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 n e 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.]
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 Coranati 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
e-mail alec@tlsl.demon.co.uk

Please let me have your views and comments.
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., 'Eavesdroppers under membranes walls or windwoes ... to here tales.' We find another reference which may also have its roots in trade meetings:

Flow 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 hearing. For in this they are very cautious and the question is frequently asked is it the Horse Tiled? If safe from hearing the answer is 'Tis Tiled. If not or any person in Company not a Mason. Untitled.

(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 coordination 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 1725 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 guardsers

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 guard 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', perhaps on an engraving of 1738 (see Plate No. 3). 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. 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 Tyler's and the title became commonplace.

In 1752 Rev. Anderson published the new book of constitutions, and the 'old regulation XII' 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 manuscript 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 landslord of the Queen's arms, St. Paul's churchyard, in 1736, was 'allowed 12d in at his Shoulders and out at his Shoos. (Masonry dissected.)

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 Coranati.

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 word as 1742 and the derivation of it as 'unknown'. The first entry to be noted is one for 1453 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 list although with varied spellings; 'Intaler', 'Intuler', 'Entaler' and always with a servant. In 1513 for instance Robert Waterton was Entaler with an assistant. His weekly wage was usually the same as that of a mason not an apprentice, namely 3s, or about 15p 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 Intaling of 8 score and 15 crockettes for each lid'.

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.

It is too much to suggest that the sword, or more properly the dagger, of the Tyler represents that special tool 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.

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 workman 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 stonemason or tiler, 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 Clerk his servant for 65y days taking 4d a day'. Such evidence must surely be taken as clear and conclusive. The York Minister 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
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 1722, 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 ty'd.

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

doubt that this officer was actually called “The Tyler” at this time in Scotland.

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

In the space I have allowed myself for this booklet I am at a loss to what 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 surplus 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 ‘doortkeeper’ 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 premeatal 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; Tyler and Bricklayers; Tyler 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 Pritchard 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 out the Cowans and Eavesdroppers. Q. If a man (or Listener) 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 over his head; and if it do not, he is to be placed under the Eves of the House (in rainy Weather) till the water runs over his head. If that does not suffice, he is then to be placed under the Eves of the House (in rainy Weather) till the water runs over his head...