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Bro. F. J. Cooper, S.W., said:

In seconding the Worshipful Master's proposition of thanks and congratulations to Bro. Roy Wells on his most interesting lecture, I would like to comment briefly on two points.

As Bro. Wells has told us, the title of 'Tyler' first appeared in 1732 but the association of the word with secrecy existed at least 400 years before that date. The verb 'to hele', with its meaning of covering or concealing, was first mentioned in a manuscript written in the year 975 and in later centuries it began to have several specialized meanings, all associated with concealment or secrecy, of which one was the covering of roofs with slates or tiles, the work carried out by the tiler. By the fourteenth century the verbs 'to hele' and 'to tile' had similar meanings.

In fact, in one of the contemporary records of the Peasants' Revolt of 1382, the leader of the insurrection, Wat Tyler, is referred to as Walterus Helyer. The family name Helyer is recognized as a trade surname for a roofer or tiler so that when Grand Lodge in 1732 used a new title for the Garder, that of Tyler, it might equally well have chosen 'Heler' or 'Helyer', whose duty it was to hele or conceal the proceedings of the lodge from cowans and intruders.

Bro. Wells tells us of the funeral, in 1850, of a well-respected Tyler in Somerset; he refers to it as a Provincial occasion. In point of fact the brother in question, James Davy, was the Tyler of the Lodge of Unanimity and Sincerity, Taunton, and all the brethren who attended the funeral were members of that lodge.

James Davy, who had carried out the dual offices of Provincial Grand Tyler and Provincial Grand Pursuivant four years previously, had a Provincial connection by the fact that he was Regimental Sergeant Major of the Somerset Militia. Captain Maher, the Provincial Secretary, was the Adjutant, and the Provincial Grand Master, Colonel Charles Kemeys Tynt, was the Commanding Officer.

The contemporary record in the *Freemasons' Quarterly Review* tells us that, at the conclusion of the Chaplain's oration, the Provincial Grand Secretary broke his wand and the

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The Office of Tyler

The Oxford English Dictionary defines Tyler which incidentally it spells with an I as the Door Keeper of a Masonic Lodge but he is much more than that .

First of all what is the first question the Master asks when opening the Lodge What is the first care of every mason ? and if the Lodge is not properly Tiled it will not be opened .The officer who performs this duty is of sufficient importance that the Book of Constitutions provides that he shall be elected on the same night as the Master The Master, Treasurer, and Tyler being the only officers to be elected all others being appointed He may only be removed for a cause deemed sufficient by a majority of members present at a regular meeting of the Lodge.

We have all had occasion to be grateful to a good old fashioned tiler, the initiate whose nerves are soothed at the same time being properly prepared , the candidates for passing and raising who are coached in the signs and the PGM who has forgotten his white gloves

Early History

Possibly the most famous or notorious tiler was the leader of the Peasant 's revolt in 1381 who took the pseudonym Wat Tyler This rebellion was against of all things the Poll Tax This apparently spontaneous uprising is accepted by historians to have been well organised and planned and quite clearly to have been based on a wide spread organisation

There is no ^{evince} ~~evince~~ to show that this organisation was Masonic in character (or that it was not for that matter)but if it was the Tyler is the sentry and enforcer of the Masonic lodge ,he screens visitors for credentials and stands guard outside the door with a drawn sword in his hand ~~hand~~ .What better Masonic title for the military leader who would wield a sword and enforce discipline Furthermore when the rebellion was crushed although some of the leaders were executed many dissolved into the night obviously well connected and protected .the connection is tenuous but there it is

Origin of Term

The name and office of Tyler can be traced back to the early operative masons. Their buildings or lodges erected in the neighbourhood of their labours were probably little better than huts or sheds constructed of boards or clay or some material less costly than stone .Glass being expensive would be dispensed with and apertures in walls would supply the place of windows. When they had finished the Tyler would cover the roof with tiles and make all secure against the weather and the eyes of the inquisitive *Port of London minute*

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The title of Tyler

¹ The *P.L.A. Monthly* (i.e. Port of London Authority's Monthly Magazine) for February, 1968 contains an interesting article on the Bridge House Estates with details of alterations, repairs and expenditure on Old London Bridge since the 12th century. The records for 1481 show that the "priests' lodging and the freemasons' lodge were improved and tiled". Masons were in constant employment on the Bridge and this reference simply indicates repairs to their hut, workshop, or dwelling while engaged on Bridge works. [Ed.]

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. 2075 (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 at 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

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It seems natural that a person of this nature would be employed as a guard or sentinel to keep off all intruders or cowans. With the advent of speculative masonry it became necessary for the Tyler or guarder to be a member of the Lodge and here we have an instance of the survival of a name several centuries after its original adoption into Freemasonry. The Tyler developed into the Beadle of the ancient guilds. An instance of this is a minute of 15 June 1644 of the Cutlers Guild *Knocks to summon the Tyler*

Doorkeeper or Guardians

Tyler as title

In the 18th century it was the duty of the Tyler as postman. Post boxes were not available until the 1850s

Drawing the lodge

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. 1); 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.*)

Generally speaking, Doorkeepers and Guarders were 'Serving Brethren' and quite often were landlords of premises where meetings were held. In many cases they did not rise above the grade of Entered Apprentice and, although there are some classic exceptions, very few were members of a Lodge. As the years went by and Lodge procedure developed an Entered Apprentice was insufficiently qualified so the Tyler was Passed and Raised. Here is the way one Lodge dealt with that situation:

The Lodge was convened for the purpose of raising Bro. Joshua Evans, Tyler to the Lodge, and it was agreed that he is to receive no payment for this night's attendance.

(*History Indefatigable Lodge No. 237, p. 110, n.d.*)

And in the *Rules and Orders, 1775*, of Grand Masters Lodge No. 1, we find:

... a Brother well skilled in the Master's part shall be appointed and paid for Tying the Lodge Door during the time of Communication.

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

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"Whereupon Br. Smyth, Junr Grand Warden, and one of the Stewards, Declared that the Stewards would be satisfied if Br. Lewis would make such acknowledgment and promise to behave in a more careful and decent manner for the future.

"Upon which Br. Lewis did publickly ask pardon of the Stewards and the Grand Lodge, acknowledging his great Neglect and insolent Behaviour, and faithfully promising for the future to take more care, and to behave decently."

I have reason to believe that Grand Lodge did not "strictly pursue their resentment," for when, a few years later, Bro. Lewis presented a petition for relief, it was referred to the Committee of Charity, and, on the recommendation of that body, the Grand Lodge voted him 10 guineas for his immediate relief.

This outrageous act of spoilation "which might have been attended with serious consequences," especially to poor Bro. Lewis, was perpetrated at the Grand Feast held at the Merchant Taylors' Hall, on the 13th April, 1732.

It is not stated whether any bottles of wine were "embezzled and carried off by the people who had no manner of right to the same".

It may be that Bro. Lewis did not clearly understand his instructions, and paid more attention to the safety of the liquids than he did to the solids, hence the deprecations amongst the latter. It is just possible, too, that this may in some slight degree account for the free and easy way in which he is said to have treated the complaints of his employers.

But what remarkably fine appetites the "Brethren of Quality and Distinction" must have had; I can only count 14 present at that meeting who would be likely to be so denominated, unless the Grand Stewards themselves are included. One cannot help admiring the truly Masonic spirit displayed by the Deputy Grand Master and the Stewards generally in their treatment of the culprit, for they doubtless had just cause for annoyance at the loss of their dinner.

In 1723, a Bro. Edward Lewis was a member of the old lodge held at the Goose and Gridiron in St. Paul's Churchyard — now the Lodge of Antiquity, No. 2 — and, as the old Tyler's name was Edward, he was doubtless the same person.

The next mention of a Tyler that has come under my notice is found in the By-laws of a private lodge, written probably late in 1732. It is the ninth in a code of 16 rules and reads thus:—

"That the Master or Secretary do give notice by Letter to all the members of the time of election, or of any other emergency that at any time shall happen. Also that the Tyler do require from every brother as soon as the lodge is closed, his apron, and in default of that, or appearing without his apron, or wearing another, to be emersed as the majority of the Lodge shall think fit. Also that the Tyler admit no visitor into the Lodge Room except there be some present who can vouch for his being a regular brother."

From the way the office of Tyler is mentioned in the foregoing cases it does not appear to be a new or at all an uncommon title.

The minutes of a lodge held at the Swan and Rummer in Finch Lane, on the 10th March, 1731, contain the following paragraph, apparently relating to the election of a Tyler, although he is not so named.

"The question being put that 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. It past in the affirmative."

The words eighteen pence and one pint of wine were afterwards struck out and "two shillings" substituted. The brother who sent me this extract intimated that this particular Tyler evidently preferred certain money to uncertain wine. I may mention, however, that my friend is a total abstainer from wines himself, and no doubt spoke feelingly on the subject. We learn from the history of the Lodge of Felicity, No. 58, that in 1737 the regular fee for the Tyler was one shilling for his attendance and a half-crown for "drawing the lodge," that is, when a ceremony was to be performed he was expected to draw a certain design on the floor of the room, similar in some respects to the design on our lodge boards of the present day. In September, 1737, it was agreed to pay the Tyler two shillings each night, and for many subsequent years the Tyler's fee in most lodges seldom exceeded this amount. The smallness of the fee would seemingly indicate that the earlier Tylers were not men who depended upon Tyling lodges as a means of subsistence as is the case in the present day, but were men who followed some ordinary occupation and merely tyled a lodge or two at night — very similar, in fact, to what one might well

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 XIII' 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*.

That was written and published twenty-one years after the event, before a Freemasons' Hall had come into existence; in the early period Grand Lodge had no fixed place of meeting. In using the word 'Tyler' and describing the distribution of the Summons, Anderson may well have been influenced by development that had been consolidated as general practice.

DELIVERY OF SUMMONS

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

(*Minutes*, 3 July 1744, *Lodge of Antiquity*, No. ...)

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

It is of interest to note that *Lodge of Felicity*, No. 58, had reversed this situation six years previously:

July 12th 1738. This night the Lodge took into consideration the Great Expence of the Tyler and came into the following Resolution nem. con: the House [by which was meant the *Green Tavern*, *Jermyn Street*] shall send the Summons to each Member one day before the Lodge night and that the Tyler shall have one shilling only for Tyling the Lodge.

Delivery of matter other than, or in addition to, the Summons was quite normal but one case is on record where that extension was unacceptable. A Brother resigned from *Lodge of Unity*, No. 69, because his *Lodge Certificate* had been given to the Tyler for delivery. This apparent indignity has not been dated by the Lodge historian but it was probably in the early 19th century.

DUTIES AND PAYMENT

The most comprehensive outline of duties required of the Tyler is contained in the 1737 By-laws of *Lodge of Friendship*, No. 6:

The Doorkeeper is to have Twelvepence ev'ry time of his Attendance. He is never to be off Duty in Lodge Hours, nor be anyhow negligent or remiss in it. He is to take care of the Clothing of the Members, and Utensils of ye Lodge. He is to offer a List to be subscri'd by the Members as Visitors shall call for, to cause them (being vouch'd for) to enter their names in his List, with ye particular Lodge to which they belong, & set down who the persons are that recommend them. He is also before their admission to receive Twelve-Pence apiece from such Visitors, and to produce

instances where this happened the Tyler was the landlord of the Inn where the lodge met. If it got into debt with him it sometimes surrendered its furniture and/or its Warrant in settlement; hence, maybe years later, the Tyler would realize on his investment. In some instances he actually distrained on the lodge effects with the same result.

In the lead-in to his section on the delivery of summonses Bro. Wells says that '... Anderson may well have been influenced by development that had been consolidated as general practice.' This, I suggest, is the reason why the duty of the Tyler to deliver the lodge summonses is rarely mentioned in minutes or by-laws.

Post-boxes were not available until the 1850s and were first confined to large towns. Until the early nineteenth century, therefore, anyone with a letter to be delivered had to attend at the Postmaster's office, pay the appropriate charge and leave it with the Postmaster to be sorted or, if local, to be delivered in person by him or by one of his assistants.

If the Tyler delivered the summonses, therefore, he had to do exactly what the Postmaster or his assistants did. Was he well paid for this? Taking any period in, say, the last half of the eighteenth century, the charge would be 2d. per article of up to $\frac{1}{2}$ oz for delivery within a radius of 80 miles, one sheet of paper being one article and if enclosed in an envelope, counting as two. No wonder the Tyler was paid 12d. per meeting for delivering the summonses. It was clearly much more economical to lay upon the Tyler the duty of delivering them.

The Lodge of Unanimity, Wakefield, of which Richard Linnecar was Master for 25 years, thrust another duty upon the Tyler. One of its by-laws required him '... to attend the Master or his Deputy every Friday morning at Ten o'clock to receive his orders.' However, the Tyler does not appear to have been required to deliver the summonses: maybe this was because Richard Linnecar was the Postmaster and out of affection for his lodge delivered them gratis!

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Drawing the lodge

Clothing

Unusual Dates

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ye said List and receipts to the Master or Wardens before the Lodge is closed; He is to keep the Key of the Apron Box etc. and be ready with it always in good time; or failing in any of these, he shall lose his pay for the Night.

Comparison between Lodge records in different parts of the country and between By-laws of different dates enables us to build up a picture of changing attitudes and developing procedure. Compare the last example, from London in 1737, with this one from Halifax thirty years later:

There is also to be a Tyler appointed out of the Brotherhood to stand at the door of the Lodge, with a naked sword in his hand, for the security of the same, and to give notice to the Lodge when any visiting brother shall desire admittance; he is also to refuse admittance in Lodge hours to any brother he thinks is disguised in liquor, until he has acquainted the Master therewith. He is also to attend the Master, or in his absence the Deputy Master, twice a week to receive his orders and he is to have one shilling every Lodge night for his trouble. He is to refuse admission to any member of the Lodge who is not clean and decently clad with a white cloth.
(1767 By-laws, Lodge of Probity, No. 61, Halifax.)

The injunction for Brethren to appear 'decently clad with a white cloth' was certainly not confined to Halifax nor to that period as an item dated in 1812 from Newport, Monmouthshire, will shew:

Bro. Hy. Griffith fined 6d for appearing in the Lodge in a coloured Handkerchief contrary to Regulations.
(Minutes 26 June 1812, Royal Cambrian Lodge, then No. 135, Erased 1850.)

Now let us look at the duties and fees that were paid in a London Lodge in 1798:

After the other Officers are invested and have taken their Stations, a Tyler shall be chosen and the Master shall give him charge of the Jewels, Furniture and Ornaments of the Lodge, that he keeps neat and clean, and also guards the Door and Avenues to the Lodge. To prepare two Lodges each night of Meeting Summons the Members at least Four days before the regular Lodge nights, for which he shall be allowed the sum of Ten Shillings and Sixpence, and for every Lodge of Emergency Five Shillings, exclusive of One Shilling and Sixpence for each Badge and Candle the whole to be paid from the Funds of the Lodge.
(1798 By-laws, Bedford Lodge, No. 157.)

'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 exactness. 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 tiling 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, 16th September 1772.)

Among the various descriptions of Floor Drawings perhaps the best comes from *Jachin and Boaz* which was published in 1762:

He (the Candidate) is also learnt the step, or how to advance to the Master upon the Drawing on the Floor, which in some Lodges resembles the Grand Building, termed a Mosaic Palace, and is described with the utmost Exactness. They also draw other

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figures, one of which is called the Laced Tuft, and the other, the Throne beset with Stars. There is also represented a perpendicular Line in the Form of a Mason's Instrument, commonly called the Plumb-Line; and another figure which represents the Tomb of *Hiram*, the First Grand Master, who has been dead almost Three Thousand Years. These are all explained to him in the most accurate manner, and the Ornaments or Emblems of the Order are described with great facility.

Tape and nails were used to form the larger items, and templates to outline some of the symbols were used by the inartistic. However, many Tylers possessed outstanding talent and ability, an example of which is shewn by this record:

The Lodge being this Evening opened and drawn and illuminated with much dexterity by the skill of Bror. Bossemberg the Tyler of the Lodge.
(*Minutes, 22 February 1742, Lodge of Friendship, No. 6.*)

In this instance we are entitled to think that coloured chalks were used justifying the description 'illuminated'.

It can be fully appreciated that in the various perambulations in Lodge, Brethren would not be permitted to walk across the Floor-Drawing. Thus we have a logical reason for 'Squaring the Lodge', though not exaggerated to the extent that is sometimes performed today.

In July 1778 Laurence Dermott, Grand Secretary of the 'Antients', could not resist a tilt at the 'Moderns' on the subject of Floor-Drawings:

Nor is it uncommon for a Tyler to receive ten or twelve shillings for drawing two sign-posts with chalk, charcoal, etc. and writing Jamaica upon one and Barbadoes upon the other; and all this, I suppose for no other use than to distinguish where these liquors are to be placed in Lodge.
(*Ahiman Rezon, 3rd Edn., 1778, et seq. Laurence Dermott*)

Although it was usually the Tyler's duty to 'draw the Lodge' sometimes it would be illustrated by a Member well skilled in that art. It is of interest to note that whilst the practice of 'Forming the Lodge' in this manner continued for many years in various parts of the country we do find a record of a painted cloth as early as 1737:

Brother William Goudge this night made a present to this Lodge of a painted cloth representing the several forms of Masons Lodge.
(*Minutes, 14 March 1737, Medina Lodge, No. 25, Cowes.*)

Henry Sadler states this was probably the first substitute for the old custom of 'drawing the Lodge' on the floor and it was the forerunner of Tracing Boards. (*Thomas Dunckerley, p. 160, London, 1891.*)

In a description of a Masonic procession which took place in Madras in 1787, William Preston recorded that it was headed by 'Two Tylers with drawn Swords' but, lower down the list, 'The Lodge (i.e., Tracing Board), covered with white satin, carried by four Tylers.'
(*Illustrations of Masonry, 1788 Edn.*)

According to *Fachin and Beau* the Tyler was not responsible for scrubbing out the drawing:

The Ceremony now being ended, the new-made Member is obliged to take a Mop out of a Pail of Water brought for that Purpose, and rub out the Drawing on the Floor, if it is done with Chalk and Charcoal. Then he is conducted back, and every Thing he was divested of is restored; and he takes his Seat on the Right Hand of the Master. He also receives an Apron, which he puts on, and the List of the Lodges is likewise given to him.

LODGE LISTS AND APRONS

In an age when spurious and clandestine Freemasonry was rife it was necessary for Brethren to have information of dates and places of meetings of Regular Lodges on the Register of Grand Lodge. It was yet another duty of the Tyler to provide the List (*see Plate No. 2*):

... the said Tyler being obliged to present to each New-made Brother with a List of the Lodges.
(*By-laws, 1757, Lodge of Antiquity, No. 2.*)

At first the List was a crudely printed pamphlet but as the number of Lodges increased and the need even greater, particulars were then printed in Masonic magazines and Calendars. In principle they were the forerunners of the modern *Year Book*.

The List was much needed by the Tyler when attending to his duties obtaining from a visiting Brother necessary Lodge details. That information would be checked against the official List and any cases of doubt would be reported to the Master. Admission to the meeting would depend upon an investigation by a responsible member of the Lodge; a pattern that still applies.

In the early period aprons were the property of the Lodge and in some instances Candidates were required to 'clothe the Lodge', i.e., to provide new in replacement. They were purchased in bulk the cost being about 1/6d each:

To purchase 3½ dozen aprons for the use of the Lodge.
(*Minutes, 18 November 1742, Lodge at Crown and Anchor, Seven Dials, London.*)

Safe-keeping of aprons was another responsibility of the Tyler:

The Doorkeeper to take care of clothing of members and utensils of the Lodge and to keep the key of the Apron Box etc. . . .
(*By-laws, n.d., Lodge of Friendship, No. 6.*)

There was no difference between the aprons worn in Lodge and those worn by stone masons at work. Indeed, in 1741 a Brother was fined for wearing his working apron (*Minutes, 21 January 1741, Lodge at Duke of Bedford's Head*). The aprons shown in all early illustrations and engravings are long ones with a bib and reached from chest to knees or lower.

The long aprons are depicted in vastly different circumstances and one of great interest is the frontispiece of Anderson's *Book of Constitutions* which shows the Duke of Montagu, Grand Master in 1721, handing the Constitutional Roll to his successor the Duke of Wharton (see Plate No. 3). Several persons are in attendance but because none are specifically mentioned it has given rise to speculation. However, one has some long aprons draped over his right arm and some white gloves are grasped in his left hand. I cannot think that a senior Grand Officer would be in charge of such items for it is a task more in keeping with those allocated to the Doorkeeper or Guarder.

Another engraving to note is by Benjamin Cole and is dated 1726. In the background it portrays building work in progress with three persons standing in the foreground. One holds a square, one has a plumb-line, the centre figure not only holds the compasses but is wearing a long working apron. The upper part is not buttoned to the chest and this seems to indicate that, not being engaged upon shaping or fixing masonry, the wearer has no reason to protect his finery completely.

Yet another excellent illustration is Hogarth's painting *NIGHT* (see Plate No. 4). It depicts the Master of a Lodge being assisted from the Rummer and Grapes Tavern by a Brother similarly clad who has a drawn sword under his arm and a key suspended from the waist. This Brother may well have been the Tyler and the key the one that locked the apron Box.

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.*)

In 1820 their Tyling strength was increased by yet another:

By-law XXVIII. There shall be two Tylers and an Assistant Tyler. The Upper

Tyler shall be allowed Seven Shillings, the Under Tyler Five Shillings, and the Assistant Tyler Four Shillings, for each meeting of the Lodge . . .

A simple scope for speculation is provided by an item in the records of Mount Moriah Lodge, No. 34: - 'Bro. Binks acted as I. Guard and Tyler'. (a) Did he remain outside the door of the Lodge? (b) Inside the Lodge with the door closed? (c) On the threshold and, as a compromise, leaving the door half open? No prizes are offered for the most elaborated guess-work on this subject!

According to an article in *Miscellanea Latomorum* (Vol. XXV, p. 141), 'A Minute of Lodge of Love and Honour, No. 75, Falmouth states - November 1st, 1808, Bro. Tresider proposed that there should be two Tylers, Williamson to act at the door inside and Symons without'. In the next volume (p. 72) 1814 is the year given as the earliest date for Inner Guard 'as previously there were two Tylers'. Also that a sword 'for the Inside Tyler was opposed, but a Trowel was provided'.

A silver Trowel suspended from his collar was worn by the Inner Guard of Duke of Normandy Lodge, No. 245, Jersey, and this continued right through to 1906.

In Northumberland it was a custom for the Inner Guard and Tyler to be presented together, invested with 'Jewels, Collars and Aprons as emblems of their respective offices' and according to the closing words in a ritual MS of pre-union vintage, they were then instructed to take their respective stations, 'the one within, and the other without the door of the Lodge'.

CLOTHING, UNIFORM, AND PROCESSIONS

Distinctive clothing, livery, or just protective clothing for Tylers are described in wide variety. In 1742 *The Westminster Journal* printed a 'Key to Procession' which had the following:

Two Tylers, or Guarders. In Yellow Cockade, and Liveries, being the Colour ordained for the Sword-Bearer of State. They, as youngest enter'd Prentices, are to guard the Lodge with a drawn Sword from all Cowards and Eaves-droppers, that is Listeners, lest they should discover the incomprehensible Mysteries of Masonry.

A letter published in *St. James' Chronicle* on 9th August 1764 gave a report of a Masonic procession at Taunton which included this account:

. . . First came a Man with an Heroic Aspect, his Hat under his Arm, and carrying a large drawn Sword which I was told was the Doorkeeper . . .

On St. John's Day, December 27, of the same year and in the same town, the members of the Lodge meeting at the Fountain Hotel proceeded from the Lodge to the church. They were headed by the town Beadles - 'to clear the way'; next came a 'Grand Bank of Musick'; then '3rd - the head Tyler'; lastly, after a long list, the 'Under Tyler closed ye Procession'.

The Minutes record 'That a letter of Thanks be wrote to the Right Worshipful Master of the Lodge at the Jerusalem Taver, Clerkenwell, for the use of the Tylers Dress'. Obviously the dignity of the Lodge was preserved by matching his appearance with that of the Town Beadles, even though he was arrayed in borrowed finery.

The following week partial independence was gained when the Master presented a 'Tyler's Cap, trimmed with Gold Lace and Fur'. On 1 November 1765 the members 'Ordered that ye Tyler have for hwith a Watch Coat provided for him . . .' (*A.Q.C. Vol. 62.*)

In 1794, Lodge of Friendship, No. 277, Oldham, provided a Tyler's coat, cap and sashes 'at a cost of £10.7 for making and 17/-d for material'. Two years later they purchased 'Jewels for Wardens and a Tylers Trowel'.

From the history of Restoration Lodge, No. 111, Darlington, we have:

22 Feb. 1784. For the purpose of enhancing the dignity of the Lodge it was agreed and ordered that the W. Master should provide a great coat of Blue Cloth with Red Cape and Cuffs, which is to belong to the Lodge and to be made use of by the Tyler when Tying the Lodge only.

A full description of a uniform is supplied by the following from Leicester:

That the Tyler be clothed at the expense of the Lodge, with a blue coat and waistcoat and corderoy breeches, the whole with yellow buttons, pair of white stockings, and a three cornered hat; also that he be furnished with a hairy cap to wear on public occasions, the latter to remain the property of the Lodge.

(*Minutes, 15 May 1791, St. John's Lodge, No. 279, Leicester.*)

Countless entries regarding the supply of articles of clothing either for protection or for ornament are to be found in Lodge records. On 14 December 1774 Lodge of Probity, No. 41, Halifax, 'Paid one shilling for Mittens for the Tyler' and five years later 'Ordered that a coat for the Tyler be provided before the next Lodge'. In 1754, Unanimity Lodge, No. 89, Cheshire, purchased for the sum of five shillings 'a mitre of pigskin suitably ornamented with a crossed sword motif'. A Lodge in Cornwall resolved:

that the Tyler shall have a great coat provided him at the expense of the Lodge, not to exceed two pounds in value . . . which coat the Tyler is to wear on being at our several Lodges, also to make use on all other decent occasions.
(*Minutes, 27 December 1814, Druids Lodge of Love and Liberty, then No. 127, Redruth, Erased 1834.*)

On 23 January 1755 the members of Old Dundee Lodge, No. 18, meeting at Wapping Old Stairs on the banks of the Thames, were not so generous:

A motion made last Lodge Night 'That the Tyler should be provided with a Cap and Cloak to shelter him from the inclemency' was balloted for and rejected.

On the subject of clothing a rather tragic note appeared in the accounts of another Lodge:

Burying Bro. West £2. 17. 00, and a burying suit for the Tyler, 10/-.
(*Lodge Benevolence, No. 336, Cheshire.*)

Dignity and respect at all times were prime factors among Brethren and it is of interest to note the tributes that were paid to many faithful Tylers. The following is an excellent example:

He was buried by the Lodge with all honours, the Brethren attending in Black, full and complete, with White Gloves, Black Stockings, Black Buckles or Shoe Strings. New apron were provided, the jewels and ribbons being cleaned for the occasion.
(*History of Lodge of Probity, No. 61, Hanson. 1939.*)

UNUSUAL DUTIES

Tylers have been men of many parts and in some cases they were Brethren with particular Masonic skill. The Minutes of Somerset House Lodge, No. 4, in 1787 were kept by the Tyler and he was voted two guineas for his trouble. A Minute in 1792 of Mount Lebanon Lodge, No. 173, states that the Tyler gave 'a Lector in the first part, under an agreement made to allow him for his duties in the Lodge and attend the books 5s each night provided he found one outside to do that duty'. Mount Moriah Lodge, No. 34, has a record in 1783 that 'a lecture was given by Bro. Aldhouse, Tyler'.

It is commonly known that Summonses were delivered by Tylers but what is surprising is that in certain cases it was part of their duty also to write them and to indicate any special or urgent business that was to be dealt with at the meeting.

The interest of the members of Lodge of Felicity, No. 58 had become so slack that the Tyler had to be called in to open the Lodge for the meeting on 6 June 1827.

Many Lodges required their Tyler to collect the dining charge from visitors. The following is an excellent example:

... 'Tis agreed that the Tyler shall take the Visitors' money at the Door and bring it to the M^c. to save the trouble of the Jn^t. Warden and Secty.
(*Minutes*, 5 Aug. 1740, *Lodge of Antiquity*, No. 2.)

According to a Resolution adopted in 1785 by a Norfolk Lodge the Tyler was well involved in the 'Calling Off' and 'Calling On' procedure:

I. That for the future Dinner be on the table exactly at 4 o'clock each Lodge Day, and that the Tyler gives notice to the Wardens one Quarter of an hour before it is taken up. To wait Dinner for no Body.

II. That the Tyler for the future shall come into the Dining Room with his Sword exactly as the clock strikes six, leaving a Brother to tile the Lodge Room, in his absence, and shall acquaint the Senior Warden with the hour; the Senior Warden with an Audible Voice shall inform the Master that 'the Duties of the Lodge require the Attendance of the Members in the Lodge Room', upon which the Master and Members are to retire immediately.

III. That after the above notice of the Senior Warden if the Master and Wardens do not return to the Lodge Room in five Minutes, they shall be fined a Gallon of Claret each for the benefit of the Lodge.

(*The Great Lodge, Swaffham, Norfolk*, *Hamon le Strange*, A.Q.C. Vol. 2.)

Items causing offence to Lodge members were always committed for disposal or destruction by the Tyler. Generally they were letters or circulars but on one occasion a portrait was ordered to be burned (*Temple Lodge*, No. 101). From the *Records of Lodge of Antiquity*, No. 2, we have two examples which may be taken as typical:

... An anonymous letter addressed to the M^c of this Lodge was read and considered - whereupon a Motion was made that it should be burnt by the Hands of the Tyler...

and another in which William Preston, the originator of the system of Lectures from which has evolved the Grand Lodge appointment of Prestonian Lectureship, wrote a pamphlet entitled *A State of Facts* that was unpalatable to the members. They recorded that it was '... torne and burned by the hands of the Common Tyler'.

NEGLECT AND IRREGULARITIES

Neglect of duty has reared its ugly head from time to time and according to the gravity of the offence met with reprimand, loss of post, or dismissal:

It being observed by the R.W. Master that several members had entered the Lodge without giving the regular masonic notice of approach. A motion was made and seconded that the Tyler be ordered in and reprimanded for his inattention to the duties of his office.

(*Minutes*, 2 March 1734, *Royal Lodge*, then No. 201, united with Alpha Lodge in 1824, now No. 16.)

At one meeting in 1763 Old Dundee Lodge, No. 18, recorded 'Tyler dismissed' but no details of his offence appear. The next meeting has 'Tyler re-admitted'. Four years later they have 'Tyler reprimanded' and in the same year 'Tyler to clean the Lodge in 3 days or wages stopt'. In 1774 they have 'Tyler dismissed' and this time they meant it because a new one was appointed.

The Tyler failed to turn up for the meeting of Lodge of Felicity, No. 58, on 15 January 1849 and as he had the keys the members went their several ways. In April of that year it was reported that one Brother's absence during the preceding twelve months was because the Tyler had not delivered a Summons to him for any of the meetings, so the members voted a refund of his subscription.

Authority for the Master to take immediate action was given by another Lodge:

The Tyler shall be elected annually in the regular monthly meeting in November immediately after the election of the Treasurer, but if at any time he be accused of improper conduct a Vote of the Lodge may dismiss him and elect a new Tyler, or he may be suspended by the Master, if negligent in the discharge of his duty.
(*By-laws, 1819, Lodge of Peace and Harmony, No. 60.*)

Their Minutes in November 1850 record that the Tyler's resignation had been received and the Secretary has added the comment - 'which the Lodge was pleased to accept'.

Perhaps the strangest irregularity of all came to light when circumstances branded the Tyler as an 'Eavesdropper':

23 February 1815. The Tyler was discharged & paid for this Evening & likewise for the Arch. The Transactions of this Lodge having been repeated, divulged to the other Lodge in this Town [Halifax] and turned into Ridicule and as ever, Memoer declares his Innocence, it was thought that the Tyler must have been the Tale Bearer; in consequence a Ballot took place when he was by the unanimous consent of the Members discharged . . .

(*Minutes, Lodge of Probity, No. 61, Halifax.*)

Freemasonry certainly does not transcend the frailties of human nature nor does it claim to be free from those who yield to temptation. Lodge property has been fair game at all times with collars and jewels mostly at risk:

Previous to this Lodge Bro. Haggard the Tyler made his exit. On enquiry being made after the Jewells of the Lodge found from Necessitous Circumstances he had raised money on them. A motion was made and second and Carra that they should be redeemed at the Expense of the Lodge. Consequence of the above mentioned Unfortunate affair no Tyler attended the Lodge there not being sufficient Notice to Provide one.

(*Minutes, 9 Feb. 1785, The Grenadier's Lodge, No. 66.*)

According to the Minutes of the next meeting the cost of redeeming the jewels was £1. 13. 9, and a new Tyler elected.

At Marlborough Police Court in 1850 a man was convicted of illegally pawning the jewels of all the Lodges of which he was Tyler. Remarkably, only some of the jewels were recovered.
(*History of Salisbury Lodge, No. 435.*)

British Lodge, No. 8, was robbed of its jewels by their Tyler and although a member of the Lodge called at his house every day he was unable to influence the restoration of the property. The Secretary of the Lodge wrote to the President of the Board of General Purposes stating that the members were anxious to avoid a scandal and unwilling to prosecute; nevertheless they felt the Board should be informed in order that other Lodges who engaged him might be protected.

Robert Montgomery, son of the well-known 'Garder of ye Grand Lodge' followed the same profession as Tyler but fell somewhat short of the standard. In 1764, Lodge of Emulation, No. 21, traded in their old jewels and with a cash balance of £26. 14. 6 purchased a new set. Soon afterwards the jewels were missing and, unfortunately, so was Brother Robert. He was caught, clapped into Wood Street prison and there confessed that he had pawned them. Some items were recovered but we have no record of the sentence meted out to him. In those days it could have been very severe as theft was considered a most serious crime and the punishment for it was transportation. Only the year previously the Tyler of Lodge of Friendship, No. 44, was transported for theft of Lodge property.

From W. J. Hughan we learn of one Tyler for whom we must all have some sympathy as he was assigned the role of 'whipping boy'. The incident is mentioned in a *Memorandum* dated 20 November 1799 written inside the cover of the records of a Lodge which met in Rome from 1735 to 1737:

Pope Clement the XII, having published a most severe edict against Masonry, the last Lodge held at Rome was on 20th August, 1737, when the Earl of Wintoun was Master. The Officer of the Lodge (i.e., Tyler), who was a servant of Dr. James Irvin, was sent, as a terror to others, prisoner to the Inquisition, but was soon released . . .
(*The Jacobite Lodge at Rome, 1735-7, pp. 23, 35.*)

That Brother was certainly more sinned against than sinning.

Neglect and Irregularities

Doorkeeping has developed far beyond the duty allocated to the Junior Entered Apprentice whose main duty was to guard against Eavesdroppers and possibly to catch any offenders into one of trust dignity and understanding. It is because of these qualities that many Tyler's have become good friends and servants of the Lodge and have risen to eminence lived respected and died regretted

The Tyler's Toast

As all Festive Boards close with this toast it is an appropriate moment for me to close

of the Toasts in *Ahiman Rezon* (pp. 148-50 1756 Edn.), following a song composed by Lawrence Dermott:

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

The 'etc' 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*, fn, 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.

EPILOGUE

The attention of those Brethren who may be interested in a examination of ritual, procedure and duties pertaining to the Tyler, is drawn to 'The Work of the Tyler', chapter four of Dr. Cartwright's book.

'Doorkeeping' has developed far beyond the duty allocated to the Junior Entered Apprentice, whose main function was to guard against 'Evesdroppers' and possibly to catch any offenders. The position has grown into one of trust, of dignity, of understanding, of sympathy, of tolerance, and of dedication. It is because of the exercise of some, if not all, of those qualities that many Tylers rose to eminence, lived respected, and died regretted.

Despite all the changes the future may hold, and no doubt there will be many, let us earnestly hope the same qualities will ever distinguish the Brethren who will be elected to carry out the manifold duties of - 'The Tyler or Outer Guard'.

For 'alf o' Creation she owns:
 We 'ave bought'er the same with the sword an' the flame,
 An' we've salted it down with our bones.
 (Poor beggars!—it's blue with our bones!)
 Hands off o' the sons o' the Widow,
 Hands off o' the goods in'er shop,
 For the Kings must come down an' the Emperors frown
 When the Widow at Windsor says "Stop!"
 (Poor beggars!—we're sent to say "Stop!")
 Then 'ere's to the Lodge o' the Widow,
 From the Pole to the Tropics it runs—
 To the Lodge that we tile with the rank an' the file,
 An' open in form with the guns.
 (Poor beggars!—it's always they guns!)

We 'ave 'eard o' the Widow at Windsor,
 It's safest to leave'er alone:
 For'er sentries we stand by the sea an' the land
 Wherever the bugles are blown.
 (Poor beggars!—an' don't we get blown!)
 Take 'old o' the Wings o' the Mornin',
 An' flop round the earth till you're dead;
 But you won't get away from the tune that they play
 To the bloomin' old rag over'ead.
 (Poor beggars!—it's 'ot over'ead!)
 Then 'ere's to the Sons o' the Widow,
 Wherever, 'owever they roam.
 'Ere's all they desire, an' if they require
 A speedy return to their 'ome.
 (Poor beggars!—they'll never see 'ome!)