

LONDON, SATURDAY, OCTOBER 17, 1863.

## CLASSICAL THEOLOGY.—LXX.

JUNO AND JANUARY.

About fourteen years prior to the commencement of the present century, A.D. 1790, the repugnance of the Brahmins to instruct Europeans in the study of their sacred language, lest their religion should meet with ridicule and derision, or be in any way outraged, was, by solemn assurances and earnest persuasions, at length overcome. At that time several English gentlemen made themselves masters of the Sanskrit, and we are particularly indebted to Sir Charles, then Mr. Wilkins, for his able translation of the Baghavad-geta, contained in the "Mahabharad," whence Mahabharadam, an epopee, or, rather, a sacred collection of poems (consisting, it is said by some and denied by others, of upwards of two hundred thousand slokas, or verses), and supposed, through some miscalculation, resting on Hindoo computation, to have been compiled or written by Krishna Dwjpayen Veias, 3000 years before the birth of our Lord. We may, however, discern in them the general prevailing religious feelings and precepts of the learned world, ages preceding the time of Christ; and that, in all probability, Zeno was acquainted with Sanskrit.

The author of the "Mahabharad" (Baghavadgita, pp. 40-44), says, "The man is praised who, having subdued all his passions, performeth with his active faculties all the functions of life unconcerned about the result. Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let thy life not be spent in inaction. Man enjoyeth not freedom from action. Every man is involuntarily urged to act by those principles which are inherent in his nature. He who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, may be called one of an astrayed soul. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or in evil, for such an equality is called Yoga, viz., attention to what is spiritual. Seek an asylum, then, in wisdom alone; for the miserable and unhappy are so on account of the event of things. Men who are imbued with true wisdom are unmindful of good or evil in this world. Study then to obtain the application of thy understanding, for such application, in business, is a precious art. Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness."

These maxims are not exclusively Indian. But although the Brahmins are known to be so indifferent to the events of life and death that the pilgrims, sometimes from one hundred thousand to nearly double that number, who visit the revered Orissa, at the annual festival, in honour of their god Jugarnaut, have with fanatical enthusiasm decimated themselves before that idol; and such teaching has led to their criminal laws being extremely severe. "Punishment," enacts

the Gentu Code (Chap. xxi.) "is the magistrate; punishment is the inspirer of terror; punishment is the nourisher of the subject; punishment is the monitor of the people; it is the defender from calumny; it is the cautioner against calamity; it is the guardian of those who sleep. Punishment, with a black aspect and red eye, terrifies the guilty." And although, looking upon the past more than upon the present, a hecatomb of victims has been devoted to some savage deity for pagan purposes; and even as in the West so likewise in the East, the altars have flowed with human gore—the Hindoo being as proverbial for his natural docility as for his luxuriousness—bands of trained girls for the service of every pagoda were maintained, who danced, sang hymns, and recited, in all freedom, round the idol, and added riches to the establishment by their profligacy, yet the Brahminical tenets prohibit the shedding the blood of any creature, and being, as the author of the "Essay on Man" terms it, "murder fed:"—

"Nor think, in Nature's state they blindly trod;  
The state of Nature was the reign of God;  
Self-love and social at her birth began,  
Union the bond of all things, and of Man.  
Pride then was not; nor Arts, that Pride to aid;  
Man walked with beast, joint tenant of the shade;  
The same his table, and the same his bed;  
No murder clothed him, and no murder fed.  
In the same temple, the surrounding wood,  
All vocal beings hymned their equal God:  
The shrine with gore unstained, with gold undrest:  
Unbribed, unbloody, stood the blanchless priest:  
Heaven's attribute was Universal Care,  
And man's prerogative to rule, but spare.  
Ah, how unlike the man of times to come!  
Of half that live the butcher and the tomb!  
Who, foe to Nature, hears the general groan,  
Murders their species and betrays his own.  
But just disease to luxury succeeds,  
And every death its own avenger breeds:  
The Fury passions from their blood began,  
And turned on Man a fiercer savage Man.

\* \* \* \* \*  
Fear made her Devils, and weak Hope her Gods;

\* \* \* \* \*  
And Hell was built on spite, and Heaven on pride,  
Then sacred seemed the ethereal vault; on more  
Altars grew marble then, and reeked with gore;  
Then first the Flamen tasted living food;  
Next his grim altar smeared with human blood;  
With Heaven's own thunder shook the world below,  
And play'd the God an engine on his foe."

Herein we may discern that brotherly reproving love may sometimes consist in satire; but we all the more discern, we should not fail to exert ourselves warily, and rejoice wisely in the progress of true religion—that is to say, by learnedly and truthfully propounding the Divine nature and wisdom:—

"Grasp the whole world of Reason, Life, and Sense,  
In one close system of Benevolence;  
Happier as kinder, in whate'er degree,  
And height of Bliss, but height of Charity.

\* \* \* \* \*  
For Wit's false mirror held up Nature's light;  
Showed erring Pride, whatever is, is right;  
That Reason, Passion, answer one great aim;  
That true *Self-love* and *Social* are the same;  
That Virtue only makes our Bliss below;  
And all our Knowledge is, ourselves to know."

Thus eminently judicious, self-examining, and adjudging, Pope concludes his frigidly inamorous and fervently uncompromising, witty, and severe "Essay on Man."

## VIENNA.

(From the *Builder*.)

The change in Vienna during the last dozen years is very great. We have heard much at times of the decay of Austria, but Austria can evidently stand a great deal of ruining. The great event for the prosperity of the city was the removal of the fortifications—not yet completed—by which a large belt of land, the glacis, surrounding the city proper, is made available for building, decorative, and recreative purposes, and will unite to the latter the suburbs that extend widely on all sides. On the land thus provided, on the southern side of the city, many large blocks of costly houses, five and six stories in height, have been erected, French in character, with ornamented pilasters and friezes, bay windows, and handsome metal-work. One pile here, opposite to where the new opera-house is being erected, is six stories in height, including mezzanine, has projecting windows at the angles very highly decorated, statues in niches, and so forth. The decorations are, for the most part, in cement and terra cotta, but parts, such as the projecting windows, are of stone. The carving is somewhat blunt on close inspection, but is, nevertheless, agreeable in the whole. Such a block includes a considerable number of residences, with inner courts. The ceilings of the passage-ways are handsomely decorated with colour. The architect was the late Mr. Ludwig Förster, editor of the *Bauzeitung*, a man of knowledge and ability. Close by, another block of residences has been erected from the designs of his son-in-law, Mr. Hansen. This has square turrets at the angles, surmounted by vases, containing aloes, probably of metal painted. The panels between the windows of the top story are decorated with painted figures and arabesques on a gold ground. The rest of the building is of a cement and stone: the wall-surface of the first and second story is of a pale red, the remainder of a stone colour. The windows of the third story have caryatides on each side. The roadways here are very wide, contrasting strikingly with the very narrow and tortuous streets of the city proper, which, moreover, have no *trottoirs*, and where, by the way, the coachmen drive as if the life, or, at any rate, the legs of a pedestrian were not of the slightest consequence. In one of the new roadways, Karntner Ring, in which stands one side of Mr. Förster's houses alluded to above, two rows of trees, apparently a kind of ash, are planted, one on each side, separating it from the portions appropriated to walkers.

On another part of the glacis, of which we were speaking, the Votive Church, often talked about, is being erected, somewhat slowly. It is an edifice of large size (very nearly 300 feet long), and will have two lofty open-work spires at the west end, and a *flèche* at the junction with the transept. It is a reproduction and recombination of Geometric Gothic architecture, and very creditable in that point of view to Herr Heinrich Ferstel, the architect. The parts are rather thin and liny, but it is greatly superior to anything of the kind heretofore done in these days in Austria. Movement is evident in Vienna, and progress, too; and that not only in our speciality, but elsewhere. For example, it is notably seen in the introduction of the English system of banking, by the newly-formed "Imperial Royal Privileged Union Bank of Austria."

Another new building is the Arsenal, an enormous pile, including barracks, armoury, chapel, and store-houses, constructed mainly of brickwork, red in colour, with occasional stone dressings; the whole displaying more thought, adaptation to present wants,—in short, more art, than we have elsewhere seen here. It will be judged from what has been said that there is no great architectural genius at present amove in Vienna. We are getting dull, however, amongst the brick and mortar of to-day, and must mix with it a little of the dust of antiquity. Let us run off, if but for a passing glance, "going along," to one of the few buildings in Vienna bequeathed to the world by the Middle Ages, and which we should "not willingly let die." "Whatever makes the past, the distant, or the future predominant over the present raises us in the scale of thinking beings. Within the narrow circle of the present are comprised all our passions, all our appetites, all our selfishness, and all our vices; when you step beyond that circle, when you enter into the domain of the past, of the remote, or of the future, you at once step into the regions of pure intellect, of lofty imaginations, of noble aspirations." Dr. Johnson, eloquent dogmatist, says so, and we will not stop to qualify the assertion, agreeing fully in the leading idea. A walk round, into, and up St. Stephen's, the cathedral church, and literally the centre of the city, expands the mind, raises the aspirations, feeds with thoughts, and spiritualises, let us say, the beholder. The men of seven centuries ago have left us a bit of their handiwork at the west front, and those of the fourteenth and fifteenth centuries, working on and off during 120 years, have given us the main fabric. We hear of Master Octavius Falekner in connection with the first part of the work, and of Jorg Ochsel and Anton Pilgram as architects, one after the other, of the present church. Underneath the elaborately carved pulpit in the nave is a sculptured bust of a man, as if looking out from an opening, and at the foot of the corbel that carries a small stone organ-loft projecting from the north wall of the nave near the transept is a second bust. These are both said by some authors to represent Pilgram; but we should rather agree with another writer, who says the bust under the organ-loft is intended for Ochsel, and that under the pulpit for his successor, Pilgram, who designed it. In the hand of the latter is a pair of compasses: the figure under the organ-loft holds a square. The heads, on comparison, are quite different. On the top of the stone parapet of the steps to the pulpit is carved a string of toads, lizards, snakes, and other reptiles devouring each other: there are twenty-nine of them: at the top nearest the pulpit sits a dog. The stonework of the pulpit displays a large variety of Masons' marks,—very large considering the smallness of the work. Here are representations of a few of them:—



The enormous scaffolding which has long disfigured

the outside of the Cathedral is still up, but is to be removed before long. Within, restoration is going on in the north aisle of the choir, under the architectural direction of Professor Schmidt. The south tower, tapering from soil to summit, and of wondrous height, serves, many will remember, as a station for the fire-watch, who telegraph from it for assistance when a fire occurs. The great bell here is 11ft. in diameter at the mouth. When rung it swings, and is made to strike against the clapper, which also swings. A huge wheel in the roof of the church, caused to revolve by men walking in it, is used to raise from the pavement, 87ft. below, such materials as may be needed in works of reparation or otherwise. The enormous roof is covered outside with coloured tiles; white, buff, green, and brown, forming the Austrian eagle, of large size, and some other designs—the effect is frightful. These were unhappily renewed, at great cost, in 1831. The external gables over the lofty windows of the south aisle are remarkable specimens of stone tracery.

The interior affords some admirable effects. David Roberts's picture, exhibited a few years ago, and bought by the late Mr. Thomas Cubitt, will be remembered. This gives somewhat too much importance to the wide archway at the west end, from which the view was taken, and where the archway was made to form the frame. The carved stone canopy on the north side, at the west end near the confessional, with an old man kneeling just under the red awning, his white hair flowing over a sorrowful face, his eyes immovable, his thoughts unaffectedly far away from all things here, is a picture worth looking at, and might serve as a subject for Mr. Burton. In St. Stephen's are interred the *bowels* of such members of the Imperial family as die; in the Capuchin church, the *body*; and in the church of the Augustines, the *heart* of each member. We mention the curious and revolting arrangements simply that we may point the attention of those interested in metal working to the elaborately ornamented metal coffins in the vaults of the Capuchin Church, ranging from 1619 up to the present time. Those of late days are mostly executed by Moll, and show more hand than head. In St. Augustine's is Canova's elegant monument to the Archduchess Maria Christina, of Teschen,—“*Uxori optima Albertus.*” The group entering the tomb is particularly fine: the effect of the whole satisfactory. A repetition of this design, with differences, has been erected as a monument to Canova himself, in the church of the Frari, in Venice, but is very inferior. The church of St. Maria Stiegen has a remarkably fine and lofty Gothic altar-piece, including a large canopy over the crucifix, carrying figures also under canopies. The main pillars of the nave have carved figures around them under canopies. In the Graben there is a horrible column of clouds and saints, erected in honour of the Trinity, very nearly as bad as the monstrosity at Linz, and which, like that, should be forthwith pulled down and carted away to any place where rubbish may be shot. A new Gothic church for the Jesuits, near the railway station, is nearly finished, and is a fair reproduction of old forms,—what may be called architecture of the Thoughtless Style. The new synagogue should be looked at, and the modern Greek church, with its painted Iconostasis.

Amongst the private collections in Vienna, that of

the Prince de Liechtenstein is prominent. Rubens shines here in a series of pictures illustrating the life of the Roman Decius, and Vandylke in a portrait of Wallenstein and one of himself. A circular “Holy Family,” by Raffaele, differing considerably from any other version by him of the same subject; numerous fine specimens by Guido; Caravaggio's “Woman playing on a Lute,” and Giorgione's glowing Lucretia Borgia contemplating a sketch of Lucretia, and inscribed “*Nec villa impudica Lucretiae exemplo vivet,*” are amongst the works that must be looked at. Titian was the friend and companion of Giorgione, and drew inspiration from him. His life was unhappily shortened. An artist who worked with Giorgione carried off from his home a young girl whom the latter loved greatly. He fell into despondency, and died at thirty-three. The same temperament that made him a charming painter prevented him from living. The great hall of the Prince of Liechtenstein's palace calls for a note. The coved ceiling is decorated with paintings of buildings so drawn that they can be seen in the shape they are intended to present from one spot only,—the centre of the floor. Viewed from any other part of the room they are horrible distortions,—running and tumbling all ways. The right teaching of this clever caprice is, “what to avoid.”

#### THE PRESENT REQUIREMENTS OF ARCHITECTURE IN ORDER TO A SUCCESSFUL COMPETITION WITH ANTIQUITY.\*

At the beginning of the present century, and for some time previous, our cathedrals, and the great works of antiquity, were placed among the “Seven Wonders,” without a thought of any future rivalry. Now, however, such immense strides of art and engineering are made, that the time has arrived when it ill becomes us to strike our colours ignobly to a less tutored age. The institution of this and like societies having for its object the promotion of architecture, we have to expand the narrow views that are taken. Nor are we to yield to the feeble imputations of absurdity when we propose to emulate the successes of former times. Progress is the rule of life; and it behoves us, gigantic as the task may be, to strive to come up to, and to excel, those who as yet leave us so far behind.

To improve the system in the practical working, and to increase the encouragement, are the two points to be attended to. With this view it is important, in our efforts for the advancement of architecture, to inquire into the secret of its success when it most flourished: we therefore purpose to consider the advantages of former periods, with suggestions for the recovering of them. We shall confine ourselves to the Gothic style; and intend to corroborate our remarks with criticisms upon some examples both ancient and modern. This latter part of our paper must form a sequel at a bi-monthly meeting, as time and circumstances forbid its being so extended on the present occasion. The ancient remains which we possess are chiefly ecclesiastical, and they show that an almost incredible amount of interest in the art was sustained for some five centuries; after which the interest subsided, and the indigenous style was aban-

\* By Mr. Vincent Wing, of Melton Mowbray. Read at a meeting of the Northamptonshire Architectural Society.

done for such as was more or less borrowed and wretchedly insipid in comparison. Now we ask, What was it that kept up this great architectural movement and secured so great success? And what past advantages, or equivalents, can we regain?

We will name for consideration five things, which we imagine mainly contributed:—1. The demand for cathedral and abbey and other churches of great splendour. 2. The fascination of Gothic design. 3. Seclusion allowing concentration of the architect's whole mind upon his work. 4. No more being carried out under one individual than could receive unlimited attention. 5. Collective help; valuable suggestions in design being accepted by the chief architect from ecclesiastics or others, including the trained body of Freemasons, and not rejected as officious; the religious and artistic objects overriding every other interest. We venture to say it is not that our professional men are inferior in taste and skill to their forefathers; it is owing to a change in the system and patronage of art, that such prodigious fruits do not now appear; and it devolves upon us to make every effort to recover as much as is practicable of the facilities and helps which we have lost.

1. As to ecclesiastical demand—which we mention in the first place—no doubt the feudal system, united with some conscientious feeling of duty on the part of the lords of the soil, was favourable to pecuniary supplies, which peculiarities in religious ceremonies and religious life rendered imposing edifices a matter of all-absorbing consideration; and we do not expect, nor do we wish, for, a return of such times—as one of our poets has it, in an exquisite effusion on the ruins of Kendal Castle,—

“Times of rude faith, and ruder men,—  
God grant they never may come again.”

But we hope to succeed without these auspices. A sense of what the houses of God ought to be in priority over the dwellings of men is all that is required, and that is reviving amongst us; instances are not entirely wanting, where the mansions, or superb “ceiled houses” as the lament of the prophet expresses it, are surpassed, as they should be, by the costly character of the temple. To this quarter—the Church—it is not only right still to look, but we are compelled to do so; for it is not sufficient, in the higher interests of architecture, that secular public buildings and domestic structures be required; the Church is infinitely the best sphere; and until the erection of magnificent and gorgeous ecclesiastical edifices comes again into vogue, encouragement to architecture cannot recover its full proportions. We know it will be said,—having as a nation done with monastic establishments and gorgeous ceremonial, the scope for such grandeur is gone. Still, we demur to the inference, and we aver that it is not idle to contend for, at least, the erection of cathedrals of great magnificence. This we must insist upon, much as the contrary impression may prevail; and we can do so on principle, as well as in the interest of art. We recommend to be read Mr. Beresford Hope's “Cathedral of the Nineteenth Century.” The notion is erroneous that our Protestant ritual is so precise and simple that it forbids altogether imposing processions; the inspired sentiment of the Hebrew Psalmist teaches better. Much less can it be said that our principles are so ultra-puritan that the “sublime and beautiful” of the

cathedral are incompatible with Anglican worship. What man having taste united with his piety ever found it to be so? Who would not deplore the loss of those noble buildings which we possess? Who would condemn the efforts expended on the modern Cathedral of St. Paul? Who would not like to see the insufficient ones of Manchester and Oxford exchanged for better? or, with the demanded extension of the episcopate, a corresponding provision for the highest solemnities of our religion in the new dioceses? The procession and the large gathering at an ordination, at a visitation, or confirmation, or any other great occasion, so much aided in effect by cathedral grandeur with its concomitant sublime tones of music, are not empty pomp pandering to a pseudo-religious feeling, but legitimately impress the mind and heart that the spiritual benefit may be the more lasting. Nor, independently of this, is vacant space in the cathedral a waste, as we hear it objected. The nave as a spacious avenue is most effective for solemnity; the house of God naturally symbolizes heaven, the dwelling-place of the Infinite; and is not necessarily a mere pale for a congregation. The influence of immensity is felt to be not a little potent, and that even in the ordinary services. Witness the confessions of those great men, Milton and Robert Hall, to which even their uneclesiastical spirits were constrained to give utterance. The former, referring to cathedral architecture, with the “pealing organ,” has the glowing lines,—

“Dissolve me into ecstasies,  
And bring all heaven before mine eyes.”

And the latter remarked that “he could not enter York Minster without the sublimest and most devout imaginations pouring into his mind.” Equally fallacious is the objection, that higher claims would have their support diverted. Our ideas may seem large to those who are not prepared for the demand we make; and they may be greatly distant from realisation; but it is little more than a dream of despondency, arising out of the niggard spirit in honouring our Great Creator, that at present represses noble aspirations. England's elder university rests content with a provincial cathedral!—an interesting antiquity, but a priory fragment, and little better than a village church. Could we but stir up the people to it, and combine in a new one at Oxford the continental grandeur with the English superiorities—the high vault of Amiens, with the higher lantern, the spacious transept, and “the long-drawn aisle” of York,—it would produce a consciousness of national advance and universal congratulation. Nor is there occasion for despair: individuals are found now whose offerings to church architecture amount to the hundred thousand; and, with the rapid increase of the country's wealth, it is but reasonable to bespeak this standing acknowledgment and honour to the Giver of our substance. Such becoming employment of the highest class of talent would go far to guarantee to architecture the culmination to be aimed at; for edifices of transcendent magnificence are necessarily very many years in hand, and their erection would furnish what the art most needs; namely, an enduring field for its highest cultivation. On the contrary, if cathedral building is to be passed off as visionary, it is equivalent to quitting in despair: the very sphere required being abandoned, antiquity will only mock the modern architect's

attempt at rivalry. In the promotion of architecture, then, our views must be expanded in reference to the Church: the Church must not be left, as it is, in dwarfed proportions, but partake of the general progress. We ought no longer to allow the huge tavern to be looking down on the steeples of our churches. And we hesitate not to say,—If our attainments in the art are to equal those of the ancients, if we are to resuscitate its bygone splendour, and bequeath to far-off generations equal monuments of our times, magnificent cathedrals and churches must, as formerly, furnish the leading encouragement. To this then it behoves us to stir up the people. We have the superiority in wealth, in intelligence, in mechanical power, and in advantages generally, together with purer inducements; why are we not, in this chief sphere, as in others, aroused to surpass our less favoured predecessors.

2. The next thing we have to allude to is, the fascination experienced by those who designed the structures of the middle ages. The extreme pleasure afforded to them is seen unquestionably in the effects. And on this it is unnecessary to dwell; for we doubt not that it will be felt again in a similar degree, if the unlimited opportunities of indulging it return. The sphere itself has no bounds; if the seven notes in music are found inexhaustible, the combinations in Gothic art must be as much so. Be it that a peculiar charm would accompany when all was new; yet, notwithstanding, if the means and demands be presented, the gifted practitioner, finding no limit to his encouragement, will have the same fascination in design as formerly, and revel in a luxury that will never satiate. Those only who have a true taste for it know its untiring interest. As far as the pleasure in the work is essential in order to recover the success of former times, all is assuring, provided that equal munificence can be called forth.

3. We have in the third place to consider, that formerly the whole mind of the man of genius was, in a manner, concentrated unremittingly on his creations. We may imagine how some Peter Lightfoot, or cloistered monk, would pursue uninterruptedly his avocation, as if he lived only to beautify his abbey church; or the æsthetic brilliancy that would be brought to bear from some archbishop devoted to the work, as William de Melton, it may be, during the rise and progress of the nave of York Minster. In this respect past advantages are not to be recovered, for we cannot ask for such seclusion again; but we submit the question,—Can we in our great works, upon the adoption of a more perfect practice and study, obtain its equivalent? If less were undertaken in order that increased attention might be given, possibly equal excellence in design might be attained to; but the difficulty is in the compensation, which must be so regulated as to admit of the required application.

4. This brings us, in the fourth place, to inquire more particularly into the system of practice in the olden time, which gave a circumscribed and a more fixed sphere of labour to the responsible architect. Upon this somewhat obscure subject we cannot enter without first briefly referring to an institution which has its bearing on more than one point before us: we mean Freemasonry; not in the form it has existed in since its revival at the beginning of the seventeenth century, but in its Mediæval system.

Much secrecy and mystery attended it, which partly accounts for the obscurity in which history leaves us as to architects and their operations. We know, however, that from a very early date there was an organised fraternity of Masons, who, from travelling and observation, as well as practice, gained intelligence, and, by well-devised plans, communicated the benefit to their whole body as far as practicable; the members constituting an order, partly religious, in some sort, and partly professional, with one object and interest in common. The importance which architecture then possessed as an art can scarcely be overrated: for which reason the organisation was fostered by the clergy; the rearing of religious structures was allowed to be monopolised by the Freemasons; and it is a fact that ecclesiastics were frequently associated; which circumstances render more intelligible the zeal of the Masons, both in accumulating, and in confining to themselves, the knowledge of their art. It is also evident, from the curious correspondence in the details of work, that the organisation was very complete; and as it is to be inferred from the remains of structures of the later period of the Roman empire, from a universal similarity of arrangement, that there was a central control, the same principle may have been transferred from Roman usage. The silence of history leaves us very much to conjecture concerning the main agents in the erection of our ancient edifices. The rearing of them, as a trade, would be in the hands of the Freemasons (that name implying workers in freestone, or *freestone masons*), and much would depend on the wardens, who were the foremen of parties of ten of them, and upon the masters; but in a great undertaking some presiding man of genius, whose skill alone qualified him, must have had the chief control. Priests possessing a taste for it were not only associated in Freemasonry, but readily initiated; and from that class sometimes would arise the pre-eminent architect. Architectural ability, indeed, seems to have worked its way to this position by association with, or development amongst, the Freemasons. With the mysteries and emblems that have come down through this channel, even from the Egyptians and Grecians, our inquiry has no concern; but it is material to note that the secrets of the Masonic art, whilst confined to themselves, were disseminated unreservedly amongst that body. Selfish ambition and jealousy would thereby be obviated: every man of taste could enter the association; and thereupon his suggestions became the common stock of the fraternity, available to the architect, who would be associated with them in his labours. In proceeding to consider the limited sphere of the chief architect, we have to note how originality in design was prized as a principal item of merit. For in contemplating the extraordinary productions of the Middle Ages in the better period, one is struck with the variety and the prolific inventions. How diverse is York Cathedral from Lincoln, for example: how unlike are they both to Ely; and so on to Salisbury, Wells, and almost all others. Now this indicates as many chief architects as varieties, and the sphere of labour accordingly limited. It would be an historical problem to find the same architect to have been the designer of many cathedrals: rather was he engaged only for what he could entirely devote himself to. And, unless similar advantages can be

secured, it is vain to look for equal originality and beauty in modern productions. Is it possible, then, we are tempted to ask, in any way to bring about a change in the present system? To apportion in some degree, for instance, to leading architects what is more strictly design only: relieving them of much of the constructional responsibilities, and giving such compensation as would command their time more exclusively for the important part devolving upon them? This is a question which, we are aware, the profession only are competent to grapple with; but as those great attainments to which we aspire seem in some measure dependent upon it, we shall not be out of place in pressing it on public attention. We conceive such a change is *not* altogether impracticable. Progress has, in the present century, completed a separation of the labours of the architect from those of the builder. A diversion has been made, too, in favour of the civil engineer; and we may suppose that a further subdivision of labour in the highest sphere is within the range of possibility. Or may we ask the question,—Can the labours of leading men in any other way be lessened? At present anyone whose brilliant attainments have raised him to eminence has his reward in a killing amount of work, whereby one great genius, at least, has already fallen a victim. Only the same per centage is paid as to the inexperienced. How much better would justice be done on both sides if, instead of advantage being obtained by the ablest men in the extent of their employment, it were given in increased per centage? This might secure the necessary limitation of labour, and, therewith, more satisfactory results. It must be evident that they whose works are to endure in a manner for all time,—being ecclesiastical and national, or of the first class,—can only receive and do justice when the opportunity of sufficient application is secured to them. Unlimited application carried the day formerly; and without it equal success is not attainable. In a small way, France seems to be taking the lead in this matter. There “some architects, having private property of their own, only make use of their professional acquirements in the carrying out of the design of one or more tombs, either for their friends or for some great personage; a tomb being regarded by French architects as the highest possible ideal of the art.” It is, we apprehend, mainly a question of large and adequate compensation. If so, to obtain it, we must look to a greater appreciation of design. This will advance in proportion as a general taste is cultivated; and whilst the effect of such cultivation will be also a corresponding improvement in the art, success in design will attract attention and reciprocally encourage the cultivation of taste. Then, if the movement be fairly commenced, such is the disposition of the various influences to run in the same current, that we need not despair of a revolution that will eventually advance architecture again to its supremacy in the school of arts; and the results will leave vestiges which will command for us an honourable position in the estimate of succeeding generations. The munificent offer for designs for the Liverpool Exchange may be regarded as a good experiment, and encourages what we have ventured to advocate.

5. Lastly, it has been intimated that in Mediæval practice help was acceptable to the architect from

any quarter. There must have been encouragement to, and ingenuousness in receiving suggestions. At all events, the chief architect would accept them from his ecclesiastical employer, whether an associated Mason or not, in many cases; and in others, where the ecclesiastic might be chief, he would be on terms of candid partnership with his masons. In present circumstances, the amateur part of our question is difficult to be brought to bear, and delicate to broach; but it is necessarily connected with the subject, for the part borne by the amateur in the old system is a leading feature. That formerly Wykeham and others, not professed architects, had their fingers in work which is now held in such rapturous admiration can scarcely be denied. Alan de Walsingham, the sacrist at Ely, became architect of the cathedral; and, after the fall of its centre, gave it its culminating grandeur. A bishop of Noyon was originally an artisan, and rose to that eminence from his skill as a goldsmith. Other examples might be referred to, but these are sufficient to show how in those days the interests of the Church, excluding considerations of personal fame, gave to skill and taste an open door. Assistance then was accepted wherever merit recommended it, and taste was invited in whatever brain it existed; appetite for beauty, together with religious zeal, having sway over every other feeling. The bishop, with the clergy around him, and a troop of Freemasons, would form a college of artists; eager, not only to devise, but to obtain from any source whatever what would tend to the adornment and splendour of their cathedral. It is true that circumstances are now very different; we live not in a recluse, but in a mercantile age, and the trade element is perhaps unavoidably too preponderating to give free course to the practice of art. We shall venture to say, however, that the crudeness which attends the amateur need not make his suggestions contraband now any more than formerly; and recovering past advantages, does it not enter into the question, what auxiliary service can he be useful for? Can this suggestive element, if we may call it so, any way re-enter, and the amateur again take his part? or, in other words, can we have a benefit by adopting some plan for taking advantage of the drawings of non-professional persons, when anything new and valuable occurs to them. If institutions for exhibiting and rewarding designs were candidly open to amateurs in competition with others, whilst every advantage would still remain with the educated architect, exceptionally an amateur might be brought forward, and, not

“Born to blush unseen,”

quit his false position and join the profession. Taste has its occasional inspirations in the rough, and sometimes of the richest quality, possibly without the pale of professional cultivation. Provided amateurs could,—not by botching on their own account, but in some legitimate way be made useful, it would moreover tend as much as anything to that general diffusion of taste, which is the only atmosphere in which the profession can vitally prosper. As a polite accomplishment, architecture to some extent (we refer to artistic design only) admits of private pursuit like other fine arts; and it is important to remark, that the public, since they have the patronage, should be adequately educated that they may better exercise it. The mediæval system, like the ocean, received the stream

from every channel; and if architecture for its own sake is to be promoted,—if a general taste is to be fully cultivated, and the attainments in this age rival the past, whilst the responsibilities rest with the profession,—the practical study of the art, it would seem, should be open to all who are capable of it; and, in a subordinate form, non-professional help again become tributary.

Upon reviewing the circumstances that favoured architecture in times gone by, it must be owned that the difficulties of competing with antiquity are great. The advantages grasped by the art were more than peculiar—human faculty was then in a manner sold to it; in the dark ages we see genius arbitrarily extinguished save in this one phase; and the whole light of the intellectual firmament at that time may be regarded as absorbed from others to be concentrated on this subject. We can point to a hundred years, in which about a hundred abbey and cathedral churches of first-class character were erected in this country, when it possessed but a tithe of the present population and means. Now, the modest demand for only one such cathedral to recommence with may be too much to be realised; and, if so, puny in comparison is the revival of Gothic architecture. Without going to Mediaeval extremes, to impart the necessary feeling is no small matter; for not the despotic potentate and feudal lords, nor a paramount hierarchy, but a whole people have to be moved to do themselves credit. Yet, notwithstanding the present age have the ability demanded, with far greater wealth, greater facilities for travelling, and various better helps for acquiring intelligence and proficiency, we ought not to succumb to the past. And if taste received only the utmost rational fostering and encouragement, it is not presumptuous to say that, instead of being behind, we might hope to distance our forefathers in the race of architectural development.

#### WHO BUILT OUR CATHEDRALS?

In reference to the foregoing paper, by Mr. Vincent Wing, a correspondent of the *Builder* (which originally published it) writes as follows:—

The writer of a paper printed in the *Builder*, p. 669, makes the statement, that Freemasonry in its Mediaeval system differed from the form it has existed in since its revival at the beginning of the seventeenth century. It is very desirable to know where the writer of that passage has found any statement dating previously to 1600, and showing what that system really was: if he has no better authority than the usual dictionary articles, one error would be the assumption that any one has any knowledge of what was Mediaeval Freemasonry in England (and it must be noticed that the whole passage to which reference is here made treats solely of England,—not of Scotland nor of Ireland, and not of France nor of Germany). It would also be very useful to know where that writer found any evidence that Freemasonry revived at the beginning of the seventeenth century in a different form. If he refer to the usual dictionary articles, or to the absurd histories that have been manufactured since 1725, he will find that Ashmole's date (1646) is paraded as a proof that the

Mediaeval system was then still in existence unchanged; so that, unless he has alighted upon some document, a second error would be the statement, that Mediaeval Freemasonry was revived about 1600–1625; and a third error would be the inference that it ever was revived. The fourth fault seems to be the statement, that we know that from a very early date (by the way, what period is indicated by that expression? Is it the time at which the King of Bohemia built his “seven castles?”) there was an *organised fraternity of Masons—constituting an Order partly religious and partly professional*. No notice of anything of the nature indicated appears in any of the histories of Orders, civil, military, or religious, which have reached my hands; and perhaps, by *order* he does not mean Order, but merely Society. Of course, it is only proper to give him credit for knowing that the Masons of London were (or are said to have been) incorporated about 1410, by the name and title of Freemasons, and for being aware that statutes were directed, 1360–1425, against alliances and covines of Masons and carpenters. But the London fraternity or guild will not serve his purpose in any explanation of what is above italicised; nor would such knowledge show the existence at a very early date of an organised fraternity (partly religious) of Masons, who, from travelling and observation, as well as practice, gained intelligence. These last words are so decided, that it would be well to know, where any proof has been found that the body of Mediaeval Freemasons, or rather Masons, in England and in France, travelled at all. My own researches tend to a totally different conclusion, which would count the “travelling” as a fifth error. The sixth fault seems to be the assertion that we know that these Masons, by well-devised plans, communicated their intelligence to their whole body. If by “plans” the writer means “designs,” he is understandable; but, if he means “system of communication,” it would be useful to know what these plans were, or where any ground except imagination exists for them. The seventh error seems to be conveyed in the assertion that the organisation was fostered by the clergy. No proof of that has yet occurred to me. The eighth fault is the assertion that the rearing of religious structures was allowed to be monopolised by the Freemasons as an organised body. No safe evidence on that point has yet been adduced in its favour by the most fervently zealous members of the Craft. But, if they cannot find any proof that it is a fact that ecclesiastics were associated to the mediaeval body; or, that priests possessing a taste for it were not only associated in Freemasonry, but readily initiated, they will thank me for thus asking for the long-desired evidence which would show that those words do not convey a ninth error. Probably you will think that nine such faults justify merciless criticism; but please to observe that if there is little excuse for any one of them, there would certainly be less for the inferences with which the lecturer has followed them. As no documentary evidence that the organisation was very complete, and under a central control, has ever been published, it is open to me to urge that no sound archæologist could hope to establish so much on the faith of curious correspondence in the details of work, or from a universal similarity of arrangement. No doubt exists in my mind upon the anxiety of the *Builder* to forward any mode of ascertaining who built our cathedrals: so I take this

opportunity of beseeching that journal to remove one great obstacle, viz., the usual nonsense about Freemasonry.

It is a pity that the columns of the *Builder* should have been allowed to disseminate such ideas as that a bishop of Noyon (at column 3, line 52, St. Eloi, 640-659 is meant) owed his episcopal dignity to this skill as a goldsmith; and as that it would be a problem to find a mediæval architect employed on different works. Has Mr. Wing never heard of Colchester? or of Farleigh? to say nothing of Winford? He surely cannot be a diligent peruser of the *Builder*.

WHO IS HE?

\*.\* This subject may be very usefully discussed; but it may be done without acerbity.

#### ANCIENT MYSTERIES.

It is a universal creed, and, so to speak, a tradition inborn with the human race, that man, by the aid of certain set forms of speech, and certain prescribed practices, sometimes borrowed from the rites of religion, sometimes from the rules of science, may alter the eternal laws of nature, subject invisible beings to his will, and, raising himself above his natural weakness, acquire absolute knowledge and boundless power. These superior gifts which he aspires to possess are sought for by him from the elements, from the combination of numbers, from the stars, from dreams, from the eternal principle of Good, and even from the Spirit of Evil—Satan and his angels. Blinded by overweening pride, he builds up an edifice of pretended science, which rests upon no basis of positive observation, and, to gratify his insatiate desire to reign in absolute mastery over nature, he outrages religion, reason, and the laws. According to variety of time or place, this pseudo-science, popularly known by the term Magic, takes a countless number of forms, and is divided into endless branches. Cabala, divination, necromancy, geomancy, occult philosophy, hermetic philosophy, astrology, &c., are the high-sounding designations assumed by the various branches of the so-called science, which springs from a poisoned source, and though sometimes sheltering under the cover of religion, has ever been opposed to its true spirit, as well as to the highest interests of society; and the baleful traces of which are yet found to subsist in the superstitious belief in witchcraft, so common among the less educated classes, and frequently leading, as has been lately seen, to tragical results; while among the most enlightened, it has transformed itself into the rampant and blasphemous absurdities of spirit mediums.

The writers of antiquity, whether historians or poets, abound in passages which attest the importance of magic and sorcery in the heathen world. In India, these pretended sciences are found constantly bound up with the practices of religion, while in Egypt, Thessaly, and Chaldea, in Greece, and in Rome, they flourish under various forms, and always encouraged and fostered by the priesthood. Several of the ancient writers, both Greek and Roman, who have treated of this subject, divide magic into two distinct branches.—One they designate *Theurgia*, and describe as springing solely from religion and science, and proposing to itself only good and righteous objects. The other they style *Goetic*, and ascribe to it a power derived from the infernal powers, and exercised only for evil and mischievous purposes. Opposed in their source and in their intention, these two branches were equally distinguished by practices of a totally different character. In *theurgia*, the ceremonial observed was grave and serious. The first condition

imposed on those practising its ordinances is purity. They are to abstain from food derived from anything that has had life; they are to avoid the touch of any dead being, and their invocations are addressed to beneficent spirits alone, and to those who watch over the actions of men for their well-being. Herbs, gems, perfumes, each symbolising some particular divinity, were offered up to the deities who were to be propitiated; but to ensure a favourable hearing, they were bound to name every single divinity without omission, and offer to each the gift most grateful to its attributes. Iamblicus, a Greek philosopher, who practised this purer branch of magic, observes on this point as follows:—"A cord snapped, deranges the whole harmony of a musical instrument; thus, a divinity whose name has been forgotten, or to whom the gem, herb, or perfume agreeable to it, has not been offered up, causes the sacrifice to fail." *Theurgia*, like religion, had its initiations, its great and its minor mysteries, and was said to have been originated by Orpheus, who was regarded as the most ancient of magicians. This science was in perfect harmony with the religious tenets of the ancients, as regards the nature and genealogy of the gods, and followed the rites and ceremonials of the heathen religion, with precisely the same ends in view.

Far different was the case with *Goetic* magic, which dealt with divinities of evil, and those presiding over the passions of men. The practices it prescribed were of a sombre character; its rites were performed in caves and subterranean chambers; poisonous herbs, the bones of the dead, were its mystic instruments, and their use was accompanied by imprecations as terrible as the object to be attained was malignant and wicked. In practice, however, the distinction, complete as it was theoretically between the two species of magic, was by no means strictly maintained, and although the wiser adepts of *Theurgia* endeavoured to render it a handmaiden to the more spiritual aspirations of the heathen religion, the multitude confounded the two sorts of magic, or rather recognised only the worse kind, which thus became the parent of modern witchcraft and sorcery; while the mystic practices of *Theurgia* remained in the condition of an occult doctrine, and probably gave rise to the various secret societies of the middle ages, and to the Freemasons, Illuminati, Rosicrucians, &c., of more modern times.—From an unpublished work by a Converted *Sufi*.

#### MASONIC NOTES AND QUERIES.

##### THE ETERNAL ARCHITECT.

"Frater Dubrensis" is mistaken. The following is the passage cited by me from Voltaire, "Dieu appellé par Platon l'éternel Géomètre, et que j'appelle ici l'éternel machiniste." There may be a passage somewhere in Voltaire in which God is called the Eternal Architect, but I have preserved no note of it.—CHARLES PURTON COOPER.

##### THE TEMPLE OF DIANA AT EPHESUS.

This immense edifice was 425 feet long, and 220 broad. It was adorned both within and without with 127 columns of exquisitely wrought marble, 60 feet in height, of which 36 had ornaments in *basso relievo*. All Asia was employed 220 years in its erection. It was raised on a marshy ground, at great expense, to secure it from earthquakes. The architect was Cherisphron. The beams and doors were cedar, the rest of the timber cypress. A staircase made of the wood of cypress vines led up to the temple. The form of the edifice was oblong, the length being twice the breadth. The statues of Praxiteles and the paintings of Thraso were its ornaments.—V. M.

THERE'S A WORLD WHERE ALL ARE EQUAL.

Who is the author of the following song, and has it been set to music?—T. G. P.

"There's a world where all are equal,  
We are hurrying toward it fast;  
We shall meet upon the level there,  
When the gates of death are past.  
We shall stand before the Orient,  
And our Master will be there—  
To try the blocks we offer  
By His own unerring square.

"Let us meet upon the level, then,  
While labouring patient here;  
Let us meet, and let us labour,  
Though the labour be severe.  
Already in the western sky  
The signs bid us prepare  
To gather up our working tools,  
And part upon the square.

"Hands round, ye faithful Masons,  
For the bright fraternal chain;  
We part upon the square below,  
To meet in Heaven again;  
What words of precious meaning,  
Those words Masonic are:  
We meet upon the level,  
And we part upon the square."

[We believe the author is Rob. Morris. About the music we know nothing.]

#### NEHEMIAH.

This book takes up the history of the Jews about twelve years after the close of Ezra, and extends it about thirty-six years further; with it closes the old Testament history. Nehemiah was an officer in the palace of King Artaxerxes, but forsook his office, with its emoluments and honours, to go and aid his suffering countrymen at Jerusalem. His spirit of prayer is truly remarkable.—V. M.

#### MASONIC DEGREES.

Being, as every brother should be, watchful over the interests of the Craft, and anxious for its welfare, I am induced to come forward not only in defence of what we usually style ancient Masonry, but also of those degrees whose history is probably not so clearly traceable, and, from numerous reasons, whose landmarks are not so well defined, yet which possess beauties and allegories not in any way inferior to those of our more ancient Orders. I am not aware that these higher degrees, viz., the 33rd, and even the 30th, are conferred anywhere in this province, and it is with the hope that at no great future day we may find Canada, like her sister lodges in the Union, possessed of a supreme council, thus advancing our science to its highest state of perfection, and rendering those who are partakers into its mysteries the better prepared for reception into the Holy of Holies. As one who has taken a number of these higher degrees, I can vouch for them being built upon the only true foundation—wisdom, strength, and beauty, with a full confidence in our Supreme Architect; nor, indeed, can they be reached without passing through "the valley of the shadow of death," and ascending those steps by which we hope to reach the Grand Lodge above. While they are firm in their exclusion of the Atheist, the libertine, the liar, the traitor, the thief, the disturber of the public peace—in short, all persons who are stained with vice or crime of any description whatsoever, the door is nevertheless open to all free-men of mature years, who possess an able body and sound mind; who believe in an Almighty being, the Creator and Governor of the Universe; who can give satisfactory evidence that they respect and obey the laws of their country, and the rules laid down in Scripture, for the regulation of their conduct, and who

are willing to make a solemn declaration that their sole object in seeking admission into our ranks, is a desire to obtain knowledge, and to be of greater service to their fellow men; and that, when admitted, they will conform to its laws and established practices. The degrees to which I refer carry out in greater detail the landmarks of our Order, and are equally entitled to be ranked as part of that beautiful "system of morality veiled in allegory, and illustrated by symbols;" while they may justly be considered as the scientific application, and the religious consecration of the rules and principles—the language, the implements, and materials of operative Masonry, to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy. These, then, deal with the most sublime speculations, the most momentous truths, and the most useful general principles; while the whole has been elaborated by the wisdom and skill of ancient craftsmen, and handed down to us in the most systematic order. While I have thus spoken of the higher degrees in Masonry, you will readily understand that the same governing laws with regard to their communication are here equally applicable as in any of their predecessors; and though in these, as in all others, we are scoffed at by the world for having secrets, we can only refer to our text-book, the Bible, to find our Saviour and His Apostles holding meetings with locked doors; while our Grand Master, King Solomon, says, "He who discovers secrets is a traitor; he who refraineth his tongue is wise, and he who keepeth his tongue keepeth his soul." Among the most sublime and beautiful of the higher degrees, I can refer to none more so than that of the Rose Croix, or the 18th degree of the Ancient and Accepted Scotch rite: for a more full explanation of which I would refer you to the works of Oliver, Preston, Mackey, and others. It is dated by some of our best authorities as far back as 1314, while by others its introduction into England is considered as co-eval with Christianity; as Dr. Mackey very properly states, "no matter where precisely it received its origin, nor who has the honour of having been its inventor, it is at least certain that the degree of Rose Croix is to be placed among the most ancient of the higher degrees of Masonry; and that this antiquity in connection with the importance of its design, and the solemnity of its ritual, has given to it an universality in the Masonic world, inferior only to the degree of ancient Craft Masonry."

In the jewels of this degree are included some important symbols, and some which have a direct allusion to our Blessed Lord himself. In the Scriptures we find a distinct reference made to the eagle, where Moses representing Jehovah as in allusion to the belief that this bird assists its feeble young in their flight, by bearing them upon its own pinions (see Exodus xix. 4). Hence the eagle is a very appropriate symbol of Christ in His divine character, bearing the children of His adoption upon His wings, teaching them with unequalled love and tenderness to poise their unfledged wings and soar from the dull corruptions of earth to a higher and holier sphere. The same allusion to Christ, but still more significantly, is found in the pelican feeding her young. As this bird was formerly supposed to wound its own breast that it might with its blood feed its young, so it has been adopted as an emblem of our Saviour, who shed His blood for His children's salvation. The pelican, therefore, on this jewel is a fitting symbol of Christ in His mediatorial character. The cross, one of the emblems in this degree, it is scarcely necessary to speak of, since, although an ancient symbol of eternal life, and is to be found in use among the Egyptians, which signification it had long before the days of Moses, yet it has been peculiarly adopted, as an emblem of Him who suffered on it and for us. In conclusion I may add that the rose, also an emblem in this degree, is an eminently figurative appellation of Christ, where in the Book of Canticles he is called the "Rose of Sharon."

This is, then, we must all acknowledge an eminently Christian degree, since even its documents always commence in the name of the "Holy and undivided Trinity," and it contains within itself the elements of everything that is good.

The discovery made in the Royal Arch degree, here replaced by those of the Christian dispensation, ceases to be of any great value; the Wisdom, Strength, and Beauty, which supported the ancient Temple, are replaced by the Christian pillars of Faith, Hope, and Charity; the great lights of our Order remain because they are its very essence, but the three lesser assume an entirely Christian character, and have reference to the years of our Lord's sojourning on earth.

A fervent desire to see these Orders fully carried out, and perhaps an overweening anxiety that may still further exert influence in effecting that due restraint upon our affections and passions which renders the body tame and governable, and free the mind from the allurements of vice and temptation, has induced me thus to address you; and, although I have already occupied too much of your valuable space, I now close with a hope that this may elicit the opinions of older and brighter Masons than myself relative to these important, though much neglected, degrees, which we all trust will aid us in reaching that lodge above, not made with hands eternal in the Heavens.

T—C—,  
R.: +:.

Montreal.

MASONIC DEGREES.

I am truly sorry that my last "note" has so much disturbed the equanimity of "Delta." I see that he talks of "scurrility," in your last number, on my part. Now, whatever other fault might be found with what I wrote, I do not think that such a charge can, in any sense, be made good. True it is, that I have spoken strongly against the line of argument "Delta" has continuously followed, but I have said nothing personal against "Delta" himself. I hope that my Masonry teaches me this one thing at any rate never to be intolerant of the feelings and opinions of others. "Delta" has a perfect right to hold his own peculiar views; "Delta" may fairly claim the privilege of setting those views fully and temperately before his brother Masons. But "Delta" will not concede to me and to others, what he claims for himself. If we uphold ancient Craft traditions, if we stand by the old constitutions, if we profess to believe in Craft history and claims, we are either ignorant, or gullible, or bigotedly wedded to absurd theories. Every remark I have ever made has been drawn from me, unwillingly and purely defensively, in consequence of some previous attack, direct or implied, of "Delta," on what in my humble opinion constitutes the true foundation of Freemasonry. If I have spoken warmly, it is because thought and study have led me deeply to value and zealously to guard the ancient landmarks—because, in short, I do really believe, *ex animo*, in the authenticity, reality, value, and antiquity of Craft Masonry; as the source, moreover, of all other degrees, high or low.—EBOR.

BALLOTING FOR EACH DEGREE.

It would be something of a novelty to us if a ballot was taken for every degree given. Such is not uncommon in America, as the subjoined extract will show.—LEX MASONICA.

"Your committee still deem it proper that the ballot on the advancement of an Entered Apprentice to the degree of Fellow Craft, and of the latter to that of Master Mason, should be unanimous. Else why ballot at all after his petition has been once acted on? Why not confer superior degrees upon a simple motion to that effect? We know of at least one lodge in this State, if we have been correctly informed, in which petitions for initiation are received and balloted for in the Master's degree, and if accepted the candidate is entitled to all the degrees, without further balloting. We think this, however, improper. Besides, it is a well known fact that occasionally men creep into

lodges, who ought never to have been initiated. There is nothing tangible upon which to predicate charges against them—but there is a general unfitness. Grant that the lodge was wrong in initiating them, does it cure that wrong by continuing in it—by committing a second and a third wrong act? The block of stone that has been brought from the quarry into the precincts of the Temple, when the rough corners come to be hewn off by the tools of the Craft, proves to be defective through some latent flaw then made apparent, and is deemed unfit to be built into the higher parts of the building; shall the builders say, 'we must use this block, unfit as we judge it to be, since we have brought it here?' No, let it lie where it is. Let the secret ballot, then, be used at every state of advancement, and let every brother, in using the ballot, act as his conscience dictates to be right in the matter."

TEMPLAR CERTIFICATE, 1830.

Patriarchal cross, *gu.* Octagonal cross, *ar.* Skull and cross bones.  
I.  
P.  
Jerusalem cross, *or.* Cross Flory, *gu.*, inscribed HAXOS.  
V.

This is to certify, that our well-beloved brother and trusty companion J. L., having passed through the different degrees of Craft and Holy Royal Arch Masonry, and having proved himself worthy by his great zeal and perseverance, through the amazing trials made of his faith and valour, which he justly sustained and honourably maintained, did duly obtain, and was by us admitted, and dubbed a Sir Knight Companion of the Most Religious and Military Order of Knights Templars, in our Encampment at Manchester, upon the 20th day of April, in the "year of our Blessed Redeemer 1830, and subsequently admitted a Knight of the Red Cross, and of the Order of Malta."



Given under our hand and Seal of the Conclave No. 9 of "St. John of Jerusalem" [Jerusalem], by virtue and authority of warrant granted by the late Most Eminent and Supreme Grand Master, Sir Thos. Dunckerley, bearing date May 20th, A.L. 5799, A.D. 1795, A.O. 677, A.C. 481.

DANIEL LYNCH, E. Com.  
JOHN BENT, Sr. Cap.  
JAS. L. THRELFALL, Jun. Cap.  
JESSE LEE, Ch. and Reg.

(The seal is impressed on paper, suspended from a plain black ribbon, forming the seven symbolical steps, and containing:—1. Cross and Serpent. 2. Octagonal Cross of Malta. 3. The Symbolic Lights of the Poor-fellow Soldiers. 4. The Cock. 5. Pascal Lamb. 6. Skull and Crossbones. 7. Eye. Seven stars surrounding the whole).

CERTIFICATE OF THE PRIESTLY ORDER, 1830.

Since writing the foregoing, the following has been received through the kindness of a brother:—

Triangle, with the letter E.	"Wisdom hath built her house; she hath hewn out her seven pillars. The light that cometh from Wisdom shall never go out.
A lamb upon an altar.	

"In the name of the great and blessed Redeemer, who suffered on the Cross for the salvation of our souls,

"To all whom this may concern, we send greeting: We, the United Pillars of the Sacred Band of the Holy Royal Arch Knights Templar Priests, after the most Ancient and Christian Order of Melchisedec, do hereby certify and declare that our faithful and well beloved brother, cemented friend, and trusty companion, Sir T. L.—, having regularly obtained and honourably maintained, with equal skill and valour, the dignity of Knighthood, was by us initiated, consecrated, and confirmed in all the Divine Mysteries of the most Sacred Order of Priesthood, and as such admitted for ever a Priest in our Tabernacle, a Pillar in our Temple, and he shall no more go out.

In testimony whereof we have delivered unto him this

instrument, which, like the olive branch of peace, we commit into his hands, praying that the choicest blessings of the Eternal Three in One may attend all those who may in any wise be serviceable to him.

<p>Given under our hands and Seal of the Band, held under sanction of the Conclave No. 9 of St. John of Jerusalem [Jerusalem], in our Council Chamber at Manchester this 29th day of July, Anno Lucis, 5834; An. HIRAM, 3317; Anno Almi Salvatoris Hominum 1830; Anno Ordinis, 712; Anno Caedis, 576.</p>	<p>THOMAS HIGGINSON, 1 P. DANIEL FINCH, 2 P. JOHN BENT, 3 P. SIMON JONES, 4 P. JOHN SHAW, 5 P. JESSE LEE, 6 P. JOHN SCHOFIELD, 7 P.</p>
<p>Glory, Power, Light, Truth, Beauty, Wisdom, Strength.</p> <p style="text-align: center;">(Signed)</p>	

BRO. A. P. PFISTER.

Can any brother furnish me with an account of one Bro. A. P. Pfister?—Q.—[Bro. Pfister was Grand Secretary to the Grand Lodge of Alabama for twenty years, from 1837 to 1857. The exact date of his initiation cannot be ascertained, on account of the loss of the records of Mobile Lodge; but it seems to be reliable, that he was made a Mason in that lodge some time prior to the 15th of October, 1824; for an old record shows that he was a contributing member thereof, from that date until the 29th of June, 1829; hence it is inferred that about that time he was made a Master Mason. He was exalted and made a royal and select master in Tuscaloosa, and received the degrees of knighthood about 1848 or 1849, in the encampment in Mobile, and had conferred on him the ineffable degrees as far as the thirty-second, by a deputy of the Southern Grand Consistory, but at what precise time we have been unable to ascertain. Thus it will be seen that he sought and obtained all the light within his reach. He was not content with the faint rays that beam upon the mind of the entered apprentice, but, incited by the new and developing mysteries, he was not satisfied until he had attained the summit of Masonic knowledge. He was appointed Grand Secretary *pro tem.*, in 1837, to fill a vacancy occasioned by the withdrawal of Bro. Doric S. Ball, who was Grand Secretary elect. At the next succeeding Annual Communication, he was elected Grand Secretary, and was re-elected at each succeeding meeting, until his death. By his devotion, and by his ability and fidelity as an officer, he maintained for nearly twenty years his official relation to the Grand Lodge, and the undiminished confidence and esteem of the fraternity throughout its jurisdiction.]

ONE BRICK WRONG.

Workmen were recently building a large brick tower, which was to be carried up very high. The architect and foreman charged the men to lay each brick with the greatest exactness, especially the first course which were to sustain all the rest. However, in laying a corner, by accident or carelessness, one brick was set a very little out of line. The work went on without its being noticed, but as each course of bricks was kept in line with those already laid, the tower was not put up straight, and the higher they built, the more insecure it became. One day, when the tower had been carried up about fifty feet, there was a tremendous crash. The building had fallen, burying the men in the ruins. All the work was lost, materials wasted, valuable lives sacrificed, all from one brick laid wrong at the start. The workman at fault in this matter little thought how much mischief he was making for the future. Worshipful Masters of large

lodges, does the above story strike you? If it does, remember you may, in your anxiety to get fees and make many Masons, lay one brick wrong.—P.M.

THE TEMPLARS AT PARIS.

Is there not a misprint in the word "initiation" of Christ, page 280, line 33? Ought it not to be the "imitation" of Christ, that well-known word of mediæval piety, though not written by Thomas-à-Kempis? Was there ever such a book as the "Initiation of Christ?"—**ERROR.**—[It was a misprint: the work referred to is "De Imitatione Christi."]

## CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

LODGE No. 600.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Your correspondent, "Bro. Investigator," provoked apparently by the publication in your MAGAZINE, of the 17th September last, of the tables showing the mode in which Lodge No. 600 disposes of its surplus funds, has thought proper, in a series of letters, to make a violent attack upon the character of that lodge, under cover of seeking explanations respecting its members, its tables, and its system. "Bro. Ward," the Treasurer of the lodge, has promised that the required explanations shall be forthcoming, on condition that he will abandon his incognito, and give his real name and address, and the name of the lodge of which he is a member. In reply, "Investigator" asserts that it "signifies not whether these queries are put by an incognito or not. They must be explained, or they resolve themselves into charges from which conclusions may be drawn."

It will be evident, I think, to your candid and impartial readers, that it is hopeless to expect that any explanations which may be given by Lodge No. 600 will be satisfactory to a brother who brings to the discussion of his subject such a strong rancorous feeling as is betrayed in these letters. It would seem, indeed, as if "Bro. Investigator" did not, after all, really require any further information respecting Lodge No. 600, but that, on the contrary, he knows sufficient to enable him to prefer his charges, draw his conclusions, and prejudge the whole case. With him it is manifestly a foregone conclusion, that Lodge No. 600 has no claim to rank as a Freemasons' Lodge, but ought to be registered under the Friendly Societies' Act; that instead of Masonic charity being found in the lodge, there is only "sounding brass, or a tinkling cymbal;" that its system is subversive of Masonic obligations, its tables are myths, "a mockery, delusion, and snare;" and the members themselves, with their institutions, "*in nubibus.*" Such is the judgment pronounced by "Bro. Investigator," and which he would have your readers to ratify and confirm.

There can be no objection to a writer screening himself under an assumed name, so long as his criticism is conducted in a fair and honest spirit; and had "Bro. Investigator" confined himself within legitimate bounds, he might have pursued his investigations without any troublesome questions respecting himself. But I think your readers will not allow that he is entitled to such a privilege, in order that he may with impunity indulge in offensive and slanderous imputations. He has questioned the veracity, and impugned the motives of Lodge No. 600, in a most supercilious tone and manner. Your readers will not be surprised that "Bro. Ward" should decline to contend with a secret foe, who gloats with such self-satisfaction over the stabs that he gives in the dark. Until it shall appear that he comes into court with clean hands, and that his motives are not more questionable

than he would like to confess, your readers will, no doubt, exercise a little more charitable forbearance than "Bro. Investigator," and suspend their judgment. In the meantime, the Lodge No. 600 will best consult its own dignity, by treating his letters with that contempt which all anonymous slanderers merit.

Yours fraternally,  
FIAT JUSTITIA.

Oct. 8th, 1863.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—I have read with some interest the letters that have lately appeared in your MAGAZINE, in allusion to the above lodge. I, with many others, are anxious to know how the Harmony funds are managed, and, therefore, appeal to "Bro. Investigator" to come out in his true colours, so that the whole thing may be laid bare. "Bro. Ward" offers very fairly to answer "Investigator," when the latter shall have thrown off his mask. I, therefore, do hope, that an Englishman's love of fair play will at once cause "Investigator" to submit to these conditions.

Yours fraternally,  
VERITAS.

Oct. 8th, 1863.

THE BOYS' SCHOOL.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—With reference to the letter of an "Old Subscriber," which appeared in your number of 3rd instant, it is not certain, from his signature, whether his long-continued subscription has been to the Institution for Boys, or to your journal.

If he be an old subscriber to the Boys' School, it is evident that he has taken small pains to make himself acquainted with the laws of the Institution. Had he done so, he would not have committed himself to such erroneous statements.

He charitably speaks of the new law, with respect to voting at elections, as a "fraud on the part of the managers of the Institution." The managers, or committee, have no power to alter or abrogate laws, or to enact new ones. This power rests exclusively with general meetings of subscribers; and as these meetings are constantly attended by brethren who have subscribed to and taken an interest in the Institution for years, if any fraud has been committed, it has not been by the managers upon old subscribers, but by old subscribers upon themselves.

The writer of the letter states:—"An old subscriber has a right to record one vote, at every election, for as many boys as are to be elected, but he cannot accumulate them in favour of one or more." The latter part of this law was abrogated some years since, and about the same time a new law was enacted allowing the votes polled for unsuccessful candidates to be carried to their credit at subsequent elections.

Both these changes were, to my mind, improvements, as far as they went. The original prohibition to accumulate the votes rendered it impossible to carry the election of any candidate, except by adopting a system of exchanges. Supposing there happened to be eight boys to be elected from a number of twenty candidates, the supporters of any one candidate had small chance of success, unless he could arrange with the several supporters of seven other candidates, that each of them should vote for his case, on condition of his filling up an equal number of proxies with votes for theirs. This advantage could only be obtained by those who were able personally to attend the elections, and the system operated injudiciously to country cases, unless taken up by a London brother, or by a country brother who could come to London. It was to remedy this, and to enable country subscribers to realise the full value for their votes, without the necessity of a journey to London to effect exchanges, that an alteration in the law, so as to allow the accumula-

tion of votes in favour of one candidate, was, after due notice, brought forward at a General Court, carried, and confirmed.

The carrying forward the votes of unsuccessful candidates to their credit at subsequent elections, enables those candidates who have not the good fortune to obtain the support of the most influential brethren, to hope, nevertheless, for ultimate success as the reward for their expenses and exertions.

I allude to these circumstances to show that alterations of laws are not made lightly, but after due deliberation; and that the object has been to redress the grievances of subscribers, and to extend, as widely as possible, the advantages of the Institution.

It has been with the same deliberation, and acting on the same principles, that the recent alteration of the law as to voting was, after due notice and advertisement, brought forward and carried,—not at a meeting of the committee, which would have been illegal, but at a General Court of the Governors and Subscribers; and it was confirmed at a subsequent Court.

The reasons which led to the alteration were two.

In the first place, the very large number of votes, arising from the greatly increased number of subscribers, caused immense labour to the scrutineers, and even with all their care it was scarcely possible to avoid errors. At the election in April last, a governor, who knew that more votes had been polled for one candidate than were reported, demanded a scrutiny. Other brethren were appointed to assist the original scrutineers, the error which led to the demand of the revision of the votes, and also other errors, were detected, and the result of the election, which had commenced at one o'clock, was finally declared at ten at night.

It is possible, however, that the advantages of lessening the labours of the scrutineers and diminishing the chances of error might not have been deemed sufficient to induce an alteration of the law, had it not been for another and more important consideration, viz., that, as the number of candidates to be elected varied at each election, according to the number of vacancies to be filled, it was impossible for any subscriber, unless certain of carrying his case at one election, to know the real value of his votes. To illustrate this, suppose that at some one election there were three candidates to be elected, and at the succeeding election eight. Suppose 100 subscribers (either annual or life, it makes no difference as regards the result) to poll:—

	Proxies.	Votes.
At the election of three candidates ...	100	300
And suppose (the candidate for whom they voted not having succeeded) 100 subscribers (the same or other, it makes no difference for the purposes of the illustration) to poll:—		
At the election for eight candidates ...	100	800
In all ...	200	1100

Suppose further, 150 subscribers to poll in favour of a candidate who had no votes carried forward from the previous election:—

	Proxies.	Votes.
At the election for eight candidates ...	150	1200

The 150 subscribers would beat the 200 by 100 votes. Under the law as it now stands, such an anomaly as this would be remedied, and each subscriber would have the full value for his proxy, neither more nor less. The result, under circumstances precisely similar in all other respects to those above stated, would be as follows. In the one case:—

	Proxies.	Votes.
At the election for three candidates ...	100	100
At the election for eight candidates ...	100	100
In all ...	200	200

In the other:—

At the election for eight candidates ...	150	150
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and thus the 200 subscribers would carry the election of their candidate against the 150 subscribers, as they are justly entitled to do. It is evident that by the new law the relative position of each voter at either election is in nowise altered. It is simply that, instead of each subscriber having—for each annual subscription of one guinea—three votes against three at one election, eight votes against eight at another, ten against ten at another; and so on, it will be one against one at any election; and thus he will know the exact value of his votes, and can calculate on having that same value at a succeeding election, whenever his candidate is unsuccessful.

These are the reasons which led me to propose, and the subscribers who were present at two General Courts to adopt at the one and confirm at the other, the alteration in question. The same system has long since been adopted by most, if not all, of the great charities of England. The St. Ann's, the London Orphan, the Governesses' Benevolent, the Asylum for Idiots, the Hospital for Incurables, and a host of other societies, all give one vote, and one vote only, for one subscription. I can assure every old subscriber that I, as an old subscriber myself, have too great interest in the voting, independently of my interest in the Institution, to adopt any course that would be a fraud upon myself or upon any other subscriber, or involve an abandonment of a privilege worth possessing. I have 21 votes; and if the privilege of multiplying these by three at one time, or by eight or ten at another, had been worth retaining, I should have been loth to have parted with it. In point of fact, I and the other old subscribers, who passed the alteration of the law (it was done unanimously), have parted with nothing. We have merely exchanged a sentimental privilege of small value for a real privilege of much value; and I feel persuaded that neither we, nor any subscriber, after he has had experience of the existing law, will wish to revert to the ancient system.

I am, dear Sir and Brother, yours fraternally,

JOHN SYMONDS,  
V.P. of the Institution.

#### CAN A WARDEN INITIATE, &c.?

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—Although my remarks will not impart information to yourself, they will be perused with interest by some of our brethren who are not so conversant in these matters, and they may tend towards the elucidation of this exceedingly important question.

In the year 1646, the learned antiquary Elias Ashmole was made a Mason in Warrington, by "the Warden and Fellow Crafts." Thus, from this well-known instance you will observe that, in 1646, a Warden unquestionably could initiate.

In 1682, Bro. Elias Ashmole was summoned, and went to Grand Lodge in London, to be passed as a Fellow Craft; for the old regulation (even till 1725) decreed that "Apprentices must be admitted *Fellow Crafts* and *Masters* only here (*i.e.*, in Grand Lodge), unless by a dispensation from the Grand Master;" and it was not until November 22nd, 1725, that the Grand Lodge decreed that in future "The *Master* of a lodge, with his Wardens, and a competent number of the lodge assembled in due form, can make *Masters* and *Fellows* at discretion." So that (with the exception of the "four old lodges" who retained these inherent rights after 1717) the power of a W.M. to *pass* and *raise* is quite an innovation in private lodges, under the Grand Lodge of England; and being thus (with the exception of the "four old lodges") restricted to the Grand Lodge from 1717 till 1725, of course the "Wardens' rights" could then only extend to the making of Apprentices.

Now, I confess that, in 1725, the "Master" only is entrusted with the power of passing and raising: but there

was then in operation the law enacted on November 25th, in 1723, saying (under "Masters and Wardens") that, "If a Master of a particular lodge is deposed or demits, the *Senior Warden* shall forthwith *fill the Master's chair* till the next time of choosing." And Bro. Entinck, in 1756, says to this, "and ever since, in the *Master's* absence, he (the *Senior Warden*), fills the (*Master's*) chair, even though a former Master be present."

And again (in 1723, "Masters and Wardens") "in case of death or sickness, or necessary absence of the *Master*, the *Senior Warden* shall *act as Master, pro tempore*, if no brother is present who has been installed Master of that lodge before, for the *absent Master's* authority reverts to the last Master present, though he cannot act till the *Senior Warden* has congregated the lodge."

Thus, in 1725, if a Master only died, or was sick, or absent, the last Master present occupied his chair in his stead; but if the Master was deposed, or demitted, the *Senior Warden* became in fact and absolutely *Master*, by his own inherent right, and notwithstanding the presence of any P.M. during the remainder of the lodge year of office; and, being thus authorised to *fill the Master's chair*, was also, of course, invested with the "powers and authorities" of a W.M. without further ceremony.

If "ancient usages and customs" are to be maintained, the *Senior Warden* is, unquestionably, entitled not only to "rule" the lodge (whatever that may mean), but also and positively to *occupy or fill the Master's chair*, according to ancient custom, and *be the Master* in the absence of his superior officer. Now, can any brother prove his being prohibited from conferring degrees under such circumstances?

The modern editions of our "Constitutions" are not so explicit, and we must thus, therefore, refer to the earlier editions to learn the nature of the "Warden's rights."

Thus, the *Senior Warden* has, some time recently, been deprived of his inherent and ancient right; for he may not now "legally" *fill the chair as Master*.

The *Junior Warden*, excepting under peculiar circumstances, on "removal of lodges," does not appear to have had any *ruling* powers similar to those of his *senior* officer in 1725, nor in 1815. So that a *Junior Warden's* ruling power in presiding may be proved to be very recently extended or amplified.

Bro. Smith, in your paper of the 3rd. October, has very ably shown when a Warden may preside; but neither he nor Bro. Blackburn (who writes on the 10th inst.) have alluded to the rule No. 15, on page 23 of recent Books of Constitutions (which rule, by-the-by, is not in the 1815 edition of the "Book of Constitutions," and must therefore be more recent). And I am amazed that they, and many other brethren, overlook this very important law; for it is this very law which is so strongly relied on, supported by those under "Masters and Wardens," in most clearly specifying that the "*powers and authorities*" which a *subordinate* officer (as a *Warden*), who is authorised to preside, may exercise in the absence of his superior officer (or *Master*, or *Past Master*), "*unless otherwise excepted*," are declared to be (agreeably to ancient custom) the same that the superior officer would possess, *if present*; and as the conferring of degrees by a Warden are not anywhere "*excepted*" or prohibited in our Constitutions, I think that this law confirms the ancient usages and customs of the Wardens' power of conferring degrees as a part of his "ruling" and governing the lodge in the *Master's* absence.

Now, unfortunately, our "Constitutions" do not prescribe whether the Warden, in presiding, should keep his own situation in the lodge, or stand by the W.M.'s pedestal; so that he may stand on his head if the solemnity of our ceremonies did not require a more serious deportment—only he must not now "fill the Master's chair," as he formerly was authorised to do.

Permit me to refer your readers to a very interesting illustration in the Warrington Lodge of Lights (No. 148), reported by you on the 3rd instant, showing how a Junior Warden may not only be called on to "rule" the lodge, but also to perform the passing of a Fellow Craft; and I presume the J.W. was then acting on rules 6, p. 75, and 15, p. 23, of the "Book of Constitutions."

Some Wardens are not aware that, though an actual or a Past Master may be present, yet their presence is not recognised unless they are *members* of the particular lodge, as it is only by courtesy, and when requested, and then only with the *unanimous* consent of the brethren present, that they can "take the chair," or perform the ceremonies.

In Scotland the "benefits" of installation or "Past Mastership" ceremonies are not known in practice, but are prohibited as modern innovations. Will some Scotch brother tell us whether they have any O.B. for their B.W.M., their "Substitute," or their "Depute" Masters?

I possess evidence that in the ending of last, and the beginning of the present century, the Senior and Junior Wardens, and also the *Treasurer* (in an old Lancashire Lodge), each had an O.B. before being appointed into his office. Pray when did this custom first commence, and when did it cease?

I have shown how Wardens *have* conferred degrees, and their legality not questioned. Let some one show any *proof prohibitory*, if they are not to repeat the practice.

I am not an "installed" Master, but am yet able to perform the ceremonies of conferring degrees. I have had to "rule" the lodge in absence of my superior officers, when I conducted the whole work of the evening, *excepting an initiation*, which, on conscientious grounds of scruple, I then declined, as the case was not one of emergency; or *I would otherwise have performed the ceremony without scruple*. I advise my brother Wardens to be equally cautious until the uncertainty of opinions is prevented by a decision of our Supreme Ruling Grand Lodge.

And, finally, as to what is the "genius of Masonry," the spirit of our *ancient* usages and customs must be invoked to inform us; and, in the interval, the very ambiguity of our laws will authorise a diversity of opinions. And although a Senior Warden in the flesh, I *now, as the spirit of Elias Ashmole, and thereby the humble representative of a Warden's power of initiation*, sign myself, in testimony thereof, as—

My dear Sir and Brother,

Yours fraternally,

RESURGAM.

### THE HIGH DEGREES.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—The days are gone by when educated gentlemen were expected to put faith in absurd fables merely because they assumed the shape of Masonic traditions, and the last who ought to talk of "the childish and chimerical pretensions of so-called High Degrees," are "Ebor" and his supporters, who attempt to foist upon us as ancient and genuine the modern Craft and Royal Arch Rituals, drawn up and tinkered by half-a-dozen bands to suit the vagaries of the Duke of Sussex, after the Union in 1813—a century before which the chivalric degrees were worked in York and Bristol. Instead of talking of what he could do, if "Ebor" can, from his boasted unbounded materials, answer a few of "Delta's" queries it would be far more satisfactory to the brethren who wish to be enlightened instead of hoodwinked, even by so learned a Mason as "Bro. Ebor."

Yours fraternally,

Rosa Crucis.

## THE MASONIC MIRROR.

### MASONIC MEM.

The Rev. Dr. Bowles, Prov. G.M. of Herefordshire (Rector of Stanton Lacey, in that county), has appointed Bro. Chandos Wren Hoskyns, of Harewood, D. Prov. G.M. of Herefordshire, in the room of the Ven. R. L. Freer, *D.D.*, Archdeacon of Hereford, deceased. Bro. Hoskyns has served the office of High Sheriff of his county, and is well known for his great practical acquaintance with the scientific developments of agriculture, and for his intelligent sympathies with the farming interest.

### METROPOLITAN.

ALBION LODGE (No. 9).—A very numerous meeting of the brethren of this lodge met on the 7th inst., when Bro. Ferguson, having given satisfactory proofs of his proficiency, was passed from the degree of Entered Apprentice to that of Fellow Craft by the W.M., Bro. Warr. After the labours had been brought to a close, refreshment was sought at the banquet table. The viands—which were excellent—removed, the usual toasts were proposed in their "routine," and conviviality was the order of the occasion. Songs and recitations were given by Bros. Pallant, Stevens, Davis, and Charles Sloman, the two latter gentlemen accompanying themselves on the pianoforte.

PHOENIX LODGE (No. 177, late 202).—An emergency meeting of the above lodge was held at the Freemasons' Tavern, on Saturday last, Bro. George States, W.M., presiding, when Bros. Coward and Paris were raised to the third degree; and Bro. Porter, West, Greenwood, and Moore passed to the second degree.

WELLINGTON LODGE (No. 548, late 805).—This prosperous lodge held its usual meeting on Tuesday, October 13th, at the Clarendon Arms Tavern, Upper Lewisham-road, Deptford. Bro. John Stevens, W.M., assisted by his officers, Bros. Bagshaw, Bumstead, Welsford, P.M., Simmons, P.M., and Wakefield, performed the ceremonies of the evening, which were, one passing and one raising. The W.M., with his accustomed skill and ability, went through each degree most beautifully. The raising was solemnly and impressively rendered; the entire ritual was given, including the tracing board. It is seldom our lot to witness the ceremonies so accurately done, and when the W.M. vacates the chair, at the end of his office, he will have done his work well, and to the entire satisfaction of all the brethren; and it must be gratifying to him to see his efforts crowned with success. Bro. F. Walters, W.M. Mount Lebanon Lodge (No. 73), solicited subscriptions from the lodge on behalf of the Steward of his own lodge to support the Boys' School Festival, to take place on the 9th March, 1864. The business being ended, the lodge was closed. Visitor, F. Walters, W.M. 73, Sec. 871.

### PROVINCIAL.

#### DEVONSHIRE.

MORICE TOWN.—Lodge *St. Aubyn* (No. 954).—Since our last notice of this lodge, some three weeks since, a very material change has taken place, for the better, in the arrangement of the furniture and fittings (mainly due to the untiring zeal and exertions of the W.M., S.W., and Treasurer). The handsome tracing boards have been appropriately framed and draped, the first and second hanging either side of the J.W., while the third is placed almost opposite. The warrant of the Craft, and the newly granted Mark Master warrant (No. 64) are also framed, and are suspended right and left of the Master's chair. We hail the arrival of the left hand pillar at the porchway or entrance to the lodge, an addition and improvement as satisfactory to the members as we know it is to the munificent donor. Other improvements, such as the papering of the ante-room, &c., we pass over, and proceed to narrate the labour executed on the evening of the 13th instant. Scarce had the dial marked 6 P.M. when the W.M. took his seat in the E., accompanied in the W. and S. by his Wardens; the work, after asking the blessing of the G.A.O.T.U., commenced by reading the voluminous records

of the last regular and the emergency lodges. The same having been unanimously confirmed, a ballot was taken for four gentlemen of the neighbourhood, which being of a satisfactory character, they were declared elected. A joining brother from Malta was by the same ballot also received a member. It being usual in this lodge to give precedence to the higher degrees, two would-be Craftsmen were taxed as to the amount of knowledge they had acquired in apprenticeship. The trial proved so far satisfactory that the W.M. proceeded to entrust them with the secrets of the second degree. The lodge was closed in this degree, and the candidates for initiation, who had been that evening balloted for, were introduced, and received the benefits of Freemasonry in the first degree, and severally expressed themselves desirous of enrolling their names as members of the lodge. The charge peculiar to the E.A. degree was delivered by the J.W.; that of the preceding one by the S.W. The real work of the evening being then brought to a close, the W.M. adverted to the consecration, appointed to take place on the 28th inst., particulars of which, by circular, will be distributed to the various lodges in Devon and Cornwall. The J.W. asked and gained a provisional grant for a Lodge of Instruction, to be worked under the protection of the lodge. The necessity for this cannot be questioned when we mention that, though Lodge St. Aubyn has not been chartered yet eight months, it numbers close on 50 members. After the proposal of two gentlemen for initiation, the lodge was duly closed. The visitors included the W.M. of Lodge Fortitude, with his S.D. and several brothers of the same lodge; two P.M.'s of No. 202, with the P.G.O. of the province, and various representatives from the lodges of the neighbourhood. A cold collation was served in the banqueting room by the brother stewards, reflecting much credit on their ability in the culinary department. The cloth having been withdrawn, the usual toasts were given and duly responded to. Bro. Rodda, the W.M. of Lodge Fortitude, replied for the visitors, highly complimenting the master and officers for their ability in speculative, and their management in operative Masoury. He also, as chairman of the Local Masonic Casual Relief Fund, advocated its claim on the consideration of the lodge. A gift of £1 Is. was ordered to be made to the fund.

**PLYMOUTH.—Lodge Brunswick (No. 159).**—The regular monthly meeting of this lodge was held on Wednesday, the 7th inst., at the lodge room, Union-road, Plymouth. Present:—Bros. Peter James, W.M., in the chair; Richards, P.M.; Lose, S.W.; Popham, J.W.; and several other brethren, including three visitors. The lodge having been duly opened, several communications were read, after which £1 was granted towards the funds of the Local Freemasons' Casual Relief Society. Business was brought to a close by a gentleman being duly proposed and seconded as a candidate for initiation, and Bro. Josiah Austin, of Lodge 954, being duly proposed and seconded as a joining member. The lodge was then closed in due form, and, at the request of the W.M., the brethren adjourned to the ante-room, where they partook of some refreshment; after which the usual Masonic toasts were proposed by the W.M., and drank by the brethren. The toast of "Our Visiting Brethren" was responded to by a brother from a distant lodge and by a brother of Lodge 954. The latter brother, in doing this, reverted to the fact of Lodge 159 being, so to speak, the parent of Lodge 954, and fraternally invited the W.M. and the other officers and brethren of Lodge Brunswick to visit its infant Lodge St. Aubyn, the consecration of which is fixed for the 28th inst.

#### WARWICKSHIRE.

##### PROVINCIAL GRAND LODGE.

On Wednesday, the 8th inst., the Provincial Grand Lodge held its annual meeting at the Court-house, Warwick. The Shakspeare Lodge (No. 356), (to the members of which permission had been granted by the Mayor to assemble at the Court-house), was opened at one o'clock in due form by the Prov. G.M., Lord Leigh, assisted by the D. Prov. G.M., Bro. C. W. Elkington; the Chaplain, Bro. W. B. Faulkner; present and past Officers, and a numerous body of brethren from several lodges.

The usual routine business having been transacted, the Prov. G.M. appointed his officers for the ensuing year, and invested them severally with their jewels of office. In the distribution of these honours his lordship has evinced that thoughtfulness which has made him so exceedingly popular amongst the Craft, nearly every lodge, either in the person of its W.M. or im-

mediate P.M., receiving the privilege of wearing the purple. The Prov. Dir. of Cers. having marshalled the brethren in procession, they marched to St. Mary's Church, each brother wearing the insignia of office. Divine service commenced at three o'clock. Prayers were read by Bro. C. E. Green, and the sermon preached by Bro. W. B. Faulkner, vicar of Budbrooke, Prov. G. Chap. His text was taken from the 5th chapter of St. Matthew, 16th verse, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." At the conclusion of the sermon a collection was made in aid of the Masonic Charities.

The procession having returned to the lodge-room at the Court-house, the lodge was closed in due form. The brethren then proceeded to the Shire Hall, where a sumptuous banquet had been provided by the Stewards of the Shakspeare Lodge. Amongst those present were Bros. Lord Leigh, C. W. Elkington, Sir J. Ratcliffe, Colonel Darby Griffiths (Scots Greys), Capts. Ratcliff, Briggs, Machen, Hebbert, Rev. W. B. Faulkner, Rev. T. B. Dickens, Rev. F. Clarke, Rev. J. Ray, Rev. C. E. Green, J. T. Collins, C. Reed, W. Overell, J. C. Roberts, J. H. Bedford, H. Weiss, J. Hudson, Thos. Bragg, J. Pursall, H. Mulliner, J. Isaacs, L. Cohen, J. Stanley, Frederick Binckes (Sec. of the Boys' School), Lucy, Wheeler, &c.

Bro. C. W. ELKINGTON, D. Prov. G.M., in proposing the health of the Prov. G.M., Lord Leigh, said he challenged England to produce anyone more worthy of the esteem and respect of the brethren. During the eleven years which his lordship had been connected with the Order, he had shown himself a true Grand Master, noble in every sense of the word. The high estimation in which he was held had recently been proved by the presentation which the brethren had made of his portrait to Lady Leigh. The toast was received with unusual animation. A similar mark of esteem was, on the motion of Bro. Captain Briggs, given in honour of Lady Leigh.

His LORDSHIP, in responding, said that he found it most difficult for him to respond fitly to such a hearty expression of the respect of the brethren which had then been given. It was true that he had done his best to serve the cause of Masonry; but he could not have done so much had he not been supported in the true and cordial manner which he had by his brethren of the Craft. He assured them that Lady Leigh felt as deeply as himself the honour which he had received, and was as earnestly anxious as himself for the welfare of Masonry.

The whole of the proceedings passed off with great spirit, the success being in a great measure due to the assiduous exertions and judicious arrangements of Bro. C. W. Elkington, assisted by a few active members of the fraternity.

The Prov. G. MASTER announced that the next annual meeting of the Provincial Grand Lodge would be held in the Athol Lodge-room (No. 74), Birmingham. Although the Birmingham Masons assembled in great force, to none would this announcement be more flattering than the brethren of No. 74, who were conspicuous above the rest in point of numbers, the Athol men being determined to support their W.M., Bro. Thomas Bragg, in proper form. We are pleased to report that this Province is in a most healthy condition.

#### IRELAND.

##### LIMERICK.

**EDEN LODGE (No. 73).**—The monthly meeting of this lodge was held at their rooms, Cecil-street, on Wednesday evening, October 7th. The following brethren were in attendance:—Bros. Thomas Glover, W.M., presiding; John Biggs, S.W.; A. Langley, J.W.; J. Macnay, P.M., as S.D.; J. Quade, J.D.; H. Sterling, P.M., I.S.; W. Peacock, Treas.; J. Deering, P.M., Sec.; H. Bigley, Smith, Bassett, Burke, and Trousdell, P.M.'s; Gerald Fitzgerald, Manning, Evans, Rouchier, and Adams. Visiting brethren:—Boyse, Knight, Lodge 884, late of the Mauritius; Ferguson, Lodge 500, Dublin; and Stewart.

Bros. Giles and M'Doul were balloted for as joining members and admitted.

The resignation of Bro. Mayne, Captain of the 17th Regiment, ordered to Canada, was read and received with regret.

A very handsome photograph of Bro. Cooper, P.M., was presented to the lodge, whose health was proposed at the refreshment in very happy and suitable terms by Bro. Smyth, P.M., and which was responded to by the entire brethren present.

The W.M. called on Bro. Bassett, P.M., to read the follow-

ing, inscribed to the R.W. Bro. Michael Furnell, *D.L.*, on his resignation of the office of Prov. G.M. of the Freemasons of North Munster, Sept., 1863, from the brethren of Lodge 73:—

How shall that warm and pure fraternal love  
That lives supreme in each Masonic breast,  
Flow forth in meet and sorrowing strains to prove  
How deeply we deplore the sad behest,  
That thus deprives us of a gifted chief;  
Our guide and counsel, tried and trusted friend,  
Whose veteran age demands some kind relief  
From care and ardent thought that must attend  
The proud position which he loved and long maintained!

Brother and Master of the mystic tie,  
To thee we pay the tribute of a tear,  
And sympathise with that infirmity  
That severs us from one so justly dear.  
And oft fond memory shall recall the hours  
Of social bliss, when round the tressel board,  
Thy voice paternal gave a tone and power  
To all our plans, with wit and wisdom stored,  
To build the sacred pile, by all the Craft adored.

Cherished within our breasts thy name shall dwell,  
Urging us onward in our art sublime  
To deeds of greatness, like some potent spell,  
That leaves its impress on the path of Time.  
Would that we each could imitate thy zeal,  
That fervent ardour of paternal love,  
That binds the Mason to his brother's weal,  
And links his hopes with holier joys above,  
And bids his heaven-ward aim its full fruition prove.

Retiring now from scenes of active toil,  
Hoary in years and honour—round thy brow  
A wreath more glorious than the chieftain's spoil  
Is twined—the symbol of our sacred vow.  
And well and truly were its ancient rites,  
By thee upheld—our guardian and our guide—  
Who kept fond vigil o'er our festal nights;  
And whose approval was our noblest pride,  
To all our cares alive—to all our joys allied.

Farewell—in our affections long enshrined—  
The treasured memories of thy worth shall glow,  
In living verdure, and more closely bind  
Our bond of sacred fellowship below:  
And while thy years declining may be spared,  
Let Faith and Hope dispel each rising gloom;  
Oh! may the tranquil bliss our founders shared  
Brighten thy pathway onward to the tomb,  
Brother and Master of our mystic spell,  
With sorrowing hearts we bid a last farewell.

W. A.

### ROYAL ARCH.

#### METROPOLITAN.

MOUNT SION CHAPTER (No. 169).—The first convocation of the season was held on Monday, October 12th, at Radley's Hotel, New Bridge-street, Blackfriars. Present—Comps. H. Muggeridge, P.Z., as M.E.Z.; E. Taylor, H.; J. How, P.Z., as J., and several others. Bro. J. Cox, P.M. of the Gihon Lodge, who had been balloted for and accepted at the previous convocation, was introduced and exalted into this supreme degree. There being no other business, the chapter was closed, and the companions adjourned to the usual agreeable banquet, and separated at an early hour. The next regular convocation falling on Lord Mayor's Day, it was unanimously postponed until Tuesday, the 10th of November.

### Obituary.

BRO. WILLIAM BERKLEY, P. PROV. S.G.W., NORTHUMBERLAND.

Bro. Berkley died at his residence, St. Mary's-terrace, Newcastle-upon-Tyne, on Sunday, the 4th inst., after a brief illness, at the early age of 42. Deceased was a gentleman held in high respect by his fellow-townsmen, and for some years represented

the Ward of West All Saints in the Town Council. The remains of our lamented brother were, on Wednesday, the 7th inst., consigned to their last resting-place, in Old Jesmond Cemetery, in the presence of a numerous body of sorrowing relatives, Masonic brethren, and friends. The funeral *cortege* was preceded by upwards of sixty brethren, many of them being distinguished members of the Craft. Amongst those present on the melancholy occasion, to pay a last tribute of respect and affection to their departed brother, were Bros. Punshon, W. Dalziel, Weatherhead, Henry Bell, H. P. Mörk, Geo. Beldon, Lambton, Donkin, Elliot, B. J. Harding, John Harrison, R. B. Brown, Wm. Morrow, J. T. M. Harrison, Tulloch, Winter, Smaile, Monro, and Fisher, P.M.'s; and Jensen, S.W. 406. Bro. Wm. Dalziel, P. Prov. S.G.W. and Prov. G. Dir. of Cers. of the Province, acted in his official capacity, and was ably assisted by Bro. J. G. Tulloch, P.M. of St. George's Lodge, North Shields, as Assist. Dir. of Cers. The beautiful burial service of the Church of England having been impressively read, the Prov. G. Dir. of Cers., turning towards his Masonic brethren, said, "Over the remains of our departed brother, with reverence to our Creator, let us kneel; all glory to God on high, peace on earth, and good-will to all men!"

The late Bro. Berkley was a prominent member of the Craft. He was initiated into the Order in the Northern Counties Lodge (old No. 586), Newcastle-upon-Tyne, in November, 1844, being then but twenty-three years of age. In the month of March, in the following year, he was raised to the degree of a M.M., and rapidly rose in the Craft. In 1846, he was J.W.; in 1847, S.W.; and in 1848, W.M. of the lodge in which he first beheld the light. So popular was Bro. Berkley with the brethren that, in the year 1856, he was again chosen by them as W.M. of the Northern Counties Lodge. He was also about this time S.W. of St. Peter's Lodge (No. 706). In the Provincial Grand Lodge of Northumberland and Berwick-on-Tweed he held various offices. He was G. Reg., J.G.W. in 1851, S.G.W. in 1854, and G. Sec. in 1857-8. Bro. Berkley was exalted to the degree of Royal Arch Mason, in Chapter de Sussex (No. 586), in 1849. He was First Principal in De Ogle Chapter, North Shields (No. 624) established in 1857. In the Provincial Grand Chapter he was Grand Scribe Ezra, by virtue of his office as Prov. G. Sec. Installed a Masonic Knight Templar in the Royal Kent Encampment (No. 44), he served in several subordinate offices, and was installed Eminent Commander on the 9th April, 1852. Bro. Berkley was created a Knight Grand Cross of the Holy Temple of Jerusalem in the Supreme Grand Conclave of England. In 1852, he was appointed Grand Hospitaller of England and Wales. The following Orders were also conferred upon him, viz.:—Mediterranean Pass, Knight of Rhodes, Malta, Pelican, Rose Croix of H.R.D.M., R.D.S.H., and N.P.U., of which Orders he was installed M.W.S.P., on Good Friday, A.D. 1852.

Bro. Berkley was a man of great intelligence, and was not devoid of oratorical powers. Of a genial, kindly nature, he won the affections of all with whom he was brought into contact. Full of anecdote, he was the life and soul of a company. Never was there a more popular W.M. of a Masonic Lodge; whether at labour or refreshment, he presided with consummate ability, and was respected and beloved by his brethren. But those who loved so well to hear his voice are left in silence, and sorrowfully shed their tears over the early fate of him who now in his grave reposes beneath the mournful trees of Jesmond.

### REVIEWS.

*Freemasonry—What is it? The question truthfully answered for the benefit of Masons.* London: J. FITTALL.

Whether this pamphlet has been sent to us for serious review, or to convert us from the errors of our ways, we know not; but this we can truthfully say, that for the first it is too contemptible, and to effect the second will require something more potent than the puerility before us. The work is written in the worst style of the over pious, who, believing in the eternal perdition of all but themselves, and their immediate clique, impertinently stop you, on your way to or return from church, or for a walk, as the case may be, to thrust into your hands dirty handbills, headed, "Sinner, forsake your ways," "Do you ever think of God?" or some equally interesting

question, which is generally followed by a tirade of nonsense more apt to bring religion into discredit, than to lead the erring man to seek for repentance through the medium they point out, from the terrors with which they surround it. The writer truthfully says that it will, no doubt, astonish many Freemasons "to be told that they are members of a *religious Order*, and one which teaches doctrines distinctly opposed to Christianity"—an assertion which every Freemason knows to be untrue, as he is directly informed, from the first, that his duties to his lodge are not to be allowed to interfere with his "moral, social, or *religious duties*," all that we ask being mutual toleration of the opinions of others.

The writer then says, "Indeed, as far as teaching goes, Masonry might be deemed one of the most admirable institutions ever devised by man," but, in fact, it "is one of the most artfully devised snares ever invented by Satan;" and, in a similar strain, he proceeds, through twenty-three pages of print, to prove that redemption is alone to be obtained through faith in Jesus Christ, charitably supposing that every Freemason is devoid of that faith; and concludes by observing that if we do not forsake Masonry to seek salvation through that faith only, God's mercy will never reach us. "Take your fill of worldly pleasure, make the most of it, the time is short. The writer no longer urges with you a word against Freemasonry—enjoy its honours and its banquets. These cannot last many years, and then . . ."

Reader, do you understand the full force of that last sentence? if not, we pity you as we pity the writer of this compound of intolerant fanaticism and stupidity. If, in commerce, the Rothschilds, the Barings, the Gurneys, the Montefiores, the Glyns, the Lubbocks, and such as they, are permitted to meet on one common platform, without forfeiting anything of their own opinions on religious or other subjects, surely we may do the same in Freemasonry, or at our banquets, as the writer would urge, without subjecting us to all the miseries which he predicts will be launched on our devoted heads.

If we have alluded to commerce, apparently without cause, we answer that we have the author's example to justify us; inasmuch as, in the course of his ravings, he goes out of the way to direct attention to various tracts upon the second coming of Jesus "to set up His millennial kingdom," which he assures us is near at hand, and especially to one, of which he is probably himself the writer, and to which he, therefore, gives the puff direct, as a matter, even shall we say in such hands, of temporal business.

## PUBLIC AMUSEMENTS.

### ROYAL ENGLISH OPERA.

If simplicity be the greatest merit in the plot of an opera-book, then is the "Desert Flower" libretto, by Messrs. Williams and Harris, music by Mr. Wallace, produced on Monday evening for the inauguration of the "eighth and last" English opera season, entitled to the highest praise, for nothing more simple could well be imagined. Captain Maurice, an officer in the Dutch service (Mr. W. Harrison), on duty in Guiana to quell an Indian revolt against Batavian rule, falls in love with Oanita, the "Desert Flower," queen of the tribe of Anakowtas (Miss Louisa Pyne), who is destined to reciprocate his passion. He being an invader of her country, and she bound specially to protect it, of course they are quite at variance in the beginning; but anon mutual love springs from mutual hate, and Oanita offers to save Maurice's life by marrying him when he has fallen into her hands as a prisoner of war. The young Dutchman joyfully accepts; until, finding he cannot become an Indian king without bowing to Indian idols, abjuring his native land and his religion, he at once resolves to die rather than espouse Oanita. Accordingly he is condemned to the stake, but the "Desert Flower" contrives to set him free, and is about to take his place on the pyre as an expiatory sacrifice when Maurice

returns with his troops, slaughters or drives away the tribe of Anakowtas, and saves his Oanita. The other characters are a foolish and cowardly person, one Major Hector Van Pampernickle (Mr. H. Corri), sent out to command the Dutch forces, and whose peculiarities are to tremble like a leaf at every thought of danger, and finish every sentence he utters with "really;" a treacherous Indian warrior, Casgan (Mr. W. H. Weiss), who is in love with his queen, and disguises himself as a "trapper" during the early scenes to watch the movements of the colonists, and is ultimately shot by Captain Maurice; Sergeant Peterman, a blunt soldier of the ordinary type (Mr. Oynsley Cook); and Eva, a young Creole (Miss Susan Pyne), who seems at first to be the sweetheart of young Maurice, but eventually drops out of the piece without being much missed.

The verses are for the most part sensible and smoothly written, the dialogue spirited and to the purpose. Some of the situations are exceedingly effective, both in dramatic and musical sense. That, for instance, at the end of the second act, where Maurice is seized by the Indians while keeping his assignations with Oanita, whom he accuses of treachery, which she dares not disown although innocent, the Indians having been secretly brought upon them by Casgan. That, too, which occurs in the last act, where Maurice refuses to do homage to the idols placed before him, despite the sufferings of Oanita, and the dreadful alternative offered to him.

The music of Mr. Vincent Wallace is not elaborate, and needs no elaborate criticism. Of the characteristic element presented by the "Desert Flower" he has naturally taken advantage, and thus Indian marches, dances, &c., abound; but the utterances of the solo-singers, Oanita and Casgan, are but slightly tinged with this quaint and musical colouring. Probably Mr. Wallace felt the somewhat grotesque tonal dialect an encumbrance in moments of passion or in highly-wrought dramatic situations, and therefore wisely abandoned it. In the finale to the second act, one of the most striking *ensemble* pieces in the opera, the chorus certainly has some characteristic phrases; but the solo of Oanita, broad and charming in melody—a continuation, indeed, of Maurice's—has no *couleur locale* at all. Neither has the *scena* of Casgan in the last act, nor the *aria d'intrata* of Oanita, which resembles slightly a piece of a similar character in Mr. Wallace's "Amber Witch." In short, as a rule, we may say that the composer has dropped the Indian tone when dealing with his principal characters, and used it only in choruses and instrumental pieces. This may seem like a contradiction, or at least inconsistency, but it would scarcely have been possible to maintain that quaintness of style throughout the opera.

In the finale to the first act Mr. Wallace has displayed all his wonted ability. It is thoroughly dramatic from first to last, abounds in melody, and is constructed with the ingenuity of a skillful musician.

Of the performance generally we can speak in very favourable terms. Rarely indeed has there been so satisfactory a first representation in this country. Miss Louisa Pyne, though not in good voice, and thus unable to take the high notes which occur frequently in her part without considerable straining and difficulty, sang with her customary energy and musical sentiment. Her happiest effort was the rendering of the ballad, "Why throbs this heart with rapture new?" which was quite perfect in its way. This elicited a rapturous encore, but was not the only piece so honoured, for Mr. W. Harrison and Mr. W. Weiss won equally hearty redemands respectively for the ballads "Though born in woods" and "When wand'ring through the forest drear." Other pieces were likewise repeated, to the apparent satisfaction of the entire house. Mr. Harrison acted and sung as he has done for many years past, and materially contributed to the success of the opera by his histrionic ability and long musical experience.

Mr. W. H. Weiss's noble and beautiful voice was heard to very great advantage in the music of Casgan, which for the most part is admirably suited to his artistic means. Mr. Henry Corri was quite out of his element as the absurd Dutch major, and the part consequently made no impression at all upon the audience.

The band and chorus, under the direction of Mr. A. Mellon, sustained their old well-earned reputation; the scenery is exquisitely beautiful; the costumes and appointments new, appropriate, and magnificent. In short, the management has done everything possible in the way of *mise en scène* for Mr. Wallace's new opera, which was unequivocally successful, and will doubtless have a "run."

## DRURY-LANE THEATRE.

The production of Lord Byron's "Manfred," which took place at this theatre on Saturday evening, was regarded with great interest by every playgoer. Several weeks have been occupied in carrying out the stage preparations; every possible appliance was brought into requisition. To render the representation complete, as much musical ability as could be conveniently obtained was secured, in order that the title of "choral tragedy" might be fully sustained. Some of the foremost disciples of the scenic art were employed to impart a vividness to the performance such as never could have been contemplated in the time of the noble author; the services of the most prominent tragedian of the present day were engaged to give due importance to the declamation required in the embodiment of the principal character; a large amount of expenditure was incurred in rendering even the minor accessories valuable adjuncts to the general design; and, in short, everything was done that experience and judgment could suggest to render "Manfred" effective and attractive.

On the 29th October, 1834—17 years after the poem was written—it was placed upon the stage of Covent Garden Theatre under circumstances, in regard to accessories and details, precisely similar to those which the public are now invited to consider. The scenery was painted by Messrs. Grieve, one of whom has long been a coadjutor of Mr. W. Telbin, the present controller of that department at this theatre. Mr. T. Cooke was the leader of the band, and the piece was produced under the superintendence of Mr. Farley. The novelty of the production, the interesting associations connected with it, and the pains which had been taken to produce an effective result, all combined to secure for the piece the suffrages of the public, and the performance was a decided success. Emboldened by this fact, Mr. Phelps and the present management of Drury Lane have been induced, after the lapse of nearly 30 years, to clothe the production with qualities which the author insisted did not belong to it, and to bring it again forward in a dramatic shape. The grand descriptions of the various aspects of nature with which the poet has enriched his work naturally afforded a powerful temptation to the directors of this noble theatre at a time when the scenic art may be said to have reached a state of perfection it has never before attained, excepting in some of the more recent efforts of Mr. Stanfield's pencil, and hence it was quite excusable on the part of Messrs. Falconer and Chatterton to make this attempt at reviving "Manfred" in the form of a gorgeous spectacle, assisted as they were by the co-operation of one fully capable of giving to that part of the performance which appealed to the ear such an amount of power and weight as might properly be expected from passionate declamation.

Great praise is due to the present managers for the lavish manner in which they have called to their aid all the resources of their establishment, and if there were a few shortcomings the blame should certainly not be attributed to them. Mr. Phelps had manifestly thrown all his mental energy into the study of the character of Manfred, and when he came forward in the first scene he was greeted with such prolonged expressions of enthusiasm from the most crowded auditory which has been seen in this theatre for many years, that it was evidently believed he was "the right man in the right place." As the play proceeded, Mr. Phelps showed that he had a complete mastery over his subject, and that he knew how to give impressive utterance to the wailings and musings of the misanthropic recluse, around whom there is cast a shade of mystery so impenetrably dark and awe-inspiring as to seem incapable of being appreciated or realised by mortals.

Little need be said in reference to the other characters, considering that Manfred, as he has been properly described, "is, in reality, the only actor and sufferer on the scene," but it must be stated that Mr. A. Rayner played the small, but not ineffective part of the chamois hunter with much artistic care and judgment; and Mr. Ryder, as the Abbot of St. Maurice, spoke the language set down for him with a natural earnestness, tempered by a purity of elocution, which materially enhanced the interest of the few scenes in which he appeared. In the scenery Mr. Telbin has displayed a knowledge of Alpine passes and mountainous torrents which has formed a powerful aid to his practised pencil. It cannot be truly said that this distinguished artist has never displayed his magic skill to greater advantage; but he has produced in this piece several effects which for magnitude and fairy-like beauty have seldom been surpassed. The cataract of Weinbach, in the second act, with the opalesque tints upon the waters and the expanse of

mountains in the distance, is an admirable instance of the wondrous results which are now achieved by a combination of the mechanic's art with that of the painter. As a contrast to the magnificent effects of Alpine scenery, so profusely illustrated by Mr. Telbin, should be mentioned "The Hall of Arimanes in the Nether World," painted by Messrs. Danson and Sons. This picture represents Arimanes seated on his throne—a globe of fire—surrounded by spirits with outstretched arms, and in attitudes which indicate their readiness to do homage to their great chief.

The lyrical portion now claims our attention. Unhappily, however, our famous English glee writer, the genial composer of "Mynheer von Dunck," "When the wind blows," "The chough and crow," and a hundred more such pleasant and musicianly pieces, was quite out of his element in the spirit-world where Glück, Mozart, Weber, Mendelssohn, and Meyerbeer reign supreme. Sir Henry Bishop's waves of sound undulate gracefully, stirred by the impulse of his own genial nature, but they reflect no images of Lord Byron's grand poetry; reveal not even the faintest impression of his mysterious thoughts or lofty imaginings. A song, "In the blue depth of the waters," added to the original score by Mr. Barnard, and tastefully sung by Miss Poole, though tuneful and of a decidedly popular cut, is, if possible, less Byronic than Sir Henry's effusions; but we can speak favourably of Mr. Randegger's setting of "The Captive Usurper," which is both characteristic and musicianly. This was expressively rendered by Miss Cicely Nott, who appeared some years ago with success at the concerts of the late M. Jullien. Miss Emma Heywood, who may be remembered as the contralto in "Once Too Often," produced at Drury-lane two or three seasons back, was heard to advantage in the solo "The ship sailed on," and Mr. Swift distinguished himself honourably in the hymn of adoration, "Hail to Arimanes." The management is also entitled to praise for having provided an efficient chorus, under the experienced direction of Mr. Beale.

## HAYMARKET THEATRE.

Sheridan's comedy of "The Rivals" was represented at this house on Wednesday, chiefly for the purpose of introducing to a London audience Miss Snowden, of the Brighton Theatre, who appeared as Mrs. Malaprop. There might possibly be a more comic, but there could not easily be a more comely, representative of the character. Indeed, Miss Snowden's qualifications are expressly of that order which renders her ineligible for the impersonation of such a part. A tall, stately figure, a handsome and expressive face, and a graceful and dignified deportment, are matters which, however estimable in themselves, and beneficial to their possessor, do not in this particular instance aid the dramatic illusion of the scene, or tend to realise one's idea of that "weather-beaten, old she-dragon," who excited the horror of Captain Absolute. Miss Snowden is too young and too pretty to be accepted as an efficient exponent of so formidable a character. The rôle is as little suited to her powers as to her appearance, and though she recited the text very glibly, and seemed to be blissfully unconscious of the havoc she was making in the English language, while ingeniously engaged in "the nice derangement of her epitaphs," she failed to give adequate expression to the whimsical conceit, the fantastic drollery, and the rough, hearty humour in which the part abounds. She was received, however, with great favour; and it is probable that she will prove attractive in characters in which the graces of her person and the refinement of her manner may be more consistently and more advantageously displayed.

## CRYSTAL PALACE.

Monday was a great day at the Crystal Palace; the two railway companies from Dover to London, in connection with their steam-boat services to Dover and Folkestone, ran day excursion trains to the Crystal Palace, which enabled them to see the building and the grounds in their autumnal glory. Every preparation was made by the directors for the welcome of their French visitors, even to the rather questionable taste of hoisting the French flag on the rosary; and Blondin performed, and the "ghosts" appeared, and the fountains played. The enjoyment of the day rose to enthusiasm when the Prince of Wales, the King of the Greeks, and their respective suites appeared on the ground, and appeared fully to appreciate the interest of the scene. There were about 10,000 persons present.

## THE WEEK.

THE COURT.—The Queen has had a very narrow escape in the Highlands. Her Majesty, who was accompanied by the Princess Louis of Hesse and the Princess Helena, was returning to Balmoral Castle on Wednesday week, from a drive in the neighbourhood, when her carriage was "turned on its side." The Queen and the Princesses were thrown out; but they were merely slightly bruised, and were able to ride home on hill ponies. The Queen and the Princesses continued to walk and drive out on Thursday, Friday, and subsequent days. On Tuesday, the uncovering of the statue of the Prince Consort at Aberdeen took place, as had been previously arranged, in presence of her Most Gracious Majesty, being her first appearance in public since her husband's lamented death. The Queen, who was accompanied by several of her children—Prince Alfred had gone north from Edinburgh for the purpose—appeared in good health; and though it was plain that the ceremony was in many respects trying to her feelings, upon the whole she appeared to derive gratification from the events of the day, and not least from the respectful, or rather reverential and most delicate, attention shown to her by all classes in the immense crowd that was assembled on the occasion. The Prince and Princess Christian of Denmark, with the younger members of their family, arrived at Marlborough House on Saturday on a visit to the Prince and Princess of Wales, and King George of Greece. On the same day his youthful Majesty received deputations from the Greek community in London, Liverpool, and Manchester, and also from the English Philhellenic Committee. On Sunday his Majesty attended Divine service at the Greek Church, London-wall, where great preparations were made for his reception. Great interest was made to be present on the occasion, but as the church is comparatively small, admission was necessarily obtained by tickets, and numbers were disappointed. The Prince of Wales, Prince Christian, and the young King visited the Crystal Palace on Monday. The King of the Greeks left for France on the same day.

GENERAL HOME NEWS.—The mortality of London still continues to be very high. The deaths last week amounted to 1258, which is 132 above the average.—Death has removed from among us another man of high mark. Lord Lyndhurst—who was thrice Lord Chancellor of England—died at his residence in London at an early hour on Tuesday morning, aged 92. Son of the well-known painter Copley, the deceased peer was born in Boston, Massachusetts, before the American republic existed as an independent state. He was close upon 30 years of age at the commencement of the present century, and his long life carried him through a series of changes and revolutions at home and abroad such as is seldom compressed within a single experience.—We announce with deep regret the death of Archbishop Whately. His Grace, who was 76 years of age, died in Dublin. Dr. Whately was better known as one of the most clear-headed thinkers of his day than as a minister of the Church; but we have the fullest testimony to the fact that he was an earnest hard-working Prelate, as well as an intellectual athlete, ever ready to grapple with what appeared to him to be sophistry or error in theology or politics. His Grace's death places another piece of rich preferment at the disposal of Lord Palmerston, who has already given away three out of the four primacies of the united Church of England and Ireland. He has now to fill up the fourth.—Mrs. Trollope, the novelist, and Mr. John Sheepshanks, the donor to the nation of the well-known collection of works of art which bears his name, have died within the last few days.—An extraordinary act of discourtesy is attributable to Lord Leitrim. Lord Carlisle re-

cently made an excursion among the hills of Connemara, and proposed spending a night at an hotel on Lord Leitrim's property. The landlord of this house, however, received a missive from Lord Leitrim, containing the imperative injunction, "Let every room be occupied immediately, and continue to be occupied, and, when so occupied, you will refuse admittance to Lord Carlisle and his party." His Excellency appears to have been informed of this, and the vice-regal party passed the hotel, without putting the landlord to the unpleasant duty of closing his doors against them. The explanation of this extraordinary conduct, according to the Irish papers, is, that Lord Leitrim, who was fired at some time ago, fancies that the authorities have not properly exerted themselves for the protection of life in that part of Ireland. Lord Leitrim has been removed from the commission of the peace.—On Saturday, Lord Derby distributed the prizes and certificates awarded to the pupils of the Liverpool Collegiate institution by the conductors of the Oxford middle-class examinations. Twenty-three years ago, the noble earl laid the foundation-stone of the Collegiate Institution—a school established with the view of improving upon the old system of what is colloquially called "middle-class education"—and the ceremony of Saturday suggested to his Lordship's mind a comparison between English education as it is, and English education as it was a quarter of a century ago. A large portion of his speech was, of course, devoted to a statement of the rise and progress of the Liverpool school.—Upwards of 4000 volunteers of Manchester and other parts of Lancashire were reviewed at Heaton Park on Saturday. The 14th Hussars took part in the movements, which we may state, on the high authority of Colonel M'Murdo, the reviewing officer, were on the whole admirably executed.—The annual meeting of the Church Congress was opened in Manchester on Monday. In the morning, Dr. Hook preached at the Cathedral; in the afternoon, the Bishop of Manchester, as President of the Congress, delivered his opening speech in the Free Trade Hall; and then began the real work of the Session—the reading of papers and the discussion of questions affecting the interests of the Church. In the evening, Mr. Beresford Hope delivered a lecture on ecclesiastical architecture.—An iron-cased frigate and steam ram was launched for the service of our Government at the Admiralty yard, Isle of Dogs, on Wednesday. The *Valiant* has been about three years under construction, and two contractors have had her in hand. She is an iron ship, cased stem and stern with 4½-inch wrought iron plates, on a backing of 18 inches of teak. Her architecture is of the same class as the *Resistance*, but she is of larger dimensions, with more powerful machinery. She will carry an armament of 34 guns.—It has been decided at a meeting held in Manchester—the Mayor in the chair—to form a "Manchester Association for the Abolition of Capital Punishment."—There can no longer be any doubt as to the intentions of the Government with respect to the steam rams built by the Messrs. Laird, at Birkenhead, one of these vessels having been formally seized and marked with the "broad arrow."—Mr. Farnall reports a further decrease of 5159 in the number of persons receiving parochial relief in the cotton manufacturing districts.—The official inquiry into the loss of the Liverpool and Montreal steamship *Norwegian*, has resulted in a decision to the effect that proper precautions had not been taken by the master, whose certificate is, therefore, suspended for twelve months.—The shareholders in the Great Ship Company decided at a meeting, upon liberating the *Great Eastern* from her present ignoble position by "placing the ship on the longest voyages, where there can be the least competition and the highest receipts—the shareholders contributing what may be required for the liquidation of the existing

debts and outfit."—We have to report three sad occurrences, all attended with loss of life. On Thursday week a coalpit was flooded, at Coleorton, in Leicestershire, and two men and a boy appear to have perished. On Friday, an old man, named Gregory, residing at Leicester, was suffocated by foul air in an old cistern, which he had converted into a "grains bin." His daughter, on attempting to go to his rescue, met with a similar fate, and two men perished in an effort to reach the prostrate bodies of Gregory and his daughter. On Saturday a steamer went down, off Hartlepool, and all on board are supposed to have been drowned.

FOREIGN INTELLIGENCE.—In the hope that the Emperor Napoleon's speech may throw some light on the policy which he intends to pursue regarding Poland, French politicians and stockjobbers are eagerly looking forward to the meeting of the Legislative Body, which is expected to take place on the 5th of November. Meanwhile the journals seem to have been instructed to publish articles not very coherent or consistent, which apparently mean that France will do nothing on behalf of the Poles without the concurrence of England and Austria, but which are filled with vauntings that are not altogether unsusceptible of a different interpretation.—M. Billault, we learn by telegraph, died on Tuesday morning. Reports of his serious illness prevailed some weeks ago, but the *Moniteur* asserted that the hon. gentleman's illness was of a very slight description, and the announcement of his death has therefore fallen upon us unexpectedly. Marshal d'Ornana also died on the same day. He was the last surviving general of division of the First Empire, and Governor of the Invalides. The Emperor took an affecting last farewell of the gallant old officer on Monday. There is a rumour that the death of M. Billault will probably cause the postponement of the opening of the Legislative Body, but the rumour is scarcely likely to be verified. The *Moniteur* pays a grateful tribute to the memory of the departed.—The *Mémorial Diplomatique* affirms that the Emperor Napoleon has expressed complete approval of the Archduke Maximilian's reply to the Mexican deputation; that measures will be taken in Mexico to ensure a national vote in favour of monarchy; and that the Archduke will probably leave for Mexico in February or March next.—According to the German journals, Earl Russell has addressed to the Frankfort Diet a note, in which he condemns alike certain measures of Germany and of Denmark, but declares that England cannot view with indifference a federal occupation of Holstein and its consequences, and suggests that, by the mediation of other Powers, an attempt shall be made to settle the disputes between Germany and Denmark on the subject of Schleswig-Holstein. A Berlin despatch affirms that the Swedish Government has ultimately refused to conclude the treaty of alliance between Denmark and Sweden, and that the French and Russian Envoys at Copenhagen have given very pacific counsels to the Danish Cabinet. Nevertheless, it does not seem likely that the Danish Government will tamely submit to a "federal execution" in Holstein.—Great preparations have been made throughout Prussia to celebrate the 50th anniversary of the battle of Leipsic, on the 18th. A royal decree was issued, directing special services on the occasion in all the churches.—Spain is at the present moment engaged in a stormy electoral contest. At the capital the elections are completed, and have resulted in favour of the Government.—Syria is again becoming the scene of disturbance and bloodshed. Several acts of insubordination have of late occurred, but a telegram from Alexandria now announces that the Kurds in the neighbourhood of Damascus have arisen and attacked the Turkish troops, a hundred of whom were

killed.—According to Japanese reports conveyed to San Francisco by the officers of a Russian man-of-war, the British squadron under Admiral Kuper had been repulsed by the Japanese batteries which they had attacked after sailing from Yokohama.—Rumours of changes in the French diplomatic corps have for some time been current in Paris, and have at length been verified by the official announcement that Baron Gros has been replaced in the French Embassy in London by the Prince de la Tour d'Auvergne, hitherto ambassador at Rome.—The Austrian Government has succeeded in inducing the Transylvanian Diet to resolve, by a great majority, on sending deputies to the Imperial Reichsrath; but it remains to be seen whether the example of the Transylvanians will have any influence on Hungarians, and produce a constitutional compromise between the Emperor Francis Joseph and his malcontent Hungarian subjects.

AMERICA.—The *Arabia*, which sailed from Boston on the 30th ult., and called at Cape Race, has brought us New York telegrams to the 3rd inst. According to the latest telegrams, there were "conflicting rumours" respecting the position of General Rosecrans; but in despatches dated the afternoon of the 27th ult., General Rosecrans reported that the Confederates had made no attack on his army since the 21st ult.; and General Meigs, the quarter-master general of the United States armies, who had been despatched to Chattanooga to inquire into the state of affairs, reported that the Federal army could only be dislodged by a regular siege, which the Confederates did not seem disposed to undertake. It was rumoured that 18,000 men drawn from General Grant's army had arrived at Chattanooga, and the Southern journals asserted that, according to information received by General Lee, two corps of General Meade's army had been sent to reinforce General Rosecrans. It was known that General Burnside, who was reported to be about to be superseded by General Hooker, was at or near Knoxville on the 24th ult.; but Richmond rumours affirmed that he was retreating from Tennessee into Kentucky. In his report to the Confederate Secretary of War, General Bragg stated that in the battle of the 20th ult. he captured 7000 prisoners, 36 guns, and 25 stand of colours. Nothing was very certainly known respecting the force or position of the hostile armies in Virginia; but it was admitted that the Federals had not crossed the Rapidan, though they were said to hold the fords of that stream and to be vigilantly watched by the Confederates, who were also reported to have assembled some 10,000 men at Mount Jackson for a "raid" into the Shenandoah Valley. A very warm reception had been given by the people and municipality of New York to the officers of the Russian squadron; and, in speeches at various entertainments, hopes were expressed that, if the United States engaged in a foreign war, Americans and Russians would fight side by side. The *City of Washington* brings news from New York to the 6th inst. There is great discrepancy in the telegraphic statements with regard to Rosecrans's position and prospects, but the latest news is to the effect that considerable skirmishing was taking place in General Rosecrans's rear, the Confederates endeavouring to interrupt the communications between Nashville and Chattanooga; that a large number of troops have reached Rosecrans, who has established lines in front of Chattanooga; and that General Bragg is fortifying Missionary Ridge. It is also stated that the report that Hooker had reinforced Rosecrans with two corps from Meade's army is confirmed.

## TO CORRESPONDENTS.

CURIOSO.—January, 1840.

J.D.—We are not in the habit of answering questions connected with any of our rituals. Communicate with us privately, and, if we feel justified, we will give you the information.

S.—We regard your question as purely impertinent.

M.M.—We never gave any such opinion.

THIRD DEGREE.—Your communication is necessarily postponed, owing to an obvious mission. We will give you an opportunity of correcting it.

J.W.—Consult a P.M. of your lodge.