict Observance as a strong candidate. This Rite played on a familiar theme by suggesting that certain medieval Knights Templar who had found asylum in Scotland after their brutal suppression in the fourteenth century possessed occult knowledge that could ultimately be acquired by its members. The story of this Rite is quite fascinating and deserves greater consideration than can be given here. Bro Jacques Litvine gave a paper on the Rite at Quatuor Coronati Lodge No 2076, in 1997, which is published in AQC 109. However not every Masonic

scholar shares that Brother's view of the Rite. The one thing that must be emphasised here is that despite Ramsey and the claims of Strict Observance, there is no conclusive link between the medieval order and the Masonic degree of Knights Templar as practised today.

The first conclusive record of a Masonic Knight Templar being made is in the Minutes of the St Andrew Royal Arch Lodge Boston Mass., in 1769, although it was taken up enthusiastically in lodges in Ireland around 1764/5. It can be assumed that if the degree was being worked in Boston at that time then it was also being worked elsewhere. Interestingly soldiers from the 29th Regiment of Foot were members of that lodge and this provides a clue to the answer to the next question.

How did the Masonic degree of Knights Templar get from Europe to America and back to Essex?

The answer lies in the turbulence of the eighteenth century. Britain was at war with France, not for the first time and certainly not the last. The Seven Year War raged not only on the Continent but also in the Colonies and in Ireland. Later it was necessary to put down the rebellion in Ireland which resulted from the Act of Union. It was a time when the British Army was called upon to fight on many fronts and their role was not restricted to fighting the King's enemies overseas. Since there was not a recognised police force in existence they were often called upon to put down riot and keep law and order generally throughout the kingdom, as well as assisting the Revenue men against smugglers. And here lies the key, for in his Prestonian lecture of 1990 Bro Frederick Smyth states that to satisfy the desire of freemasons among British servicemen and the administrators and businessmen, who accompanied them, freemasons lodges had been held within regiments of the British Army from about 1728 onwards. The first purely military lodge was established in that year in Gibraltar and was like any other lodge stationary, but in 1732 the Grand Lodge of Ireland issued the first ambulatory warrant to the lodge in the 1st Regiment of Foot (Royal Scots). This was to set a precedent for, recognising the unsettled nature of a service career, the warrant prescribed that the lodge should meet within a specified army unit rather than being committed to a fixed location. Over the years the Grand Lodges of England, Scotland and Ireland all warranted peripatetic regimental lodges, whilst a Provincial Grand Master warranted some if the regiment was serving overseas. Under the English Constitution both the Antients and the Moderns warranted regimental lodges, although the majority were Antients. Typically lodges formed for officers were Modern lodges whilst those for other ranks were Antients. Sometimes a regiment would have more than one lodge warranted

perhaps under a different Constitution; it often depended on the location of the regiment at the time of forming its lodge. For example, the 56th Regiment of Foot (later the West Essex Regiment) had two lodges. The Grand Lodge of Scotland warranted the first as Lodge King George III in 1760 when the regiment was in Aberdeen, whilst the Grand Lodge of Ireland warranted the other in 1765 when the regiment was in Dublin. A similar situation arose in the 44th or East Essex Regiment. As they carried out their military duties the brethren of the regimental lodges would have been exposed to “new” Masonic ideas and practices wherever they were garrisoned, so that even if they had not picked up the degree of Knights Templar on the Continent they would have learned about it from the brethren with whom they fraternised in Ireland as it was widely practiced there. When stationed in England they undoubtedly visited lodges in the garrison towns and introduced those ideas and degrees to them.

Of particular importance to this story is the Lodge 426 warranted in the 1st Regiment Kings Dragoon Guards. The premier Grand Lodge of England, (the Moderns), warranted this lodge in 1780, whilst the regiment was stationed at Exeter. Like almost every other unit of the British Army the regiment served on the Continent of Europe and Ireland as well as in the UK and so would have acquired knowledge of the degree of Knights Templar in its travels.

Kings Dragoon Guards regiment was no stranger to East Anglia for there is a record of the regiment being in Colchester in 1754 and again in 1767. On this latter occasion no doubt the traders welcomed them with open arms for each man had just received £3.10.6 $\frac{3}{4}$ as his share of contraband seized in Kent where they had recently been stationed. As mentioned earlier, amongst their other duties, troops of the regiment were often used to assist the Revenue men in patrolling the coast for smugglers. Given the nature of the Essex coastline no doubt they carried out similar duties here. The role was not exclusively given to Kings Dragoon Guards, of course. There were, for example, troops of 3rd and 4th Regiment Dragoon Guards in the area at various times. They would all have taken their turn on the marshes, a quite profitable, if a rather cold and damp duty. The Digest of Service of the Kings Dragoon Guards states that on 29 May 1784 the regiment marched for Chelmsford, Colchester and Ipswich. It is not known how long the regiment spent in the towns or whether the entire regiment stayed together. Given the nature of their duties it is very likely that some troops of the regiment, (a troop was about twenty men), were deployed in the towns and villages around the coastline. Towards the end of the year it is known that the regiment moved to Ipswich for

there is a Minute in the Grand Chapter dated 12 November 1784, which reads;

“Order (upon application of M.E. Dunckerley) for a Chapter to be held at Ipswich, by the name of Prudence. Brothers Robert Manning Z., James Garrod H., Robert Cole J., to be addressed to Bro Dixon, Trumpet major of the 1 Regiment of Dragoon Guards at Ipswich.”

Brothers Manning, Garrod and Cole, were all members of British Union Lodge, which continues to meet in the town to this day. This Minute is important for two reasons. Firstly, until Thomas Dunckerley took on the role of Provincial Grand Master it was customary for the ‘higher’ degrees, including the Royal Arch, to be carried out within the lodge under the lodge warrant. The Antients warrants specifically allowed this whilst the Moderns did not recognise any degree beyond the three degrees of the Craft and the Royal Arch. Secondly, it shows the involvement of a regimental lodge, and in particular Brother Dixon, in the affairs of a civilian lodge. There are records of several visits by the regimental lodge to British Union lodge around that time. Although it is known that by 1791 the regiment had a separate Knights Templar Encampment called Fortitude, it is not known when that Encampment was formed. What is clear however, is that the degree, whether worked in lodge 426 or in a separate Encampment by Kings Dragoon Guards was soon adopted by the Royal Arch Masons in Suffolk. So that was the situation in Suffolk, but what was happening in Essex at the time?

There is only one lodge in the Province of Essex still in existence that was working in 1784, and so perhaps that is the place to look for an answer. That lodge is, of course, Angel Lodge No 51, which was warranted under the Antients Constitution. Its Minutes show that on 28 September 1784 Brother Edward Blinkworth was exalted into the Royal Arch and on the same evening made a Knights Templar. Kings Dragoon Guards were in the Colchester area at the time as were elements of 3 Dragoon Guards, amongst others. In fact, Lexden Heath just outside Colchester was a hive of military activity, which is not surprising given the hostilities of the time. Given their enthusiasm for the degree – there were only eight Encampments in the country at the time - it might be expected that members of lodge 426 would have been present at the meeting as they were to be in Suffolk, later in the year. Unfortunately there is no record in the Minutes of Angel lodge of a brother from the regimental lodge ever visiting them, which seems quite strange, although it must be said that not all meetings were recorded. Those records that do exist are rather sparse and written, according to the current Secretary, on poor paper and with cheap quills. So if not from Lodge 426

then how did Angel lodge acquire the knowledge to make the Knight Templar? Unfortunately, at present it is impossible to say with any certainty, but the facts as known are set out here. The Master's Chair on that occasion was occupied, not by the reigning Master of the lodge, but by the Senior Warden, Bro Angus, who was a bandsman serving in 3 Dragoon Guards. Who Brother Angus was and what qualified him to preside over such an important meeting is not known for certain. He was not initiated into Angel lodge nor was he initiated into the lodge in his regiment since the regiment did not have a lodge at the time. In fact it is not known where he was initiated. There is a record of a Bro John Angus as a member of a lodge in Scots Greys or Royal North British Dragoons that met in Edinburgh on 6 March 1770 but there is no proof that this is the same man and from this distance in time and with the scant information available it is doubtful if his Masonic antecedents will ever be traced satisfactorily. He first made his appearance in Essex freemasonry as a visitor to Angel lodge in November 1783 and seems to have attended regularly for at some stage he joined the lodge to become its Senior Warden, although he was never made Worshipful Master. However, there is a curious entry in the lodge Minutes for Sunday 29 February 1784 that may give a clue as to his qualification to act as Master on that day in September 1784. The Minutes show that on this day he was made a Royal Arch Mason in the Lodge *at his own request*. Now whilst this may be a strange way of putting it the following hypothesis should be considered:

Henry Sadler's book on Thomas Dunckerley makes it quite clear that Dunckerley corresponded regularly with Trumpet Major Thomas Dixon whom he regarded as a friend as well as an enthusiastic freemason; Thomas Dixon stayed with him at Hampton Court Palace in 1791, for instance. Dunckerley may also have been present at the consecration of the regimental lodge in Exeter, although there is no proof of that, but in any case he later appointed Dixon as his Assistant Grand Master for the North of England. Thus it seems that Dixon was a well known freemason at the time and it is likely that Bro Angus would have known that, and known him. Dixon was initiated into freemasonry in Musselburgh in 1770 and if Angus was a Scotsman they may both have been initiated into the same lodge, (the Dragoon Guards lodge mentioned earlier, perhaps), or their paths may have crossed in their army duties. In any case, he may have been aware that Kings Dragoon Guards were coming to Colchester in May 1784 and that Bro Dixon would be in the area at that time. It might then be suggested that he sought to be exalted into the Royal Arch in Angel lodge in February so as to be able to visit the regimental lodge

No 426 when it came to the town where he could be installed a Knight Templar. He could then pass on the degree to members of Angel Lodge. Unfortunately, all this is purely hypothetical since the lodge 426 had ceased to exist by the cessation of hostilities and its records lost. But it is one explanation as to how the degree of Knights Templar came to Essex.

Despite the best efforts of Thomas Dunckerley Angel lodge clung to their traditional rights and continued to work the higher degrees within the lodge under their Antients warrant. They did eventually pass a resolution allowing for a separate meeting of Royal Arch freemasons and for Knights Templar freemasons although still working under their lodge warrant. In fact it was not until after Dunckerley's death that there was to be a separate Royal Arch Chapter in Essex. In 1807 three members of Angel lodge applied for a warrant to form Patriotic Royal Arch Chapter. Within a year the members of that Chapter formed a Knights Templar Encampment, to be known as Patriotic No 24. Unfortunately, that Encampment did not survive for very long and was probably erased at the end of hostilities. From all this can be seen the importance of the coastline of Essex with its windswept inlets and marshy creeks. It brought squadrons of the Dragoon Regiments, to assist the Revenue protection men. In turn Kings Dragoon Guards and its regimental Lodge 426 brought the degree of Knights Templar to the Province, albeit in a round about way – at least that is one view anyway. There is, however, another possibility and that is that the first Knight Templar in Essex was not made in Colchester at all, but a few miles away at Maldon. Freedom Lodge No 430 met in Maldon, a thriving port in the eighteenth century that had had a Customs House in the town for many years. The coastline of the area would have made it ideal for a spot of smuggling in those days and almost certainly troops from Kings Dragoon Guards, amongst others, were deployed there. It is possible that brethren of lodge 426 visited Freedom Lodge and could easily have made the first Essex Knight Templar there. There is some support for this view in that in a letter from Thomas Dunckerley to Benjamin Craven of 1791, when he appointed him his Asst Grand Master for Essex he refers to "... *Knights at Maldon*". Unfortunately, since Freedom lodge was erased in 1785 and its records lost the matter cannot be resolved one way or another. Nevertheless, whichever view is taken it is almost certain that the regimental lodges, and most likely the lodge in Kings Dragoon Guards played a significant part in bringing the Masonic degree of Knights Templar to Essex.

By very kind permission of E Kt Peter G Knatt PGW of R

Diversity in Freemasonry?

Brethren, why do we as Masons place so much value on, and make so much effort to “Visit” another Brother’s Lodge? Perhaps, it is simply the friendship, camaraderie and enjoyment that we experience, perhaps, as we search for further meaning in our Masonic understanding, or is it the Esprit de’Cor, of shared experiences, shared challenges and the collective difficulties overcome in mastering the ritual. For many, one of the most interesting facets of “Visiting in Freemasonry”, lies in examining the structure, layout and ornamentation of another Brother’s Lodge. Coupled to this, is the pleasure of observing the different interpretations, which have developed over many years, in delivering the ritual. As we learn in the first degree, Freemasonry is a peculiar system morality, veiled in allegory and illustrated by symbols.

These symbols are predominantly architectural, celestial and spiritual in character. They are an interesting amalgam of the Egyptian, Israelitish and English Gothic traditions. Alongside these icons, there exists, with a close and curious parallel, the literature. Each carries a rational content inside their artistic form.

Whilst the images are essentially uniform, regular and orthogonal in nature, emphasising for example, the perpendicular; the literature reflects a fondness for the technical, using mostly old and out of the way vocabulary. There is a distinctive operative craft bias in the text, which is interspersed with ungainly and odd sounding phrases. And yet, this archaic and obtuse literature is both philosophical and remarkable. We all have our favourites piece, whether it be the 2nd degree working tools, or Charge at the NE corner - both pieces of which are at one, prosaic, profound and poetical.

Brethren, we have a most interesting juxtaposition; uniformity, regularity, precision and ornamentation in the allegorical images we find in the temple; contrasted to a style of literature, drawn from diverse styles and forms; for example - craft masonry, architecture, legal traditions, theology and the philosophical. And yet Brethren, despite the obvious irregularity, there is a coherence to the content, and we marvel at how the ritual can vary from the ungainly to the graceful.

Brethren, is irregularity so unusual in Freemasonry and should diversity be condemned? Perhaps, you may think, the text should reflect the same uniformity and orderliness of the imagery and icons? Brethren, I would suggest not, in architecture cunning irregularity is both the norm and of enormous worth, for example in visiting a local church we may discover that “...the carved leafage of some capital or spandrel strays freakishly out of bounds with its Gothic mouldings; or the enrichment

of a string course in the building is not accurately spaced, or there was a sudden blank in a wall, where a window was expected from formal measurement.” (T. Paulin, 2001).

And so within the ritual and imagery of Freemasonry we find the unforeseen and unexpected, the text stresses principle rather than structures syllable. It overlays the symbols with poetic texture rather than poetic veneer, it emphasises the profound rather than the inconsequential. Brethren here in, I would suggest to you, lies the value of “Visiting” another Brothers Lodge. Not only are we challenged by the different symbols we see, and the ritual we observe, but most importantly, we learn that diversity and individual interpretation, is the norm in Masonry, it is fundamental to the Craft, and to us, as individuals in promoting our daily advancement in Masonic knowledge.

*Reproduced by very kind permission of Bro.J.P. Goody of
Godolphin Lodge No. 7790, Province of Cornwall*

For those who are still a little confused on the recent Changes relating to The Royal Arch, the Province has produced a pamphlet which has been reproduced here for your use.

THE CRAFT AND THE ROYAL ARCH

The Preliminary Declaration to the Book of Constitutions made between the two Grand Lodges of Freemasons of England in December 1813 has always been contained in that book.

However on, 10th December 2003, the following words were agreed to form a second paragraph.

“At the Quarterly Communication of 10 December 2003 the United Grand Lodge of England acknowledged and pronounced the status of the Supreme Order of the Holy Royal Arch to be an extension to, but neither a superior nor subordinate part of the degrees which precede it.”

Under the English Constitution, the Order is governed by the Supreme Grand Chapter of Royal Arch Masons of England, and the Royal Arch Regulations are now contained in the same book as that which contains the Constitutions of Grand Lodge.

The close affinity between the Craft and the Royal Arch is further emphasised by the fact that the Grand Master of Grand Lodge is automatically the First Grand Principal of Supreme Grand Chapter, and the Pro Grand Master is automatically the Pro First Principal of Supreme Grand Chapter.

Whilst it is not constitutionally laid down that it shall be so, the Grand Superintendent of the Province, is very often also Provincial Grand Master

Attachment of Chapters to Lodges

In October 2003 the S.W.P. agreed that it is no longer appropriate to regard a Chapter as **attached** to a Lodge,

as in some cases the original sponsoring Lodge has

effectively lost touch with its Chapter, or even been erased.

It is reasonable, in the latter case especially, to require a Chapter to find another Craft Lodge to which it has to be "moored". Moreover, the Grand Master's advisors have become more willing in recent years to permit (again) Chapters to have different names from their sponsoring Lodge. The S.W.P. therefore recommends that although Chapters should normally continue to be sponsored by Lodges, it will be acceptable for an existing Chapter also to be the Sponsoring Agent. In such cases, the daughter Chapter would be assigned a spare number left vacant by the disappearance of a Lodge from the Roll of UGLE by virtue of, for example, having moved to another Masonic jurisdiction. Such cases are, of course, likely to be rare anyway, but overall these seem sensible relaxations of the current rules.

Membership of Royal Arch

Every Master Mason becomes eligible for Exaltation into a Royal Arch Chapter four weeks after the date of his Raising irrespective of his religious persuasion.

Members of a Royal Arch Chapter have the title of "Companion" and those who occupy the Principal Chairs "Excellent Companion".

Work in the Chapter

A Royal Arch Chapter is governed jointly by the First, Second and Third Principals. The complete list of officers may be found in the Essex Freemasons' Handbook. Apart from the Installation of the Principals, there is only the one single ceremony, Exaltation. The Exaltation Ceremony is based on the recovery of "the long-lost secrets of a Master Mason". What those secrets are, cannot quite obviously be disclosed here.

Suffice it to say that every Mason must surely remember the first question put to him at his initiation – "In whom do you put your trust?" and the answer he gave.

The Supreme Order of the Holy Royal Arch amplifies the answer and gives inestimable instruction on the nature of the Deity and the duties of man. The candidate cannot fail to be impressed by the extremely colourful appearance of the Chapter Room and particularly by the richly coloured robes of the Three Principals, who sit together on a dais.

There is a pdf copy of the pamphlet on the website: www.chingfordmasonichall.org.uk - or contact the Provincial Office for a copy

50 years in Freemasonry

W Bro Cliffe Jackson, DSEM of the Fiducial Lodge No.8753 has been presented with his certificate for 50

years in Freemasonry. It was presented to W Bro Cliffe at his home as unfortunately, due to his advancing years, is unable to get out so much these days.

Southend and Essex Masonic Welfare Trust

The Trust is able to provide "free of charge" to Brethren and their families in the Province of Essex, equipment to aid the recovery of those suffering from illness or recuperating from surgery.

The following is a list of equipment we normally have available: **Wheelchairs manual/electric, Electric Shopping Scooters, Zimmer frames, Tripod walking sticks, Elbow crutches, Commodes, Bed Tables, Portable Toilets, Toilet seat height adjusters, Blanket support frames, Bed Pans, Rubber Rings, Flotation Cushions, Electric Bat Lifts, Niagara Vibrator pads etc etc.....**To obtain equipment, please direct your enquires to VW Fred Thornback, telephone: 01702 588783.

Specialised Equipment

In addition to the above we may upon request be able to provide other types of equipment not listed or give some financial assistance to assist with the purchase of specialised equipment. We are only able to offer this service as a result of generous donations made to the Trust by Lodges/Chapters and individual Brethren in the Province, and as Chairman I would like to thank you most sincerely for your generous and continued support which we are enormously grateful. Please be assured that all monies is thankfully received and faithfully applied.

HOW YOU CAN ASSIST AND SUPPORT THE TRUST

- ☉ *When giving a report at your next meeting, endeavour to raise awareness of the Trust - availability of the equipment etc.*
- ☉ *Perhaps the Lodge would consider financial support for the Trust*
- ☉ *A member of the Trust would be happy to attend your Lodge meeting to give a short presentation re: The Trust objectives*
- ☉ *Returning equipment as soon as there is no further need.*

USEFUL CONTACT NUMBERS:

Chairman - W Bro David Mills - 01702 302684 or 07968 696372 or email: David mills@hotmail.com

Secretary - W Bro Paul Cohen - 01702 217256 or 07836 662277 or email cohentvpaul@aol.com

Equipment - VW Fred Thornback - 01702588783

Thank you for your support in the past, which we will trust will continue into the future. W Bro David Mills (Chairman)

W Bro Bernard Willis - A Director on the Board of the Chingford Masonic Hall Company Limited steps down after 22 years.

After a lot of soul searching, and having served on the Board of Directors of the Chingford Masonic Hall Company Limited for over 22 years, W Bro Bernard Willis has decided to step down as a Director. This is due to his busy schedule as an Assistant to the Grand Principles in the Province of Essex and feels that he cannot continue to give his usual high standard of commitment to the Centre. On behalf of the Directors, and all the members of all the Lodges, Chapters and other Orders that meet at the Chingford Masonic Hall, I am sure that we will want wish to him success in his busy Masonic career and thank him for all his past services as a Director of the Board.

W Bro Allan de Luca, Company Secretary.

Prince Edward, Duke of Kent Court holds a Special Easter Sunday Coffee Morning- Sunday 8th April 2007

On a beautiful sunny Spring Sunday morning 8th April 2007, Members of Craft, Chapter and Other Orders of the Chingford Masonic Centre were invited along with their wives and families to a Special Easter Sunday Morning Coffee Morning at the Prince Edward, Duke of Kent Court at Stisted Hall which is set in the beautiful countryside of Braintree, Essex. The visitors enjoyed meeting the residents with the female residents being decked out in their Easter bonnets. Everyone enjoyed some tea or coffee or fresh fruit juice and biscuits.

A raffle was held for the visitors with several excellent



prizes which raised £90. The residents certainly enjoyed the company.

Photograph above: W Bro Ted Kilmartin, his wife Mary his grand son, his wife and great grand children enjoying the day.

For me it was a great pleasure to see W Bro Ted Kilmartin, member of Fiducial Lodge No.8753 along with their grand son, his wife and two great grand children visiting his wife Mary, who is a resident at

Stisted, to celebrate Easter with Mary. W Bro Ted visits his wife Mary every day at the Stisted Hall. There are many regular activities provided for the Residents of

Stisted Hall. They have a well stocked library, with some books in large print and some talking books.

There is weekly bingo and armchair yoga, a film show every two weeks and indoor games to keep the residents entertained.

There is also the facility to have Holy Communion, and other religious services as required. Some of the visitors took the opportunity of being taken on a tour of Stisted to discover all the amenities that the residents enjoy.



The coffee morning was arranged by W Bro Ted Page, Chingford Lodge No. 2589.

Photograph above - residents and visitors enjoying a chat in the day room.

Article and photographs by

W Bro Allan de Luca - Fiducial Lodge No. 8753

Earlham Lodge No 7266 "Double" Fifty Year Certificate Presentation

By Gerald Chevin PPGSwdB PPGReg (RA) LGCR

What a fantastic afternoon and evening we all had at the Earlham Lodge Meeting at the Chingford Masonic Centre

We were graced by the attendance of our APGM Gordon Sanders, who came along to make a double presentation to two of our members with their FIFTY year Certificates

Both Martin Grahame and Cyril Purkis whose combined age of 163 years were given active roles in the temple during the Ceremony of Raising, by our Worshipful Master Elliott Chevin It is no mean achievement for a Lodge to have one member receiving his fifty year certificate but two!! This certainly surprised Gordon as this was very rare indeed.

The fact that they carried out both of their respective demanding roles during the Ceremony with gusto and zeal is a tribute to both of them. The icing on the cake was the receipt of their Certificates. Copies of the 1957

Summons were distributed throughout the Lodge Room to allow both our Members and their Guests, to see how things have developed from 1957 through to 2007.

During their respective speeches at the Festive Board they both said how much they have enjoyed their Masonry and were now looking forward to getting their Sixty Year Certificates in 2017!!!!



All in all it was a very enjoyable and delightful day, one of those meetings that made everybody realise why they are Freemasons.

Left to Right Martin Grahame Elliott Chevin (WM) Gordon Sanders (APGM) Cyril Purkis

Lodge Kaimanawa No.426 Taupo, New Zealand

Once upon a time, long ago, well in 1962 to be precise, Freemasonry in New Zealand was on a high. Lodges were growing apace and new members initiated in large numbers. There was at the time one Lodge in Taupo, Lodge Tauhara No. 307. It had started even earlier, in 1939, by brethren travelling from Hawke's Bay 100 miles southeast for hunting, shooting and fishing. Because of that, they had obtained a dispensation allowing them to be part of the Hawke's Bay Masonic District even though Taupo itself was in the Waikato Masonic District.

In those days Taupo was a very small village with unmade roads, no electricity or piped water. The population was around 300. These days, Taupo is a fast growing modern town of 20,000. It is the commercial centre of the North Island Central Plateau and a popular tourist resort with many activities - skydiving, bungy jumping, para-gliding, scuba diving, .skiing, tramping, mountaineering, deer stalking and fly-fishing for rainbow and brown trout with which the lake is stocked. An average sized trout is around 4 to 5 lb and there are 20lb trophy trout for the lucky ones.

Taupo is right in the centre of the North Island, at an altitude of 1300 ft. It is 230 miles north of Wellington, 170 miles south of Auckland. The nearest city is Rotorua, 50 miles to the northeast. Taupo is situated on the east bank of the Waikato River at its outlet from Lake Taupo at the head of Tapuaeharuru Bay at the northeast corner of the lake.

Lake Taupo, the largest lake in New Zealand occupies a series of volcanic depressions in the Taupo volcanic zone. It is the caldera of the volcano that last erupted in 186AD. It is shaped like Africa, is 25 miles long, 18 miles wide and has a

perimeter of 104 miles. Anyway, in 1962, Taupo was growing. The population was then about 5000. The time had come to start a new Lodge to cater for the ever-growing numbers of new Freemasons and on 29 September, the Grand Master, MW Bro. William Martin, constituted and dedicated Lodge Kaimanawa No. 426. Of the 45 Charter Members, 23 were also members of Lodge Tauhara - just over half!

For the first few years, Lodge Kaimanawa paid rent to Tauhara for the use of the Lodge Rooms. Lodge Tauhara, in its Golden Jubilee History published in 1989, explains how it realised that ". . . collectively it was possible for the two Lodges to push on with and finance a building programme of some substance - but that individually neither Lodge could hope to achieve anything of consequence . . ."and agreed ". . . that Masonry had built the Lodge building and most contributing members had come and gone . . .". As a result, in 1966, the two Lodges formed the Taupo Masonic Board of Management, consisting of the Master and three elected members from each Lodge. We work the New Zealand



Ritual which is based on Emulation but because of our history has elements of Scottish and Irish workings incorporated. It is compulsory for all Lodges except any constituted before May 1913 and any changing allegiance from another jurisdiction which are allowed to continue their present mode of working unchanged. Lodge Kaimanawa has

at present, 32 members of whom 22 live locally and we have an average attendance at our meetings of 16 to 19. Most of the other "country" members live too far away to attend regularly; they are all however also members of Lodges nearer their homes.

We have eleven meetings a year, meeting regularly on the 3rd Wed of each month except Jan (the summer holidays). Our Installation meeting is on the 3rd Sat in September. Visitors can vary from as few as 3 or 4 to as many as 15 or 20 - or more. We travel up to 2 hours each way on visits and don't have your motorways. We don't have the formal banquet type dinners common in UK, NZ refectories are usually a light supper which is catered by the Lodges themselves.

The Lodge is named after the Kaimanawa Ranges, the mountain system to the south of Taupo and which lies to the east of the three central North Island mountains of Ruapehu,

Ngauruhoe and Tongariro which are between 40 and 60 miles south. Its highest point is Makorako, about 5700 ft

By very kind permission of
W.Bro Keith Walker. Secretary