

This degree constitutes the period of the English Royal Arch, and in some old rituals formed a second part of the Arch degree. Manningham, in 1757, says the degree was known in Germany, but not in England. It is the 8 of the A. and P. Rite.

16 Prince of Jerusalem.—An appendage to the foregoing degree, referring to the Edict of Darius against Tat. ii. "Governor beyond the River." A mixture of the two foregoing degrees with the Mark was once practised in the North of England. The 9 of the A. and P. Rite is styled Knight of Jerusalem, but alludes to Zerubbabel and the force of truth.

17 Knight of the East and West.—Claims to date from A. D. 1118, when eleven Knights made vows of secrecy, friendship, and discretion, before the Patriarch of Jerusalem. It teaches the work of the second precursor of our Master. It would seem that the English Templars associated this degree some way with the 15. The ceremonial refers to the opening of the Seven Seals of the Apocalypse, and so far, only, resembles the degree of Templar Priest; but they are differently applied. The 41 and 47 of the Rite of Mizraim have these names. The 10 of the A. and P. Rite is styled Knight of the East, and it alludes to the Maccabees.

18* Rose Croix.—This grade has also been styled Knight of Saint Andrew, Knight of the Eagle and Pelican, Heredom, Rose Crucis, Triple Cross, Rosy Cross, Perfect Brother, Prince Mason, Sovereign Prince Rose Croix, etc. The Scottish Royal Order is known by the name of Heredom Rosy Cross, and claims a Templar origin, in 1514. The English lecture, last century, connected the degree with the Rosicrucians, and the resurrection of one of its chiefs, and there is great resemblance to the Templar. The candidate becomes a disciple of the benefactor of our race, and is instructed in the virtues of Faith, Hope, and Charity, and an ascent on the third day to Elysium, as in the mysteries. It is the 46 of the Rite of

Mizraim, which is very finely elaborated. It is the 11 of the A. and P. Rite, and it is followed by a degree called the Red Eagle.

19 Grand Pontiff.—The word pontiff is taken to mean a "builder of bridges." Saint John is claimed as a brother, and the degree refers to the Apocalyptical New Jerusalem, and it would seem to be connected with the 17. It builds a bridge of happiness.

20 Grand Master of all Symbolic Lodges.—The title, *ad vitam*, was from 1758 to 1786, amalgamated with the foregoing degree. The candidate represents Zerubbabel receiving this grade. It teaches that many struggles must precede the acceptance of the new law.

21 Noachite, or Prussian Knight.—Alludes to Peleg and the Tower of Babel. Anderson says, in 1723, that Noachite was the old name of Masons which probably suggested the degree to the Germans. It teaches humility and the vindication of truth. Before the year 1800, this was the 20, and the Key of Masonry was the 21. It is the 22 of the Rite of Mizraim.

22 Knight of the Royal Axe.—Alludes to the felling of Cedars for the Temple. The aspirant is taught that a faithful watch must be kept over the new Ark. It was the 22 in 1758. The 32 of the Rite of Mizraim bears the same name.

23 Chief of the Tabernacle.—Refers to the Levitical Priesthood, and it teaches the aspirant to reason on the old and the new law.

24 Prince of the Tabernacle.—Represents the Lodge held by Moses in the Wilderness at the construction of the Tabernacle. It is designed to teach the array of our forces against the opponents of the new doctrine. These last two degrees may indicate to hold some relation to the old Arch Veils. The 14 of the A. and P. Rite is called Knight of the Tabernacle.

25 Knight of the Brazen Serpent.—It claims to have been instituted by John Ralph, at the time of the crusades. Its motto is "Virtue and