

THE OFFICERS OF THE LODGE.

The oldest Masonic records extant are those of Edinburgh Lodge No. 1 which show that in 1558 a Warden had charge of the Lodge, but in 1559 a Deacon presided with a Warden as Treasurer. By the end of the 16th century the Lodge was governed by a Master of Work.

An examination of the records of the Lodges of Kilwinning and Stirling - both of which were in existence before 1600 - shows that in the early days the chief officers were the Deacon, the Warden and the Box Master or Treasurer. In 1600, and for some years afterwards, the Warden was the medium of communication with the Warden-General (afterwards called the Chief Master of Masses) and the forerunner of the Grand Master of to-day.

Under the modern constitution we are taught that it requires three officers to rule a Lodge, five to hold and seven or more to make it perfect.

The three who rule refer to S. K. of I, H. K. of T. and H.A. The five who hold symbolize the five orders in Architecture - the Tuscan, Doric, Ionic, Corinthian and Composite, and the seven or more to make it perfect symbolize the seven years and upwards which were occupied by King Solomon in building the Temple at Jerusalem; they likewise refer to the Seven Liberal Arts and Sciences - Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

THE WARDENS.

The duty of the two Wardens is to assist the W.M. to rule and govern the Lodge. The name Warden is derived

-2-

from the Anglo Saxon "weard", meaning a guard or watchman, which throws considerable light on the duties of these two principle^{al} officers, especially that of the U.W. His particular duty is to guard the privileges of the Brethren, and to see that when the Lodge is at work, every Brother has his just due. As a special duty the J.W. has to protect visitors, so as to guard the Lodge from the intrusion of cowans or irregular masons, should any seek to enter.

THE DEACONS.

The Deacons are messengers or servants respectively of the W.M. and the S.W., and their titles exactly describe the duties they have to perform. The word is derived from the Greek "diakonos" meaning a servant, especially one whose position is one of trust and importance. As assistant officers of the Lodge they are first mentioned in 1753 in connection with Lodge Dublin. They were unknown to the Grand Lodge of England until the Union in 1813, when their position was acknowledged and their duties defined. According to tradition the S.D. is the representative of Molkin, an attendant on H.K. of T.; and the J.D. of Issabred, an attendant on H.A.

THE INNER GUARD

W. Bro. E.H. Cartwright, P.G.D.

Although it would seem almost essential that someone should be appointed to guard the portal within the Lodge, it is rather curious that before the Union there was no officer who bore a title indicative of the performance of that function.

In the early part of the 18th century it was the Junior E.A. who discharged the duty, his place being in the W. and his "business" "to keep out all cowans and eavesdroppers." Either then or at some time later he appears to have been provided with a trowel, but this may have been given to him merely *qua* E.A. and not as a badge of office as doorkeeper.

It may be objected that he could not officiate in the Second Degree. But it must be remembered that in those early days, although some distinction was apparently drawn between E.A. and F.C., the esotery appertaining to both was communicated at the same time. Possibly a W.W. Lodge had its own special arrangement.

Later in the century, when formularies of the opening and closing ceremonies began to appear, we find that with the Moderns it was the V.W., and with the Antients the J.D., who ascertained by some familiar to us, that the Lodge was tiled, and presumably kept watch over the entrance.

At the end of Browne's cipher version of the Lectures, which was published in 1808, we find a series of addresses to the officers on their investiture. There is one for each officer, including the Tiler, but none for the Inner Guard.

So far as I have been able to discover, the first mention of the Inner Guard is in the Minutes of the meeting of the Lodge of Reconciliation held on 18th August, 1814, which are reproduced by Bro. Wonnacott in his paper in A.Q.C., xxiii.

That Lodge was constituted in 1813 by a "special dispensation" of the Antients dated 1st December, and a Warrant of the Moderns dated 7th December. Prior to the actual Union the representatives of each side met solely for the purpose of re-obligating

members of the other party in order that they might be qualified to attend the assembly on 27th December, at which the Union was formally consummated.

The Lodge first met as a combined whole on 2th February, 1814, and its next meeting was on 4th August, when it began the series of demonstrations of the "pure and unsullied system" which it had been ordered to promulgate. These demonstrations were attended by deputations (usually consisting of Master and Wardens) from the various Lodges throughout the country.

Although the promulgation was then officially commenced, there is no doubt that even after that date some modifications were from time to time made in the procedure, and one of these would appear to have been the institution of the office of Inner Guard. In the list, given in the Minutes, of those present on 4th August, the holders of the offices of W.M., S.W., J.W., S.D., J.D., P.M. (i.e. acting I.P.M.), Treasurer and Secretary are noted, but there is no indication of the appointment of an Inner Guard.

Meetings for demonstration were also held on 5th and 6th August, but it is not clear from Bro. Wonnacott's paper whether lists of attendant members are absent from the Minutes of those meetings or whether, from considerations of space, he has omitted them.

In the Minutes of the next meeting, that on 18th August, 1814, there is, in addition to the officers previously mentioned, an Inner Guard, and he appears in all subsequent lists.

It would seem, therefore, that between 4th and 18th August a decision was arrived at to institute the office, and when it was thus formally established we may fairly presume that its adoption quickly became general, as Lodge after Lodge sent its deputation to learn the new working, and we should expect to find a reference to the office and its holder in all Lodge Minutes very shortly after the latter date.

It may be of interest to note that in early post-Union days, and until at least about 1840, it appears that the duty of

using certain implements in connection with the candidate on his admission did not fall to the Inner Guard, as it does in most Lodges now, but was allotted to the Deacons (the J.D. in the First Degree and the Senior Deacon in the other two). This arrangement is specified in the Gilkes Ritual ("The Whole of the Lodge Ceremonies and Lectures in Craft Masonry: as taught by the late P. Gilkes") (c.1838) and in Claret, and was, therefore, probably the then practice of the Emulation Instruction Lodge of which Gilkes had been for some years the leader and Claret was a member. This allocation of duty is still retained (or at any rate was until recently) in the Oxfordshire working, and may be so elsewhere.

According to tradition the Inner Guard represents Zerbal, a Watchman within the walls of the Temple of E.S.

THE TYLER.

The original of the Tyler is said to have been Ahisha, "a faithful Brother who kept watch for the Brethren at Jerusalem". The word was without doubt adopted by the early masons from the workman whose task was that of tiling or covering buildings. Hence the Tyler's duty is to tile or protect the Lodge against intruders.

Refer Bro. Alfonso Gardiner in Transactions of the Research Lodge, No. 2429.

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