

# Provincial Priory of London

## *K*nighly *T*opics



Issue 21

Spring 2011

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### **Editorial**

Bro Knights,  
Thank you for the interesting articles you have sent. Please keep the ideas and news from your Preceptory coming. In this issue our first Provincial Prior describes with great humour some changes made in London in the last half-century. Take a look at page 7 for details of another KT Golf Day,

*George Hodge*  
*Ithaca, Warren Lane*  
*Finchampstead,*  
*Wokingham,*  
*Berkshire, RG40 4HS*  
*Tel: 0118 973 0966*  
*email address*  
*gehodge@btinternet.com*

## **PROVINCIAL CAROL SERVICE**

**1<sup>st</sup> December 2010**

**D**espite snow blanketing the north and south east areas of Britain, many Knights and their ladies, some 60 in all, travelled from afar to attend our annual Family Service of Nine Lessons and Carols at the beautiful Priory Church of St John in Clerkenwell. Just before the start of the Service our Provincial Sub-Prior, Mike Fox, addressed the congregation "Is there an organist in the house?" - not precisely in those words but the essence is there. Regrettably there was not, nor a choir or even a priest to officiate. So our Provincial Prior read the Bidding Prayer after the singing of the traditional entry hymn Once in Royal David's City.

The service proceeded well despite the low temperature in the Church. The readings were clearly read and the carols enjoyed by every-

one - once a more tuneful member of the congregation had started us off. The Rev Frank Ward, Provincial Almoner, arrived in time to close our service and we all retired to The Priory, a gastro pub/restaurant with a bar. This venue replaced Clerkenwell Masonic Centre as the provider of supper after the service and what an improvement it was. There was plenty of room for all to sit down. The food was plentiful and the hot main course was enjoyable. Ice cream followed for dessert.

The wine, traditionally paid for by the Province, was a delightful vintage. Those of you in the Province who were unable to attend missed a lovely beginning to all the Christmas celebrations - I hope you are

able to join in this Provincial event the next time it is held. I'm sure you would enjoy it.



**Editor**

# Fifty Years of Knight Templar Masonry in London

*Rt Em Kt J L C Dribbell, KCT, writes:*

**Y**oung men see visions; and old men ..... reminisce! This month (February 2011) fifty years have passed since I was installed as a Knight Templar in Studholme Preceptory No 140.

A milestone such as this inevitably prompts a backward glance at the many changes which have occurred in the Order here in London. "Changes?" I can hear the reader mutter; "does not the Craft Book of Constitutions state '*It is not in the power of any man or body of men to make innovation in the body of masonry*'?"

Well, changes there have been and a brief review of them may well prove enlightening for new members of our Knightly Order.

The summonses for meetings of most London preceptories bear some such wording as "Full Knight Templar clothing". *Full* clothing? This implies that there is some sort of undress uniform which may be worn. When I came into the Order, full dress was always worn by every knight when a ceremony was to take place, say, the installation of a new knight or the installation of the preceptor-elect. On what I might term 'minor occasions' when there was no ceremony, the knights were clothed in their day suits, with belt, frog, scabbard and sword, wearing the sash of their rank, with the Star of the Order on the left breast, and the cap with their grade. So, on ceremonial occasions, registrars endorsed the summons with an indication that full clothing was to be worn. I have forgotten when the use of undress uniform was suppressed, but I do recall that it was on the initiative of the late Rt. Em. Kt "Bill" Leake when he was Great Vice-Chancellor.

Another change relates to the form of presenting one's sword to the Eminent Preceptor when being invested with an office. The drill is described in detail in the back of the ritual book but it still proves awkward for many knights; when I was first given office, the brother being invested had to **kneel!**

In 1965 I became Preceptor and Prior - and I received a Patent for each of those ranks and grades. These patents are no longer issued. New knights quickly become familiar with the *ranks* in the Order; in parallel there is a scale of *grades*. They are:

Knight

Preceptor

Knight Commander

Knight Grand Cross

Very High and Right Eminent Great Senechal

Most Eminent and Supreme Grand Master.

In 1986 a resolution was about to be submitted to Grand Lodge which was going to have

the effect of removing the physical penalties from the Obligations and transferring them to the narrative portions of the respective ceremonies. The Grand Master of the United Orders, Most Eminent and Supreme Knight Harold Devereux ("Bob") Still, convened a meeting of the Grand Master's Council. Now brother knights, we are not supposed to know what goes on in the Grand Master's Council apart from the formal reports which are submitted to Great Priory. However, what took place at this particular meeting soon became pretty much common knowledge; so I do not feel inhibited from retailing it now as it was told to me.

It seems that, without preamble, the Grand Master remarked that the Craft was about to remove the penalties; he then announced that he had decided that, as a Christian Order, the Temple would do it first! At the same time he said that he was going to delete from the ceremony the use of the word "imprecation." (I shall explain that in a moment). Perhaps the members of the Grand Master's Council were taken by surprise, but apparently there was no debate and the decisions were put into effect at once. Let me go back to the word "imprecation." We are all familiar with the phrase used after the 'year of penance and mortification' when the Eminent Preceptor says to the candidate "You will now repeat after me: 'May the spirit which once ... etc'." The previous wording went like this: "You will now repeat after me *the following imprecation*: 'May the spirit ...etc'".

"Imprecation" means to call down a curse; so the use of the word invites the candidate to bring a curse upon himself - hardly consistent with a Christian degree - hence the then Grand Master's insistence on removing the expression without delay.

You will have gained the impression that Most Eminent and Supreme Knight Still was a decisive man and you would indeed be right. I have been asked how he got the nickname "Bob" by which he was universally known. He was the descendant of a Bishop of Bath & Wells; when he was born there was a sort of family conference at which the greybeards discussed possible baptismal names from which a consensus emerged that he should be christened Harold Devereux. His mother is reputed to have said "Well you can name him Harold Devereux if you like but I am going to call him Bob." And Bob he remained to the end of his 96 years.

In the summer of 1990 Bob Still decided to brigade 24 of the 25 unattached preceptories in London into two groups of twelve each.



*Rt Em Kt Jack Dribbell at Lincoln Cathedral in 2008*

(The exception was, of course, the Preceptory of St George No: 6, the Grand Master's own private preceptory. The Grand Master is the permanent Preceptor; each year a Deputy Preceptor is elected to preside. The Chapters of Great Priory are always held under the banner of St George's Preceptory).

The intention to form these two groups, each under what was originally termed a "Grand Inspector-in-Charge," was announced in a circular to the preceptories affected; at this stage the names of the heads-designate of the groups were not released. I remember how Em. Kt. Wing Comdr Roy Dossetter, registrar of my own preceptory, told me the news: "Look Jack, they're going to appoint an inspector over us; that's all we need!" I was not allowed at that stage to break it to him that I was to be one of the inspectors, so I just muttered something about it all depending on whom was appointed ..... He was highly amused when he found out that I was one of the pair.

Twelve of the preceptories met in 10 Duke Street and twelve in 86 St James's Street, so it was decided to call the groups "Duke" and "James" respectively. When the allocation was announced, it turned out that each group had six preceptories in each meeting place, so the logic of the names was not, in the end, followed. The James Group was ruled by V. Em. Kt. David Ivor Williams (now a Rt. Em. Kt. as a KCT). The Duke Group was my responsibility. David -- to whose co-operation and friendship I pay the warmest tribute - and I worked in the most perfect harmony throughout this process - a harmony much helped by the fact that we appointed the same knight, V. Em. Kt. Paul Aldworth, PGtReg, as secretary to both groups.

After only twenty two months' existence the Grand Master decided to abolish the Groups and to form a Provincial Priory of London. As the Provincial Prior-designate I had meetings at roughly two week interval with the Great Vice-Chancellor, Rt. Em. Kt. Peter Glyn Williams, to receive instructions and to report progress. At an early meeting I asked how we were to set about designing, and obtaining approval for, a provincial banner. The Great Vice-Chancellor said that I would have to approach the College of Arms and negotiate a design. Discreet enquiries elicited that this might take a year (or years) and cost a thousand (or thousands) and ..... About a month later I was in Peter's office for another meeting and I started by unrolling on his desk the new provincial banner which I had designed and had caused to be manufactured by Fabb Bros. Peter took one look at it and said "Ooh Jack, that's wonderful!" Brother Knights, please don't allow this article to fall into the hands of Garter King of Arms.

Talking of the College of Arms, it is related that many years ago a judge was unexpectedly made Lord Chief Justice, in which capacity he needed to have a Grant of Arms. They were duly provided by the College of Arms

but the Lord Chief Justice neglected to pay for them. Garter realised that to "dun" the Chief Justice for the money at the Law Courts would constitute a serious contempt of court so he hit on the idea of sending one of the Heralds to waylay him in the lobby of the House of Lords; the unlucky emissary got the following reply:

*"Tell Garter King of Arms,*

*With my compliments,*

*To go the devil, sable,*

*In flames, gules,*

*With a trident, argent,*

*Stuck in his backside, proper!"*

I have related changes affecting the Order in general, and other changes affecting London in particular. One of the London preceptories had its own private, abbreviated version of the installation of a knight into the Order of St John of Jerusalem, Palestine, Rhodes and Malta. As Provincial Prior I prohibited its use.

An explanation, necessarily in guarded language, is needed. The Templar ceremony ends - or rather, pauses - on Mount Calvary, with the explanation of the Symbols of the Order. But of course, this is not the end of the Christian story; indeed, it is only the beginning. The Resurrection and the Ascension are yet to come. Knights who have taken the Malta degree will recall the successive challenges at the door of the Chapter-House; their sequence is at the very heart of the Degree and they are explained in detail in the recitation of the History of the Knights of St John, and again in the full Closing of the Priory. That preceptory's private version of the Malta ceremony omitted this essential material, which is why I banned it. However, a copy of their private Malta ritual was compiled and recorded in the Minutes for posterity.

If I have counted correctly, I look back on nine significant changes in 50 years. The only remaining question is whether these changes have been for the better. I think they have. The requirement to wear the full habit of the Order at all meetings is consistent and sensible. That we no longer have to kneel to be invested with office is of great benefit to those like myself who are suffering from youth deficiency.

The bold decision to remove the Penalties from this Christian Order before the Craft voted on the change was unchallengeably right. The Group Inspectorates, although short-lived, gave London knights a sense of belonging which was missing before.

The erection of a Provincial Priory meant that meritorious knights could be rewarded with real Provincial Offices as against the functionless and empty gesture of London Rank. The annual provincial meetings in the Templar and Malta Degrees, and the annual Service of Nine Lessons and Carols in the beautiful setting of the Priory Church of St John are, I am quite certain, events which London Knights Templar would not want to give up.

## *The Order of Saint John*

*This feature, written by Mark Domenic, was published in The Square in June 2006 and is reproduced here with the kind permission of the editor, Richard Gan.*

**T**o most members of the masonic order of Knights Templar, the Knight of Malta is just an adjunct to KT, in much the same way as is Royal Arch with Craft, or Royal Ark Mariner with Mark. But in fact – and this applies to other masonic orders of chivalry – the KM are older, having been founded by a group of merchants in Amalfi, Italy, long before the Templars. What is more, it is still going strong in the real world, as evidenced by the September 2004 issue of Masonic Square, which featured the Rome HQ of the original Knights of Malta, an organisation which even has representation in the League of Nations with whom it is recognised officially as a country! The Rome HQ even has its own post office.

Of course the Order in Rome is not only derived from the Knights Hospitaller (Malta is a comparatively recent name) but it is also Catholic. So it may surprise some of the holders of this masonic rank to know there is a branch – spin-off is more apt – version in England that is not only completely independent but is also housed in a building which was created for it in 1504! The building in question is located in London's Clerkenwell, and contains a museum that you can visit. The British Order of St John, then, is the modern version of the English Knights Hospitaller of the Crusades. In those days, the Knights Templar held vast lands and wealth; they were also money-lenders. But when King Philip and the Pope conspired to topple them – on Friday 13 October 1307 – a lot of Templar wealth and property was given to the Hospitallers. Over the centuries the Hospitaller HQ moved from Acre to Cyprus, Rhodes and Malta (hence the title). After Malta fell to Napoleonic forces in 1798, they were given territory in Rome by the Pope.

In 1504 the English Langu (branch) was still wealthy enough to build luxurious premises of which St John's Gate survives. Then along came Henry VIII, who literally abolished all such Orders and took over their lands and wealth. The English version of the Hospitallers was destroyed, as were many of England's fine monastery buildings. But a fat lot Henry cared, as he lined his own pockets. Because of this the Gate saw service as a coffee house (run by William Hogarth's father), the printing works of Edward Cave's Gentleman's magazine, and finally the Jerusalem Tavern.

In the 1800's there were attempts to revive the English Order which did not receive the approval of the Grand Master in Rome. However, the dedicated group still wanted to do something that would reflect

the traditions of the Hospitallers, who cared for the sick and the poor. So it was that in 1887, they founded the St John Ambulance Brigade. This is why the two organisations sport the same Maltese Cross on their regalia and letterheads; and they both have their HQ in St John's Gate.

So successful was its work in pioneering first aid services, and an ophthalmic hospital in Jerusalem, that Queen Victoria granted them a Royal Charter as the Most Venerable Order of the Hospital of St John of Jerusalem – the British Order of St John. The regalia, while not identical to the masonic Knights of Malta, is pretty similar, but you will need more than a proposer and seconder to join. Membership is a recognition of exceptional service to the community, often through work for the St John Ambulance Service. What's more, Her Majesty the Queen personally approves admissions.

Today, the British Order of St John premises includes not only the Museum but also the Council Chamber, Old Chancery, Lord Prior's dining room, Chapter Hall, Grand Priory Church, Crypt and Garden, most of which can be seen on one of the tours. The Crypt is of particular interest because the first three bays were almost certainly built in the 1140s and is one of London's few remaining Norman buildings. If you get the chance do pay St John's Gate a visit. You will be transported back to the period from the 1100s to the early 1500s. It really is a step back in time and a delightful and informative tour.

So bear all the above in mind when you next attend a Knight of Malta masonic meeting. The Crusaders of old are not extinct; they are still among us – at least in Rome and London.

If you would like to know more about the above, I can recommend Jonathan Riley-Smith's book Hospitallers and Paul Ivison's The Knights Templar.

### *Editor's Comments*

Many London Knights will have attended one of the annual family services of Nine Lessons and Carols, a report of our last one held on 1<sup>st</sup> December is on page 1. This is conducted at the Grand Priory Church in St John's Square which is decorated with Order flags and paintings. The large light interior is complemented by an attractive garden, with fragrant plants and a central fountain. Regrettably the church was destroyed – apart from the walls - during the last war so the interior is modern and unfortunately of poor acoustic properties - it echoes. Not so the vaulted crypt beneath the church which is twelfth



century and is one of the few remaining Norman buildings. Its distinguished atmosphere evokes the history of service to humanity expressed in the Order's motto Pro Fide, Pro Utilitate Hominum

On the other side of Clerkenwell Road you will find St John's Gate. The Order of St John occupied lands in Clerkenwell from around 1140 and St John's Gate is the remains of the Gatehouse built in 1504 as the ceremonial entrance to the medieval Priory of St John, the English Headquarters of the Order. The Priory had a long and chequered history and is closely linked with Henry VIII, Elizabeth 1<sup>st</sup>, Shakespeare, Johnson, Dickens and many Knights of St John who passed under the Gate's arch on their way to the Crusades.

Concealed within the Tudor buildings of St John's Gate is the Chapter Hall of the Order. The high



### *The 12th Century Crypt under the Church*

The museum tells the fascinating story of the Order of St John from its origins in eleventh century Jerusalem, through its long and impressive Mediterranean history to its important twenty first century work with St John Ambulance and the St John Eye Hospital in Jerusalem. The story is told by a series of video clips in the spacious museum galleries and there are a number of objects related to the Order in display cases.

The museum is a good place to visit but to get a flavour of the buildings you must join one of the tours given on 3 days of the week twice a day. You will be escorted by a very knowledgeable person through all the wonderful places described above – the church, crypt, Council Chamber, Chapter Hall and Malta room.



### *The Library at St John's Gate*

ceilinged hall designed by Sir John Oldrid Scott has oak vaulting and panelling, heraldic stained glass, a chandelier from the Farnes Palace and an impressive collection of paintings. Alongside this is the Council Chamber which spans the arch of St John's Gate. It has a high vaulted ceiling and windows set with Whitefriars Glass. Gilded plaques commemorate royal patrons and notable members of the Order. There is also a small room dedicated to the Malta history of the Order and contains paintings of the Island fortifications and some very handsome inlaid furniture. There are also some display cabinets containing medals and miniature brooches of members' ranks.

All these rooms are reached via a steep, narrow spiral staircase constructed from oak.

*The museum is at St John's Gate, St John Lane, EC1M 4DA. Tel: 020 7324 4005 and displayed on their website [www.museumstjohn.org.uk](http://www.museumstjohn.org.uk).*

*Hours of opening are Monday to Saturday 10.00 hrs. to 17.00 hrs. but closing at 16.00 hrs. on Saturday. Tours are given Tuesday, Fri & Sat at 11.00 hrs. and 14.30 hrs.*



### *St John' Gate at Clerkenwell*

## Letters to the Editor

*Graham Illingworth's article, Seventeen Questions, has stimulated more response than any previous feature published. David Shennan writes the response below. Editor*

Dear Brother Editor,

To reply to the seventeen questions posed in Knightly Topics would be a huge undertaking and I am sure that you are well aware of the answers to most and seek only to promote debate, despite Graham's claim not to know the answers! I should state at the outset that I am neither a religious nor liturgical scholar, I have neither Greek nor Latin. My personal studies have all been in translation and therefore feature all the problems that accompany such shaky research. At best I might claim to be an interested layman.

I would begin by recommending interested brethren read two books:-

### **The Complete Gospels**

**Robert J Millar (editor)      isbn 0-06-065587-9**

### **James the brother of Jesus**

**Robert Eisenman      isbn 1-84293-026-5**

The attempt to grasp Christ as an historical figure is very difficult, simply from the lack of evidence from any source and one is therefore obliged to come at this obliquely. "*Faith is the evidence for things unseen!*" As St. Paul aptly puts it.

It is very unlikely that Christ and his disciples, fishermen and labourers, could write. That Christ knew the Law (the Torah) and the Prophets is evident from the reports of his debates with the High Priests. We guess that he spoke Aramaic, (a Persian language) the common tongue of the period although this is not stated in the Bible at any point. We do not know if he could read Hebrew or had just learned passages by heart. He might have had a knowledge of Hebrew and perhaps Latin. Just over the hill from modern Nazareth lays the site of one of the largest of the Roman settlements, its name unmentioned in the bible, though it must have provided a carpenters shop with most of its trade and one needs to be able to talk to one's customers! Like all carpenters Jesus must have been able to measure accurately and make notes.

Was it Jesus of Nazareth? Confusion may originate from Jesus the Nazirite, a religious sect of which his brother James was certainly a member (they were the group associated with the Dead Sea scrolls) and not Jesus of Nazareth. Nazareth itself may not have existed at the time of Christ, there is some debate as to the date of its founding. Christ was most definitely an impressive speaker and orator to have drawn such huge crowds to him. To further add to the confusion even the words Jesus and Christ are both Greek translations of the Hebrew Joshua and Emmanuel. Joshua Bar Joseph, the Emmanuel, suddenly looks a long way from Jesus Christ. Throughout the bible

he describes himself as *the Son Of Man*, it is only at the trial when he is directly asked are you the son of God that he directly says "I am". The image of Christ, which has been handed down to us, of the benign, bearded, father figure, is thought to derive from the massive Ivory statue of Zeus at Olympus, which had been moved to Constantinople. The early Christians seem to have adopted it as the face of Christ.

Other things to have a think about:- The bible tells us that Zacharius, who wanted to see Christ climbed a tree to get a better view, because he was a small man. It is not clear from the text if it was Christ or Zacharius who was small! Also, at the wedding feast at Cana where Christ turned water into wine, why did the servants of the household come to tell Christ they had run out of wine and why did people congratulate Christ for saving the best wine until last if he was just a guest? Was it because it was his own wedding?

The evidence from the gospels is also rather dubious. None were first hand, written at the time accounts, but stories handed down later in an oral tradition. Imagine perhaps a youngster today hearing accounts of the Billy Graham crusades of the fifties from their grandfather. Except there is no archive footage, no newspapers, only faded memories, which made a huge impression at the time. Looking for a miracle? It's a miracle Christ's story survived at all let alone founded a world religion!

The four Gospels contained in the bible are, almost certainly, second or third hand accounts from earlier and now lost sources and were probably written down fifty to sixty years after the event. Many of the original gospels (such as those of John, Thomas, James, Mary) were ignored or disregarded partly because of disputes in the early Church between James and the Jewish Christian sect and Paul and the Gentile Christian sect. Others did not fit with The Emperor Constantine's plan, three hundred years later, for a new state religion. Mary, Christ's mother, is said to have moved to Ephesus and Mary Magdalene to Provence. Some of the beliefs of the later Church are clearly absurd. Mary, ever virgin, as the Catholic Church would have it, clearly flies in the face of the Bible telling us of Christ's brothers and sisters.

So, turning to the questions. The Cross most certainly had a cross bar, it was essential to the operation. Most Roman things were assimilated from other cultures, in the case of Crucifixion from the Persians. This was refined by the Romans and was much used. Each cohort had a specially trained group of torturers. It was not so much about killing but about maintaining control. Just killing people would



be easy but this terrifying example of utter brutality was far more effective way of oppressing a conquered population. A fit man, like say a soldier, could hang there in absolute agony for four or five days. The huge nails pierced the bones of the wrist and the bones at the back of the heels. The arms were deliberately spread and the legs cocked upward slightly, once suspended the pain was excruciating and breathing very difficult. The victim was forced to constantly move to relieve tensions and enable breathing and the positioning was designed to ensure that this writhing about meant that one tortured oneself. Breaking the legs sped death from suffocation.

There were no doubt survivors of the cross and guards were certainly bribed. The individual wounds were not in themselves great, not even life threatening. It was the accumulation and exhaustion, which led to death by suffocation. I believe that the crosses were not high, there was no need for them to be and it was far more effective as a

deterrent to others if they suffered right at eye level. When on the cross was the *Vinegar* offered to Christ a soporific? Might he have only seemed dead? As the Jewish Sabbath approached they would certainly have wished to remove the victims. Did the spear thrust, causing blood and water to run out, actually drain the lungs of fluid and save the suffering Jesus? More questions, fewer answers!

If Christ does not die on the cross then for resurrection read recovery. Having suffered in this way his followers would want him to be smuggled out of the area and disappear. So is the Ascension a ruse by his followers to boost his story and hide his location? Is he after all just a charismatic man who survived death rather than the Son of God who rose after death? That is where belief comes in! The location of Heaven? It depends on whether you believe in an all-powerful God, because if you do then it is anywhere God wants it to be!

*David Shennan, Guild of Freeman Preceptory.*



## **London Provincial Golf Society Golf Day - 20 May 2011**

*Roger Charter of King Edward VII Preceptory entices golfers to a day out. Editor*

**T**he successful inaugural event of our golf society held last October at the Kingsdown Golf Club. The worthy winner was John Bond (Holy Sanctuary Preceptory No 131) and the prizes for longest drive and nearest the pin both went to Derek Burman (Studholme Preceptory No 140).

The event was so enjoyable that we are now arranging a second golf day to be held on 20 May 2011 at the *Surrey National Golf Club* at Caterham, Surrey.

An invitation is warmly extended to all knights of preceptories affiliated to London Province who enjoy a day out playing golf. You don't have to be a "pro golfer" but, shall we say, capable of wielding a golf club without too much distress to yourself or to others!



The format for the day will likely be:

09.30 am	Registration from
10.00 am	Coffee and bacon rolls etc
11.04 am	18 holes of golf
16.30 pm	Two course lunch/dinner

We are delighted to confirm that the Provincial Prior has indicated his willingness to attend our "festive board" and present the prizes therefore your support and participation will be welcomed and appreciated.

Last, but not least, the inclusive cost per head will be £48 and those wishing to participate should contact Roger as listed below:

*Roger Charter  
70 Rogersmead  
Tenterden  
Kent  
TN30 6LF*

*Tel: 01580 765283*

*Mobile: 07885 821352*

*Email: charter350@btinternet.com*

**Provincial Regalia Service**  
*E Kt Steve Neville, Provincial Warden of Regalia*  
*New Province of London Tie*



**F**ollowing a review of our current tie design, I'm delighted to advise you that our new London provincial KT / Malta tie is now available for sale at a price of £10.00 inclusive of VAT / £9.00 each for multiple orders of 10 or more.

Introduced at our recent Provincial Priory meeting, the new tie was overwhelmingly regarded as being of a smart and solid design, good quality and of a decent length where the crest can be displayed without the bottom of the tie ending up somewhere between neck and waist.

The crest is enhanced by bold red and white stripes on a black background denoting the colours of KT and Malta.

Seen here is the Body Guard tie which has the enhancement of a sword behind the crest.

If you would like to purchase our new tie, please write to me with your cheque for the appropriate amount made payable to **London Provincial KT Priory**. Ties will be despatched once cheques have been cleared at our bank. Don't forget to include your own name and address .

*Steve Neville, 77 Harrow Drive, Hornchurch, Essex, RM11 1NT*  
*Tel: 01708 44 66 18*  
*Email: [steve-neville@ntworld.com](mailto:steve-neville@ntworld.com)*

### **Diary Dates 2011**

Great Priory (Temple)	Wednesday 18 May
Londinium Preceptory	Friday 1st July
Provincial Priory (Temple)	Wednesday 29 September
Great Priory (Malta)	Tuesday 15 November
Londinium Preceptory	Wednesday 15 December
Provincial Carol Service	Monday 19 December

### **Contact List**

Provincial matters, rules etc	Vic Parnis, Prov Vice Chancellor	020 7408 0462
Provincial finance	Peter Brassett, Prov Treasurer	01277 227 742
Ceremonial matters	Richard Roberts, Prov Marshal	020 8567 3657
Provincial Regalia Service	Stephen Neville, Regalia Officer	01708 446 618
Knightly Topics	George Hodge, Editor	0118 973 0966