

KNIGHT TEMPLAR.—This Degree existed with various forms and ceremonies, but the meaning now generally attached to it is that it is a commemoration of the suppression of the Order of "Knight Templars," and seems to properly belong to that Order.

31. GRAND INSPECTOR, INQUISITOR, COMMANDER.—Teaches the mode of trying *Offenders* in the A. and A. Rite.

32. SUBLIME PRINCE OF THE ROYAL SECRET.—This Degree was instituted as a Christian Order of Knighthood, having for its object to re-conquer the Holy Land and plant the Banner of the Cross on the Walls of Jerusalem.

33. SOVEREIGN GRAND INSPECTOR GENERAL.—This is the *Official* Degree of the Rulers of the Rite, representing Frederick the Great of Prussia, and reciting the Constitution and Instructions "*said*" to have been granted by him in 1786.

NOTE.—The Statutes of the A. and A. Rite for Canada, *only* require that the 4, 9, 14, 18, 30, 31, 32 degrees be conferred in "*extenso*." *all* the others may be "*communicated*." This Rite has been formed by a selection from the 800 degrees of one kind and another that flooded the Masonic world during the last century, by innovators and and inventory, striving to overthrow the primitive *simplicity* of Masonry; and, although the systematic arrangement of the degrees of the rite have rejected all incongruities, the number might still be reduced. In England, the 18, 30, 31 and 32 are the *only* ones given in *extenso*. Some of the designations and titles used have an esoteric meaning consistent with the true spirit of Masonry. Thus the *Prince* is he who aims at being the first among his equals in virtue and good deeds. The *Sovereign* is supreme only because the law and constitutions are so, which he administers and by which he like every other brother is governed. The title "*Puissant*," "*Potent*," "*Wise*," and "*Venerable*," indicate that power of virtue, intelligence and wisdom which those ought to attain who are placed in high office. The degrees, then, of the A. and A. Rite, professing to be the teacher of great truths, form a connected system of moral, religious, and philosophical instruction.

(To be continued.)

THE THREE ROSETTES ON A MASTER MASON'S APRON EXPLAINED.

BY R. W. BRO. OTTO KLOTZ.

THE Rose, the Queen of Flowers, is the symbol of beauty, of youth, of love, of joy, and of silence. In the ancient mysteries, in mythology among the ancient Hebrews and other nations the rose was ever considered a very important symbol. The ancient Greeks dedicated the Rose, as the symbol of beauty, to *Aphrodite* the goddess of love. The Flora of Spring carries a rose in her hand, and Homer assigns rosey fingers to *Aurora*. Among the Hebrews it was customary to decorate themselves with roses at joyous festivals, hence the passage in Wisdom of Solomon II., 8, "Let us crown ourselves with rose-buds before they withered." The same custom obtained among the Greeks and the Romans. Among the latter, the Romans, this custom was particularly popular, during the winter whole cargoes of roses were shipped from Alexandria to Rome. At banquets the guests were seated upon cushions filled with rose leaves. Among the Sybarites it was the custom to sleep upon rose leaves. In Egypt and Greece the candidates for initiation into the mysteries, especially wore roses; and roses were the constant ornaments of the temples during the ceremony of dedication and opening the feasts of the mysteries. The object of decorating the candidates for initiation with roses being to intimate to them, that that which had been communicated to them as secrets (*sub-rosa*) they were bound to preserve with inviolable silence, hence the rose, especially among the Freemasons, is considered as the symbol of silence, which the candidate not only promised to observe but a silence which he faithfully and inviolably observed. A similar custom as that practised in the ancient Egyptian and Greek mysteries, obtained among the ancient Germans, at their banquets, a wreath of flowers with a rose in its centre was suspended from the ceiling over the banquet table, as a symbol that everything that was spoken during those social gatherings should be kept as a secret among the partakers of those banquets.

This custom we find even at more recent periods, in several other countries the guests that were entertained at particular banquets wore a rose as a part of their head dress, while on the ceiling and upon the tables roses were either painted or produced in a natural state, for a like purpose, i. e., as the symbol of silence.

It is thus that the rose, the queen of flowers, became the favorite flower of the Freemasons, the disciples of the Royal Art, and the greatest of their festivals, that of St. John the Baptist, is richly decorated with roses, thus reminding every Freemason of the three-fold meaning of that emblem of *Love*, of *Joy*, and of *Silence*.