



## Chingford Area Masonic Social Group July 2008 - Newsletter No.22

Editor: W Bro Allan de Luca PPAGDC

[www.chingfordmasonichall.org.uk](http://www.chingfordmasonichall.org.uk)

### **Forthcoming Events - 2008**

**July 20 - Sunday Cricket Match between Chingford and Loughton Masonic Halls at Loughton Cricket Club - can you play cricket ? come along and enjoy the day and bring the family**

**Sep 13: - 2008 Provincial Ball at the Grahame Thomas Pavilion - Orset Hall**

**Oct 27: - Combined Chapter Meeting - Epping Chapter No.2077**

**Nov 9 - Remembrance Sunday - Wreath laying ceremony at Chingford War Memorial - further details will be made available nearer the date**

**Nov 22 - Old Parkonians Chapter invites Royal Arch Masons to a talk on the Rose Croix Degree by E.Comp. B Willis at Chingford Masonic Hall - contact Gerry Scott - 01277 656 544 for further information and dining**

**Nov 29: - "A Night at the Races" - Chingford Masonic Hall - book early to avoid disappointment - Tickets £10 inclusive of supper.**

**Dec 19 - Friday - The Broken Column Widows Luncheon at Chingford Masonic Hall - 11.30 to 3.00 p.m.**

**for more information on these forthcoming events please visit the website [www.chingfordmasonichall.org.uk](http://www.chingfordmasonichall.org.uk) click on diary of events**

### **The Colour of the Apron in 1731**

The short article below, by an anonymous contributor, concerns the colour of the Apron back in 1731. However, a further interesting point is in the words "... Which have been allowed by former Grand Lodges." Is this further evidence that a Grand Lodge existed prior to the formation of the Premier Grand Lodge in 1717?

"Dr. Desagulier taking notice of some irregularities in wearing the marks of Distinction which have been allowed by former Grand Lodges. "Proposed, that none but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or Gilt pendant to blue ribbons about their necks and white leather Aprons lined with blue silk. "That all those who have served any of the three Grand Offices shall wear the like Aprons lined with Blue Silk in all Lodges and assemblies of Masons when they appear clothed. "That all Masters and Wardens of Lodges may wear their Aprons lined with White Silk and their respective Jewels with plain white Ribbons but of no other colour whatsoever".

"The Deputy Grand Master accordingly put the question whether the above regulation should be agreed to".

"And it was carried in the affirmative. Nemine Con." (Nem.con - meaning - with no one speaking against) G.L. Minutes, 17th March, 1731. Acknowledgement

[1] Southchurch Masonic Study Circle

### **The Working Tools of a Convivial Freemason**

"I now present the working tools of a Convivial Freemason.

They are: The Fork, The Knife, and The Tumbler

The FORK is an implement that enables even the most inexperienced Freemason to secure, at times by reaching across the table, the delicate and succulent morsels that adorn our Festive Board to delight the eye and stimulate the jaded appetite. This implement is used to convey these morsels to that aperture which has been specifically designed to receive them, and which reduces all nutriment to a common level.

The Fork should always be used when partaking of Peas, which, if conveyed to the mouth with the assistance of the knife, often prove very elusive. The KNIFE, when properly ground and sharpened, is used to reduce all crude matter to a regular form, and assists us to dissect the anatomy of even the most venerable Rooster. The KNIFE teaches us to cut off no more than we can chew, and to limit our desires in every station of life, so that rising to eminence by merit we may live respected, and die regretted. The TUMBLER enables us to ascertain and determine, with accuracy and precision, the quantity of liquor we find conducive to the preservation of genial joviality.

As all TUMBLERS have not that mark upon them, commonly known as the Pretty, the skilful Craftsman will measure his tot with the aid of the two or three finger rule. The TUMBLER will only hold a certain amount of liquor without detriment to its surroundings, and it teaches us that we should ascertain, and never exceed, the limits of our own internal economy. As we are met here this evening as Speculative, as well as Energetic and Operative, Convivial Freemasons, we also apply these tools to our morals. In this sense the FORK teaches us that we should not always sit down and await what we desire in life, but reach out, secure and retain it, profiting by our opportunities and assimilating the knowledge gained through our experiences. Nor should we forget that the little things in life should be looked after, lest they elude our grasp and are lost beyond recall.

As the prongs of the FORK are all equal and mutually assist one another, being joined together in one compact structure, so we as Freemasons should stand together and practise those four qualifications that cannot be too strongly recommended to your notice: Straightforwardness in our dealings with one another. Sympathy for the failings of a Brother. Good Temper in our differences and opinions. And Fidelity to the sacred Tie that binds us together.

The KNIFE teaches us the value of assiduity, and the patience to cope with the many problems that confront us, so we are taught to take care of our mental and corporeal faculties. The TUMBLER teaches us the importance of moderation and temperance. As it has no graduated scale by which to measure its varying contents, the user must exercise his judgement as to the quantity of liquor he pours therein.

As the TUMBLER will only hold a limited quantity without detriment to its surroundings so we should estimate our capacity so as not to confuse our mental and physical equilibrium. As the perfect TUMBLER always rings true, be it empty or full, so the perfect Convivial Freemason should

always ring true after labour at the Festive Board. A cracked TUMBLER is despised and rejected by all. Thus the Working Tools of a Convivial Freemason teach us to bear in mind and practise the cardinal virtues of Temperance and Prudence, so that when we are summonsed to rise and drink the Tyler's Toast, having partaken of the good things provided by a bounteous Providence for our enjoyment, we may depart homeward with the gratifying testimony of a contented mind, a clear brain, and equal poise."

*Author unknown*

## **Royal Order of Masonic Knights of the Scarlet Cord - Part 2** **Continued from our Last Newsletter No.21**

Let us now return to the Benevolent Fund Badge requirement. The Secret Monitor Benevolent Fund was founded in 1901, and took its fund-raising activities to such a high level of sophistication that, with virtually no donations to the fund for the past sixty years or so, its assets today still stand at approximately £300,000. Scripture informs us that in the army of King David there were three bands of Worthies over which Joab, Zadok and Banaiah presided respectively.

These three chiefs are represented in the Fund by the three wings of the original scheme, namely:

**Joab Chief of the Centre** – department for Old Age

**Zadok Chief of the Right Wing** – department for Sickness

**Banaiah Chief of the Left Wing** – department for Education

Each Wing had its own special charity badge according to the donation made.

This article will be continued in the next Newsletter:

**(1) Education Left Wing; White Badge** – Design sloping to the left.

Any Brother or Lady donating one guinea became a member of this wing and was entitled to wear the badge. Its funds were expended in furthering the education of children of Secret Monitors either by grants in aid, prizes for excellent work and conduct, or by collecting votes for the Masonic Schools in order to further the election of candidates whose fathers are or were members of the Order. This wing was arranged in two columns, one dealing with boys and the other dealing with girls. Progress in the wing – one guinea per step.

**(2) Sickness Right Wing; Red Badge** – Design sloping to the right.

Membership – a personal contribution of ten guineas in a lump sum. or cumulative while a member of the left wing, or a personal contribution of three guineas, and a collector's list of twelve guineas at least, while serving a stewardship. Its funds are devoted to the assistance of Brethren and their families in Sickness or in Convalescence, including the support of special beds in Hospitals or in Convalescent Homes. Progress in the wing – two guineas (personal) or three guineas (collected) per step.

**(3) The Aged; Centre Wing** – Blue Badge – Design upright.

Membership. – Personal contribution of twenty guineas, in one sum, or Personal contributions of five guineas, and collected list of twenty-five guineas while serving a stewardship, or, Personal contribution of five guineas after reaching the highest

rank of the right wing. The funds of the Centre Division are devoted to the care of the aged – comforting them in their declining years, and especially in collecting votes for the Masonic Charities for Aged Freemasons and their wives or widows. Progress in the Division – five guineas personal, or ten guineas collected, per step There were nine steps in each Division with each step entitling the donor to a specified number of votes at meetings of the Secret Monitor Benevolent Fund

You will recall that the membership of the first three Grades of the Order of the Scarlet Cord was restricted to Fifteen, Eleven and Nine respectively: To fill a vacancy in the Fifteen and to be "Elected" a Companion of the Scarlet Cord ( C.S.C.) it was necessary:

1. - Member of the OSM Benevolent Fund
2. - Prince of the Order, wearing full Prince's regalia and a B.F.Badge. It was also desirable (but could be waived by the Consistory concerned)

1. - To be a Past Benevolent Fund Steward.

2. - Installed Supreme Ruler of a Conclave.

To fill a vacancy in the Eleven and be "Chosen" a Reader of the Scarlet Cord (R.S.C.) it was necessary:

1. – You are recommended from a C.S.C.

2. – Wearing Jewel of Grade 1 and a B.F.Badge

It was also desirable (but could be waived by the Consistory concerned)

1. – You are a Past Grand Steward

2. – You are a Commissioned Supreme Ruler

3. – Also a Grand Officer in the Order of the Secret Monitor Duties – To assist in demonstrations of the Prince's Degree Ceremony.

To fill a vacancy in the Nine and be "Promoted" a Fellow of the Scarlet Cord (F.S.C.) it was necessary:

1. – You are recommended from a R.S.C.

2. – Wearing Jewel of Grade 2, and wearing Red or Blue B.F.Badge

3. – You are a Supreme Ruler or P.S.R. in the Order of the Secret Monitor

It was also desirable (but could be waived by the Consistory concerned)

1. – To be a Grand Officer in the Order of the Secret Monitor

2. – To be a Past Grand Steward and a Past B.F.Steward Duties – To assist at Conclaves of Mourning when desired.

To fill a vacancy in the Seven and be "Preferred" a Courtly Companion of the Scarlet Cord (C.C.S.C.) it was necessary:

1. – To be a Past S.R. who has installed a Supreme Ruler

2. – A Past Grand Steward in full regalia, with sash and sword.

3. – Wearing a F.S.C. Jewel

4. – Wearing prescribed dress and a Red or Blue B.F.Badge, and bearing garter (1)

It was also desirable:

1. – To be a Principal or Past Principal of a Consistory

2. – A Grand Officer in the O.S.M., in full regalia, with sash and sword. Duties. – To conduct Installations in the O.S.M.

To fill a vacancy in the five and to be "Dedicated" a High Priest of the Scarlet Cord (H.P.S.C.) it was necessary:

1. – To be a Principal or Past Principal of a Consistory

2. – Wearing full regalia of Court of Assistants, with garter and Blue B.F.Badge

3. – Bearing Hat with red cord, jewel, and garter with Two.

It was also desirable:

1. – To be a Past President of the “Court of Assistants”.

Duties. – To conduct Consecrations.

For Arch Priest (A.P.S.C.), after presenting a Scroll of your Masonic Titles,; it was necessary: and could only be waived by

a Dispensation from the “Court of Assistants”.

1. – To be a President or Past President of the “Court of Assistants”.

2. – To be a High Priest, in full regalia, with Blue B.F.Badge, jewel, and garter

3. – To be wearing a white robe

4. – Bearing a “ring of power” and garter with Three.

It was also desirable:

1. – To be a Past 1st Principal of a Royal Arch Chapter.

To be Knight of the Royal Order of the Scarlet Cord, (K.S.C.) after presenting a Scroll of your Masonic Titles and Coat of Arms, it was necessary:

1. – To be wearing the full regalia of the “Court of Assistants”.

2. – To be wearing the Blue B.F.Badge and O.S.M. Sash.

3. – Bearing garter with Three, sword, and Hat with feather.

4. – Bringing an Esquire bearing banneret with Coat of Arms and Jewel of a Knight. It was also desirable:

1. – To provide a Knightly Robe and Scarlett Cord.

Meetings of the Court of Assistants, the Senatus and the Confedirati were convened on the day before the meeting of the Grand Council and Grand Conclave Festival, and when these days coincided with a Benevolent Fund Festival the whole three-day convention was designated a Grand Festival. I referred earlier to the slow development of Consistories in which, you will recall, the first three Grades were worked. During the relatively short life of the Order there was only one Consistory in the British Isles – the Metropolitan Consistory – which met at 10, Duke Street. Sub-Consistories, which could only work the first two Grades, existed in the North of England, in South Africa, in Central India, in Madras and in Burma.

The rituals were based on incidents in the Wars of the Maccabees, and the ceremonies were elaborate with high-sounding titles for the High Officers.

The Metropolitan Consistory worked regularly until 1914, went into abeyance for the period 1914-1918, was revived in 1919 but ceased operations in 1929. In that year it was resolved that “All ceremonial work in connection with the Royal Order of Knights of the Scarlet Cord should cease.

Chapter 2 in the Book of Joshua relates, in detail, the events on which the Order is based and, prior to revision of the Princes Degree, most of the story was required to be read as a charge to the candidate being Admitted. It is essentially one of mutual help and the Benevolent Fund, the particular interest of Philbrick, was instituted to help those of the Order of the Secret Monitor in time of need.

The Royal Order of Knights of the Scarlet Cord was unquestionably designed to increase membership and, being inextricably linked to the Benevolent Fund Badge system, the financial power of the Fund.

*Acknowledgement: reproduced by very kind permission of the Most Worthy Grand Supreme Ruler Peter Glyn Williams from his Address to the Supreme*

*Rulers' Conclave No.123 at Mark Masons' Hall on Friday, 8th June, 2001 - for more information on the Order of the Secret Monitor please go to their website: [www.orderofthesecretmonitor.org.uk](http://www.orderofthesecretmonitor.org.uk)*



## **INTRODUCING the MASONIC INDEX**

The Masonic Index is a unique, innovative and searchable database of Masonic information in which the user can amend or add data. The more it is used and added to by visitors, the more useful it becomes to the international community of Freemasons.

If your memory isn't perfect, there will have been many times when you have wondered just where you found that piece of interesting and vital Masonic information. When you at last find the missing information again, add it to the Masonic Index so that you can quickly and efficiently find it again and share that knowledge with other brethren worldwide.

The Masonic Index is free and very easy to use.

You can add articles (by copy and pasting) up to a size of 60,000 characters or provide a link to a web page, which contains the information. Any entry to the database, large or small, is acceptable provided it could be of some interest to the Masonic community.

There is no point in giving a detailed description of how to use the database. It's very easy to use and quite intuitive. Suffice it to say that each record contains a 'Heading' (or Subject' ) field, 'Detail' (or 'Main') field, Source of the information, Link to a web site (if any) and a space for who made the entry. The database is searched on the Heading and the Detail fields.

The easy way to become familiar with the Masonic Index is to use it by going to :-

<http://www.philbrick2255.org.uk> and clicking on the Masonic

Index tab or direct to:-

<http://www.philbrick2255.org.uk/mi/knowledge.php>

Enjoy!

*W Bro Alec Hall - Philbrick Lodge No.2255*

### ***A Eulogy which can be used when the Lodge stands to order in respect of departed Brethren***

*Not how did he die, but how did he live,  
Not what did he gain, but what did he give  
These are the units to measure the worth  
of a man as a man, regardless of birth.*

*Not what was his church, nor what was his creed  
But he had befriended those really in need  
he was ever ready, with a good cheer  
to bring back a smile, to banish a Tear*

*Not what did the sketch in the newspaper say  
But how many were sorry, when he passed away  
Anon*



At the Provincial Grand Stewards' Lodge No.8665 meeting, on Monday 31st March 2008, at the Southend Masonic Centre, Saxon Hall, W Bro Dennis Jane PPGStwd (Chingford Lodge No.2859) presents a cheque totalling £4,505.00 to the Provincial Grand Master, W Bro John Webb, on behalf of the 2007/8 Stewards, who raised monies selling pen's and holding a quiz night. At the Stewards meeting, the Worshipful Master, W Bro. Michael Edward Kendall addressed the assembled brethren with paper "W.I.F.M." (What's in it For Me ?), which included some very thought provoking use of the working tools.

The Stewards have more pens to sell, and they will be making a further and final presentation at the Stewards Lodge meeting on 27th October 2008.

*article by W Bro Dennis Jane  
photograph by W Bro Paul Reeves*

#### **Group Almoners Meeting - Monday 21st April 2008 at the Chingford Masonic Hall**

The second group Almoners meeting was held at the Chingford Masonic Hall on Monday 21st April 2008. The meeting was opened with a welcome from W Bro Paul Cohen, Secretary of the Southend and Essex Masonic Welfare Trust, who informed those gathered, that this was the second meeting of Almoners within the Group. Last year the meeting was held at Loughton. Also in attendance were, W Bro Alan Quinton, Group Almoner, Terry Mynard, the Deputy Chairman of Hamilton Court, and Alex Smart, the Treasurer and Membership Secretary of Hamilton Court.

W Bro Alan Quinton welcomed everyone and went on to present a talk about the Almoners at work within the Province of Essex. Alan's theme was to ask "What is an Almoner ?" , with a personal view that unfortunately some Almoners do not always achieve success, and suggested that Past Masters are made Almoners to fill an office in the Lodge or Chapter etc.

Alan informed the meeting that he looks after the Loughton and Chingford area for applicants and petitioners in our areas. Help is not necessarily given because of the applicants geographical position or even of their Lodge. He reminded the meeting of the four main Charities, with a brief explanation on each. He was keen to advise that the New Masonic Fund does not seek to over-ride the National Health Service,

especially if this service is already providing prompt attention to an applicant. There is a Provincial Charity Fund for those who have to wait for a consultant, this a facility to reduce the waiting time, should there be mitigating circumstances for the patient to receive an early assessment of their medical condition.

There is a necessity to locate those "lost widows", where Lodges have closed down, so that the widows do receive some acknowledgement of their existence. If you are in doubt, Alan suggested that you pick up the 'phone and ASK !! Alan's talk was well received by those attending, and received suitable acclaim. After Alan's presentation, there were some questions from the floor, with excellent responses to the satisfaction of the enquirers.

Terry Mynard, stood to deliver a lecture on "Hamilton Court", and gave a detailed explanation of the facilities that are available for the elderly residents at Hamilton Court. Hamilton Court is a Masonic Housing Association development of 43 Warden-controlled flats at South Woodham Ferrers, which was opened in November 1983. Unlike an R.M.B.I. Residential and Nursing Home, Hamilton Court offers sheltered accommodation for eleven elderly married couples and thirty-two single persons in self contained unfurnished flats, each with a bedroom, a lounge, a bathroom and a fitted kitchen.

These specially designed homes are ideal for active retired persons who wish to retain their total independence, do their own shopping, cook their own meals and have their own front door, but who find the presence of a warden and stable housing costs, of reassurance and comfort. In addition, the building has a Common Room, used regularly for coffee mornings, bingo evenings and other regular events, equipped with colour TV. VCR; music centre and library. There is also a guest room for overnight visits by tenant's relatives; a free laundry room; a disabled shower room, and attractive gardens with ornamental fishpond.

The day-to-day running of Hamilton Court, beyond the normal duties of the Warden is entrusted to a House Committee of volunteer Essex Masons. The Chairman appointed by the Provincial Grand Master, who with his committee bring a variety of skills and professions to the administration of the complex, and whose principal aim is to ensure that a community spirit prevails to make the tenants' lives as comfortable as possible.

A fund has been established to provide for the entertainment and additional comforts that make Masonic sheltered accommodation unique, and relies upon donations from Lodges, Chapters and other orders within the Province, as well as from individuals. Terry emphasised that it is without doubt that every lodge will have elderly brethren and widows who find house maintenance becoming more difficult and costly, it is the duty of every Lodge Almoner, Secretary and Master to become familiar with this alternative housing option, so that timely advice may be given.

There are also medical representatives available should a resident require any medical support.

Terry Maynard was applauded for such a detailed and informative lecture. Mandate forms were left out on the chairs for the visiting brethren to complete.

The Group Almoners meeting was well attended, and hopefully, next year more Lodge Almoners will be able to attend this informative meeting.

Acknowledgement: PGL Essex - Hamilton Court MHA Web Page  
*article written by W Bro Allan de Luca*

### **SO MOTE IT BE**

*From an old Anglo-Saxon word motan meaning "to be allowed," as in the phrase so mote if be, meaning so may it be.* How familiar the phrase is. No Lodge is ever opened or closed, in due form, without using it. Yet how few know how old it is, much less what a deep meaning it has in it. Like so many old and lovely things, it is so near to us that we do not see it.

As far back as we can go in the annals of the Craft we find this old phrase. Its form betrays its age. The word MOTE is an Anglo-Saxon word, derived from an irregular verb, MOTAN. Chaucer uses the exact phrase in the same sense in which we use it, meaning "So May It Be." It is found in the "Regius Poem", the oldest document of the Craft, just as we use it today.

As everyone knows, it is the Masonic form of the ancient AMEN which echoes through the ages, gathering meaning and music as it goes until it is one of the richest and most haunting of words. At first only a sign of assent, on the part either of an individual or of an assembly, to words of prayer or praise, it has become to stand as a sentinel at the gateway of silence.

When we have uttered all that we can utter, and our poor words seem like ripples on the bosom of the unspoken, somehow this familiar phrase gathers up all that is left - our dumb yearnings, our deepest longings - and bears them aloft to One who understands. In some strange way it seems to speak for us into the very ear of God the things for which words were never made.

So, naturally, it has a place of honour among us. At the marriage Altar it speaks its blessing as young love walks toward the bliss or sorrow of hidden years. It stands beside the cradle when we dedicate our little ones to the Holy life, mingling its benediction with our vows. At the grave side it utters its sad response to the shadowy AMEN which death pronounces over our friends.

When, in our turn, we see the end of the road, and would make a last will and testament, leaving our earnings and savings to those whom we love, the old legal phrase asks us to repeat after it: "In The Name Of God, AMEN." And with us, as with Gerontius in his Dream, the last word we hear when the voices of earth grow faint and the silence of God covers us, is the old AMEN, So Mote It Be.

How impressively it echoes through the Book of Holy Law. We hear it in the Psalms, as chorus answers to chorus, where it is sometimes reduplicated for emphasis. In the talks of Jesus with his friends it has a striking use, hidden in the English version. The oft-repeated phrase, "Verily, Verily I Say Unto You," if rightly translated means, AMEN, AMEN, I say unto you." Later, in the Epistles of Paul, the word AMEN becomes the name of Christ, who is the AMEN of God to the faith of man. So, too, in the Lodge, at opening, at closing, and in the hour of initiation. No Mason ever enters upon any great or important undertaking without invoking the aid of Deity. And

he ends his prayer with the old phrase, "So Mote It Be." Which is another way of saying: "The Will Of God Be Done." Or, whatever be the answer of God to his prayer: "So Be It - because it is wise and right.

What, then, is the meaning of this old phrase, so interwoven with all our Masonic lore, simple, tender, haunting? It has two meanings for us everywhere, in the Church, or in the Lodge. First, it is assent of man to the way and Will Of God; assent to His Commands; assent to His Providence, even when a tender, terrible stroke of death takes from us one much loved and leaves us forlorn.

Still, somehow, we must say: "So it is; so be it. He is a wise man, a brave man; who, baffled by the woes of life, when disaster follows fast and follows faster, can nevertheless accept his lot as a part of the Will of God and say, though it may almost choke him to say it: "So Mote It Be." It is not blind submission, nor dumb resignation, but a wise reconciliation to the Will of the Eternal. The other meaning of the phrase is even more wonderful; it is the assent of God to the aspiration of man. Man can bear so much - anything, perhaps - if he feels that God knows, cares and feels for him and with him. If God says Amen, So it is, to our faith and hope and love; it links our perplexed meanings, and helps us to see, however dimly, or in a glass darkly, that there is a wise and good purpose in life, despite its sorrow and suffering, and that we are not at the mercy of Fate or the whim of Chance.

Does God speak to man, confirming his faith and hope?

If so, how? Indeed yes! God is not the great I Was, but the great I Am, and He is neither deaf nor dumb. In Him we live and move and have our being - He Speaks to us in nature, in the moral law, and in our own hearts, if we have ears to hear. But He speaks most clearly in the Book of Holy Law which lies open upon our Alter.

Nor is that all. Some of us hold that the Word Of God "Became Flesh and Dwelt Among Us, Full Of Grace and Truth," in a life the loveliest ever lived among men, showing us what life is, what it means, and to what fine issues it ascends when we do the Will of God on earth as it is done in Heaven, No one of us but grows wistful when he thinks of the life of Jesus, however far we fall below it.

Today men are asking the question: Does it do any good to pray? The man who actually prays does not ask such a question. As well ask if it does a bird any good to sing, or a flower to bloom? Prayer is natural and instinctive in man.

We are made so. Man is made for prayer, as sparks ascending seek the sun. He would not need religious faith if the objects of it did not exist.

Are prayers ever answered? Yes, always, as Emerson taught us long ago. Who rises from prayer a better man, his prayer is answered - and that is as far as we need to go.

The deepest desire, the ruling motive of a man, is his actual prayer, and it shapes his life after its form and colour. In this sense all prayer is answered, and that is why we ought to be careful what we pray for - because in the end we always get it. What, then is the good of prayer? It makes us repose on the unknown with hope; it makes us ready for life.

It is a recognition of laws and the thread of our conjunction with them. It is not the purpose of prayer to beg or make God do what we want done. Its purpose is to bring us to do the Will

of God, which is greater and wiser than our will. It is not to use God, but to be used by Him in the service of His plan.

Can man by prayer change the Will of God? No, and Yes. True prayer does not wish or seek to change the larger Will of God, which involves in its sweep and scope the duty and destiny of humanity. But it can and does change the Will of God concerning us, because it changes our will and attitude towards Him, which is the vital thing in prayer for us. For example, if a man living a wicked life, we know what the Will of God will be for him. All evil ways have been often tried, and we know what the end is, just as we know the answer to a problem in geometry. But if a man who is living wickedly changes his way of living and his inner attitude, he changes the Will of God - if not His Will, at least His Intention. That is, he attains what even the Divine Will could not give him and do for him unless it had been effected by His Will and Prayer.

The place of Prayer in Masonry is not perfunctory. It is not a mere matter of form and rote. It is vital and profound. As a man enters the Lodge as an initiate, prayer is offered for him, to God, in whom he puts his trust. Later, in a crisis of his initiation, he must pray for himself, orally or mentally as his heart may elect. It is not just a ceremony; it is basic in the faith and spirit of Masonry. Still later, in a scene which no Mason ever forgets, when the shadow is darkest, and the most precious thing a Mason can desire or seek seems lost, in the perplexity and despair of the Lodge, a prayer is offered. As recorded in our Monitors, it is a mosaic of Bible words, in which the grim facts of life and death are set forth in stark reality, and appeal is made to the pity and light of God.

It is truly a great prayer, to join in which is to place ourselves in the very hands of God, as all must do in the end, trust His Will and way, following where no path is into the soft and fascinating darkness which men call death. And the response of the Lodge to that prayer, as to all others offered at its Altar, is the old, challenging phrase, "So Mote It Be!"

Brother, do not be ashamed to pray, as you are taught in the Lodge and the Church. It is a part of the sweetness and sanity of life, refreshing the soul and making clear the mind. There is more wisdom in a whispered prayer than in all the libraries of the world. It is not our business to instruct God. He knows what things we have need for before we ask him. He does not need our prayer, but we do - if only to make us acquainted with the best Friend we have. The greatest of all teachers of the soul left us a little liturgy called the Lord's Prayer. He told us to use it each for himself, in the closet when the door is shut and the din and hum and litter of the world is outside. Try it Brother; it will sweeten life, make its load lighter, its joy brighter, and the way of duty plainer.

Two tiny prayers have floated down to us from ages past, which are worth remembering; one by a great Saint, the other by two brothers. "Grant Me, Lord, ardently to desire, wisely to study, rightly to understand and perfectly to fulfil that which pleaseth Thee." And the second is after the manner: "May two brothers enjoy and serve Thee together, and so live today that we may be worthy to live tomorrow." **"SO MOTE IT BE"**

"So Mote it Be" source: short talk Bulletin - Jun. 1927

**W Bro John Lamb - Past Secretary of CAMSG  
obit - 23rd March 2008**

There was an excellent turn-out for the funeral and cremation of W Bro John Lamb (Lammy), at the South Essex Crematorium on Wednesday 2nd April 2008. John's widow Eileen was delighted to see so many Brethren in attendance, to include many of the Executive and masons from all over the Province. The crematorium was full, and with as many as 70 plus members outside the crematorium to follow and join in the service in his remembrance. John Lamb's son Mark, assisted in carrying the coffin, and during the ceremony, and under great emotional stress, spoke of John's life. The music the family had chosen, were "When I fall in Love" and "If I give my heart to you" - Doris Day and "I will always love you" - Whitney Houston. The organist was W Bro Ian Gorman. Following the cremation, there was a reception at the Top Meadow Golf Club North Ockenden, Upminster. Donations were requested to the "St. Francis Hospice".

**W Bro George Timms- Past Secretary of Fiducial Lodge  
No.8753 obit - 16th February 2008**

Many members of the Fiducial Lodge No.8753 along with members of other Lodges who knew W Bro George Timms as a Mason and as a friend, attended his Funeral at the City of London Crematorium on Tuesday 26 February 2008. His wife Joyce and daughter Angela were pleased to see so many members in attendance. Iain Duncan Smith, M.P. for Chingford also attended as a representative of the Conservative party, for the staunch work George gave on behalf of the local representatives of the party. W.Bro. George was also a founder of the Metropolitan Police Horticulture Club. The music the family had chosen, were "Abide with Me", and on committal "The Last Post" and finally "Battle Hymn of the Republic". The reception was held at the family home, in Woodford Green. The family has asked for donations to be made to "The British Red Cross".

**W Bro Cliffe Jackson -  
Founder Member and Past Master  
of Fiducial Lodge No. 8753**

This was a quiet and informal family affair at the City of London Crematorium, and members of the Fiducial Lodge, Hyde Park Lodge and Hyde Park Chapter attended the funeral of W Bro Cliffe and other Freemasons who wanted to pay their last respects. W Bro Cliffe was a founder member of Fiducial Lodge No.8753 and due to his failing health was made an Honorary member in 2006. W Bro Cliffe was also presented with a 50 year certificate by the PGM, and again due to his health, the presentation was made at his home. Flowers were sent by many members and were laid out at the cemetery in his memory. His wife Bella (who is a Lady Freemason) was grateful to all the fraternity for attending Cliffe's Funeral to remember his long and distinguished life as a Freemason.

**Provincial Charity Stewards "Work Shop" held at the Chingford Masonic Hall, on Wednesday 30th April 2008**

W Bro Laurie Justice, Provincial Grand Charity Steward addressed those members who attended the "Work Shop" for Charity Stewards at the Chingford Masonic Hall on Wednesday 30th April 2008 to highlight the importance of dealing with issues relating to raising funds for the Essex Festival 2011. Unfortunately, despite the best efforts of W Bro Frank Mercer (Temple Lodge No.5279) in organising this event, many Lodges and Chapters were not represented, but for those who did attend, it was worthwhile and those members went away more informed than they were when they arrived. W Bro Laurie welcomed those members assembled, and pointed out that the Charity Steward is the most difficult job in the Lodge and in the Province to get money for our Charities, and mentioned that if the Charity Steward got it wrong, then everyone who rely on relief from the Charity will suffer.

There will not be another Festival in support of the Grand Charity for at least another 47 years, so we need to make the most of our fundraising for the Essex Festival 2011. Although in the mean time there will be further Festivals for the Samaritans, MTB&G and the RMBI until we get round to the next Grand Charity.

He asked if everyone understood how to obtain information from the Provincial website, and be aware of the Gift Aid envelopes, and there seems to be some reticence in filling these in, due to the possibility of the Tax Man finding out information about an individual W Bro Laurie also informed the assembly, that there are spreadsheets available to inform you how your Lodge/Chapter is progressing (individuals by personal application) with totals, to include income from Gift Aid Envelopes, Regular Bank Payment plus any interest that has accrued. The total of all these equals "Honorifics". W Bro Bill Bostock deals with the distribution of the jewels, with W Bro Tony Prevett & Bro Phillip Warburton dealing with the Spread Sheet analysis.

These jewels cost £12.50, and the reason for the cost being so reasonable is that they are Province of Essex Jewels and not Grand Lodge jewels. With regard to the Gift Aid Envelopes (GAE), the Inland Revenue insist that each Lodge or Chapter send their envelopes with a verification form (downloadable from the Provincial Website), and you have ticked the box on the GAE that you are a tax payer. Once you have satisfied this criteria you will be credited with the tax. Unfortunately, Grand Lodge do have a back log of GAE.'s yet to be processed, and have taken on extra staff, and it is hoped that all the envelopes will be credited to each Lodge/Chapter and individual by the end of the month. When the Festival commenced, there were only approximately 1000 GAE's being submitted, it has now increased to over 5000 GAE's a month, which is a monumental task.

In the future Lodges & Chapter Relief Representatives will be able to go "online" to their own Relief Chests, like a bank statement, to access, their Charity contributions and totals. You will be given your own password and you can access this facility as regularly as you like - but this is a little way off yet.

It is also important that you write the information on the GAE'S in BLOCK CAPITALS, so it is legible. Also make sure that you indicate whether its a Lodge or Chapter, otherwise the donation will not be properly allocated. An original reference number is now no longer applicable, and just your Name, address and Lodge/Chapter number is sufficient, and DONT FORGET TO TICK THE BOX !!!! if you are a taxpayer to obtain your tax credit. This is important as there is a need to create a paper trail to prove to the Inland Revenue of a donation being made, and do not forget to keep the blue tear off strip as a personal record of your donation.

W Bro Laurie is fully aware of the current economic climate, with petrol, food and mortgages increases. which can reduce the amount a Brother can donate, and there is also a lot of competition by all Charities to donate money, and a majority of people do have limited resources.

The target for the Province of Essex is £3 million pounds, and with the gift aid scheme, it would increase to £4 million pounds. You will only receive Honorifics through the Festival Relief Chest., and W Bro Laurie wished to impress on the Lodges and Chapters not to sit on money, as money is continuing to be paid out to various charities, and each Lodge/Chapter can continue to support its own preferred local charity.

The Provincial Grand Master RW Bro John Webb believes that the Province of Essex can do better than the £3 million target, especially with the size of the Province. So how can you raise money for the Essex Festival 2011? there are several ideas which have been taken up by some Lodges and Masonic centres within the Province, by holding boot sales, race nights, curry night, quiz nights, running the marathon, and even paragliding., the ideas for fundraising are limitless if you use a little imagination, as every donation, however small, goes some way for the Province to reach its target.

In conclusion W Bro Laurie thanked those members who attended the Workshop, and W Bro Frank Mercer for his endeavours in arranging them, and suggested that Lodges/Chapter send out GAE's with their summonses, and add a note that if a Brother or Companion is sending their apologies, add a note to the effect, to please make a charity donation !! There were some questions put to Laurie, and these were answered to the satisfaction of the brethren assembled. If you wish to go online to obtain more information, the website address is

[http://www.essex-lodges.org/2011\\_festival\\_info.asp](http://www.essex-lodges.org/2011_festival_info.asp)

*Article by W Bro Allan de Luca - Fiducial Lodge No.8753*

Acknowledgement

[1] W Bro Laurie Justice

**New Communications Officer appointed**

W Bro. Derek Hanson the Communications Officer for Group 7 has stepped down after many years of loyal and devoted service, and W Bro Gerald Chevin has been appointed as the new Communications Officer for the Group. W Bro Derek will continue to serve on the CAMSG committee.

**The Chingford Masonic Hall Brethren and visitors raise money for the Great Ormond Street Hospital**

Scott Hunt, the son of Sue Hunt, one of the Bar Stewards at Chingford who tends to all our needs and provides our wines for the Festive Boards, took on the ultimate challenge to run



the London Marathon to raise funds for the Great Ormond Street Hospital to re-modernise their Heart and Lung Department.

Scott, who has helped his mum behind the bar at Chingford on many occasions, especially at the Christmas Widows Luncheon, completed the London Marathon in a time 4 hours 11 minutes. Scott raised a total amount of £2,415.00 of which the brethren at the Chingford Masonic Hall, contributed £815.00, a wonderful contribution to a very

worthwhile cause.....well done Scott !! are you going to run it again next year ?

**Roll Out the Barrell - "Fundraiser" held at the Chingford Masonic Hall on Saturday - 31st May 2008**

The Chingford Area Masonic Social Group held a hugely successful night at the Masonic Hall, Chingford on Saturday 31st May. The evening, which was a complete sell-out, had an 'Old Time Music Hall' theme. Our host, W.Bro. Bob Urch (in his Union Flag waitcoat) did an excellent job of MC'ing. Clearly, a number of Brethren had been very busy during the day as the hall was decorated so well it was hardly recognisable. A good number of those present had made an excellent effort in dressing in appropriate fancy dress of the era. Those present were treated to the sight of yours truly wearing a kilt for the first (and last) time and my wife, Sharon, won the 'best dressed lady' award for her RAF radio operators outfit!



photograph left :-  
W Bro Bob Urch and Sharon Ellaway in their fancy dress.

The capacity crowd were treated to an excellent show from 'The Limelight Music Hall' group. Their show

included some excellent songs and sketches which had everyone singing along and roaring with laughter. It obviously brought back a few memories for some as they needed no prompting in joining in with songs such as 'We'll Meet again', 'Champagne Charlie' and 'She Wears Red Feathers and a Hoolie, Hoolie Skirt!' During the interval, we enjoyed a

traditional supper of pie, mash and liquor (or brown gravy for the faint hearted!)

Following the live entertainment, there was a full dance floor until the end of the night, dancing to 'Dan, Dan the Disco Man'!

There was also a dance competition which demanded full audience participation as it had the tables competing against each other. This was judged by the lovely Nicky (daughter of our barmaid Sue) who then went on to entertain us by playing the spoons!

The event was also a financial success because, as well as ticket sales, there was a very well supported raffle on the night. A sum of £400 has been donated to the 2011 Festival by the CAMSG Committee.

Article and photographs by W.Bro. Lee Ellaway - High Beach Lodge No.7669

**Britain's Best Kept Secret**

**Heritage museum for London's Lea Valley**

For a number of years now the Lea Valley Corridor has been known as a small area of Britain with a huge industrial past, it is a place where over one hundred industrial firsts have taken place, with half of these being transportation. This achievement alone is a world record. For the last fourteen years the concept for a museum to celebrate this unique heritage called the Lea Valley Experience has been slowly simmering away in Walthamstow.

With the coming of the Olympic Games to the valley in 2012, this is a once in a lifetime opportunity to showcase Britain's largest and forgotten industrial past that has most certainly changed the world as we know it today. "At one time the Lea Valley was producing two thirds of Britain's total horticultural output". For more information to learn more, and support the development of the Lea Valley Experience museum and to celebrate the regions unique past. visit their web sit at [www.leavalleyexperience.co.uk](http://www.leavalleyexperience.co.uk)

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W Bro Lindsay Collier MA

**75th Anniversary - Leyton Grange Lodge No. 5473 Celebrations**

Leyton Grange Park Lodge No.5473 will be celebrating their 75th Anniversary of the Lodge on Tuesday 1st December 2009 at the Chingford Masonic Hall.

Anyone wishing to attend this special occasions, contact W.Bro Terry Wisbey, home telephone 01621 743523, or you can email him at [Terry.MarilynWisbey@btinternet.com](mailto:Terry.MarilynWisbey@btinternet.com)

**Finally !! - Help Required**

**Do You have any old Photographs of the Chingford Masonic Hall**

2\_(1930's, 40's, 50's, 60's 70's 80's and 90's) Interior and Exterior - It would be appreciated if you could dig them out, so that they can be considered to be included in a new book being developed about the Chingford Masonic Hall - please also include any photographs of Ladies Festivals etc...would be most appreciated - contact the Secretary at the Chingford Masonic Hall - 020 8524 5142 or email: [chingfordmh@btconnect.com](mailto:chingfordmh@btconnect.com) The photographs will be returned.