

The Tyler

Origins and the Wavy Bladed Sword

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In many jurisdictions, the Tyler is the first officer of the Lodge to be installed. As soon as the sword is placed in his hands, the officiate reminds all present that: "As the sword is placed in the hands of the Tyler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass except such as are duly qualified, so should it admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions; thereby preventing the approach of every unworthy thought and deed, and preserving consciences void of offense toward God and man."

By this, we should understand that in addition to the Tyler who guards the Lodge, all Masons should symbolically perform the same duties in their own lives and

ward away temptations and unvirtuous actions. It is only by "setting a guard over our thoughts" that we will be able to "subdue every discordant passion within us." Thus, the Tyler and his sword also represents a Mason's moral consciousness and self-control.



Franz von Stuck's "Angel with the Flaming Sword" of 1889 (shown on the left). The work is also known as "The Guardian of Paradise." This painting by the German master depicts the angel of the Genesis story who was set to guard the Garden of Eden against the return of Man. The original painting is in the Museum Villa Stuck in Munich.

Origin of the Title of the Office

Much of what is found before 1977 about the origin and spelling of Tyler (or Tiler) was debatable. The term is seen in writings spelled with a "y" or an "i." That year, Harry Carr's *Freemasons at Work* was published. Carr, was Past Master of Quatuor Coronati Lodge 2076 In London. He was Secretary and Editor for twelve years of that premier research lodge.

We learn from Carr the earliest mention of the word in Masonic usage is in the minutes of the Grand Lodge of England in 1732; there it is spelled "Tyler."

In 1738 (and perhaps before) the officer of the Grand Lodge who stood without the door was called "Garder of ye Grand Lodge." But apparently, this title was soon altered to Grand Tyler, and thereafter both in England and in America the brother "without the door, armed with the proper instrument [a sword] of his office." We know this because James Anderson, in describing the formation of the first Grand Lodge in 1717 (in the second Book of Constitutions which was issued in 1738), wrote: "Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every quarter in communication at the place he should appoint in his summons sent by the Tyler."

Various dictionaries indicate that the spelling "Tyler" is simply an older form of the more modern "Tiler." Freemasonry, with its leaning towards antiquity, has merely adopted the older spelling.

Observing the earliest usage of the spelling (1732, 1738) in Masonic records, it is certainly appropriate to use the spelling, *Tyler*.

Early Tyler Attire

In many places, the Tyler was clothed differently than the other brethren. This usually took the form of a cloak, cape, or full robe of striking design. Some were deep blue and decorated with golden shapes of suns, moons, and stars. Others were red and orange, with similar decorations. In other words, the Tyler was dressed as a cherub - a celestial being of fire.

An early description of the appearance of the Tyler in The Antients Boyne Lodge N° 84 in Bandon, County Cork, Ireland survives in a book written on the history of the town. The Masonic lodge there was founded in 1738. In the book we find:

"Arriving at the landing, [the candidate] gently asked the Tyler may he go in; but the redoubtable Dick Baylie would not even allow him to put his nose inside the scarlet curtain which hung some feet in front of the lodge door. Even the dress the Tyler wore appeared in harmony with the sanguinary and mysterious deeds that are said to have been perpetuated within. A huge red cloak covered him to the very toes; the large sleeves, which hung below his hands, terminated in cuffs of orange velvet, on each of which was a representation of a skull and cross-bones in lustrous black; the blue collar had on it moons and stars of bright yellow; and candlesticks, compasses, and other cabalistic symbols of the craft, nearly covered it with odd-looking devices. On his head was a gigantic cocked-hat, which would almost have served him for a boat, it was so large. This was surmounted with blue and red feathers; and in his hand was a flaming falchion [wavy sword].¹

It is likely that over time, as the symbolism of this sort of costume was forgotten, it was seen as merely whimsical and thus fell out of fashion. But we should study the traditional form for the lessons and wisdom it contains.

The Tyler's Sword

The Tyler has not been armed with a sword through all Masonic history. In early Freemasonry, the Tiler was "armed with the proper implement of his office", which was appropriately a trowel used by operative stone masons to spread cement or mortar, which binds bricks together and setting tiles.

Later, the trowel became a symbolic instrument in the Craft, representing the tool that spreads the cement which binds brethren together men

¹ George Bennett, *The History of Bandon and the Principal Towns in the West Riding of County Cork*, 1869, p. 411.

(along with the ceremonies and practices of Masonry) to help each other and all society.

By 1738, at least in English lodge jurisdictions, we know the Tyler was armed with a sword instead of the trowel.² The blade of that sword was originally described as curved or wavy to represent the shape of fire. According to Coil's Masonic Encyclopedia (1996, p. 252), "In early days, the Tyler's sword was always of that kind." Wavy blade swords, of course, were not commonly manufactured. Over the centuries, lodges began using what was available in standard shapes.



A sword whose blade is of a spiral or twisted form is called by the heralds (angels) a flaming sword because of its resemblance to the ascending curvature of a flame of fire. In Masonry, until the late in the 19th century, this implement was referred to as "The Flaming Sword of the Tyler," making the wavy blade the truest form of the instrument of the office of Tyler.

The design of the wavy Tyler's sword was not intended for mundane purposes such as actual defense, nor to inspire fright. The Masonic writers of the eighteenth century inform us the fiery blade represented a sacred allusion to the flaming, flashing, turning sword wielded by the angels who were tasked to guard the way to the Tree of Life in the Garden of Eden, after the first



² See William Hogarth's print, *The Night*. The fourth and last of a series entitled "Times of the Day" is of special

interest to Freemasons, for "...if the whole intention is burlesque or satire, the tavern may be identified as the

humans were expelled. As found in Genesis 3:24, "So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

The Tyler's Sword remains a symbol representing the collective obligations of all Freemasons of our shared responsibility to monitor every thought, word, and deed, and to reflect carefully on the importance of preserving intact the aim and purpose of Freemasonry. survive, and some are still in use, both in Great Britain and the United States. Many Grand Jurisdictions, including the Grand Lodge of California, display such wavy blades found on their two-handed Swords of State, preserving the old symbolism.



Rummer and Grapes, Channel Row, Westminster, the meeting place of Lodge No. 4 from 1717 to 1723. The image depicts the Tyler carrying a sword. Hogarth was made a Mason in 1725., Yasha Beresiner, *William Hogarth, The Man, the Artist, and His Masonic Circle,*



"THE EXPULSION OF ADAM AND EVE"
Thomas Stothard 1755 - 1834
Popular English painter and engraver purported to be a Freemason

Pietre Stones Review of
Freemasonry, <http://www.freemasons-freemasonry.com/beresiner11.html>, accessed June 2015.