

LONDON

QUATUOR CORONATI LODGE, NO. 2076.

MOST famous throughout the Masonic world, as the pioneer of all Lodges of Research, the Quatuor Coronati Lodge, No. 2076, warranted in November, 1884, has every claim to the lasting gratitude of the Craft for the great contribution it has made during more than 60 years of existence in focussing interest upon the wealth of the great Masonic inheritance of almost unfathomable treasures of historical, archaeological, as well as symbolical appeal, awaiting the studious, and thinking Mason, eager to make advancement in the science, and to place them the more readily within his reach.

Since 1888, its volumes of Transactions each year, under the title "*Ars Quatuor Coronatorum*," which has become more familiarly abbreviated under the initials A.Q.C., in Masonic papers and books of reference, have been eagerly sought and quoted authoritatively the world over, as real mines of knowledgeable information, made available to all, as the result of patient researches made by its members, and with the institution of its Correspondence Circle, originated in January, 1887, by its first Secretary, the late Bro. G. W. Speth, himself a great authority, and which is open to all Master Masons throughout the world, subject to the nominal membership of one guinea, entitling to its publications, much has been achieved in bringing a better appreciation of Masonry and its great past and the many messages it holds for all to-day.

For too little known as yet, seem the invaluable advantages thus conferred to be, among Lodges and individual Brethren, here, and it is rendering them and Masonry a real personal service in bringing it to their knowledge. Its Library and Museum at 27, Great Queen Street, London, W.C.2, immediately opposite Freemasons' Hall, both real store-houses of interesting information, are made available to all members of the Correspondence Circle, who are also entitled to attend the regular meetings of the Lodge, held six times yearly, one being as near as possible to the 8th November, being the Feast of the Quatuor Coronati, the four martyr saints, or "Four Crowned Ones" whom the Lodge commemorates in its title, as the patron saints of the medieval building trades.

These are now recorded under this designation as Claudius, Castorius, Symphorianus, and Nicostratus, although there were originally nine, associated with the legend, made real for their resolute faith, five of them being sculptured by order of the Emperor Diocletian, by whom, it may be remembered, St. George, the patron saint of England, was also slain, and from early times they have been associated with Operative Masonry, and are found idealised, in the famous Regius Poem of the 14th century, now at the British Museum, the earliest known in Masonic MSS., of the Ancient Charges. It is from another old MS., at the British Museum, the Isabella Missal, of the 15th century, that the Lodge has adopted its badge, reproducing therefrom a depicting of the Martyrs, shown as being carrying a trowel, a lengthy rule, a square, a maul, and the compasses.

Membership of the Lodge itself is restricted by its rules to a total of 40 in order not to make it too unwieldy, and election implies the possession of special literary, artistic or scientific attainments, among those who have enjoyed the distinction in the past as well as to-day, being numbered many Brethren of wide reputation in the domain of Masonic research.

The last Meeting held at Freemasons' Hall, London, on Friday, 1st March last, with its Master, W. Bro. G. Y. Johnson, P.A.G.D.C., in the Chair, brought a good attendance to listen to a paper read by W. Bro. Wallace E. Heaton, P.G.D., the well-known collector of Masonic antiquities, to whose untiring and generous industry Grand Lodge Library and Museum, as well as other Masonic Libraries, have been long indebted for many rare and valuable acquisitions, on the subject of "Masonic Antiquities. Their importance, value and systematic Collection."

Claiming to have begun collecting Masonalia as a hobby to which he had early been prone in other directions, he recounted how very soon he had become engrossed by the task and the peculiar fascination it held for all who have ever entered upon it. Yet, in regard to Books and MSS., one of the most invaluable aspects of collecting, he would describe himself more of the bibliophile than the student, being content to leave the unravelling of the treasures they held to those more advanced in specialised knowledge or research. Nevertheless, as he claimed, the cause of Masonic knowledge was advanced, thereby, by thus providing for the fruits of the researches of others.

His interest in Masonic collecting had been awakened, he disclosed, when in or about 1922, soon after coming to reside in London, he had attended a Lodge at which the late Dr. Rosedale, at the time Chairman of the Library and Museum Committee of Grand Lodge, a position which he had himself the privilege of occupying now, had stressed the importance of securing all evidence of the Craft's past wherever available and he had been fired in his enthusiasm to attempt it in his own humble way. Although receiving little hope of success or encouragement at the time, very soon by judicious advertising and other means, he had the satisfaction of making a number of valuable finds, to the astonishment of the Museum authorities themselves, by whom the new avenues he had followed had not been explored.

His guiding principle all along had been that no relic of the Craft should be allowed to stray from Masonic guardianship, and in the achievement of this he would make earnest appeal to every Mason to give Grand Lodge first claim, in regard to any item of which he may either be possessed, or become aware, which was of antiquarian value, and to seek advice thereon.

After reviewing the various items which had especial value and interest, he stressed in particular MSS., Books and Pamphlets written or printed, mainly prior to the Union of 1813, pointing out as being sure of enhanced worth any of earlier date than 1750. Too few may be given to come across versions of the Old Charges, yet they were constantly being discovered and possessed in interest all their own. Often allusions may be found to Freemasonry in printed works relating to other subjects, and these should not be neglected as affording many an insight into the past. All books printed in the 17th century should be acquired as of value, and he quoted a number of instances to prove how good an investment they could prove, apart from their interest in price appreciation. Among finds by individual collector was especially the instance of W. Bro. Albert Frost, of Sharnhead, and his unique discovery among the leaves of a book purchased of the earliest known denunciation of Masonry in leaflet form, dated 1698, and which he had presented to Grand Lodge and was numbered to-day among its most valued possessions. Books published abroad also should not be neglected, for many had great value both for the historian and the collector.

As to the methods to adopt by the collector, unless enjoying sufficient leisure to permit browsing among old book shops and antique dealers, often able to yield results when in out of the way localities, it was best to have recourse to advertising or following up any announcement made, by correspondence, whilst efforts should be made to secure regularly the sending of catalogues by reliable booksellers or auctioneers. Perhaps, at first may disappointment be in store, but with perseverance often results may come to reward one's efforts.

The Lecturer also had a word of advice to offer as to Medals, Jewels and China and Glass, pointing out the danger existing in the last category more especially, of fakes being foisted upon one, for many unscrupulous dealers purchased genuine pieces of old Glass, and employed expert engravers to adorn them with Masonic emblems bringing thereby their price often to three times the value of the original glass. His advice in any event, was never to buy glass less than 100 years old, and from an expert dealer. After dealing with Engravings and Portraits, many of which possessed, he said, great interest, he had also a passing word to say regarding the ethics of collecting. Being human, the love of a bargain was of course in him, but he would suggest that whilst in purchasing from a dealer one need have no qualm as regards paying the lowest price, since it was his business to be posted with values, no Freemason should feel happy when buying from a private person, possibly in need, to take advantage of ignorance of real worth, for knowledge on the part of a collector had its duties in such respect as well as its privileges.

In conclusion, he urged that no opportunity be ever neglected to secure in Masonic ownership anything concerning the past, providing as it did a most fruitful field for research and valuable knowledge often of most helpful value to the historian, many Brethren present at the gathering, afterwards offering erudite comments, adding much to the interest, among those taking part being W. Bros. Lewis Edwards, P.A.G.Reg.; J. Heron Lepper, P.A.G.Reg.; Librarian of Grand Lodge, who is the Treasurer of the Lodge, Colonel F. M. Rickard, P.G.Swd.B., its Secretary; Colonel Cecil Adams, P.G.D., Bro. Underwood, Curator of the Worcestershire Masonic Library and Museum, one of the

finest and richest in treasures in the Provinces, and a number of other Brethren, as also the Master of the Lodge, W. Bro. G. Y. Johnson, P.A.G.D.C., himself a noted authority, from Yorkshire, who later put to the vote a resolution of thanks to the lecturer, received with acclamation.

As usual many exhibits were on view, evincing the greatest interest, some being referred to in the course of the Paper and others from the Collections of the Lodge's own Museum and Grand Lodge Museum and Library, thus adding visual worth to the

many examples quoted and providing real education for many present as well as incentive.

The paper is to appear in extenso in a forthcoming Volume of the Transactions, which as already mentioned, is sent free to all Members of the Correspondence Circle, and will contain many other articles of special interest. Many of these volumes in the past, have acquired great value, and many are out of print and eagerly sought by collectors and Masonic libraries, for they form most priceless additions to any Mason's bookshelf.

PROVINCES

SURREY.

Consecration of

BRIGHT MORNING STAR LODGE, NO. 6245.

AS a symbol of the dawn of a promising day, the Founders of the Bright Morning Star Lodge, No. 6245, the Province of Surrey's youngest unit and the 182nd now on its Roll, have sought to express the high hopes they attach to their venture by the selection of their title, and already indications are not lacking that such hopes may be fully realised. Of the enthusiasm of the Founders evidence is afforded in the fact that they are assiduous members of a Lodge of Instruction attached to the sponsoring Lodge, Nonesuch Park, No. 5859, and become imbued with the zeal of which it has already given many proofs, for founded only in 1942 and with its membership already exceeding 50, it has shown a high conception of the distinguishing characteristic of a Freemason's heart.

Interest shown in the event was well reflected in the large attendance which filled to capacity, despite the allurements of an ideal and warm sunny Saturday afternoon, the Masonic Hall, Surbiton, where the Consecration took place on 30th March last, and by the presence in support of the R.W. Prov. Grand Master, Lieut-Colonel H. A. Mann, O.B.E., M.C., who conducted the Ceremony, of his Deputy, W. Bro. H. B. Longley, P.G.D., and the senior Assist. Prov. Grand Master, W. Bro. A. H. Harding, P.G.D., numbered among the Consecrating Officers, as well as of the other two Assist. Prov. Grand Masters, W. Bro. William Massey, P.A.G.D.C., and George C. S. Sage, P.G.St.B. Others included among the Consecrating Officers were the Prov. S.G.W., W. Bro. W. A. O'Mara, and in the role of Prov. J.G.W., W. Bro. A. J. Puttock, P.G.D., P.G.St.B., with as Chaplain, W. Bro. Rev. A. G. Le Masurier, P.Prov. Gd. Chaplain, P.Asst.Gd. Chaplain, and W. Bros. M. S. Rhodes, Prov. Gd. Secretary; S. J. Bowers, P.Prov. G.V., P.Prov. Grand Treasurer; A.G.D. of the Prov. G.D.C., with his Deputy, W. Bro. W. G. A. Burgess, I.G., the Ceremonial Music being under the direction of W. Bro. G. H. H. Townsend, P.Dep. Gd. Org., with the Gothic Singers.

In a few preliminary remarks to the gathering, after the opening of the proceedings, the R.W. Prov. Grand Master, having stressed the solemn purpose for which the Brethren were assembled, suggested that great as were the responsibilities that the Founders of the new Lodge were assuming, with its formation, he felt that in the present instance he need not dwell at length upon them, most of those whom he was welcoming were personally known to him already for their Masonic zeal and experience, so as to justify the conviction that they were fully imbued with the high aims set before them.

The Chaplain, W. Bro. the Rev. A. G. Le Masurier, P.A.G. Chaplain, in an Oration afterwards delivered with arresting eloquence, first recalled the words once uttered by an unbeliever: "If God had wished to give mankind a revelation of Himself, He would have written it in the skies, where all could see it!" Now, this was exactly what God had done, and He had written it in a language common to all mankind, the language of science, astronomy, mathematics and geometry.

The Volume of the Sacred Law, so highly valued by Masons, provided an inspired commentary as explanation, on God's great revelation of Himself in Nature, in men's hearts. From beginning to end, therein was emphasised one fact: that God was behind everything. In Masonry we called Him the Great Architect, the Grand Geometrician and the Most High, and were we not reminded in a verse of the Psalms, that "the Heavens declare the Glory of God and the Firmament sheweth His handiwork."

In early times, the minds of men were not sufficiently developed to recognise the presence of God behind the Universe, and they

had not knowledge enough to reason from cause to effect, or conversely, from effect to cause. They saw the heavenly bodies, and they accepted them as such, they personified them and defied them. Speaking quite generally, with the exception of the Jews, up to 3,000 years ago, the Sun, Moon and the Stars were the common worship of mankind.

The Bright Morning Star, which the Founders of the new Lodge had chosen for its title, as the planet Venus, was one of two whose orbits lay between the Earth and the Sun, the other being Mercury. Naturally as these planets constantly were moving their positions and changing them relatively to the Earth and the Sun, at certain periods, in the morning, when Venus was West of the Sun, it appeared first over the horizon, and shone like a small moon just before dawn. It was, incidentally, the only planet whose reflected light was strong enough to cast a shadow. At other times, in the evening, when Venus was East of the Sun, it shone as an exceedingly bright star, just after sunset, being thus both the morning and the evening star. As the bright morning star, the Romans called Venus by the name of "Lucifer," and as the bright evening star "Hesperus," the latter term derived from the Greek for evening, and the former meaning bearer of light, a most apt implication for a new Lodge.

The sinister meaning given to the word Lucifer for the Prince of Darkness, is of a much later period, and first adopted by St. Jerome as translation of a term applied by Isaiah, symbolically to the King of Babel, in Chap. XIV, v. 12, "How art thou fallen from heaven, O Lucifer, son of the morning!" Ed.]

It was not his intention to develop this aspect, continued the Chaplain, but he felt it worth mentioning, that in ancient mythology Venus became, for some reason unknown and offering no logical surmise, the goddess of Female Beauty, and as such proved the inspiration of some of the finest statuary the world had ever seen.

Turning to consider the ethical teaching of that portion of our Masonic ritual in which was enshrined the reference to the Bright Morning Star, with the eagerness generally shown in the perfect rendering of the ceremony, it was often possible not to appreciate to the full the inner meaning of words uttered or the symbolism enacted, yet the candidate at that point, in the centre of the Lodge, after in the two preceding stages of his Masonic progress, having emblematically represented the Pillar of Beauty, and the Pillar of Strength or Truth, was made to personify the Pillar of Goodness, thus embracing, Goodness, Truth and Beauty, the three great moral absolutes, the three attributes of Almighty God.

After alluding to the symbolism of the trials illustrated in the Ceremony, the Chaplain went on to suggest that in human affairs, generally, the world was prone to kick at a man who was down, or at best to pass by on the other side, but not so in Masonry, as symbolised in the F.P.O.F. A man was raised again, set upon his feet, rehabilitated and allowed to go forward again on the path of usefulness and happiness. Therein was to be found the core and essence of the whole Masonic system, both rescuer and rescued being bidden to lift their eyes to the Bright Morning Star, but not as star worshippers, but looking up to that Great Being beyond the Stars, Who alone could give Peace and Salvation to the faithful and obedient of the human race.

Such was, in his view, the ethical teaching conveyed by the Bright Morning Star, and which the poet Wordsworth had summed up when he wrote:

"The best portion of a good man's life,
Those little un-named and un-remembered acts,
Of kindness and of Love."

May he remind the Founders that their new Lodge was coming into existence and set forward in its career of usefulness at a very critical and uncomfortable period of the world's history,