

# Provincial Priory of London

## *Knightly Topics*



**Issue 14**

**Autumn 2007**

### *Inside this issue*

<i>Mediterranean Pass</i>	1
<i>Avarice or Altruism</i>	2 - 5
<i>Preceptory News</i>	5
<i>Empress Preceptory</i>	6, 7
<i>Diary</i>	8
<i>Appointments</i>	8
<i>Contact List</i>	8

### *From the Editor*

This issue contains a deeply interesting insight into the history of the early Knights Templar. Trevor Dutt explores the motives of Philip IV. Then in the address to Empress Preceptory at its Consecration the narrative leads you to the early modern Knights Templar and the first of the modern Grand Masters of the Order, Thomas Dunckerly.



Bro Knights I am short of material from your Preceptories and I need contributions urgently to fill the next newsletter. Please send your articles to me:

**George Hodge**  
**Ithaca, Warren Lane**  
**Finchampstead,**  
**Wokingham,**  
**Berkshire, RG40 4HS**  
**Tel: 0118 973 0966**  
**Email:**  
**george.hodge@tiscali.co.uk**

## *The Mediterranean Pass*

*Bob Newbury of Bard of Avon Preceptory who found the KT Certificate issued in Jamaica in 1800 (published in the Autumn 2006 issue) was continuing his researches when he came across a document called Journal of a Lady of Quality. This being the Narrative of a Journey between 1774 & 1776 from Scotland to the West Indies, North Carolina and Portugal by Janet Schaw. Within this large document was a section on the Mediterranean Pass which will be familiar to all Knights of Malta. Does any scholar know of a connection? The extract is printed below:*

“A Mediterranean pass was a necessary document for all ships, British and colonial, trading in the Mediterranean or along the Atlantic coast, north and south of the Straits of Gibraltar. It was a permit on parchment, partly engraved and partly written, issued by the British Admiralty to protect vessels from attack by the Barbary cruisers, under the terms of treaties previously entered into with the Barbary states. A single pass could be used for more than one voyage. Under Admiralty rules, it was to be endorsed by the British consul at every port entered and when done with to be returned to the issuing office.”

The form and wording were as follows:

“The King of England, etc to all persons whom these may concern greeting.

Suffer the ship ---- to pass, with her company, passengers, goods, and merchandizes, without any let, hindrance, seizure, or molestation; the said ship appearing unto us, by good testimony, to belong to our subjects, and to no foreigner. Given under our sign manual and the seal of the Admiralty, at the court at ----, this ---- day of ----, in the year of our Lord, one thousand and seven hundred and -----.

By his Majesty's Command,

[Signature of the Secretary to the Admiralty] [Signature of the King]”

# Philip IV - Avarice or Altruism?

*In response to a comment made in the 13th Issue of Knightly Topics Trevor Dutt has researched and written this fascinating feature.*

On 13<sup>th</sup> October this year it will be exactly 700 years since the arrest of the Knights Templar throughout France, and then in much of the rest of Europe, by order of Philip IV of France with the tacit agreement of Pope Clement V<sup>1</sup>.

In his editorial note to the article “The Medieval Order of Knights Templar” in Issue 13 of “Knightly Topics”, our Editor wrote: “It is well to remember that the King of France must not be accused of acting from avarice for he bestowed all the wealth and possessions of the Templars upon the Hospitallers.”

This contradicts the passage in the historical summary contained in the ritual of the Knights of Malta which tells us, with reference to the Knights Templar, that they were “suppressed by the cruelty and avarice of Pope Clement V and Philip le Bel, King of France.”

It is difficult enough to determine the intentions behind the actions of our contemporaries; it is much more difficult to do so at a distance of 700 years. Furthermore, Philip IV of France seems to have been a particularly aloof and inaccessible character. Even his contemporaries found it difficult to divine his true motives and Bernard Saisset, Bishop of Pamiers, wrote of him, “He is neither a man or a beast; he is a statue.” With regard to his behaviour towards the Templars, we can only attempt to deduce his motives by evaluating his actions before and after that fateful Friday in 1307.

Philip IV was born in the Palace of Fontainebleau on 5<sup>th</sup> October 1268. As the son of King Philip III and Isabella of Aragon he was to be crowned king at the young age of 17 years becoming the eleventh king of the Capetian dynasty which had ruled France, though mostly with direct rule only of the region around Paris, since 987. His French nickname, “le Bel” seems to have been well deserved since, by all accounts he was indeed most handsome, but its translation into English as “Philip the Fair” begs the question of whether it refers only to his appearance or whether it can also be understood as implying justice and even-handedness.

On 16th August 1284, at the age of 15, Philip married Queen Jeanne of Navarre. Although there were undeniable territori-

al benefits (Jeanne brought a dowry of the lands of Champagne and Brie), the marriage seems to have been a happy one and they had seven children. Three, two girls and a boy, died in childhood but the other three boys were to become Louis X, Philip V and Charles IV of France while the surviving daughter, Isabella, would marry King Edward II of England.

Philip’s marriage to Jeanne lasted for twenty-one years until the Queen’s death in April 1305. It has been suggested that her death occurred in suspicious circumstances and one chronicler has even proposed that Philip may have

been responsible but this seems to be without foundation and most authorities agree that their marriage was a happy one. It was later in the same year that Philip applied to join the Knights Templar, a fact which seems to have escaped the attention of many Masonic writers.

Philip is known to have favoured the unification of the Templars with the Hospitallers and it is possible that, expecting to be welcomed into the Templar Order, he may have aspired to become their Grand Master when he would have been well placed to negotiate an amalgamation of the two Orders. If so, then he was to be disappointed for the Templars rejected his application. The secrecy surrounding that decision was, and remains, unbroken, indeed even Philip himself was probably never informed of the reasons, but how different subsequent history might have been had the most powerful man in France at that time become a Templar himself!

The Capetian dynasty began on the death of Louis V, the last Carolingian king, with the accession of Hugh Capet and the Capetian kings had fostered the concept of the divine right of kings to such an extent that, by the reign of Louis IX, Philip’s grandfather, the foundations of a political theocracy had been securely laid<sup>2</sup>. Louis IX died in 1270 and was canonized only 27 years later in 1297 thereby becoming “Saint Louis”.

Philip’s upbringing would therefore have prepared him not only for kingship but also for his role as virtual demigod. It is with this in mind that his long-running battles with the Papacy must be viewed. From his earliest days Philip would

***“in the same year  
that Philip applied  
to join the Knights  
Templar.....”***

have been brought up to think of himself, if not as a god, then certainly as God's personal representative here on earth. It is small wonder therefore that he showed scant regard for the authority of the Pope who was, after all, only elected by the College of Cardinals and had not been born to the role.

But a belief in his own divinity was not Philip's only inheritance. On his accession he also acquired the large debts which had arisen as a result of the wars fought by his predecessors and his financial problems were not helped by his battles for the region of Gascony (1294-1303) which, at that time, belonged to Edward I of England, a dispute not finally resolved until the end of The Hundred Years War in the middle of the XVth Century. During his reign Philip also took Flanders and brought both Lyons and Viviers under the French crown.

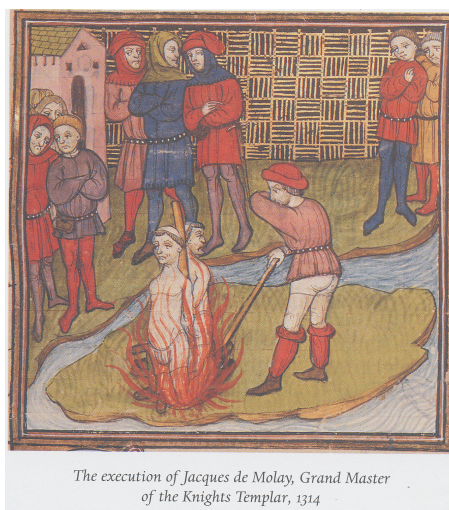
Waging war has always been an expensive exercise – the reader may recall that income tax was first imposed in Britain in 1799 as a “temporary measure” to raise money for the war against the French forces commanded by Napoleon. Things were not much different in the XIIIth Century and Philip established the *Chambre des Comptes* (Chamber of Accounts) to oversee the introduction of various tax reforms. He also debased the coinage on several occasions and imposed tax-

es on the clergy who had previously been exempt from civil taxation. This latter move brought him into direct conflict with Pope Boniface VIII, a conflict which Philip resolved by having his agents, Guillaume de Nogaret and Sciarra Colonna, arrest Boniface on charges of heresy, sodomy and the murder of an earlier Pope. Popular pressure resulted in his release after only three days but he died four weeks later.

The Lateran Council of 1215 had excluded Jews throughout Christendom from all trades except those of pawn broking and dealing in old clothes but at various periods during the XIIIth Century they had also acted as tax collectors for the French crown. Their numbers in France were increased in 1290 on their expulsion from England but, by then their role as tax collectors had been largely usurped by the Italian bankers from Lombardy and their value to Philip was thereby diminished. Consequently, on 22<sup>nd</sup> July 1306, on secret orders from Philip, 100,000 Jews were arrested and thrown into prison. While there they were exiled from France and

given one month to leave<sup>3</sup> taking with them only the clothes they were wearing and the sum of 12 sols<sup>4</sup>. All their other possessions were confiscated and auctioned off by the royal treasury which also claimed the right to any debts which they were owed. One historical source states that they were forced to relinquish their property by blinding them in one eye and threatening to put out the other eye as well but this story is possibly apocryphal.

(The banker successors to the Jews, the Lombards, fared little better for they too were expelled by Philip but not until 1311.) In his action against the Jews one can see close resemblance to Philip's behaviour towards the Templars in the following year and it may be that this first success provided a template for his later actions.



*The execution of Jacques de Molay, Grand Master of the Knights Templar, 1314*

Pope Boniface VIII was succeeded by Benedict XI with whom Philip restored good relations until the new Pope excommunicated Philip's agents in the arrest of his predecessor when, after a pontificate of only eight months, he died, possibly poisoned by those same agents.

After a conclave lasting eleven months, the delay being largely due to the dissension between the French and Italian cardinals, the Archbishop of Bordeaux, Bertrand de Got, was elected Pope and

was crowned in Lyons taking the name which we know so well, Clement V. Although he was actually a subject of the King of England (de Got was born in Gascony which, as already noted, was at that time under English rule), he had long been a personal friend of King Philip. There can be no doubt that Philip was pleased with the outcome of the election and he certainly attended the coronation of the new Pope in November 1305. One wonders whether Bertrand de Got's choice of papal name may have reflected a desire to foster a close working relationship with the French king in replication of the respect and affection shown by Philip's grandfather, Louis IX, towards Pope Clement IV in the previous century. Clement V is often described as a weak man whose actions were largely dictated by Philip IV but the evidence suggests that he was really driven by his desire to recover control of the Holy Land by means of a new Crusade and that he was willing to side with Philip because he saw the King of France as the most suitable leader for such a venture. Nevertheless,



it cannot be denied that he was willing to suppress the truth if he considered that it might be detrimental to his vision of the Christian Church or a danger to his personal safety.

So what of the Templars themselves? There is no doubt that at the end of the XIIIth Century the Order was exceedingly powerful and immensely wealthy. However, their original *raison d'être*, the protection of pilgrims travelling to Jerusalem, had largely disappeared with the loss of Outremer and the ending of the Crusades in the Holy Land with the fall of Acre in April 1291. However, over the 200 years of its existence the Order had evolved and its military capabilities, though still potent, were now secondary to its force as a financial institution in most of the Christian world.

Jacques de Molay was elected Grand Master of the Templars in 1292 and was therefore Grand Master at the time of the rejection of Philip's application to join the Order in 1295.

Whether de Molay was personally involved in that decision we do not know but it certainly cannot have enhanced the relationship between the two men. Furthermore, de Molay was

opposed to the merger of the Templars and Hospitallers.

Philip's intention was to lead a new Crusade (*passagium generale*) to the Holy Land with himself as the Rex Bellator (War King) at its head and, recognising the military capabilities of both the Templar and Hospitaller Orders, he believed that a merger of these two organisations would be the best way in which to achieve his aim. Having been thwarted in his attempt to join, and presumably in due course become the head of, the Templars and furthermore knowing that Jaques de Molay was the only influential dissident towards unification of the Orders, Philip saw the destruction of the Templars, and most especially their Grand Master, as the way forward to discharge his God-given duty to his Country and, indeed, to the whole of Christendom. Thus when, early in 1307, Esqui de Floyran of Béziers, the prior of Montfaucon, came to him with reported evidence of Templar heresy he recognised the opportunity to rid himself of a major obstacle to his hopes and of decreasing the national debt while simultaneously investigating a possible genuine heresy and demonstrating his supremacy over the leaders of the Church of Rome<sup>5</sup>. Nevertheless, it is worthy of note that the accusations against the Templars did not originate from the King and that rumours and suspicions about Templar activities had been circulating for several years. Indeed, Jacques de Molay himself, during his discussions with Clement V when they

met at Poitiers in the early summer of 1307, had requested that the Pope should investigate the Order, although his intention in doing so was clearly to have the Templars formally exonerated from any wrongdoing<sup>6</sup>.

So were Philip's actions towards the Templars prompted by greed?

There can be no doubt that in 1307 Philip intended to destroy the Templar Order and its Grand Master and to sequester its property and treasures. There also can be no doubt that he did not do this simply to benefit the Hospitaller Order since his grants to them were conditional and very limited. He strongly opposed the provisions of the papal bull "*Ad providam*" (2<sup>nd</sup> May 1312) which transferred the major part of the Templar possessions to the Hospitallers and was only induced to agree to the transfer after withholding the vast sum of 200,000 *livres tournois* to cover his expenses in prosecuting the Tem-

plar Order – even then it seems likely that he indulged in some "creative accounting" to minimise the benefits that accrued to the Hospitallers<sup>7</sup>.

Of course, to today's "politically correct" world, Philip's actions appear totally unacceptable but the world of the early XIVth Century was very different. A king's personal wealth was an integral part of the national budget and the sovereign's territorial aspirations were also those of the country. Furthermore, as we have already discussed, not only Philip himself but also many of his subjects would have seen his actions as emanating from the throne of God himself.

I suspect that Philip's actions against the Templars were driven neither by avarice nor altruism but by *ambition*. A burning ambition to strengthen and enlarge his Country, to recover the Holy Land for his Church, to demonstrate his supremacy over the Vicar of Christ and, perhaps above all, to emulate or even surpass the achievements of his illustrious grandfather, Louis IX.

Philip IV needed power and money, not just for himself but for his Country and his Church. Over the centuries many crimes have been instigated by patriots and zealots; perhaps the destruction of the *Pauperes commilitones Christi Templique Salomonis*<sup>8</sup> is another to add to the list.

**Trevor P. Dutt, Past Provincial Sword Bearer**  
**19th June 2007**

***See the End Notes opposite***

## End Notes

<sup>1</sup> It has been suggested that the arrest of the Templars on Friday, 13th October 1307 is the origin of the superstition that “Friday the thirteenth” is an unlucky day, however other explanations exist and there is no documented evidence that the superstition existed before the XIXth Century.

<sup>2</sup> It is of some interest that the coronation of the British monarch is now the only coronation to retain the once common ceremony of anointing, the symbolism of which can be traced back to the anointing of David by Samuel.

<sup>3</sup> Because of administrative delays the expulsion was not actually completed until October.

<sup>4</sup> In the XIIIth and XIVth Centuries the *sol* (renamed the “sou” in 1715) was a small silver coin. 20 sols was equivalent to one *livre tournois* (Tournois pound).

<sup>5</sup> de Floyran’s motives are questionable. In a letter dated 21<sup>st</sup> January to King James II of Aragon he wrote: “... *I am he who exposed the actions of the Templars to my lord king of France, and may you acknowledge that you were the first prince in the whole world to whom I exposed their actions at Lerida in the presence of your confessor, Brother Martin Detecha. In this you were unwilling, lord, to give full credence to my words at the time, which is why I had recourse to the lord king of France ...*” and later in the

same letter: “*My lord, remember what you promised me in your chamber at Lerida when I departed, that if the activities of the Templars were found to be proved you would give me 1,000 livres in rents and 3,000 livres in money from their goods.*”

<sup>6</sup> Accusations of heresy against religious Orders were not uncommon. In 1238 Pope Gregory IX accused the Hospitallers of harbouring heretics and the Teutonic Order in Livonia was accused of heresy in 1298, 1300 and again in 1305 and the Order was excommunicated for a time.

<sup>7</sup> In 1316 the Hospitaller Order was required to pay a further 60,000 *livres tournois* to Philip’s successor, King Louis X, and to return to the French crown two-thirds of their new acquisitions, although they were permitted to buy back some items at market rates!

<sup>8</sup> *Pauperes commilitones Christi et Templi Salomonis* (Poor Fellow-Soldiers of Christ and of the Temple of Solomon) are the words on the seal used on the Masonic Templar certificate.

*Trevor has compiled a comprehensive bibliography to accompany this feature but I regret that there is insufficient room here to publish it. If you wish to read this please contact me and I will either email it or post it to you.*

Editor

## Preceptory News - Britannic of Madeira No 282

*The Preceptory Registrar, Ian Fothergill, PGCaptGds, Prov Registrar, writes:*

As we look forward to our installation meeting on 5<sup>th</sup> September we have been blessed with three candidates and therefore we have again achieved our aim of installing a Knight by the outgoing team of officers prior to the installation of the Preceptor Elect. This year he will conduct a double installation ceremony at our February meeting or a single ceremony and install the second knight prior to installing his successor in September. *On behalf of the Preceptory I extend an invitation to any Knights who may wish to join us in what will be, I am sure, two excellent meetings.*

Last year was our 70<sup>th</sup> Anniversary and we installed two knights prior to the Installation of the Preceptor elect giving us six Malta candidates. We offered four of these to the Provincial meeting in January and conducted our own Malta ceremony in February; this being the third time in the last eight years that we have managed to do this. The

Provincial Prior kindly permitted us to call on his Bodyguard to help out. As always E Kt. David Pythian and his team gave excellent assistance as Banner Guards and on this occasion the Captain of Outposts. Our visitors also assisted by taking two seats at the Octagonal Table.

We were also delighted to welcome, for his first visit, the new Provincial Sub Prior, E Knight Michael C Fox.

Our current Eminent Preceptor, Eric Garner, has had a very full year and I am sure he looks forward to our next meeting when he will install his successor Simon Brookman. Simon is well known to the Province as a member of the Provincial Prior’s Bodyguard and a contributor to the printing of Nightly Topics.

*For further information phone Ian Fothergill on 01905 773 939 or write to him at 41 Honeymans Gardens, The Waterfront, Droitwich Spa, Worcestershire, WR9 9AD*

# Consecration of Empress Preceptory

*This fascinating oration delivered at the Consecration of the Empress Preceptory on 22 October 1903, at Mark Masons Hall, was given by V E Kt Rev C E L Wright, MA, P G Prelate. The oration was published in the November 1903 issue of The Masonic Illustrated.*

In rising to address you this evening, I feel that I must in the first place offer my sincere congratulations to my brethren of the King Edward VII Preceptory that in the short space of a year they should have been so successful as to be able to form another one from its members. I understand that, like another highly distinguished London Preceptory, it is the intention of the founders to maintain the two on parallel lines, and it is a system highly to be commended when brethren have joined in large numbers and are working together with perfect unanimity and concord. Not only is it a proof of the great efficiency, which has already been attained, but it also enables the enthusiastic brethren to gain experience and knowledge much more quickly than they otherwise could do. And I have no doubt that under such skilled leadership the Empress Preceptory will prove worthy of its progenitor.

There are few more fascinating subjects than the history of The Rise and Fall of the Ancient Order of the Temple. From its inception under Geoffrey de St. Aldeman and Hugo de Payens in 1118, to its destruction brought about by the unholy alliance between Clement 5th and Philip The Fair King of France, its annals are full of the deepest interest, but as I have dealt with it at length on previous occasions I think it would be more interesting if I took a later period for our consideration this evening, and spoke to you about our modern Order of the Temple when it first became a Sovereign Body. I say "MODERN," because though it would be very delightful if we could trace our succession *accurately* to the Sainted Jacques de Molai, the last of the Grand Masters, I fear that it is impossible. The persecution was so severe and relentless that from the day when Clement issued the bull dissolving the Order, it ceased as a BODY to exist. No doubt even in France some individual members would escape, in fact, it

is said that several took refuge in the Island of Mull, in Scotland, and there continued in a disguised form to celebrate their rites. In other parts of Europe too, they were much more leniently treated, and so unquestionably many Knights survived to hand on their traditions and customs, and thereby prepared the way for the resuscitation of the Order in a corporate capacity in our own country towards the latter end of the 18th Century.

What happened during the intervening centuries it is difficult to tell. In France secret societies of various kinds began to reappear during the reigns of the later French kings, and some of them apparently exhibit traces of Knight Templary in their rituals. They were however, largely political in their ideas, and had considerable influence on the Revolution. In England, I believe, the Baldwyn Preceptory at Bristol claims to have been established by the Templars who returned with Richard from the 3rd Crusade, but if it was, its members must have been scattered when the persecution occurred, since Edward 2nd was son-in-law of Philip of France, and though not so brutal in his methods was equally bent



upon spoliation and extermination. During the 18th Century many scions of Royalty were initiated into Masonry, which gave a great impetus to the Craft, and it seems at that time to have been customary to confer the Order of the Temple under the aegis of the Royal Arch. Hence it is that though we have now definitely once more attained the status of an Order of Chivalry, we require all those who desire to join us to have previously taken the Royal Arch. The place of meeting was then known as an encampment, and the bodies that met as Conclaves and in 1790 there seems to have been three Conclaves holding regular meetings, the Baldwyn at Bristol, the Royal Cumberland at Bath, and the Redemption at York, which is now at Hull. Thomas Dunckerly was then at the zenith of his fame. It is not possible to say much about

him on this occasion but he was one of the most energetic of the Freemasons of the day. Besides being Prov. G.M. of some seven or eight counties, he held the office of Prov. G. Superintendent for a great part of England. His services on behalf of those Degrees were inestimable, but amongst his manifold activities he found time to re-establish the Order of the Temple, for which he always had the greatest affection, on a definite basis. In 1791, the three Conclaves I have mentioned, together with others from London, Colchester, Dorchester, and one attached to the 1st Regiment of Dragoons, petitioned to be constituted into a Grand Conclave with Dunckerly as Grand Master. He accepted the post, and on 24th June the Grand Conclave was solemnly inaugurated. In 1792, we hear of other Conclaves being revived, amongst others the Royal Naval at Portsmouth, which was the first to receive a centenary warrant. Dunckerly at this time seems to have contemplated establishing the Order on a purely modern basis with military



equipment not unlike that which has been adopted by some foreign bodies. Writing to the Conclave at Redruth in Cornwall, he tells them he has selected a suitable cloth and uniform buttons for a frock coat, and then goes into great detail as to how the buttons are to be arranged. He adds also that cocked hats and cockades were to be worn. I do not know if this costume was ever formally adopted, but if it was, it was mercifully overruled in favour of the much more suitable one that we wear to-day. That, of course, was not evolved at once, but research has enabled us at last to attain to attire as much like medieval times as modern conditions will permit, and to strive to maintain as perfectly as possible all the traditions and customs of our ancient predecessors, is, after all, the main justification of our existence.

Another scheme of Dunckerly's was to make his Knights Templars go into actual warfare under the name of Prince Edward's Royal Volunteers. Those were the days when that long warfare was just beginning, which only finally terminated with the overthrow of Napoleon, days, which will ever be immortal with the names of Nelson and Wellington. England was in ferment, and each county was enrolling volunteers for the defence of their native land.

Dunckerly, in a letter to a Knight Companion, written in 1794, desires that the Knights shall volunteer, and orders them to wear the cross of a Knight Templar on a black riband between two button-holes on the waistcoat of their uniform. He adds that he will himself, when the important moment arrives, offer his services in the navy or army, and concludes:

" Let our prayers be addressed to the Throne of Grace, that as Christ's faithful soldiers and servants, we may be enabled to defend the Christian Religion, our gracious Sovereign, our laws, liberties and properties against a rapacious enemy, " It is easy to understand his military ardour. Apart from the wave of patriotism which was then sweeping over the land for he had originally been in the Royal Navy and had served with distinction at the siege of Quebec. The invasion of England, however, did not take place, so there was no occasion for the fulfillment of his pious intentions. Nor did he long survive, as he peacefully passed away

on 23rd November 1795, to the great grief of all who knew him. When the Grand Conclave had first been formed in 1701 some of the Knight Companions of the Antient York Conclave of Redemption had written to Dunckerly asking if there were any Hymns or Odes about the Order. He had replied that he knew of none, but would endeavour to compose one himself. He accordingly did so, and with one verse from it I will conclude this short sketch of the first of our modern Grand Masters, who, though he only ruled for four years, did so much for the Order he loved so well.

Unite your hearts, unite each hand  
In friendship, harmony, and love;  
Connected thus Knights Templar stand  
Our Love and Charity to prove.  
Until that awful final day,  
When fire shall melt this earthly ball,  
Your courage and your faith display,  
Attend to Freedom's sacred call.

*This material was given to me by Joe Small a few years ago. I am delighted to have room to publish it at last.*

*Editor*

## ***Dates to Meet***

### ***2007***

Provincial Priory (Temple)	Saturday 29 September
Great Priory (Malta)	Tuesday 20 November
Provincial Carol Service	Monday 17 December
Londinium Preceptory	Wednesday 19 December

### ***2008***

Provincial Priory (Malta)	Monday 28 January
Great Priory (Temple)	Wednesday 21 May

## ***Great Honours - London Knights***

### ***Active Great Officers***

Rt Revd William Payne-Jeremiah	Great Almoner
Brian James Powell	Great Chamberlain

### ***Past Great Honours***

Kenneth Roy Ackrill	Past Great Registrar
David Benjamin Morris	Past Great Herald
Derek Lewis Davies, CBE	Past Great Standard Bearer (Beauceant)
Michael Conrad Fox	Past Great Standard Bearer (Beauceant)
Derek Whelan	Past Great Standard Bearer (Vexillum Belli)
Anthony Richard Clark	Past Great Aide-de-Camp
Boon Sin Tan	Past Great Aide-de-Camp
Michael D'Israeli Seymour-Jones	Past Great Chamberlain
Derek Nigel List	Past Great Captain of Guards
Edeo Elioth Mensah	Past Great Captain of Guards

## ***Contact List***

***This list is to enable you to contact the correct person for any query you may have.***

Provincial matters, rules etc	Clive Thompson, Prov Vice Chancellor	020 8398 5410
Provincial finance	Peter Brassett, Prov Treasurer	01277 227 742
Ceremonial matters	Phillip Brown, Prov Marshal	0208 595 2645
Provincial Priory history	Simon Brookman, Prov Archivist	07970 951 371
Provincial Regalia Shop	Stephen Neville, Regalia Officer	01708 446 618
Knightly Topics	George Hodge, Editor	0118 973 0966