

## 1. THE LODGE.

The word "church" is today used to imply the building in which a congregation or assembly of people meet for the purpose of worship, and also to imply the congregation of a body of people themselves. We use the expression "going to church", meaning that we are about to go to a sacred building, but the phrase "Church of England" or "Wesleyan Church" can mean a body of people or a building, according to the sense it is desired to impart. Similarly, in Freemasonry, the word "Lodge" is used to denote a Lodge Room, and also the assembly of persons to form a Lodge.

The word "Lodge" in the opinion of some, is derived from the Sanskrit "Loga", signifying the world, which we Freemasons use as the symbolic meaning of the word. In early Operative days, each set of Masons had a hut or resting place near to the work they were carrying out. When referred to the fact that "Masons set themselves to building temporary huts for their habitation around the spot where the work was to be carried on". The Anglo-Saxon word "Logian", meaning "to dwell", was also possibly the origin of the word "Lodge". Curiously, in the Old Charges a meeting of members of the Craft is referred to as an "assembly". The word "Lodge" was, however, in use by Freemasons before the eighteenth century. Sir Alfred Robbins stated in "English Speaking Freemasonry" that "as far as English speaking Freemasonry is concerned the original "free masons" were organised bodies of skilled men engaged, like King Solomen himself, in erecting Temples to the Most High. As they worked in various countries during the great cathedral-building Middle Ages, they congregated in their places of abode around what was known to them as their "Lodge", which was possibly their workroom and certainly their central point for assembling. Each of these "Lodges" was presided over by a Master Mason. A covenant entered into in 1352, between the free-masons engaged on the fabric of York Minster and the Dean & Chapter contains rules for the direction of the workmen at labour and at refreshment. Signals were given to resume work by a Master's knock, no one was admitted except under oath, and no one could be engaged upon the work without being tested."

Bro. Vibert, in "The Story of the Craft", states: "There was another special term which was well established among the

fraternity in England, at a very early date, and that was the word "Lodge". The Masons carried out their work in sheds put up beside the structure itself, and in Germany these are called "Hutte" or "Bauhutte", that is to say "huts". The French workmen called their sheds "ouvroirs" or "boutiques". But the English Mason, as early as 1292, spoke of his workroom as a "Lodge".

Membership of a Lodge, as we know it today, did not exist before the seventeenth century, or at least there is no record of it. As time went by, and the great era of cathedral building drew to a close, and work was no longer to be had, masonry tended to cease to be a fraternity of Operatives, and to become a Speculative fraternity. Others beside Operative Masons were admitted; it became customary to speak of the meetings held as Lodges, and eventually the Society had no longer any direct concern with the actual processes of building.

Preston states that before the restoration of Grand Lodge in 1717, any number of brethren might assemble at any place for the performance of work, and when so assembled were authorised to "receive into the Order brothers, and fellows, and to practise the rites of Masonry".

On the formation of Grand Lodge by the four old Lodges in 1717 this right was voluntarily surrendered, and became vested in the Grand Lodge. Warrants, however, did not come into existence until 1750, and prior to that date it was the custom for the Grand Master or his Deputy to attend the first meeting of a proposed Lodge, and to constitute it, appropriate entry of the act being made in the Minute Book.

The 1725 edition "the first" of the Book of Constitutions sets out the then ceremonial for constituting a new Lodge. There was just the bare ceremony in very attenuated form: "I constitute and form these good Brethren into a new Lodge and appoint you Master of it, not doubting your Capacity and Care to preserve the Cement of the Lodge", with other expressions "that are proper and usual on that occasion but not proper to be written", say the conditions. The charges were then rehearsed, to which the Master signified assent, after which he was installed by "certain significant ceremonies and ancient usages".



Today, when we consecrate a Lodge, in the words of the Pro Grand Master, Lord Ampthill, we consecrate something that is invisible and indefinable. What we consecrate is a new entity in the spirit of the Craft, a new centre for the agglomeration and consequent activity of forces which are as real as they are invisible, so that they may lead to the radiation of a spiritual influence. Thus from being associated with the practical building of sacred structures, the Lodge in these days of Speculative Freemasonry, has become associated with the building of Spiritual Temples, within ourselves, silently, reverently, and without the sound of metallic tools, just as King Solomon's Temple was built, years and years ago.

## 2. WITHOUT VISION OR FREEDOM.

For every ceremony in Masonry we have a candidate, an applicant for admission, not only to our ceremonies, but to the benefits of the Institution. The word comes from the Latin "Candidatus", meaning clothed in white, and in old Roman days he who sought office from the people wore a white robe of special design or pattern, flowing open at the throat and chest to exhibit the wounds he had received in the breast.

In Masonry, as Bro. Wilmshurst, expressed it, "The true candidate must indeed be a "White man", white within as symbolically he is white-vestured without, so that no inward stain or soilure may obstruct the dawn within his soul of that Light which he professes to be the predominant wish of his heart on asking for admission; whilst, if really desirous of learning the secrets and mysteries of his own being, he must be prepared to divest himself of all past preconceptions and thought-habits, with child-like meekness and docility, surrender his mind to the reception of some perhaps novel and unexpected truths which initiation promises to impart and which will more and more unfold and justify themselves within those, and those only, who are, and continue to keep themselves properly prepared for the m".

A candidate properly prepared displays himself as a man free from physical defect, yet, artificially provided with one, and is received into our midst without m- or m- possessions about him, and in such a state that he has to be led. He typifies that entrance of all men upon this their mortal existence, absolutely dependent upon those who are his guardians or sponsors, and upon whom rests the responsibility for his education. At a certain stage he is allowed to perceive, in a dramatic manner, the source of guidance and

knowledge for all human beings, and is taught by means of symbols the rules of conduct of life, but he is not permitted to s- until after he has been proved" - and of - report", and has undertaken to preserve, the secrets of the Order.

The ancient Mysteries were not open to any participant in haphazard manner; preparation was required before each step, and thesecrets of each grade were carefully preserved lest they should be spoiled by being used improperly by those who were profane.

To all thinking men there comes a time when the problems of "Whence did I come" and "Whither am I going" call for consideration, and light upon them is the predominant wish of the hart.

All men are born into this world with a definite attachment to that body which gave them birth, and as the process of initiation into the Craft can be looked upon as a ceremony of re-birth, a definite step in passing from the temptations of mammon to the dedication of one's life to higher aims and ideals, so the candidate enters b-d by a c-t- and at a given moment is freed from implied bondage, and thereafter allowed to exercise his talents freely to discover the hidden mysteries of a wider life.

Mackay's Encyclopaedia states that the word "t-" signifies properly a line wherewith to draw, and a c-t- is a rope or line for drawing or leading.

The employment of this device is both symbolic and practical. The practical sense of the c-t- is given in the lectures, the symbolical sense is naturally, like many other symbolic references, open to various interpretations. In taking if off freedom is obtained, and one realises that old habits which formed a bondage or hindrance to spiritual development have been severed. On the other hand, it serves to remind us of that bond which unites all Masons wherever dispersed over air, land, or sea, and of that tie which exists between the Mason and his Mother Lodge. As a threefold cord it reminds us of three great principles upon which the Order is founded - Brotherly Love, Relief and Truth-teaching us to regard our fellow-man, to ease his sufferings whenever possible, and to exercise those talents wherewith the G.A.O.T.U. has blessed us in seeking that understanding of our mission in life which surpasses all understanding.



## 2. THE N.E. CORNER.

It is customary at the erection of all large buildings to place the foundation stone at the north-east corner of the intended structure. Actually, this foundation or corner-stone of the building is as important to that building as a keystone to an arch. Its ultimate task is to bind together at that point two walls of the building, and in due time it not only serves as a link or binding post, but also as a foundation and is built upon. The newly admitted E.A. is placed in the north-east corner of the Lodge figuratively to represent that stone, and in the years that come after he will have risen to a position of greater influence in the Craft, and will be responsible for the future success of the Lodge. If he be weak, then the section that he forms in the edifice will be weak also.

In by-gone times it was customary for human beings to be buried alive beneath the corner-stone and in the walls, as an offering or sacrifice to appease the gods. The soul of those who so sacrificed themselves was considered to derive rich reward in the hereafter. It was also regarded as a sacrifice to propitiate Mother Earth to induce her to bear the weight of the building, thereby ensuring the stability of the structure.

Baring-Gould wrote "When the primaeval savage began to build he considered himself engaged on a serious undertaking. He was disturbing the face of Mother Earth, he was securing to himself in permanency a portion of that surface which had been given by her to all her children in common. Partly with the notion of offering a propitiatory sacrifice to the earth, and partly also with the idea of securing to himself a portion of soil by some sacramental act, the old pagan laid the foundation stone of his house and fortress in blood".

It was even thought at one period that the pinkish colour of old Roman walls was due to the use of blood in constructing them. In \* "Builders' Rites and Ceremonies: The Folk Lore of Masonry", by that erudite Mason, C.W. Speth, first secretary of the Quatuor Coronati Lodge 2076, will be found many accounts showing how widespread was this sacrificial rite, a rite practised, as he says "by all men at all times and in all places". In course of time, and in the process of enlightenment as each race became more cultured, human sacrifices were replaced by animal sacrifices, and then by

symbolical ceremony or token. Today it is customary to place coins of the realm beneath the foundation stone of an important building, while Freemasons perform ceremonies possessing much beautiful symbolism, corn, wine and oil being poured over it.

As Speth wrote in the latter part of the last century, "Our fathers, ages ago, buried a living human sacrifice in the same place to ensure the stability of the structure; their sons substituted an animal; their sons again a mere effigy, or other symbol; and we, their children, still immure a substitute, coins bearing the effigy, impressed upon the noblest of metals, the pure red gold, of the one person to whom we are all most loyal, and whom we all most love, our Gracious Queen. "

Though connected directly with the building, but not with the corner-stone, it is of interest in passing to note that it was also often customary to have a completion sacrifice. A story or legend told of many sacred edifices recalls how the architect on completion of the work was killed by command of those who ordered it, or alternatively was deprived of his eye-sight-the architect being chosen as the victim so that he might become the guardian spirit of his own creation.

Speth, in his "Builders Rites and Ceremonies" quotes eight instances of the builder or the architect himself being the "Completion Sacrifice", or narrowly escaping that fate. These are the Castle of Henneburg, Remus at the Foundations of Rome, Manoli and his Masons, The Apprentice of Rosslin Castle, The Apprentice of the Abbey of St. Ouen, the Architect of St. Basil, Moscow, King Olaf and Eastern Snare, and the Devil Builder Tales, and lastly Tolleshunt-Knights Church.

In our ceremonies, the E.A. is taught a symbolical lesson regarding the north-east corner of the Lodge, which is figuratively representative of the corner-stone. He can be considered to represent a building stone, or be used in uniting together the walls of the spiritual Temple which the members of the Lodge endeavour to form to the glory of the G.A.O.T.U. and the benefit of all mankind. It can also be inferred that he exemplifies the need of divesting oneself of the tendency to yield to the temptations of mammon, in



Case greed and lust crush down the finer and more aesthetic points of a man's character. In Revelation ii.17 we read: "To him that overcometh I will give him a White Stone, and upon the stone a new name written which no man knoweth but he that receiveth it".

From the earliest times men have erected stones to represent their gods, or as offerings to their gods. We find that this practice started from single unhewn stones, and progressed to hewn pillars, then these pillars were adorned with sculpture, and as the years went by particular parts of a building deemed of importance were given special names and we got Corner-stone, Key Stone, Cope Stone etc.

The Corner-stone which the E.A. represents is generally of cubical shape, its squareness depicting morality, its six sides facing in all directions represent Truth. Its situation in the north-east symbolically between the points of darkness and light, portrays that our newly admitted member has left behind him that period of darkness caused by ignorance, and is passing into the "light" of a new aim and a new world which is now in process of being revealed to him.

Ruskin said "Fine art is that in which the hand, the head, and the heart go together", and we in Freemasonry make extensive use for symbolic purposes of stones of simple but beautiful form, and deduce therefrom useful lessons in which the hand, the head and the heart are brought into unison to act together. We have our rough and perfect ashlar, our corner-stone, our lodge in the form of an oblong square representing a cubic stone, in the mark a Keystone, and in the R.A. a double cube. Our E.A. learns the first lesson of Masonic line and rule while representing a corner-stone, and be it remembered that the ten Commandments of Jehovah were written upon two Tables of Stone (Exodus xxxii and xxxiv).

Our E.A. standing in the north-east corner of the Lodge may be considered to be the corner-stone of Freemasonry; he is from that time onwards a builder with his fellow-members of the Order, but as in course of time his seniors will by the laws of nature "pass on", he ultimately takes their place, becoming not only a builder but one who is subsequently built

upon, an important unit contributing to the ultimate strength of the structure,

To each and all in the Craft has been given the sacred task of guarding the bases, of seeing that those whom we permit to follow are worthy apprentices of a Craft of world-wide good repute. Our future living corner-stones must be worthy of those who so ably laid the original foundations, otherwise the walls of Freemasonry will go down despite the living sacrifices that have been made.

Let the wonderful record that has been achieved serve as a reminder to all of us, therefore, to guard our portals with due care.

#### 4. THE MASONIC APRON.

In olden times the apron was much larger than that worn today, and may be considered to have been derived from the custom of the Operative Mason wearing the skin of an animal as a protection for the body and the clothing. Several illustrations are extant, showing that in the early days of the Craft aprons reached from above the waist down to the ankles. In the Library and Museum at Freemasons Hall is a picture of Sir James Thornhill, S.G.W. in 1731 wearing an apron reaching well below the knees.

Aprons gradually became shorter, and after the Union between the Antients and the Moderns occurred, the measurements of the approved regalia were specified. In Hogarth's picture "Night" issued in 1737, the two Masons there depicted have aprons reaching to their ankles. Most of the aprons of that period are illustrated as having holes in the flaps, so that the flap could be buttoned to the waistcoat. This to a degree gives some justification for having the flap of an E.A. apron turned up, but there is also a symbolical point in this. An apron has been used in connection with religious ceremonial from the earliest times. It is made of lambskin, a symbol of sacrifice, an emblem of purity, and a badge of dedication. The flap is triangular, the equilateral triangle being a significant symbol. Mackay expressed the opinion that we must perhaps look for the origin of the triads in mythology; we certainly must in Masonry, to the three positions and functions of the sun. The rising sun or creator of life, the meridian sun or its preserver, and the setting sun or its



destroyer. The triad permeates many religions, and it also permeates our ritual. We have, for example, three steps, three degrees, three principal officers, three greater and three lesser lights, and three knocks.

When the apron is worn with the flap turned up we have the figure of a triangle upon a square. In ancient symbolism this indicated that the material or earthly subject had not yet been influenced by the spiritual, so indicating that the initiate had not yet progressed sufficiently in his spiritual education to have much knowledge beyond material things, but when at a later stage the flap is turned down it signifies the descent of spiritual influence into the material subject, signifying the progress the candidate is making in the science.

The M.M. apron with flap pointing down - i.e. a triangle pointing down, and another triangle formed by the three rosettes which marks another triangle pointed upward, produces a symbol of the attainment of perfection.

The "levels" or "taus" which decorate the apron of a Master or P.M. of a Lodge may be considered to be the equivalent of the old phallic cross, an ancient symbol of the ruling nature in man.

The phrase "Wisdom, Strength and Beauty" may be considered to be represented on the apron. "Wisdom" by the serpent which forms the fastening for the belt; "Strength" by the triangle formed by the flap (the strongest structure known to science), and "Beauty" by the pure whiteness of the lambskin.

It is stated that the apron is more ancient than the Golden Fleece or Roman Eagle, mentioning also, from the point of honour, the Order of the Garter and the Order of the Star. The Order of the Golden Fleece was instituted in 1429 by Philip, Duke of Burgundy, and it was based on the chivalry contained in the Grecian story of the Golden Fleece which Phryxus presented to Aetes after he had sacrificed the golden ram to Zeus, and for the recovery of which the Argonauts pursued their quest. The Roman Eagle dates back to 105 B.C. and was borne on their banners as a symbol of "magnanimity", fortitude, swiftness and courage." King Edward III. established the Order of the Garter in 1344, and the Order of the Star, originated in France in 1350, both being Orders of chivalry and honour.

It is possible that the colour of the Grand Lodge officers' apron was adopted from the ribbon of the Order of the Garter, while the choice of red for the Grand Stewards was possibly influenced by the colour of the ribbon of the Order of the Bath. John, Duke of Montague, G.M. in 1721, and Charles, Duke of Richmond G.M. in 1724, were Knights of the Garter, while Bro. John Austis of the University Lodge, to which Dr. Desaguliers belonged, was Registrar of the Order of the Garter. The Duke of Montague, Duke of Richmond, Earl of Deloraine, and Lord Lovell were Knights of the Order of the Bath, while John Austis was Genealogist and Herald of the Order. When the Craft apron came to be decorated with coloured ribbon, it is also possible and natural that light blue, the opposite of the Garter colour, should be chosen without any other reason.

At one period the plain white apron was universal for all ranks, and in 1731 the Master, Wardens, and members of private Lodges were authorised to have white leather aprons lined with white silk, the Grand Stewards aprons lined with red silk, and Grand Officers aprons lined with blue silk. According to Bro. F.J.W. Crowe, the earliest reference to Garter blue for Grand Officers is in the Rawlinson MSS. the reference being in an order given by Thos. Batson, Esq. D.G.M. 1734:  
"Two Grand Masters' aprons lined with Garter blue silk, and turn'd over two inches, with white silk strings.  
"Two Deputy Grand Masters' aprons turn'd over one inch and half: ditto".

How much of the decoration of the apron came about by chance, and how much by design, will ever be a fruitful field for discussion among students of opposite schools of thought. In olden times aprons were decorated by engraving and painting with many symbols, and aprons are to be seen in the Grand Lodge Museum elaborated with symbols referring to degrees not now worked in an ordinary private Lodge, but in olden times many Lodges conferred seven or more degrees.

The act of clothing oneself with a Masonic apron is a symbolic act intended to have a direct and impressive bearing, the realisation of which serves as a useful, and to most people, necessary reminder of the duties owed to one's Creator, to one's neighbour, and one's self.



## 5. THE CERTIFICATE.

While it is probable that from an early date some form of written certificate was used, the origin of the printed form of certificate by the G.L. of England (Modern) dates back to 1756, when it was discussed by Grand Lodge, and the following resolution recorded:

"Ordered that a copperplate be engraved for printing the certificates to be granted to a brother on his being made a mason; and that a die be cut, and an engine made, wherewith to seal the same, in consequence of the order of the quarterly communication of the 24th July 1755, so that the whole expense thereof do not exceed twelve guineas, and that the treasurer do pay the same".

This was engraved by Cartwright, who produced a further plate with slightly different wording in 1785. The next certificate was designed by I. Cole, which remained in force until 1809. Laurence Dermott designed the first certificate issued by the Antient Grand Lodge. Thomas Harper prepared the design for the next certificate issued by the Antients in the year 1792. Another, very similar, was prepared in 1810 by Kennedy.

In 1810 the Moderns produced the St. Paul's certificate, which took its name from the prominence of St. Paul's Cathedral in the design. United Grand Lodge used this design until 1819 when the Three Pillars certificate first came into being. In 1819 the places for the seal and signature were over the left and right pillars, but these positions were changed in 1820 to the sides, as is their position at the present time.

As its name implies, the main feature of the Pillars certificate is three pillars; one in the centre of the Ionic Order signifying Wisdom; one on the left of the Doric Order signifying Strength; and one on the right of the Corinthian Order signifying Beauty. These pillars stand upon a checkered paving or floor, upon which are displayed the V.S.L. Square and Compasses. There are also shown the Tracing Board, Rough and Perfect Ashlar, and the Celestial and Terrestrial Globes.

The wording is in English and Latin, and the date of the owner's initiation, passing and raising is given both Anno Domini and Anno Lucis, Anno Lucis, the year of Masonic Light having preceded the Christian Era by four millenaries. It is signed by the Grand Secretary, and the seal of Grand Lodge is affixed. This seal bears the motto of the Craft, "Audi, Vide, Tace" listen, observe, be silent.

The certificate is signed by the owner in a space provided, this giving the means of identification if necessary, that the bearer is the owner. A Grand Lodge certificate should not be framed, but should be preserved with care as it forms a Masonic passport for a brother when travelling or visiting, and though not entitling him to admission into a Lodge, may be called for in conjunction with other proofs should he desire to gain admission into a Lodge where there is no member present who can vouch for him. Production of it is also required before a candidate can be admitted into an English R.A. Chapter for the ceremony of Exaltation.

Previous to the issue of Grand Lodge certificates it was customary for Lodges to issue their own certificates, and many beautiful designs of considerable interest were produced. This practice was ultimately forbidden except for clearance certificates or certificates of Honorary Membership of a Lodge.

Much could be said concerning the symbolism of the design, the three columns, the ashlar, the checkered pavement etc. the import of which sometimes passes unnoticed by the recipient.

While not forming part of our ritual, there is a very nicely worded oration for the presentation of the G.L. certificate which is given in the book "The Director of Ceremonies" by W.Bro. Algernon Rose. The presentation of a G.L. certificate is an event of some importance, particularly to the recipient, and it would be well if more brethren knew of this oration which explains the origin and symbolism of our present day Pillars certificate.

## 6. THE OFFICERS OF THE LODGE.

The Book of Constitutions states that the regular officers of a Lodge consist of the Master and his two Wardens, a Treasurer, a Secretary, two Deacons, an Inner Guard, and a Tyler. It also states that the Master may appoint a Chaplain, a Director of Ceremonies, an Asst. Director of Ceremonies, an Almoner, an Organist, and Asst. Secretary, and Stewards.

Those of symbolical interest, however, are the Master Wardens, Deacons, Inner Guard and Tyler, and our ritual teaches us that there are three principal and three assistant officers beside the Tyler or Outer Guard. It also teaches



us that three r- the Lodge, viz. the W.M. and Wardens; five h-d it, i.e. the three who r- it together with two F.C's while seven or more make it p-t, i.e. the addition of two or more officers, Master, Wardens, Deacons, Inner Guard and Tyler.

In every Lodge of Speculative Freemasons today the three principal officers are the Master and two Wardens. The French Freemasons call the Wardens premier and second Surveillant; the Italians, primo, and secondo Sorvegliante; the Germans, erste and zweite Aufseher. Although there is some variation in position in various countries, in every case the situation of these three officers form the points of a triangle.

During the Operative regime, in Scotland at any rate. Lodges were governed by one Deacon and a Warden, the Deacon performing the functions of the Master and the Warden being the second officer, and having charge of the funds.

It is possible that the government of an English Lodge by a Master and Wardens began in the latter part of the seventeenth century. The Harleian MS. contains the following reference: "That for the future the said Society, Company and Fraternity of Freemasons shall be regulated and governed by one Master and Assembly and Wardens, as ye said Company shall think fit to chose, at every yearly General Assembly".

The word "Warden" is derived from the Anglo-Saxon "Weard" meaning a guard or watchman. The Senior Warden is responsible for seeing that every brother has his due, and is, therefore, the Warder or Guarder of the privileges of the members, while the special duty of the Junior Warden is to see that all visiting brethren are properly vouched for. The Senior Warden can, in the absence of the Master, open the Lodge and close it, but he cannot confer degrees.

Today, there are two Deacons, but in England, previous to the Union of 1813, Deacons were not generally recognised by the "Moderns", though they were appointed by the "Antients". They serve as assistants to the Master, and the Senior Warden. The title of their office is derived from the Greek "Diakonos" meaning a servant in a position of trust. As the Junior Deacon acts as the servant or messenger of the Senior Warden, so in addition to the responsibility of admitting

candidates on proof does the Inner Guard act as the servant or messenger of the Junior Warden, he providing the means or authority by which the Outer Guard or Tyler can permit candidates or visitors to pass him and enter the Lodge.

The Tyler or Outer Guard, like his Operative namesake, provides a covering for the Lodge, and guards it against the intrusion of those who are not qualified to enter

In the early days of the eighteenth century the youngest E.A. was placed in the N. to keep out all C-s. At that period the esoteric part of the ceremony for the E.A. and the F.C. was communicated at the same time. The next stage came when more formal methods of opening and closing the Lodge were introduced, then in the case of the "Moderns" the J.W. proved the Lodge close ti-d, and in the case of the "Antients" the J.D. performed that duty. According to Claret it would appear that the application of a certain instrument to a candidate in the early days was performed by the J.D. in the first degrees, and this is still continued in some workings. The I.G. is mentioned as an officer in the minutes of a meeting of the Lodge of Reconciliation for August 1814.

The three who r- a lodge are considered by some to have reference to S.K.I., H.K.T., and H.A. Similarly the five who h-d it may refer to the five orders of architecture-Tuscan, Doric, Ionic, Corinthian and Composite, and seven or more make a perfect Lodge because seven years and upward were occupied in building and dedicating the Temple, while the number also corresponds with the seven liberal Arts & Sciences.

Some also consider that S.D. represents Solkin, an attendant on H.K.T. and J.D. Issabred, an attendant upon H.A. also that the I.G. represents Zerbal a watchman placed at the eastern gate of the Temple and the T- Ahisha a brother who kept watch at Jerusalem.

In closing it may be pointed out that the Book of Constitutions plainly states that the appointment of all officers, except the Treasurer and Tyler, is in the sole discretion and power of the Master, and that while stating the order of appointment and investiture of the officers such order of appointment gives no brother the right to claim advancement by rotation.