

THE FINAL TOAST
(The Tyler's Toast)
Peter Richards
The Masonic Vocal Manual 1852

Are your glasses charged in the West and South, the Worshipful Master cries;
They're charged in the West, they're charged in the South, are the Wardens' prompt replies:
Then to our final Toast tonight your glasses fairly drain
Happy to meet - sorry to part - happy to meet again, again, Oh! happy to meet again.

CHORUS: Happy to meet - sorry to part - happy to meet again, again,
Oh! happy to meet again.

The Mason's social Brotherhood around the Festive Board,
Reveal a wealth more precious far than selfish miser's hoard.
They freely share the priceless stores that generous hearts contain
Happy to meet, sorry to part, happy to meet again!

We work like Masons free and true, and when our Task is done,
A merry song and cheering glass are not unduly won:
And only at our Farewell Pledge is pleasure touched with pain
Happy to meet, sorry to part, happy to meet again!

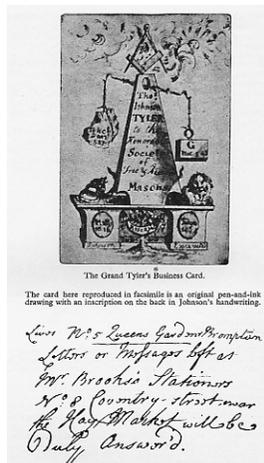
Amidst our mirth we drink "To all poor Masons o'er the World"
On every shore our Flag of Love is gloriously unfurled,
We prize each Brother, fair or dark, who bears no moral stain -
Happy to meet, sorry to part, happy to meet again!

The Mason feels the true truth the Scottish peasant told
That Rank is but the guinea stamp, the man himself's the gold.
With us the rich and poor unite and equal Rights maintain
Happy to meet, sorry to part, happy to meet again!
Dear Brethren of the Mystic Tie, the night is waning fast
Our Duty's done, our feast is o'er, this song must be our last: -
Good Night, Good Night- once more, once more repeat the farewell strain
Happy to meet, sorry to part, happy to meet again!

[This must of course be followed by the traditional Tylers Toast.]

This was downloaded and included here with permission from the web site of the District Grand Lodge of Madras.
http://www.freemasonsdlmadras.com/Resources/tylers_toast.htm

To the right is a Tylers Business card c1780 (From AQC82) I do hope our modern tylers have similar cards. (The writing below is from the back of the card.)



MASONIC BOOKLET

No.7

The Tyler.



Foreword.

The views expressed in these pages are mine and do not necessarily reflect the views of any other Lodge Member.

When we were made a mason, we promised to “make a daily advance in Masonic knowledge.” Our Master undertakes to “... impart light and instruction to the Brethren of the Lodge.”

Those are our good intentions but time is always against us. We meet, have an enjoyable meal together and depart. We have our business commitments, our wife and family to consider and even the ritual to learn and memorise. Few of us, except old ‘crusties’ like me, have the time to do a little research into Masonic matters.

The purpose of these pamphlets is to give a brief overview of various topics that may interest you or about which you may be curious. If you are seriously interested then please contact me and I will point you to all of the sources I have used where there is a wealth of detailed information.

Remember, I am not an academic or a scholar but just a Freemason with curiosity and time. I have only scratched the surface, as best I can and used (pinched) information from various web sites and from the Transactions of Quatuor Coronati Lodge. I am a selective compiler rather than an author.

There is no intention here to add to or subtract from our ritual. The ritual book is of primary importance.

Bro. Alec Hall January 2005 Rev 30 Jan

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Please let me have your views and comments.

each Lodge night for carrying ye Letters to each Member'. In 1744 that was changed to: Ordered that the Tyler for the future do deliver out the Summons for the meeting of this Lodge, and be paid for the same One Shilling exclusively of his money for the Tying. (Minutes, 3 July 1744, Lodge of Antiquity, No. 2.)

Payment for 'Carrying Somonds' was raised to two shillings the next year.

DRAWING THE LODGE'

The requirement 'To prepare two Lodges each night of Meeting' indicates that it was also part of the Tyler's duties to set out, on the floor of the Lodge room, designs and symbols appropriate to the Degree to be conferred. In the early period they were drawn with chalk or charcoal, and clay models were used with great effect. Payment for this duty was usually separated from other fees:

The Tyler's remuneration was fixed at one shilling and sixpence each Lodge night for tying the Lodge, and two shillings and sixpence for forming a Fellow Craft or Master's Lodge. (By-laws, n.d., Jerusalem Lodge, No. 197.)

From the same Lodge we find an item that can only have arisen from a misunderstanding or through lack of communication; a situation that Tylers do meet on occasions:

The Tyler having made a mistake in forming the Entered Apprentices Lodge, the Raising was deferred till Lodge night after next. (Minutes, 16 September 1772.)

UPPER AND UNDER TYLERS

In 1763 the number of Brethren attending meetings of the Lodge at the Dundee Arms Tavern at Wapping had increased so much that 'Upper' and 'Under' Tylers were appointed to share the work. Payment to the 'Upper' Tyler varied from eight to twelve guineas a year whilst the 'Under' Tyler was paid slightly less. The accounts for 1765 show that sixpence was paid for supper for each member but for the Tylers it was only fourpence each! Two Tylers were employed by Lodge of Antiquity, No. 2:

One Shilling and Sixpence shall be paid each Lodge-Night to the Head Tyler, who has the benefit of all Formations, and is to take care of the Lodge's Furniture; and Three Shillings shall be paid to the Under Tyler who is to carry the Lodge-Letters to the Members.

(By-laws dated 1760.)

KNOCKS TO SUMMON THE TYLER

Knocks by the Master to summon the Tyler find their origin, in principle, in Gild practice. In his Inaugural Address as Master of Quatuor Coronati Lodge, No. 2076 (A.Q.C. 74), Bernard Jones quoted a Minute dated 15 June 1644 from the records of the Cutlers Gild relating to Upper and Under Beadles:

Ordered that from Henceforth . . . the Beadles . . . stay att the outward doore until they shall be called in And to come in to attend the will of the Court at the knocke of the Hammer.

Bro. Jones commented - 'Can there be the slightest doubt that the Guild Beadle has, in the Craft, become the Lodge Tyler?' and with that statement I am in complete agreement. The double knock is merely a created variation from those in use in the several Masonic ceremonies.

THE TYLER'S TOAST

The Tyler's Toast is not ritual but is a pleasant Masonic custom having a wide variety in presentation. An early indication of the form familiar to most Brethren is to be found in one of the Toasts in Ahiman Rezon (pp. 148-50 1756 Edn.), following a song composed by Laurence Dermott:

To all Ancient Masons, wheresoever dispers'd or oppressed around the Globe, etc.

The cetc' denies us the full wording but indicates that the Toast was so well known that it did not justify printing in full. Similar treatment was given to other Toasts.

Jachin and Boaz (1762) has 'The Entered Apprentice's Lecture' in catechetical form which was interspersed by various Toasts drunk with 'Three Times Three'. Among the Toasts was 'To all Brethren wheresoever dispersed'.

The earliest printing of the Toast in full was by George Claret in 1840 in The Whole of Craft Masonry. It appeared at the end of the Third Section of the First Lecture:

The following is the charge,

To all poor and distressed M . . . s, wherever scattered over the face of Earth and Water; wishing them a speedy relief from their misfortunes, and a safe return to their native country if they require it.

ALL POOR AND DISTRESSED M . . . S

In common use nowadays is the form 'if they desire it' but Dr. E. H. Cartwright quotes an addition to that: 'if they desire and deserve it'. (A Commentary on the Freemasonic Ritual, fin, p. 81.) This may well have been a wish on behalf of those Brethren unfortunate enough to have been press-ganged but it eliminated the Brother who had been transported!

It should be noted that the Tyler is not associated with any of the examples quoted.

in at his Shoulders and out at his Shoos.

(Masonry Dissected.)

Delegation of that duty to the 'Junior Enter'd Prentice' was quite practical as not only could he be spared from trade discussion but no doubt would have been the most nimble footed to chase an offender. It is an interesting derivation of the word eavesdropper, of which the Oxford English Dictionary gives examples from the 15th century, e.g., 'Euesdroppers vnder memmes walles or wyndowes ... to bere tales.'

We find another reference which may also have its roots in trade meetings:

How was you admitted a Mason.

By three Solemn Knocks at the Door the last a double distance of Time and much larger. At the door before you are admitted stands an Entred Prentice with a drawn sword to guard against droppers, as they call them, from Harkening. For in this they are very cautious and the Question is frequently ask'd is the House Tiled? If safe from hearing the Answer is T'is Tiled. If not or any Person in Company not a Mason. Untiled.

(Dialogue between Simon and Philip, c. 1725.)

EARLY OFFICIAL REFERENCES

Organized Freemasonry of today is in direct line of descent from the formation of the premier Grand Lodge in London in 1717. Within a few years a form of behaviour and government was established through the co-ordination of material from the various Old Charges and Regulations. It was edited by Rev. James Anderson following a collection made by George Payne (Grand Master in 1718 and again in 1720). Anderson's first Book of Constitutions was published in 1723 and Regulation No. XIII in that book deals with our subject:

... Another Brother (who must be a Fellow-Craft) should be appointed to look after the door of Grand-Lodge; but shall be no member of it.

DOORKEEPERS AND GUARDERS

In a large number of Lodge records we find references to 'Doorkeeper' or 'Guarder' and those descriptions continue to be used long after the appearance of the term 'Tyler'. Specimen entries on these lines are as follows:

Br. Johnson be desired to attend to gard the Lodge every Lodge night, and that he be allowed eighteen pence and one pint of wine for his attendance. (Minutes, 10 March 1731, Swan & Rummer, then No. 39, Erased 1751.)

In other Lodge records the 'one pint of wine' might well read 'one quart of ale'.

Andrew Montgomery is described as 'Garder of Ye Grand Lodge', according to an engraving of 1738 (see Plate No. i); the Lodge meeting at the Two Black Posts, Maiden Lane, London, in June 1738 officially instructed 'Bro. the doorkeeper to lock up all aprons'. (Minutes, 22 June 1738, then No. 163, Erased 1801.)

TYLER AS A TITLE

The first official use of Tyler as a specific title appears in Grand Lodge Minutes of 8 June 1732. It is included in an account of a complaint from several Grand Stewards against a Bro. Lewis whom they had engaged as an attendant for the Grand Feast that was due to follow the previous meeting of Grand Lodge. Lewis had been entrusted to lock up thirty dishes of meat which were for that banquet, but because of his carelessness and neglect of duty they had been taken away 'by those who had no manner of Right to the same'. Upon being faced with the

charge Bro. Lewis was insolent and in consequence was called before Grand Lodge where he made only 'a frivolous and trifling defence'. He was about to receive an official censure when it was observed that Bro. Lewis was 'Tyler' to several Lodges and 'if the Grand Lodge should Strictly pursue their Resentment it might deprive him of the best part of his subsistence'. The incident ended with Bro. Lewis publicly asking pardon of both the Grand Lodge and the Grand Stewards, faithfully promising to take greater care and 'behave decently', as it was so expressed, in the future. From 1732 there are countless references to Tylers and the title became common-place.

In 1738 Rev. Anderson published the New Book of Constitutions, and the 'Old Regulation XIIF dealing with the appointment of "... a Fellow-craft' to look after the door of Grand Lodge was altered to '... another Brother and Master-Mason should be appointed the Tyler, to look after the Door;...'

In this edition Anderson included an account of the setting-up of the premier Grand Lodge in 1717 and wrote: Sayer Grand Master commanded the Master and Wardens of Lodges to meet the Grand Officers every Quarter in Communication at the Place that he should appoint in his Summons sent by the Tyler

DELIVERY OF SUMMONS

According to the records the Landlord of the Queen's Arms, St. Pauls Churchyard, in 1736, was 'Allowed 12d

Introduction.

There is a surprising lack of information about 'The Tyler' on web sites that are usually most useful. (With the exception of the District Grand Lodge of Madras) There is, of course, a considerable wealth of information on the subject in the Transactions of Quatuor Coronati.

I have selected passages from the Transactions that are interesting to me and I hope to you It seems to me that the Tyler doesn't have a very long recorded History but no doubt more will come to light as I continue my researches.

The Tyler.

I choose to begin this journey with short excerpts from a paper presented by and included in the Transactions of AQC Vol 98 p196 "Notes on Medieval Masonry in York by Bro.J. S. Purvis I quote in some detail because although, to me, it seems a bit speculative it is, I think, very interesting.

There remains what is possibly the most interesting point of all and that concerns the meaning and derivation of the word 'Tyler'. It is possible that the York Fabric Rolls may throw light on this point, whereas dictionaries in general give no help or guidance at all. For instance the Oxford Dictionary gives the earliest recorded date for the use of the word as 1742 and the derivation of it as 'unknown'. The first entry to be noted is one for 1433 where there appears the name of Robert Intaler, a person of some peculiar importance it would seem as he had a servant or assistant of his own.

Further examination showed that this functionary appeared regularly in the lists although with varied spellings; 'Intaler', 'Intuler', 'Entailer' and always with a servant. In 1515 for instance Robert Waterton was Entailer with an assistant. His weekly wage was usually the same as that of a Mason not an Apprentice, namely 3s, or about £5. in modern figures.

Finally in the Roll for 1478 there is an entry that explains exactly what was the work done by the Intaler: 'In wages to James Dam the Carver working for 13 weeks for each week 3s. And to the same man for the Intailing of 8 score and 15 crockettes for each Id.'

So the Intaler was a craftsman who did special carving work, such as the ornaments on pinnacles or spires, using for that no doubt special tools different from the working tools of a mason and regarded as different in some ways from the masons who worked the ashlar, columns and so forth.

Is it too much to suggest that the sword, or more properly the dagger, of the Tyler represents that special tool or tools which distinguished the Intaler from his brother masons and that his name is derived, not from any French word meaning a man who puts tiles on a roof, which has no real connection with a mason's work, but from an older title, of a mason who was somewhat different from his brother masons in the nature of his work? This is only a suggestion, certainly not positive or conclusive, but surely there is no small degree of probability in the idea and the evidence, although unusual, is strong.

This idea of a reference to a connection with roof-tiles may be attacked from another direction and the result may well be conclusive against any belief that the Tyler has any such connection, or ever had any such connection, with roof-tiles or tilers. It may be asked whether these medieval craftsmen knew anything of special workers in roof tiles, what they called them, and whether they classed them as any kind of masons. The evidence on this is quite clear. The worker who dealt with tiles was called a 'Tegulator' from the Latin tegula which means a roof tile and is the origin of the French Word tuile.

The Tegulator is mentioned in the Fabric Rolls, though never in any connection with the masons or any kind of stonemasons or their work, but always in a class completely separate and distinct. A typical entry appears in the year 1422; it is from the part of the Roll giving the accounts of the 'Keeper of the Rents' several entries later than the last section dealing with the masons, and gives miscellaneous payments for the repair of property:

'And in the wages of John Kyrkham tiler and plasterer for 61 days and a half taking 6d per day.

And in the wages of John Pullan tiler and plasterer for 28 days taking 4d a day.

And in the wages of John Clerk his servant for 65y days taking 4d a day'.

Such evidence must surely be taken as clear and conclusive. The York Minster Fabric Rolls show an organization by lodges, and in the lodge the ranks distinctly recognized of Master, Wardens, Full Masons, Setters, Apprentices, and Intaler. There is no mention of more than one Intaler at any one time. In these Rolls there is one Master of the lodge and one only; one Warden or sometimes none; several other full rank masons, up to a total of about fifteen; several Setters, several Apprentices; one Intaler and one only, and he is seldom omitted.

Exactly what was his function as an operative mason is well known and there is no other mention at all of anyone who can be regarded as a guardian of the lodge. Although the Intaler was a skilled workman, these

Fabric Rolls almost always mentioned him after the Apprentices. All these points together seem highly significant and illuminating. The office of Tyler has no derivation from a man who laid tiles on a roof. In the Minster and indeed in most large medieval buildings such a layer of tiles would not be known or needed at all, but a man whose business was specialized carving was associated with masonry, although perhaps with a recognized difference, and such a man might well come to be distinguished in the lodge from those who used the regular tools of a Master Mason, a Setter, or an Apprentice. He remained, it is suggested, outside the door of the lodge, but he was a part of the lodge and not of some other distinct craft.

Such then is the information given by the Fabric Rolls of York Minster in the Middle Ages concerning the organization of the masons' lodges there in those days.

So maybe, the Intaler is the ancestor of our modern Tyler. Seems a great idea to me.

Another, and perhaps more traditional view is given in TYLERS AND TYLING

BY HENRY SADLER Grand Tyler (AQC Vol 82) This Paper contains a great deal of fascinating information and I believe I must quote the first two or three pages in full. I strongly recommend that you read the paper in full.

So much has already been written on Freemasonry in general that it is somewhat difficult to find anything fresh to say on the subject. There is, however, one topic which appears to have been but lightly touched upon, by Masonic writers generally, and for that reason I have selected it as my contribution to the Christmas Number of the Freemason.

I have occasionally been asked for my opinion as to the origin of the name and office of Tyler in connection with Freemasonry, and my answer has been to the purport that I believe it may be traced back to the early operative masons who were accustomed to assemble and work in buildings or lodges erected in the neighbourhood of their labours. We can easily imagine that these lodges, being of a temporary character, would be of the plainest and most economical description, probably little better than huts or sheds of one storey, constructed of boards, clay, or some other material less costly than either brick or stone. Glass, being expensive, would probably be dispensed with, and apertures in the walls for the necessary light and ventilation would supply the place of ordinary windows. We will suppose that the masons or builders have finished their part in the erection or formation of their lodge, then the Tyler would come upon the scene to cover the roof with tiles, and make all secure against the weather, as well as the eyes of the idly inquisitive. I

It seems but natural that a person of this description, whose work, although of an inferior order to that of the masons, was closely allied to it, whose presence, however, would not be required inside the lodge, should have been employed as a guard, or sentinel, outside of the building to keep off all intruders and cowans, or eavesdroppers. This would probably be the extent of his duties in connection with operative lodges, for whatever preparation was required for the candidate, was, no doubt, performed within the walls of the lodge by the masons themselves. I think it probable that the Tyler of the olden time, although not a regular member of the Craft, was bound by an obligation to properly perform his duties and not to reveal the secrets of the Brotherhood, as in the case of the Tyler of the Wigan (non-Operative) Lodge, hereafter mentioned. With the advent, however, of Speculative Masonry, with its ever-increasing popularity and more elaborate ceremonies, it became necessary that the Tyler, or Guarder — as he was sometimes called — should be a member of the Fraternity, and here it seems to me that, in the designation Tyler of a lodge, we have an instance of the survival of a name several centuries after its original adoption in Freemasonry.

The Guild of Operative Tylers dates back to a remote period, and is probably coeval with that of the Fraternity of Operative Masons, or, at all events, to the period when tiles and slates began to supersede reeds and straw for the roofing of houses and larger buildings. The Guild of Tylers and Bricklayers is one of the minor companies of the City of London; it has for its motto "God is our Guide" — a motto formerly used by the Masons' Company and also by the Grand Lodge of Freemasons of England certainly as far back as 1730. The earliest mention I have met with of the word Tyler is in the history of our own country, and probably the person there referred to was the most celebrated Tyler that ever lived, at any rate he created a greater stir in the world than any one of his successors. He will always be remembered for his simple, yet effective, method of settling with the tax collector. Briefly told, the story is this: In the year 1381, there lived in the town of Dartford, Kent, a man known as Wat Tyler, or, to give him his full name and title, Walter the Tyler. What is known as the Poll tax, i.e. a tax on every person upwards of 15 years of age, had just come into operation, and, like some of our taxes of the present day, it was the reverse of popular, especially with those who were called upon to pay it. A tax collector one day called at the house of Wat Tyler and demanded the tax for one of Wat's daughters, which the mother refused to pay, alleging that the girl was not of the age specified. That collector was probably paid by results, but in this case he got rather more than he had bargained for. He behaved in a most offensive manner to the mother and daughter, which they naturally resented, when Wat, who was tiling a house in the neighbourhood, arrived on the scene and in a moment of passion struck the

obnoxious collector on the head and killed him. The neighbours applauded the action and appointed Wat their leader in opposing payment of the tax, hence the beginning of "Wat Tyler's great rebellion".

At first sight it may appear somewhat strange that we should be unable to trace the name of Tyler in connection with speculative Masonry farther back than the year 1732, but, Masonic records prior to that period are extremely rare and such as are now available are of the most brief and meagre character, it is not, therefore, very surprising that no earlier mention of the name has yet come under our notice.

Another probable reason may be found in the fact that the Tyler of the olden time was on quite a different footing to the Tyler of a more recent period. In the first printed Constitutions of Speculative Masonry, published in 1723, the word Tyler is not to be found, there is, however, the following reference to his office and duties on page 63: "Another Brother (who must be a Fellow Craft) should be appointed to look after the Door of the Grand Lodge; but shall be no member of it." In the next edition (1738), a similar paragraph reads thus: "Another Brother and Master Mason should be appointed the Tyler, to look after the Door; but he must be no member of the G. Lodge." In the same edition, on page 170, appears this curious paragraph — "In ancient Times the Master, Wardens and Fellows on St. John's Day met either in a Monastery, or on the Top of the highest Hill near them, by Peep of Day: and having there chosen their New G. Officers, they descended walking in due form to the Place of the Feast, either a Monastery or the House of an Eminent Mason, or some large House of Entertainment as they thought best tyled."

From AQC Vol91 p 19 "Our Predecessors- Scottish Masons of about 1660" by Bro. A. C. F. Jackson, we have the following comment referring to the 'Officer' who performed the Tylers duties.

The lodge boxes were big enough to be used as storage places for the minute and mark books, and possibly other property. One further appointment was the 'Officer', who combined the duties of Tyler and Inner Guard, and was usually the most junior member of the lodge, holding his appointment until another Entered Apprentice was made. In some lodges, the 'Officer' was a permanent appointment, similar to the English Tyler, and he got small fees from candidates.

I doubt that this officer was actually called "The Tyler" at this time in Scotland.

We now have to move on to the 18th Century and an excellent and detailed Prestonian Lecture given by Br. R. A. Wells in 1977 and reproduced in AQC Vol 90 p 194

In the space I have allowed myself for this Booklet I am at a loss to know what to include and what has to be left out. Whatever I do I will be wrong. All I can do is include what I think of as the major elements and hope that I can 'wet your appetite' so that you read the paper in it's entirety. Here goes:-

THE TYLER OR OUTER GUARD

(THE PRESTONIAN LECTURE FOR 1977)

BY BRO. R. A. WELLS

(8 September 1977) INTRODUCTION

Whilst there has been a surfeit of speculative writing on the subject of the Tyler, including probable derivations of the word and its applications, nowhere do we find an official reason for the Masonic adoption of that title. In the early period he was referred to as the doorkeeper' or 'Guarder' and it is not until comparatively late in the development of organized Freemasonry that the word 'Tyler' appears. Details of his duties arise only in piecemeal fashion but there is ample evidence that they developed similarly to those of the Beadles employed by City Councils and Trade Guilds.

Although several of the early composite Guilds included the trade of Tyler in the title, e.g., Tyler s, Carpenters and Masons; Tylers and Bricklayers; Tylers and Plasterers, it does not mean that any one craft would have been involved in the internal affairs of another. From medieval times onward skilled workers jealously guarded their separate crafts and strictly observed lines of demarcation between their own and allied trades. Posting a sentinel was a well established pattern for trade meetings and stonemasons were no less anxious to protect the mysteries of their craft.

In 1730 Samuel Prichard quoted a Masonic catechism that may well have described an earlier trade practice:

Q. Where stands the Junior Enter'd Prentice.

A. In the north.

Q. What is his business.

A. To keep off all Cowans and Evesdroppers.

Q. If a Cowan (or Listner) is catch'd, how is he to be punished?

A. To be placed under the Eves of the House (in rainy Weather) till the water runs