

Valor," which are characteristic of the doctrines by which we conquer. The 15 of the A. and P. Rite bears the same name, and enters upon the history of serpent worship.

26 Prince of Mercy or Scottish Trinitarian.—This degree shows the alliance between the chief religions. They are Natural Law, the Law of Moses, and the Third Covenant with Christ. It is the 14 of the Rite of Mizraim.

27 Grand Commander of the Temple.—It connects the Knights of Solomon and Christ. The 36 of the Rite of Mizraim is similarly named. The 13 of the A. and P. Rite is called Knight of the Temple, and enters on the study of Geometry.

28 Knight of the Sun or Prince Adept.—This degree is called the Key of Historical and Philosophical Masonry. It is moral and spiritual, and alludes to the sylphs and seven holy angels. The banners are the planetary signs, both cabalistical and alchemical. The jewel is the sun, and the illumination is a sun in the center of a triangle within a circle at each angle of which is a letter S. This degree teaches truth, and the death of Father Adam. It was the 23 at one time. "The white dove and the black raven represents the two principles of Zoroaster and Manes." The Rite of Mizraim calls the 51 Knight of the Sun; the 54, the first of the Key of Masonry; 55, the second of the Key; the 56, the third of the Key; and the 57, the fourth of the Key.

29 Knight of St. Andrew.—This degree has been called Patriarch of the Crusades, and also Grand Master of Light. It seems to be connected with the foregoing degree, and it alludes to the angels of Fire, Earth, Air, and Water. The aspirant is admitted into the True Eden of Everlasting Truth. The officers of the first apartment represent the Princes of Aleppo and Damascus, with the Emir of Emessa. The 21 of the Rite of Mizraim is similarly named.

30 Knight of Kadosh.—It is also

called White and Black Eagle, and also Grand Elected Knight Templar. Symbols are here at an end. The degree resembles the old ceremonial of the Templars. Three trials are made of the aspirant's determination and fortitude, and the seven questions are applied to a ladder of seven steps with words; in this latter point it resembles the York degree of Templar Priest. Latterly, however, Germanic revision has introduced the "free judges," and a philosophical appearance which seems with some to be at variance with Christianity. A history of Masonry through Enoch, Moses, Solomon, the Essenes, and Templars is given. It appears as the 24 of this rite in 1758, the 29 in 1762, and the 30 in 1802. It is the 65 of the Rite of Mizraim, and the 16 of the A. and P. Rite.

31 Grand Inquisitor Commander.—The duties are to regulate the subordinate Lodge. It is the 66 of the Rite of Mizraim.

32 Sublime Prince of the Royal Secret.—The 3 is here explained by Christian allegory, and the ceremonial represents the migration of the Templars. It was originally in this rite the 25. The 17 of the A. and P. Rite is called Knight of the Royal Mystery.

33 Sovereign Grand Inspector General.—The rulers of the rite, representing Frederick the Great of Prussia. The legend recites the constitution by Frederick. Some think this is a stain upon the rite. The 18 of the A. and P. Rite is called Grand Inspector. It is the 77 of the Rite of Mizraim.—*Notes and Queries.*

GRAND LODGE OF NEW YORK.

The 115th Annual communication of the Grand Lodge of New York was held June 2, 3 and 4. Out of 737 Lodges, 730 were represented. The number of members in the State at last report was 90,874, a gain of 3,301 within the year. The ordinary receipts were \$74,071.90, of which \$72,797 was from fees and dues of lodges.

A new constitution was adopted.