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THE

ANCIENT AND ACCEPTED

SCOTTISH RITE.

Illustrations of the Emblems

OF THE

THIRTY-THREE DEGREES;

with a short description of each

AS WORKED UNDER THE

SUPREME COUNCIL OF SCOTLAND.

BY

BROTHER J. T. LOTH, PH. DR., 30°.·.

REPRESENTATIVE OF THE GRAND ORIENT DE FRANCE AT THE GRAND LODGE OF SCOTLAND; P. M. LODGE ST ANDREW, NO. 48; P. H. ROYAL ARCH CHAPTER ST ANDREW, NO. 83, EDINBURGH; K.·. C.·. ROYAL ORDER OF SCOTLAND; KNIGHT TEMPLAR, &c. &c.

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D.Y

TO

JOHN WHYTE MELVILLE, ESQ.,

OF BENNOCHY AND STRATHKINNES,

M.·. P.·. Sov.·. G.·. Commander of the Supreme Council of the 33rd Degree of Scotland,

ETC. ETC.

AND

THE RIGHT HON. THE EARL OF ROSSLYN,

V.·. P.·. Lieut.·. G.·. Commander of the Supreme Council of the 33rd Degree of Scotland,

ETC. ETC. ETC.

THIS WORK IS, BY PERMISSION,

Respectfully Dedicated

BY

THEIR MOST FAITHFUL SERVANT,

J. T. L.

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PREFACE.

THE Order of Freemasons is a widely extended association of wise and virtuous men whose aim is to live in perfect moral equality, to be closely united by ties of esteem, confidence, and friendship, and mutually to exhort each other to the practice of virtue.

Such being a general definition of what should be the character of the Members of the institution, Lodges and other bodies of Masons, superior and inferior, under whatever name they may be called, ought to feel how important it is that no one should be admitted to a participation in their mysteries but those capable of furthering the aim of the institution, and of participating in the advantages of the friendship of its members.

Before any one is admitted into the Lodge, it ought to be kept in view that such admission gives a *member* to the association, and a *brother* to every individual member; that, once admitted, the Masons of all grades spread over the world, of whatever position, quality, or condition they may be, are bound to recognise him as such.

It is therefore necessary for the honour of the Lodge, and the dignity of the Order, that the candidate should be worthy of being presented to all the members.of the institution, seeing that, by the mere fact of being a Freemason, he is entitled to be received by all the Brethren as a virtuous man, who is their brother, and who has the privilege, in an eminent degree, to all their consideration. Lodges cannot, therefore, be too scrupulous or exacting in the inquiries which they make with regard to individuals whom they admit into their number. Another matter, although perhaps of secondary importance, is uniformity in the conferring of the degrees. To aid in so

desirable a result, the Supreme Council of France compiled valuable and elaborate rituals of all the degrees forming the *Ancient and Accepted Scottish Rite*, and from these, in the possession of the Supreme Council of Scotland, which works by them, the following illustrations are taken.

In now offering them to his Masonic Brethren, the Compiler needs scarcely say, that in a work of this kind he cannot describe minutely the various symbols which appear in the illustrations. The members of the various degrees will understand them without such explanation, and to those who have not yet obtained the higher degree, the Compiler trusts that his work may be the means of exciting a laudable ambition on the part of the members of the inferior degrees so to conduct themselves as to secure the approbation of their Brethren, and their advancement even to the highest degrees, until they can say, "*Ne plus ultra!*"

THE

Ancient and Accepted Scottish Rite.

ILLUSTRATIONS OF THE EMBLEMS

OF THE

THIRTY-THREE DEGREES.

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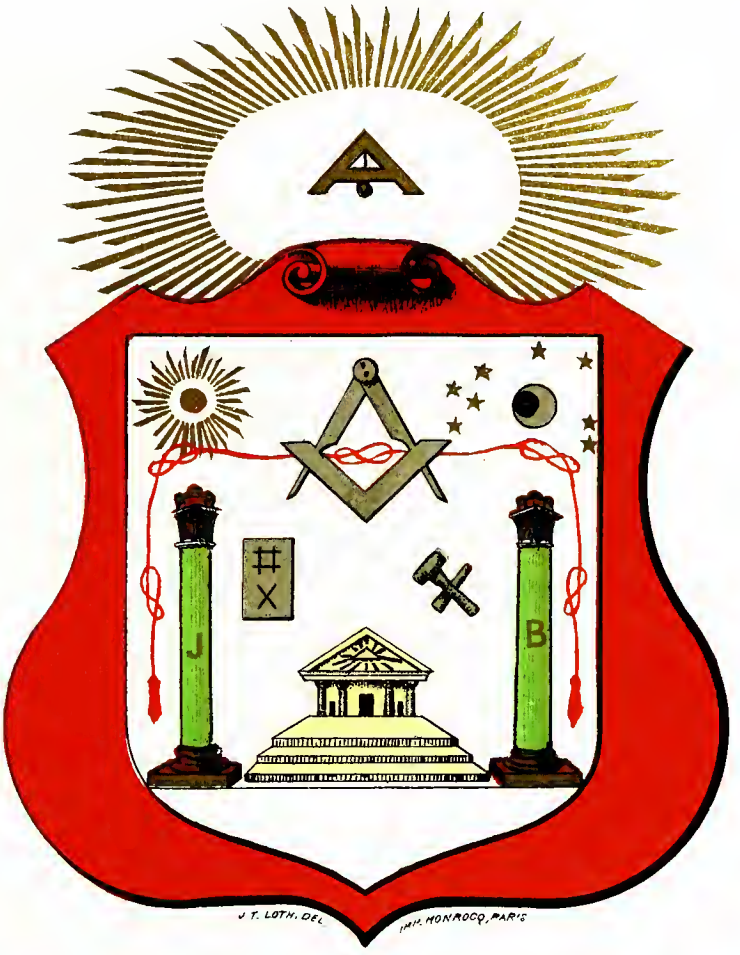
1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge, or Irish Master.
8. Superintendent of the Buildings, or Master in Israel.
9. Master Elect of Nine.
10. Illustrious Master Elect of Fifteen.
11. Sublime Knight, or Chevalier Elect.
12. Grand Master Architect.
13. Royal Arch.
14. Grand Scottish Chevalier of the Holy Vault, or of James the Sixth.
15. Chevalier of the East, or of the Sword.
16. Prince of Jerusalem, or Chief of Regular Lodges.
17. Chevalier of the East and West.
18. Sovereign Prince Rose Croix.
19. Grand Pontiff, or Sublime Scotch Mason.
20. Venerable Grand Master *ad vitam.*
21. Noachite, or Prussian Chevalier.
22. Prince of Libanus, or Royal Hatchet.
23. Chief of the Tabernacle.
24. Prince of the Tabernacle.
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31. Grand Inspector Inquisitor Commander.
32. Sublime and Valiant Prince of the Royal Secret.
33. Sovereign Grand Inspector-General.

FIRST DEGREE.

ENTERED APPRENTICE.

THE various degrees forming the Ancient and Accepted Scottish Rite, thirty-three in number, begin with that of Entered Apprentice. The Masonic traditions of these degrees, generally speaking, commence at the building of King Solomon's Temple at Jerusalem, and are carried down to much later dates. The first, called the Entered Apprentice, being a preliminary degree, the candidate, after being "entered," as it is technically called, although permitted to sit in Lodge, is not allowed to speak or vote. There is no traditional history connected with this admission into Masonry. The object aimed at is to inculcate morality, humility, and a contempt for worldly riches and grandeur. Charity is depicted in emblematic modes, and the candidate is taught to lay a corner-stone of virtue and purity, upon which may be erected a superstructure, perfect in its parts, and honourable to the builder. In a word, this degree is intended to prepare the candidate for what he is afterwards to receive.

1st Degree .



SECOND DEGREE.

FELLOW CRAFT.

THE second degree, called the Fellow Craft, is still preliminary, and has, therefore, no traditional history. As the first degree seeks to instruct the candidate in morality, the object of the second degree is to instruct him in science. The candidate now passes the porch of the Temple, ascends the winding staircase, and is admitted into the middle chamber. Although preliminary, the symbolism in this degree varies materially from that in the Entered Apprentice degree. As the first degree may be held to represent youth, the second may be considered a representation of manhood ; and so the acquisition of science is sought to be enforced. "While the former is directed, in all its symbols "and allegorical ceremonies, to the purification of the heart, the "latter is intended by its lessons to cultivate the reasoning faculties and improve the intellectual powers."

2nd. Degree.



THIRD DEGREE.

MASTER MASON.

THE third, or Master Mason's degree, is the first which has a traditional history connected with it. This traditional history refers to a period during the building of Solomon's Temple, and contains an account of the violent death of the chief overseer of the work. It is, of course, impossible to give any description of the beautiful and impressive ceremonies connected with the conferring of the degree, but this is of less importance, as they are known to all members of the Craft. The degree is called "The Perfection of Ancient Freemasonry," and until attained, the candidate is not entitled to any of the privileges of the Craft. As has been well said, "The symbolic representation of this "degree is old age, with its trials, its sufferings, and its final "termination in death; the time for toiling is now over, the "opportunity to learn has passed away, the spiritual temple that "we all have been striving to erect in our hearts is now nearly "completed, and the wearied workman awaits only the word of "the G.·. M.·. O.·. T.·. U.·. to call him from the labour of "earth to the eternal refreshment of Heaven. Hence this is by "far the most solemn and sacred of the degrees of Masonry, and, "in consequence of the profound truths which it inculcates, has "been distinguished by the Craft as the Sublime Degree." The assemblies in the first three degrees are called Lodges, and these are called the Symbolic Degrees.

The Lodge is presided over by a Master, assisted by two Wardens. The other Office-bearers are Secretary, Treasurer, two Deacons, Inner Guard, and Outer Guard or Tyler.

3rd. Degree.



FOURTH DEGREE.

SECRET MASTER.

THE fourth degree is called the Secret Master, and is the first degree of "Perfection." Its traditional history refers to circumstances which occurred after the death of H.·. A.·. B.·., and of the measures adopted by King Solomon to supply his loss by appointing seven experts, who were charged with the duties which had previously devolved on H.·. A.·. B.·. alone. The Lodge is hung with black, symbolic of grief, and lighted with nine lights, arranged in threes. There are only two presiding office-bearers—a Master and a Warden. The Master represents King Solomon, and the Warden, Adoniram, the latter of whom had the inspection of the workmen on Mount Lebanon, and, being removed to Jerusalem after H.·. A.·. B.·.'s death, was the first Secret Master. The Master wears a broad blue ribbon from the right shoulder to the left haunch, at the end of which is suspended a triangle. He wears no apron. The Warden wears a blue ribbon, bordered with black, at the end of which is suspended an ivory key, in the middle of which is the letter Z. All the Brethren wear this last-mentioned ribbon and key. The apron is white, edged with black; the flap blue, with an eye embroidered on it in gold. The white is emblematic of candour and innocence, the black of grief.

4th Degree.

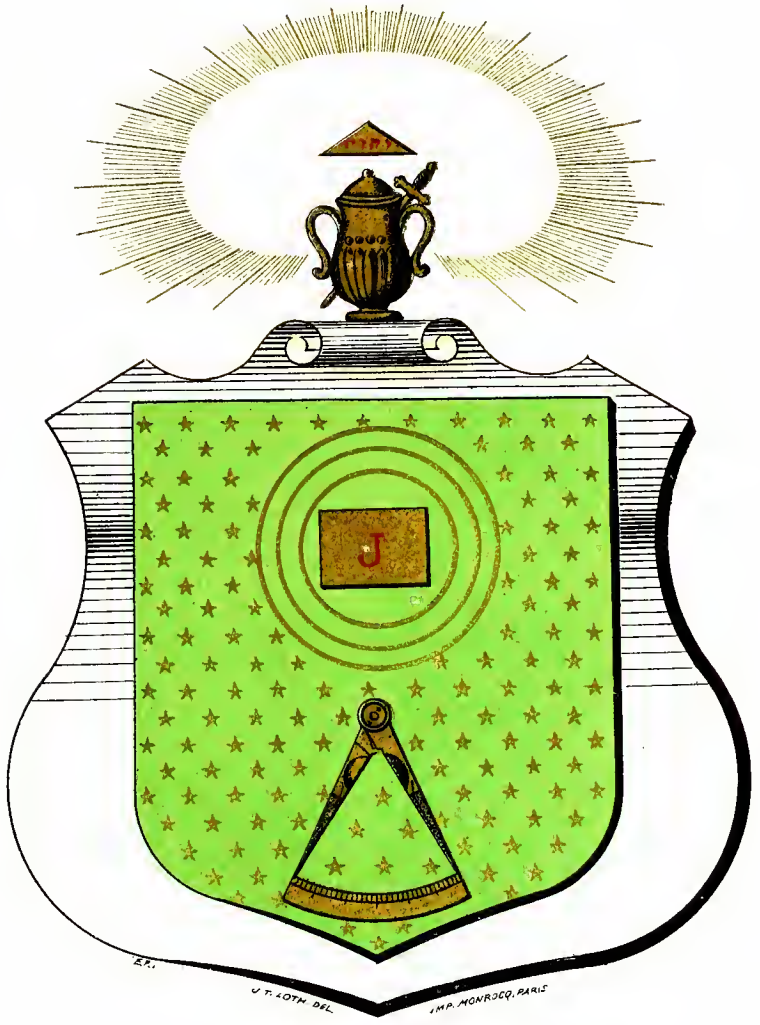


FIFTH DEGREE.

PERFECT MASTER.

THE fifth degree, or second of Perfection, is called the Perfect Master, and the traditional history refers to the erection and completion of a suitable mausoleum in memory of the chief architect of the temple, H.·. A.·. B.·. The ceremonies used at the completion of that work are detailed. The Lodge is hung with green, and is ornamented with four columns raised at each of the angles. It is lighted with sixteen lights, four at each cardinal point. The dais is covered with red cloth; the altar before it is covered with black, sprinkled with gold. The Master represents Adoniram; the Warden, Stolkin. The Master and Warden each have a hammer. The jewel is a compass extended to sixty degrees, hung on a broad green ribbon. The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a square stone, in the centre of which the letter J is inscribed.

5th. Degree.

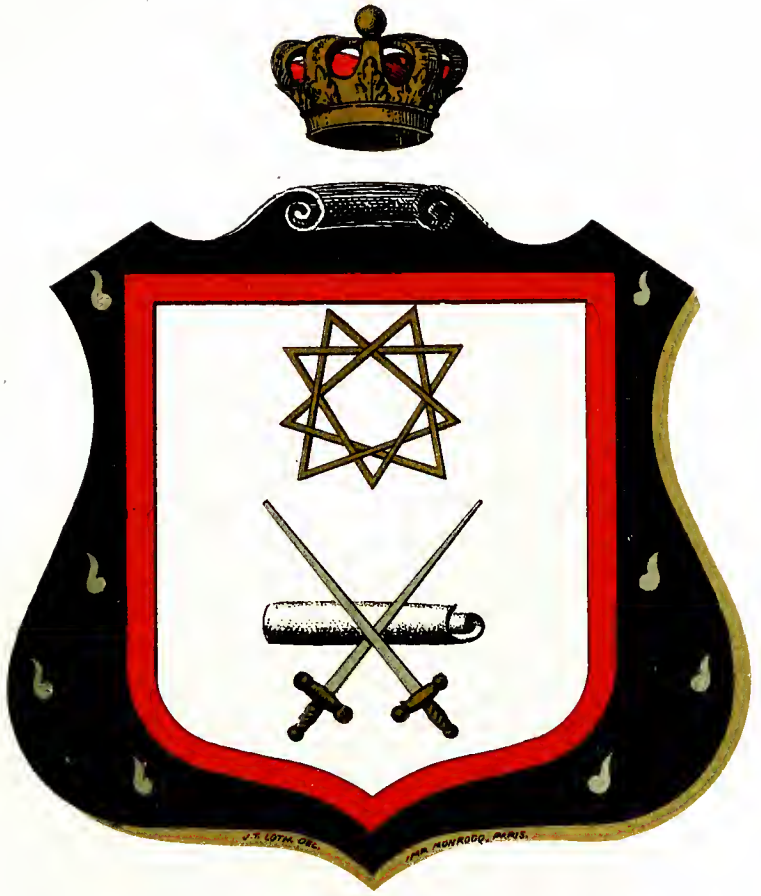


SIXTH DEGREE.

INTIMATE SECRETARY.

THE sixth degree, or third of Perfection, is called Intimate Secretary. The traditional history refers to a meeting which took place at Jerusalem between King Solomon and Hiram, King of Tyre, relative to some cities in Galilee which the former proposed to give the latter in exchange for cedar-wood from Lebanon, and other materials for the Temple. There are three officers in the degree, representing the two kings already mentioned, and a captain of the guard. The Lodge represents an audience-hall, hung with black, sprinkled with white; lighted by twenty-seven lights in three candelabras of nine branches each. The apron is white, bordered with red; there is a triangle on the flap. The jewel, which consists of three interlaced triangles, is suspended from a red watered ribbon. Gloves of white, bordered with red, are worn. The two principal office-bearers wear blue robes, bordered with ermine and crowns. There is a table on which crossed swords and a roll of papers are placed.

6th. Degree.

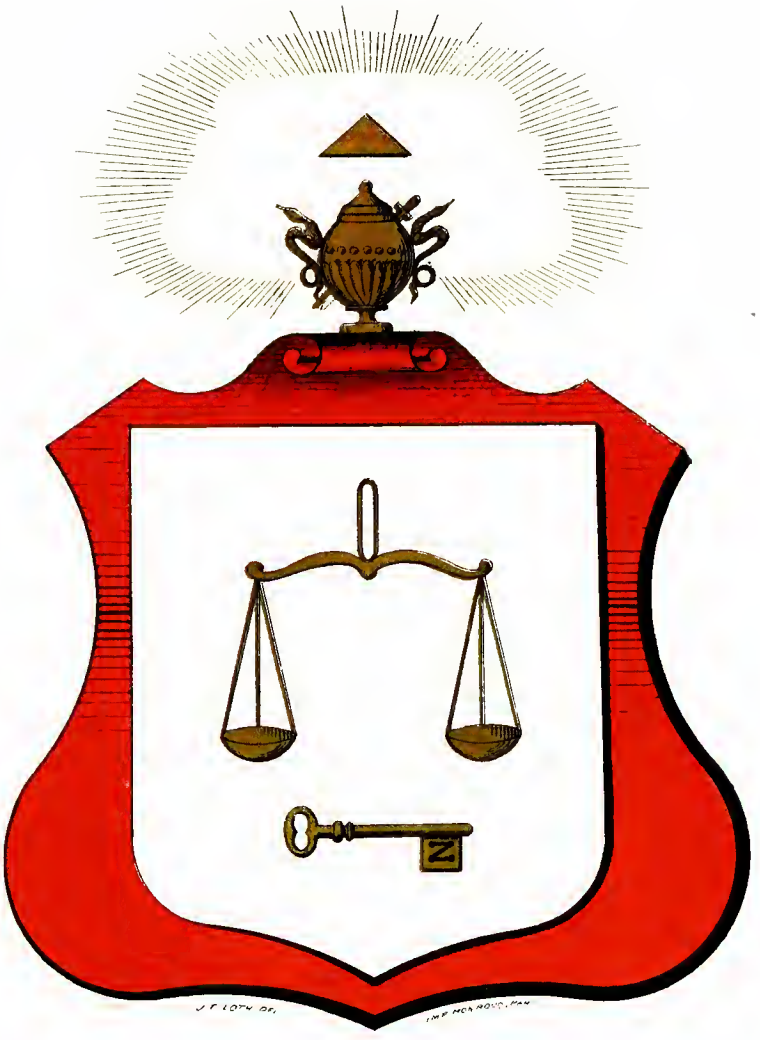


SEVENTH DEGREE.

PROVOST AND JUDGE, OR IRISH MASTER.

THE seventh degree, or fourth of Perfection, is called Provost and Judge, or Irish Master. This degree, according to Masonic tradition, was instituted by King Solomon, during the building of the Temple, for the purpose of providing judges over the workmen employed. The greatest confidence was reposed in the Provosts and Judges, and to them was entrusted the key of the ebony casket which contained the plans of the Temple. The first Provosts and Judges created by Solomon were Tito Prince Harodim, Adoniram, and Abda, his father; and these were directed to confer the degree upon Joabert, the intimate friend and confidant of Solomon. The Lodge is draped in red, and is lighted by five great lights, one at each of the four cardinal points and one in the centre. The apron is white, bordered and lined with red, with a pocket in the centre for the purpose of holding the key of the ebony casket. A key is painted or embroidered on the flap. The cordon is red, and the jewel a golden key.

7th Degree

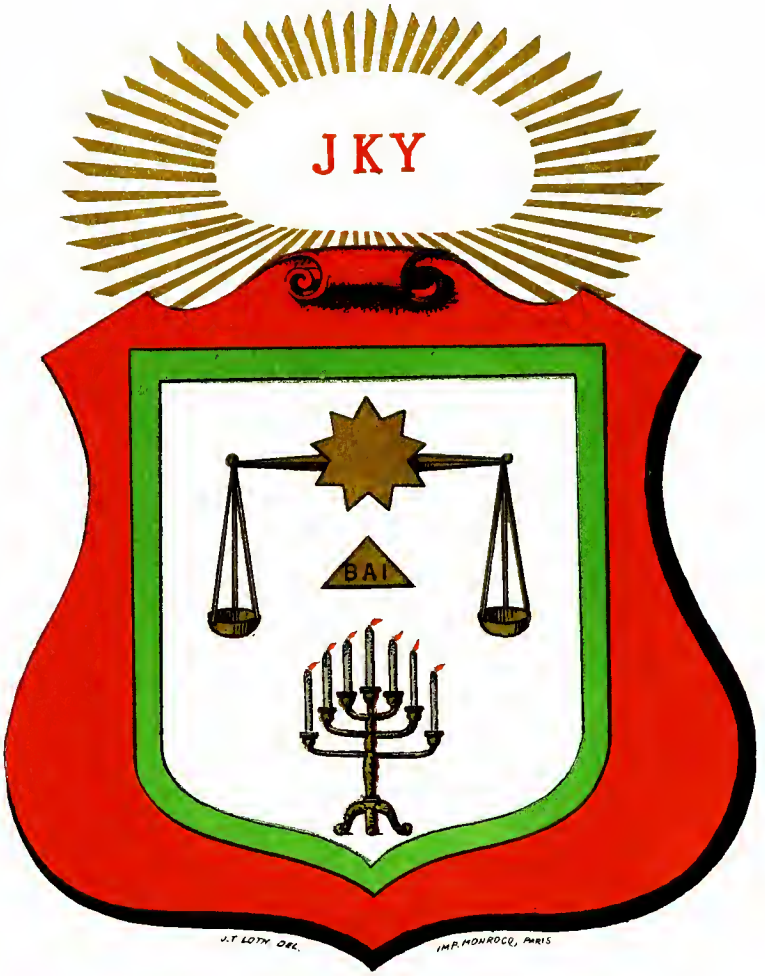


EIGHTH DEGREE.

SUPERINTENDENT OF THE BUILDINGS, OR MASTER IN ISRAEL.

THE eighth degree, or fifth of Perfection, is called Superintendent of the Buildings, or Master in Israel. Solomon, wishing to bring the work which he had commenced to the greatest state of perfection, formed a degree composed of the five chiefs of the five orders of architecture, and he placed at the head of it Tito and Abda. The Lodge is hung with red, and is lighted by twenty-seven lights, arranged in three groups —one of fifteen before the Master, one of seven before the Senior Warden, and one of five before the Junior. All the Brethren wear a broad red ribbon from the right shoulder to the left haunch; at the foot is a green rosette, from which is suspended a triangle, with certain words in English on the one side, and Hebrew on the other, engraved upon it. The apron is white, lined with red, and bordered with green. In the middle is a star of nine points placed upon a balance. Upon the flap is a triangle, with the letters B.·. A.·. J.·.

8th. Degree.



NINTH DEGREE.

MASTER-ELECT OF NINE.

THE ninth degree, or sixth of Perfection, is called the Master-Elect of Nine. The traditional history refers to the punishment of certain traitors who had been engaged in the tragedy which forms the subject of the third degree. It exemplifies the truth of the maxim that the punishment of crime, though sometimes slow, is ever sure; and it illustrates the binding nature of the Masonic obligations. The meetings in this degree are called Chapters. The Chapter-room is draped in black, and is supported by columns, red and white mixed, and sprinkled with flames. It is lighted by nine lights,—eight in a group and one by itself. The apron is white, spotted with red, and lined with black. Upon the flap is painted or embroidered a hand holding a poignard. The cordon is a broad black ribbon from the left shoulder to the right haunch. At the extremity are nine red rosettes,—four on each side and one in the centre. From the centre is suspended a poignard.

9th. Degree.

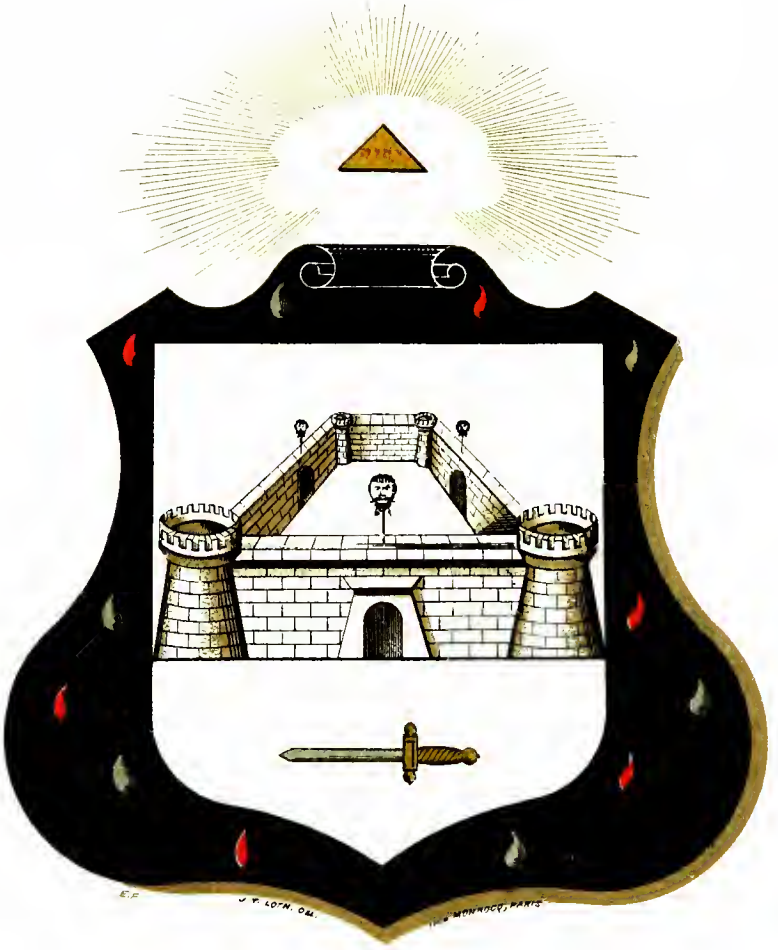


TENTH DEGREE.

ILLUSTRIOUS MASTER-ELECT OF FIFTEEN.

THE tenth degree, or seventh of Perfection, is called Illustrious Master-Elect of Fifteen. The traditional history is a continuation of that of the preceding degree. The assembly is called a Chapter. The room is lighted by nineteen lights. Of these, nine are near the President, and five before each of the two Wardens. When there is a reception, not more than fifteen can be present. When more than that number are in the Chapter, the youngest members are directed to retire. The apron is white, lined and bordered with black. In the middle is represented the town of Jerusalem. On the three gates in the east, south, and west, are exposed the heads of three felons. The cordon is black, with three heads painted or embroidered towards the foot. It is worn from the left shoulder to the right haunch. At the foot is suspended a poignard,—the handle of ivory and the blade of silver.

10 th Degree

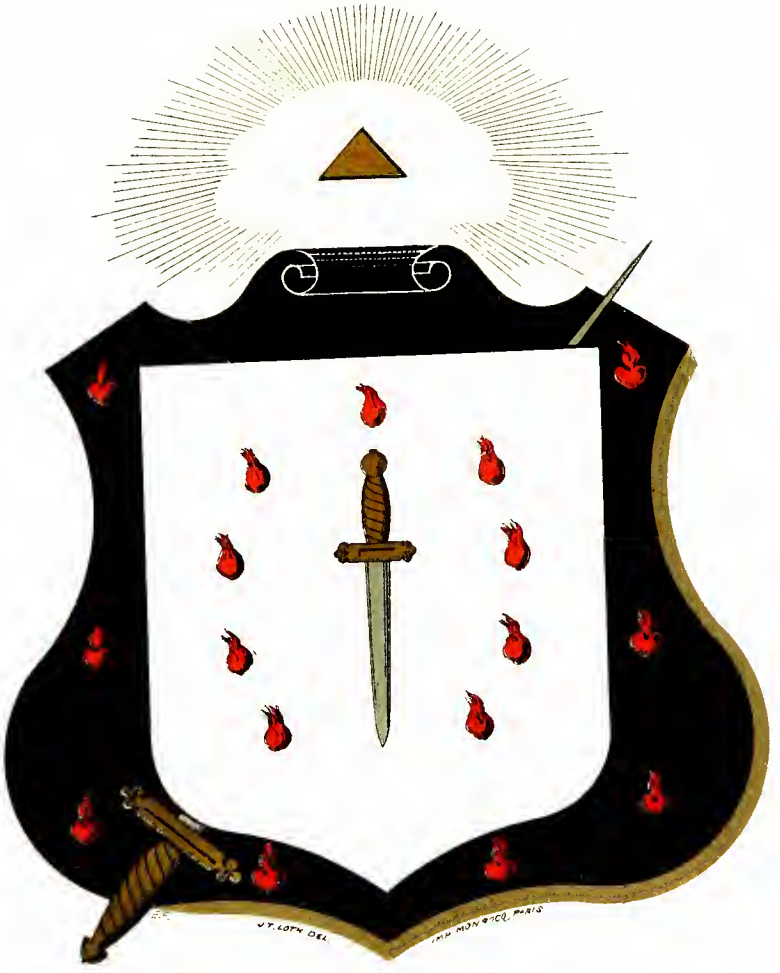


ELEVENTH DEGREE.

SUBLIME KNIGHT, OR CHEVALIER ELECT.

THE eleventh degree, or eighth of Perfection, is called Sublime Knight, or Chevalier Elect. The traditional history is the conclusion of that in the two preceding degrees. These three are what are called the *elect* degrees. King Solomon having resolved upon the institution of this degree, he chose, by ballot, twelve members of the tenth degree, and on these he conferred the eleventh. These twelve he formed into a Chapter, and gave them command over the twelve tribes. The meeting in this degree is called a Grand Chapter. The room is hung with black, sprinkled with tears. It is lighted by twenty-four lights. The decoration is a broad black ribbon, upon which is painted or embroidered three hearts in flames. From this cordon is hung a sword or poignard. The apron is white, lined and bordered with black, with a little pocket in the centre, in which is a red cross.

11th Degree.

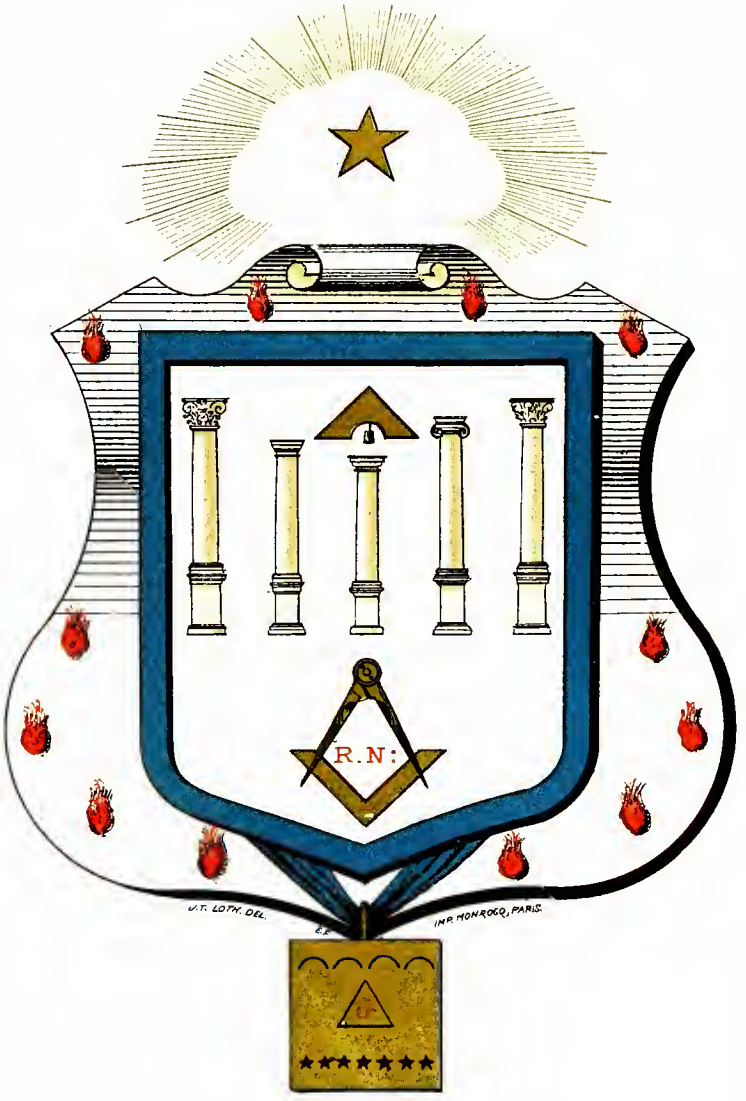


TWELFTH DEGREE.

GRAND MASTER ARCHITECT.

THE twelfth degree, or ninth of Perfection, is called Grand Master Architect. The traditional history is, that Solomon created this degree for the purpose of forming a school of architecture, for the instruction of those who continued in the work of the Temple, in order to encourage good Masons in the progress of the royal art, and to excite emulation amongst those who, by their zeal, discretion, and talents, gave promise of becoming distinguished Craftsmen. The Lodge is hung in white, sprinkled with red flames. In the north is a shining star, which lightens the room. The President wears the white robes of the high priest, and over them a broad blue cordon from the right shoulder to the left haunch. At the end of the cordon is a medal in form of a perfect square. On the one side are graven four half circles, and below seven stars; in the middle a triangle, in which is the letter G.·. On the other side are engraved the five orders of architecture, underneath which is a level, and above a square and compass; in the centre of the compass are the letters R.·. N.·. The Wardens are decorated like the President, but wear the level and plumb-line. The Brethren wear only a ribbon round the neck, upon which is the jewel. The apron is white. The President's apron is bordered with blue, having a black pocket to hold the plans. The Wardens have the same aprons, and upon the pockets is embroidered the letter G in white. All have cases of mathematical instruments.

12.th Degree.



THIRTEENTH DEGREE.

ROYAL ARCH.

THE thirteenth degree, or tenth of Perfection, is called Royal Arch. The traditional history commences at the period of the meeting between Solomon and Hiram, of Tyre, referred to in a previous degree, and narrates the discoveries made by three workmen who wished to obtain the Royal Arch, who were sent to the Temple to work, and who came upon a secret vault. The room is draped in yellow, lighted by nine lights in three candelabras, three in each. Nine arches support the roof of the vault where the Lodge is held. The cordon is of yellow and blue ribbon, to which is attached a pick-axe.

13th Degree.



FOURTEENTH DEGREE.

GRAND SCOTTISH CHEVALIER OF THE HOLY VAULT, OR OF JAMES THE SIXTH.

THE fourteenth degree, or eleventh of Perfection, is called Grand Scottish Chevalier of the Holy Vault, or of James the Sixth. The degrees, from the fourth to the fourteenth inclusive, are conferred in what is called the Lodge of Perfection, and this, being the last, contains a *resumé* of the previous ones, and explanations. The Lodge, which represents a subterranean vault, is hung in red, sprinkled with columns and flames, and is lighted by a transparency at the east end. There are also three lights before the Junior Warden at the left of the Lodge, opposite the north; five in front of the Senior Warden, opposite the Master, a little towards the north. On the right side, which is south, are nine lights; and opposite, on the north side, seven others. These lights are all concealed in tin boxes, pierced with stars, which thus form transparencies. The Master wears a cordon the colour of fire, which hangs round his neck in the form of a collar. At the end of this collar is suspended a jewel, consisting of a compass, the points extended to a quarter of a circle, and in the middle a sun with rays. The apron is white skin, lined with fire-coloured silk, bordered round about with blue ribbon, and on the flap is embroidered the jewel. The President has before him a crown and a sceptre; he uses the mallet. All the Brethren wear the same cordon, jewel, and apron as the President, and all have swords.

14th Degree.

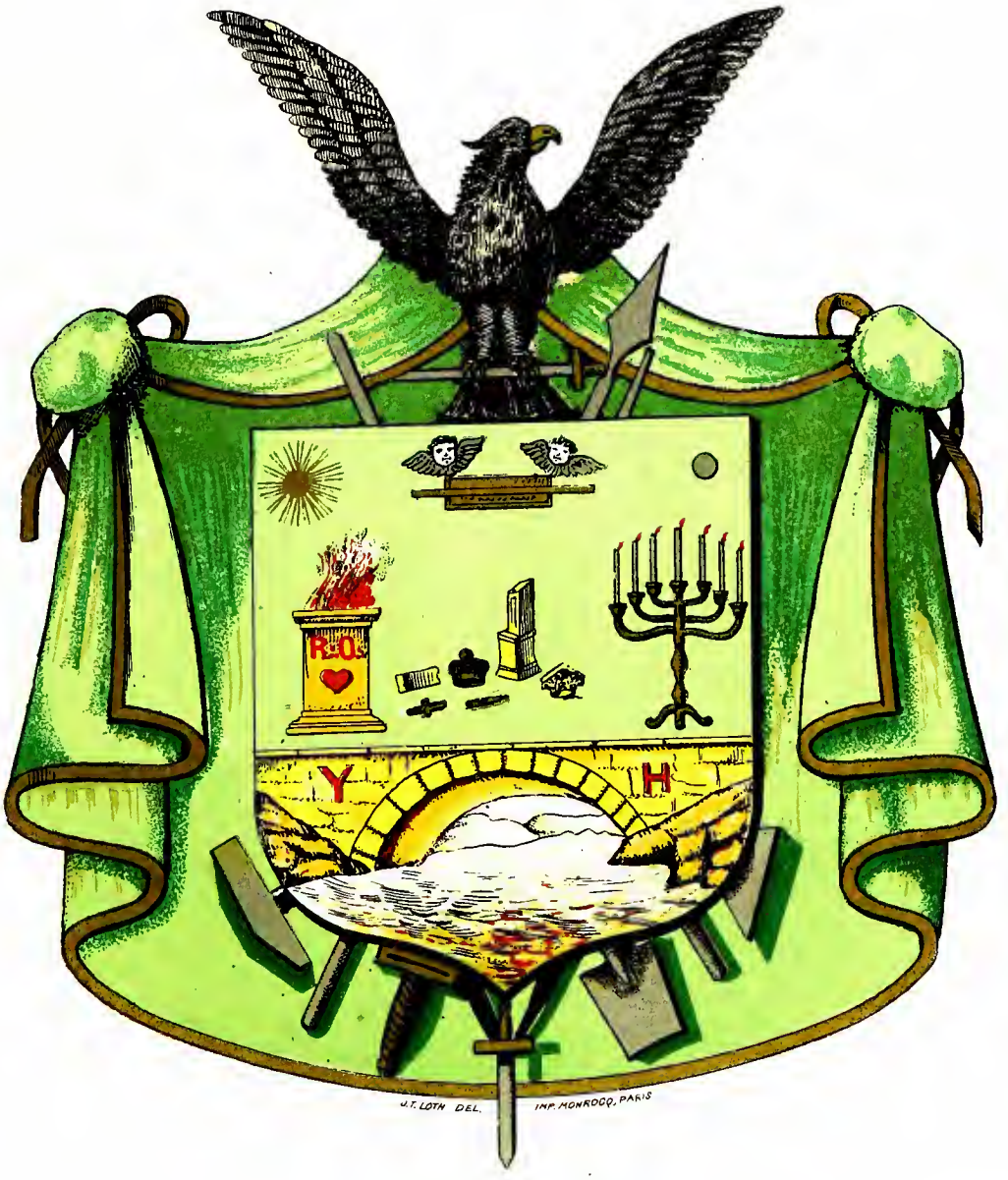


FIFTEENTH DEGREE.

CHEVALIER OF THE EAST, OR OF THE SWORD.

THE fifteenth degree is called Chevalier of the East, or of the Sword. It and the next degree are given in what is called the Council of the Princes of Jerusalem. The traditional history relates to a period after the destruction of Solomon's Temple, and prior to the building of that of Zerubabel. It contains an account of Cyrus, king of Persia and Babylon, giving liberty to the Jews who had been led into captivity to return to their native land and rebuild the Temple, and also presenting them with the vessels of the former temple, which had been removed to Babylon at its destruction. The assembly is called a Council. The room is hung in green, of the colour of running water, mixed with red. There ought to be seventy lights in the chamber, referring to the seventy years of captivity. The cordon is of green watered-silk, and is bordered with gold fringe. Upon that part of it which rests upon the right shoulder is embroidered a bridge, sprinkled with gold, and the letters Y.·. H.·. in flame colour.

15th. Degree.

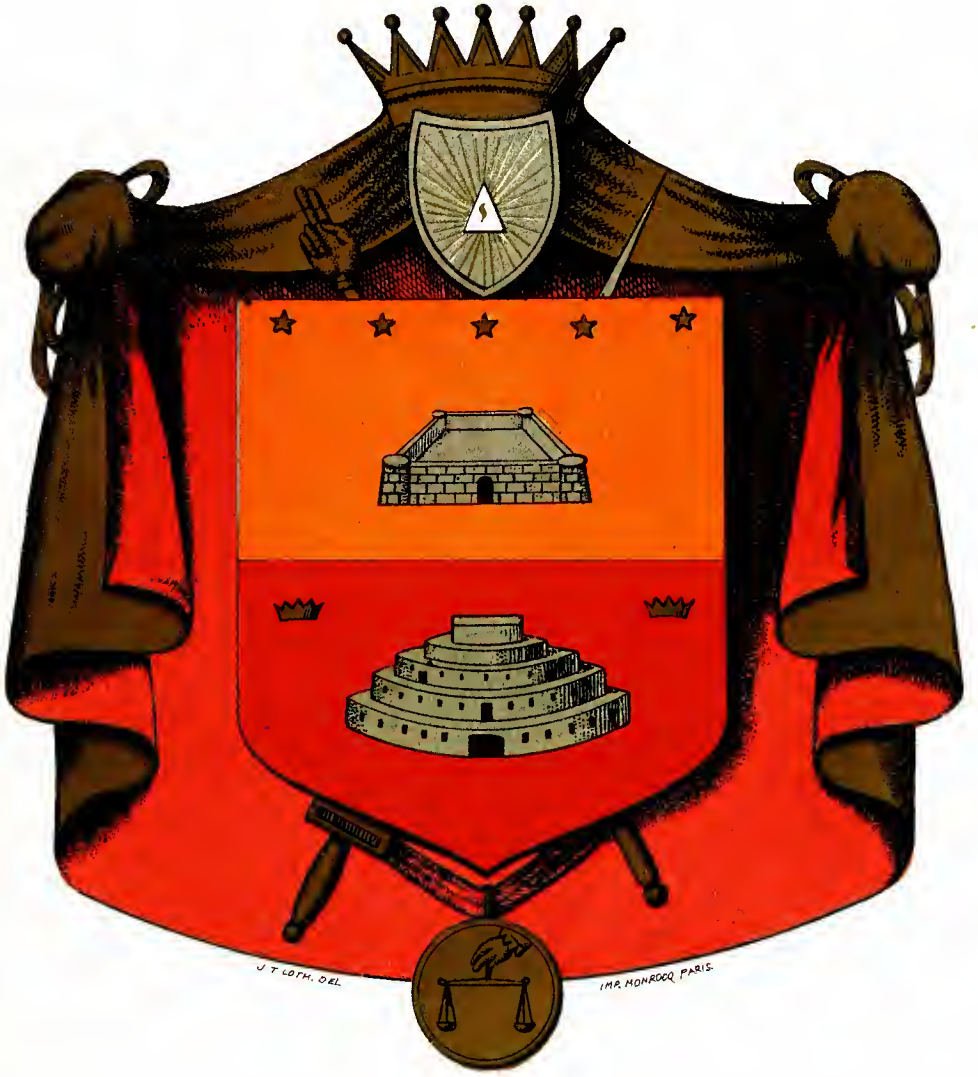


SIXTEENTH DEGREE.

PRINCE OF JERUSALEM, OR CHIEF OF REGULAR LODGES.

THE sixteenth degree is called Prince of Jerusalem, or Chief of Regular Lodges. The traditional history refers to the period after the building of the second temple, and after the second visit of Zerubabel to Babylon, and his meeting with Darius. The meeting is called a Council. The room is divided into two chambers, the first representing Babylon, and the second, Jerusalem. It is lighted with twenty-five lights, arranged in fives. The first chamber is hung in red, the second, in orange. The cordon is pink, and is worn from right to left. At the foot hangs a medal, on the one side of which is engraved a hand holding a balance, on the other a hand holding a two-edged sword, and five stars. The apron is red, lined and bordered with pink.

16 th. Degree.

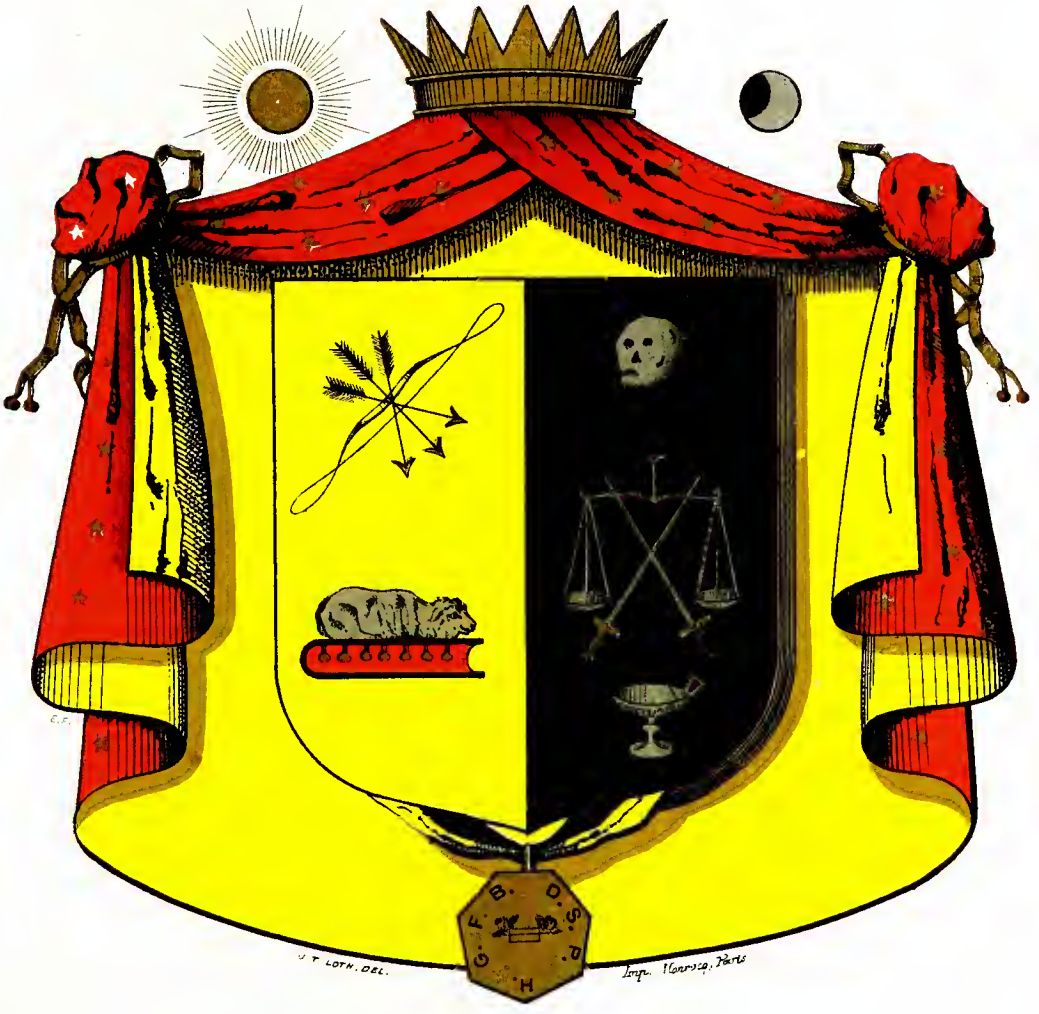


SEVENTEENTH DEGREE.

CHEVALIER OF THE EAST AND WEST.

THE seventeenth degree is called Chevalier of the East and West, and is the first degree worked in a Sovereign Chapter of Prince Rose Croix. The traditional history of the degree refers to one of the attempts of the Crusaders to conquer the Holy Land. Upon the failure of the attempt, the knights instituted this degree for the purpose of showing what they had hoped to accomplish, but had failed in doing. The hangings of the chapter are red, sprinkled with golden stars. The decorations are very rich, but cannot be here described. The room represents a heptagon. In each angle is a light, and seven before the throne of the President. The jewel is suspended from a golden girdle; it is a heptagon, inscribed with letters and symbols. The cordon is blue, and is worn from right to left.

17th Degree.



EIGHTEENTH DEGREE.

SOVEREIGN PRINCE ROSE CROIX.

THE eighteenth degree is called the Sovereign Prince Rose Croix, and is, along with preceding degree, worked in a Sovereign Chapter. It is the best known of all the degrees of the Rite. The aim of it apparently was to graft Freemasonry on to Christianity. No one but a Christian can take the degree. There are three chambers in the Sovereign Chapter, the principal of which is lighted by thirty-three lights. The clothing of the degree is as follows: White satin apron, bordered with red and lined with black silk. On the flap is embroidered a shining triangle, with rays, and on the body three crosses and a pelican feeding its young. The collar, on one side black watered-ribbon, with a red cross, edged with gold at the bottom; the other side red, on which are embroidered the emblems of the degree, pelican, cross, and white roses. The black side is worn in the first part of the degree, and the red in the second part. The jewel consists of compasses extended on a segment. In the centre is a red cross, surmounted by a celestial crown in gold; and at the foot, resting on a segment in silver, is a pelican feeding its young. On the other side, in the centre of the compasses, is a gold cross, at the top of which, and between it and the crown, is a blooming rose in silver; and at the bottom, resting on the segment, is an eagle in silver, with wings displayed and head bowed down. A sword is worn in a red sword-belt. In this degree, the President wears, suspended from the collar, a jewel composed of a blazing star, in the centre of which is the letter G. The Senior Warden wears a triangle, and the Junior Warden, the square and compasses.

18th Degree.



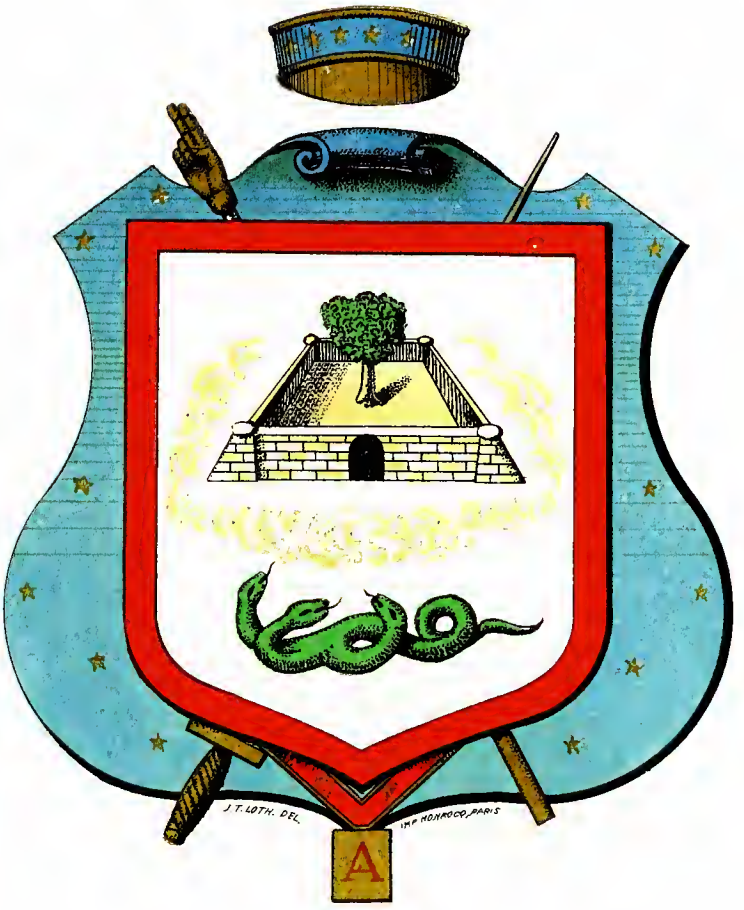
V.T. LOTH DEL. IMP. MONROCQ, PARIS.

NINETEENTH DEGREE.

GRAND PONTIFF, OR SUBLIME SCOTCH MASON.

THE nineteenth degree is called Grand Pontiff, or Sublime Scotch Mason. It is occupied in the examination of certain mysteries, of which, however, we can not in this place give an account. The Lodge is draped in blue, sprinkled with gold stars. It is ruled over by a Master and a Warden. The Master is clothed in a white satin robe; he is seated, under a blue canopy, on a throne of the same colour, and behind is a transparency which illuminates the Lodge. He holds a sceptre in his hand. The Warden is seated opposite the Master; he holds in his hand a gold star. All the Brethren wear white robes, and upon their heads blue chaplets upon which gold stars are embroidered

19th Degree.

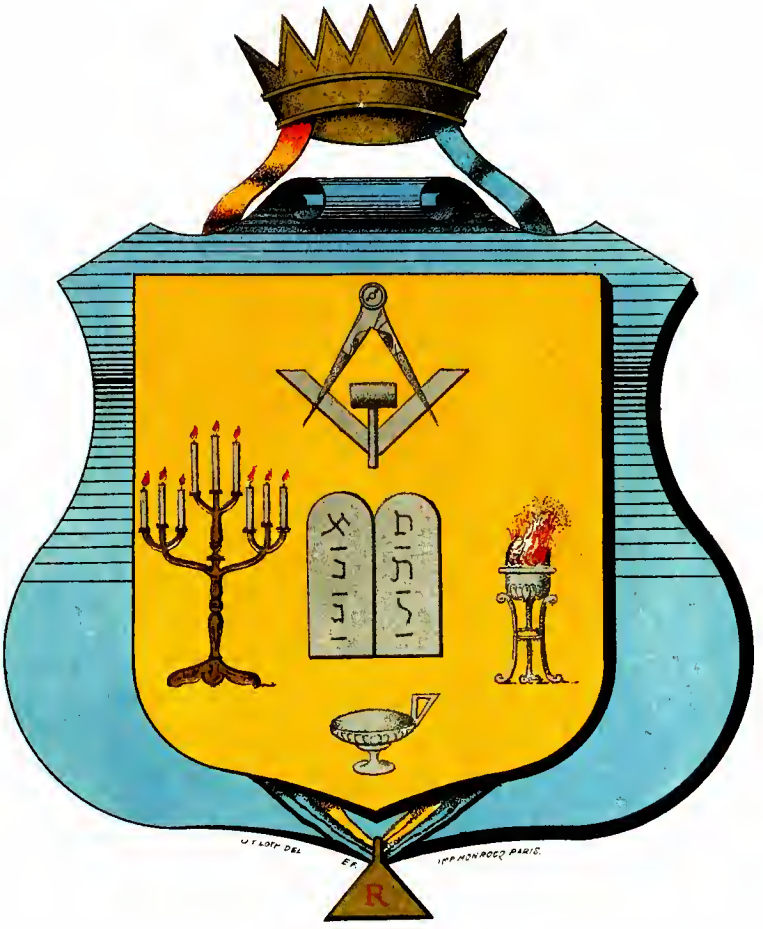


TWENTIETH DEGREE.

VENERABLE GRAND MASTER AD VITAM.

THE twentieth degree is called Venerable Grand Master of the Lodge, or Master *ad vitam*. There is no traditional history contained in the ceremony itself, but there is a tradition connected with the degree which states that, after the destruction of the third temple, the Christian Freemasons proposed to build a fourth; that, dividing themselves into several bodies, they wandered over Europe, and that the major part settled at Kilwinning, in Scotland, where they established a Lodge and built an abbey. The lecture in the degree itself contains some interesting information as to the first and second temples. The Lodge is draped in blue and yellow; it is lighted by a candelabra of nine branches, which carries nine lights. The sashes are blue, and yellow ribbons crossing. The jewel is a triangle, on which is engraved the letter R, and is suspended from a yellow and blue cordon.

20 th. Degree



TWENTY-FIRST DEGREE.

NOACHITE, OR PRUSSIAN CHEVALIER.

THE twenty-first degree is called Noachite, or Prussian Chevalier. It is said to have been founded in consequence of a discovery made in the year 553, in Prussia. The history as well as the character of this degree are peculiar. The meetings are held on the night of the full moon in each month. There are two apartments in the Lodge. The jewel is a gold equilateral triangle, crossed by an arrow pointing downwards, suspended from a broad black ribbon which passes from right to left. When worn at the button-hole, the jewel is of silver.

21 st. Degree.

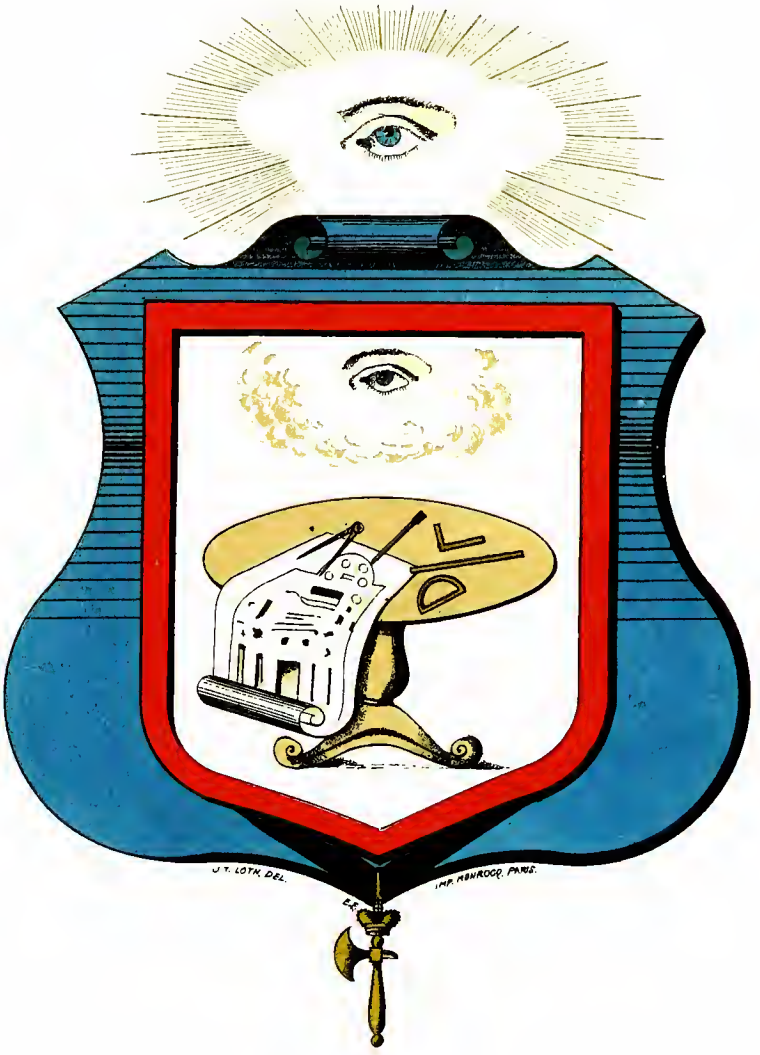


TWENTY-SECOND DEGREE.

PRINCE OF LIBANUS, OR ROYAL HATCHET.

THE twenty-second degree is called the Prince of Libanus, or Royal Hatchet. The place of meeting is called a College. The traditional history refers to the Sidonians who were employed in cutting wood on Mount Labanon, under the guidance of Prince Harodim. There are two apartments,—the first is hung in blue, the second in red. The cordon is flame-coloured, from which is suspended the jewel, a gold hatchet. The apron is of white skin; upon the flap is embroidered Masonic implements in gold. In the middle of the apron is painted, or embroidered, a round table, upon which is a plan and mathematical instruments. The border of the apron is the colour of fire.

22^{d}. Degree.

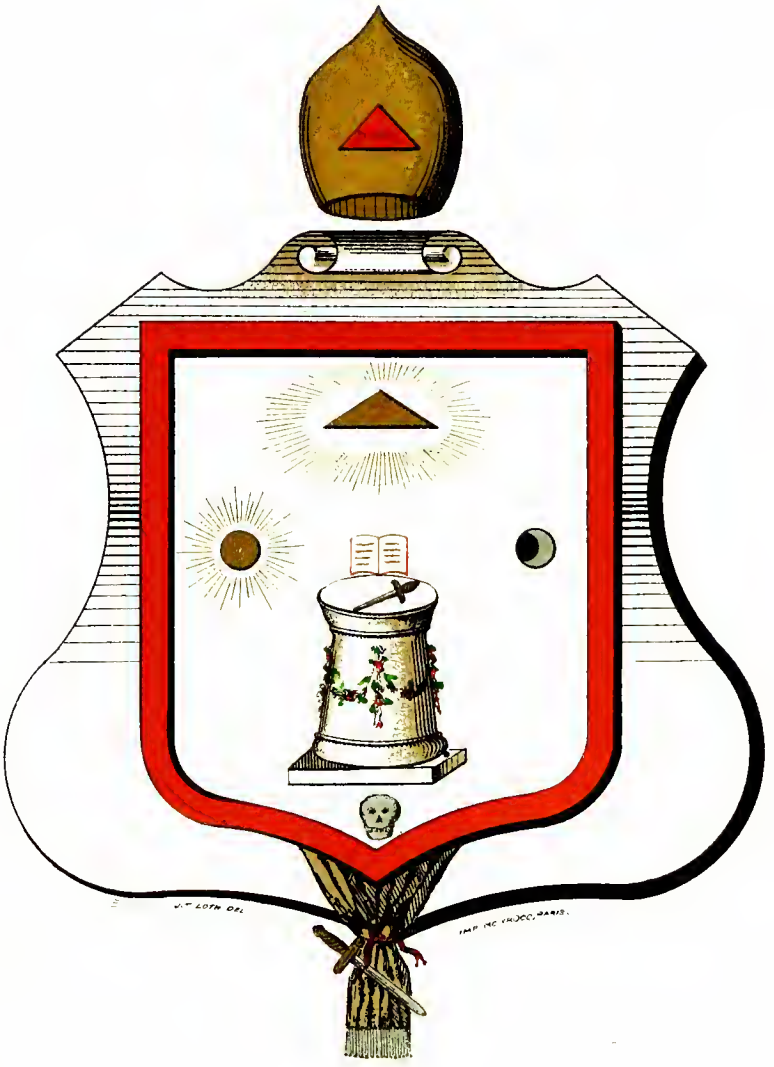


TWENTY-THIRD DEGREE.

CHIEF OF THE TABERNACLE.

THE twenty-third degree is called Chief of the Tabernacle. It was instituted after vengeance had been taken upon the murderers of H.·. A.·. B.·., and the lessons sought to be inculcated are to avoid cowardice and envy. The Lodge is hung in white, ornamented with red and black columns arranged alternately. In the east is a candelabra of five branches, forming a pyramid ; in the west there is one of two. The Brethren are clothed in white robes. Above it is worn a red scarf with gold fringes ; at the foot hangs a censer, which is suspended from a black ribbon. The President wears a red robe, over which is a shorter yellow one without sleeves. His scarf is black, fringed with silver, from which is suspended a poignard, attached with red ribbon. On his head he wears a Levitical mitre. He is supported by two officers who wear the same dress.

23 d. Degree

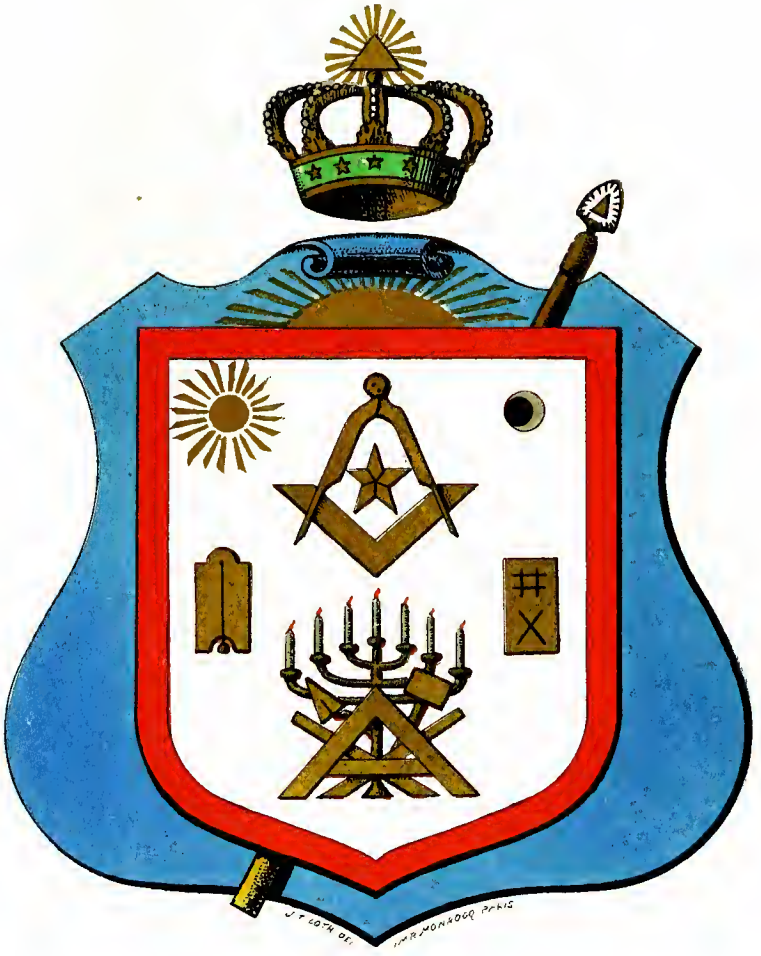


TWENTY-FOURTH DEGREE.

PRINCE OF THE TABERNACLE.

THE twenty-fourth degree is called Prince of the Tabernacle, and was intended to preserve the remembrance of the Tabernacle in the Wilderness, which was superseded by the erection of the Temple. To confer this degree, two apartments are required. There are forty-nine lights. All the members are clothed with cloaks of blue taffeta, the collars of which are garnished with rays of gold braid, long enough to imitate a glory. The rest of the habit is sprinkled with gold stars. Over this is worn a cordon of red watered-silk, from the foot of which hangs the jewel. The cordon can be worn either as a sash or a collar. When worn as a sash, it passes from the right to left. The apron is white, lined with red taffeta, upon which is embroidered, in gold, the jewel. The Brethren wear, besides, a crown surrounded by stars and surmounted by a luminous triangle.

24th. Degree.

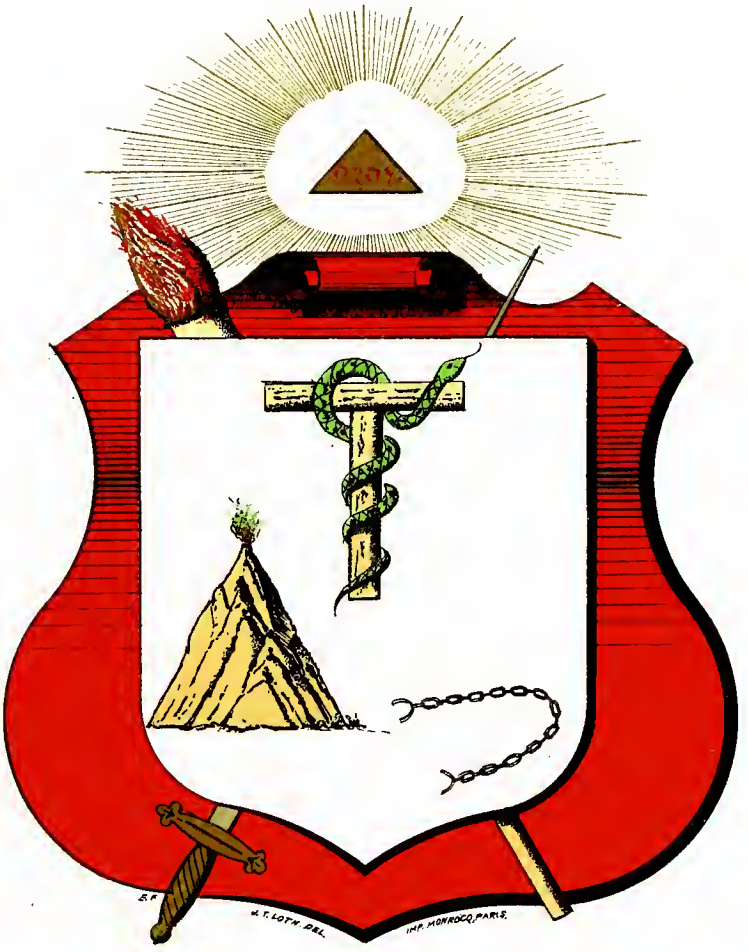


TWENTY-FIFTH DEGREE.

CHEVALIER OF THE BRAZEN SERPENT.

THE twenty-fifth degree is called Chevalier of the Brazen Serpent. After the retaking of Jerusalem, the Crusaders were dispersed into various countries; some retired to Egypt, and during their sojourn there they delivered many of their Brethren who had fallen into the hands of the infidels. Three hundred of them marched towards Mount Sinai, where they established a convent, which exists to this day. This degree was instituted there by John Ralph, and the symbolism is mainly derived from the history of the brazen serpent as recorded in the book of Numbers, for the purpose not only of reminding them of this marvellous event, but of encouraging them in what was a part of their obligation, namely, receiving and gratuitously nursing sick travellers. The Lodge is hung in red. The Brethren wear red collars, on which are embroidered the words, "*Virtue, Courage.*" The jewel is suspended from this collar; it is a golden serpent twined round a staff in the form of a T.

25th Degree.

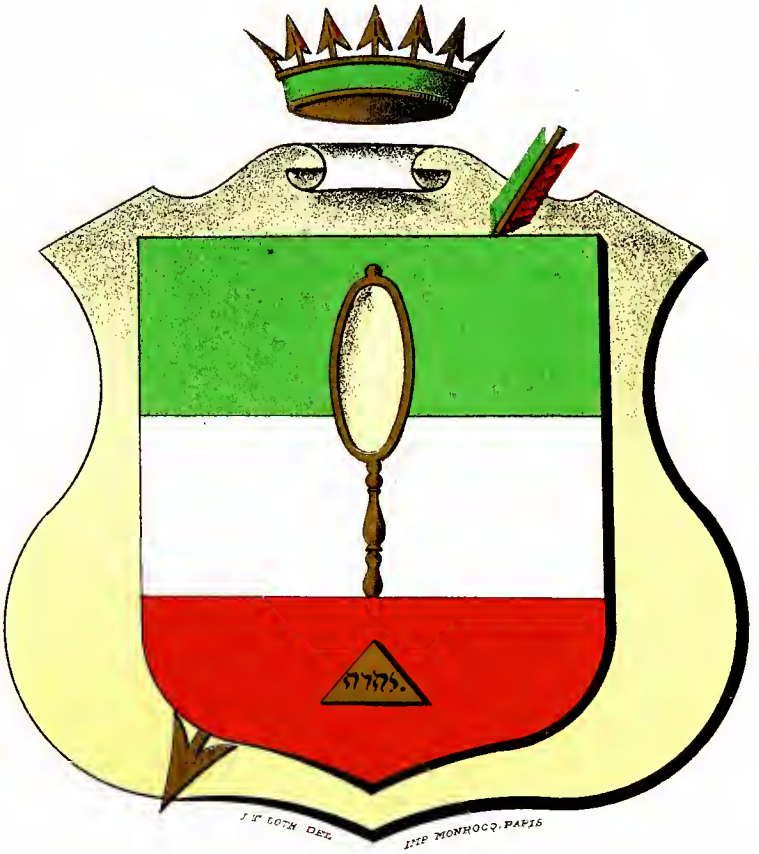


TWENTY-SIXTH DEGREE.

SCOTCH TRINITARIAN, OR PRINCE OF MERCY.

THE twenty-sixth degree is called Scotch Trinitarian, or Prince of Mercy. It is a Christian degree. It is impossible, in this work, to give a description of it, but it may be said, in a word, that its principal aim is to inculcate the importance of truth. The Lodge is hung in green, and decorated with nine columns, alternately red and white. At each column is a candelabra containing nine stars, which give eighty-one lights ; this number can be reduced to twenty-seven, as in the following degree,—twenty-seven being a multiple of eighty-one. Above the head of the President is a dais of three colours,—red, white, and green. Before him, on a table, covered with a cloth of the above-mentioned colours, is a statue, representing truth, holding in its hand a mirror. Its head is surmounted by a flame ; the mirror is in its left hand, and its right is raised towards its heart and holds a triangle. This statue is the paladium of the order. It is covered with a veil of the three colours. The President is clothed in a long tunic of the same colours ; he wears a crown pierced in three places by gold arrows. He holds in his hand an arrow in place of a mallet. The dress of the Brethren consists of a red apron, a green and white triangle ornaments the middle ; they also wear, like the President, *en sautoir* a ribbon of three colours, at the extremity of which is suspended a large equilateral triangle.

26 th Degree.

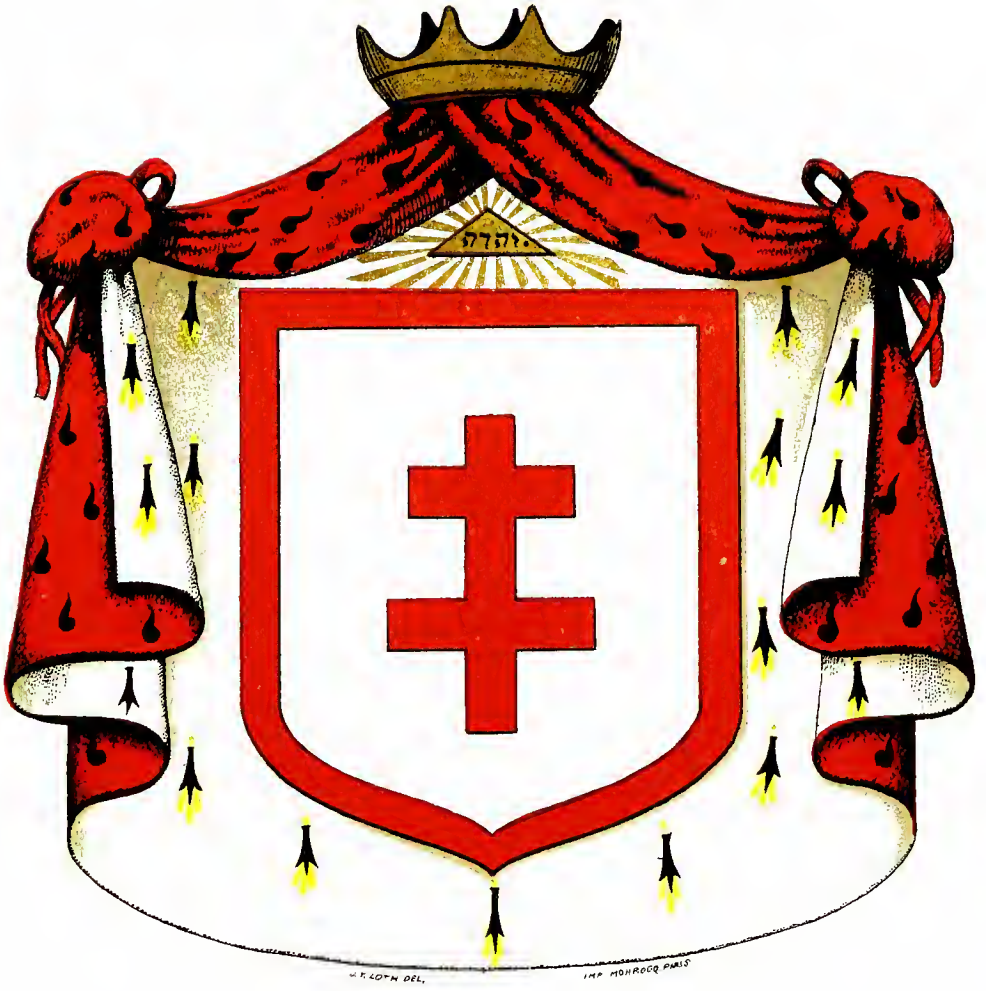


TWENTY-SEVENTH DEGREE.

GRAND COMMANDER OF THE TEMPLE.

THE twenty-seventh degree is called Grand Commander of the Temple. There is no lecture or traditional history connected with it, and some therefore doubt whether it should occupy the place it holds in the Scottish Rite. The Lodge is hung in red, with black columns. The dais is red, sprinkled with black tears. The table before the President is covered with a red cloth, bordered with black. A lustre, with twenty-seven lights, is suspended in the foreground, in three ranges. These ranges contain twelve in the first, nine in the second, and six in the third. Twenty-seven other lights are placed also in the hall of the court. The President is clothed in white robes, and above them a red mantle, trimmed with ermine. On his head he wears a crown of gold. The other Commanders wear the same dress, except the ermine border and the crown. The cordon is blue, bordered with red; at the foot of which is suspended a triangle, within which the sacred word is engraved. When the cordon is worn as a sash, it is red, bordered with black, and has at the foot the cross of the order in gold or enamel. In the middle of the cordon, on the breast, is embroidered a laurel crown, and below a key in black. There are also embroidered in black, when used as a collar, four crosses of the order towards the point, two on each side. The apron is red, bordered with black; upon the flap is embroidered the cross of the order, in the middle of which is a laurel crown, and above a key, embroidered in black.

27th. Degree.

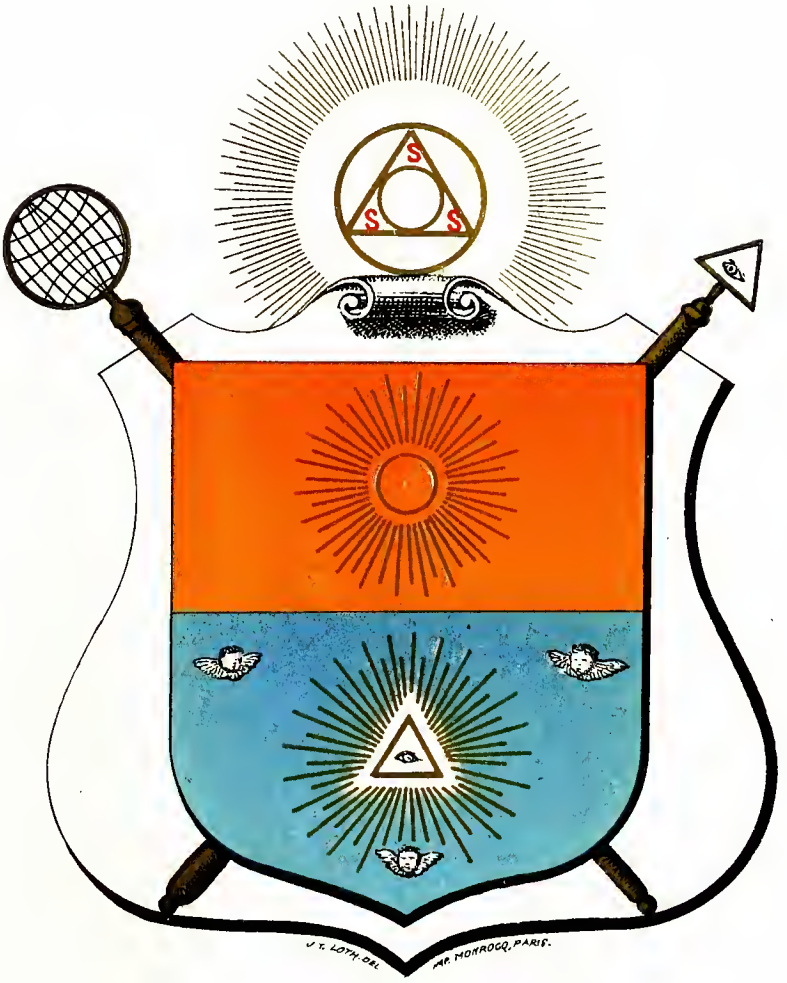


TWENTY-EIGHTH DEGREE.

CHEVALIER OF THE SUN, OR PRINCE ADEPT.

THE twenty-eighth degree is called Chevalier of the Sun, or Prince Adept. It is perhaps the most interesting of all the high degrees to the scholar who wishes to penetrate into the secrets of the order. It allegorically represents the search of man after truth. The President carries a sceptre ; on the top of it is a globe. The Wardens wear a gold eye, suspended by a blue ribbon ; and besides that, the chain and jewel of the order. The Wardens are decorated only with the chain and jewel of the order, and are without aprons. The other Chevaliers are decorated with a golden sun, suspended from the neck by a gold chain. The apron represents a sun and an eye upon the flap.

28th. Degree.

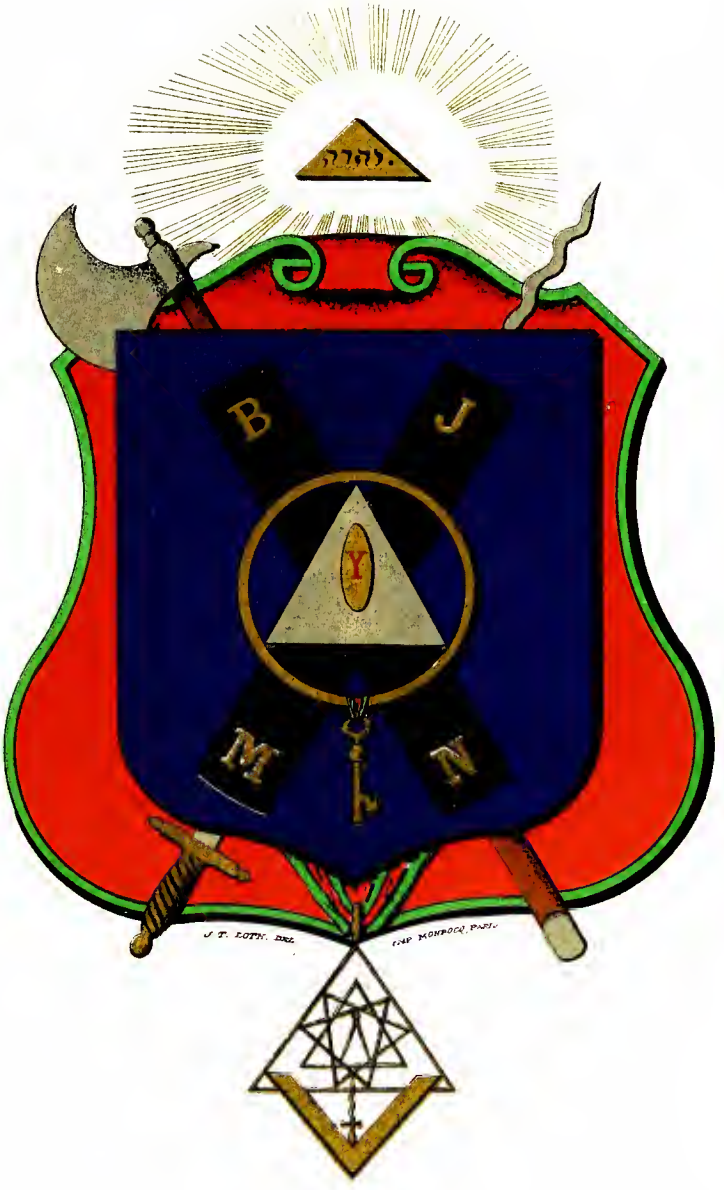


TWENTY-NINTH DEGREE.

GRAND SCOTCH CHEVALIER OF ST ANDREW OF SCOTLAND.

THE twenty-ninth degree is called the Grand Scotch Chevalier of St Andrew of Scotland. It was established in the time of the Crusades by the Chevaliers who were enjoined to go to the Holy Land. It is a reunion of all the grand symbolic mysteries of the Scottish Rite. The degree is known only in England or Scotland. It is not worked in France, where it is not known, except by report from the rank it occupies in the Ancient and Accepted Scottish Rite. The Lodge is lighted by eighty-one lights, disposed in nine branches of nine each, which comprise the sixteen lights which are placed in the four corners, and two before the cross. The Lodge is hung in red. The drapery is supported by white columns. The seats occupied by the Brethren are covered with blue. The Grand Master and all the Brethren are clothed in red robes. They are decorated with a crimson ribbon, worn as a sash, from which hangs the jewel of the order, which is a St Andrew's Cross, with a crown of ash above it. In the middle of the cross is a pine cone and a J, enclosed in a triangle placed in a circle, which rests upon the two arms of the cross. On the extremities of the arms of the cross are the initials of the two sacred words and the pass-words. The jewel is attached to a deep green ribbon, bordered with red. When there is only the ribbon worn *en sautoir*, it is of watered green, bordered with red. There is worn also a scarf or belt of white silk, with gold fringe. All the Brethren wear swords.

29 th Degree.

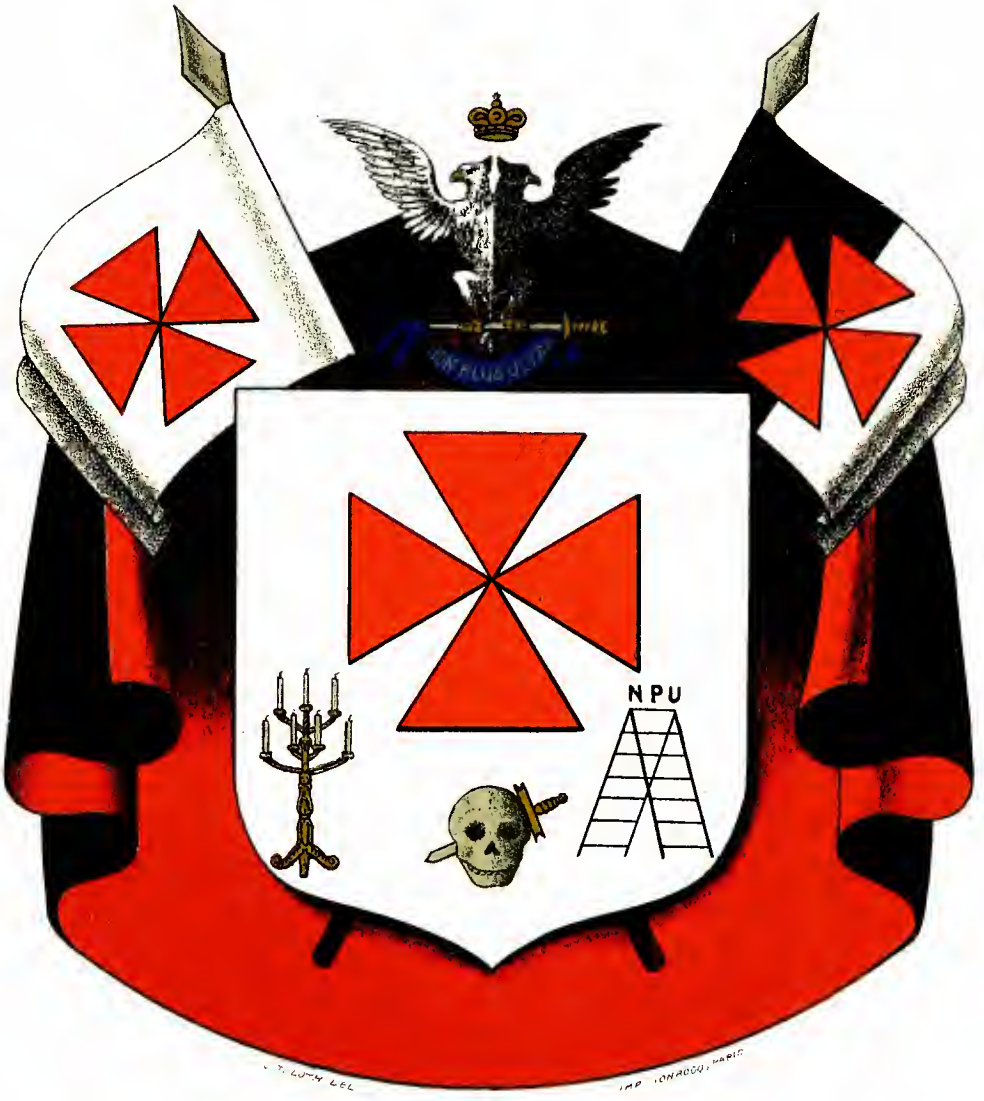


THIRTIETH DEGREE.

CHEVALIER K.·. H.·.

THE thirtieth degree is called Chevalier K.·. H.·. It is a philosophical degree, and the lecture contains a history of the institution and progress of Philosophic Masonry. The jewel is an eagle with two heads, with wings extended, half black and half white, surmounted by a crown, and holding a sword in its claws. The crown, sword, and beak are gold, and the jewel is suspended from the neck, either from a silver chain or a two-inch wide half black-and-white watered-ribbon. The cloak is white, edged with black. A cap of crimson velvet is worn, having a blazing sun, with rays extending from it, embroidered in front in gold. The sash is wide black watered-ribbon, on which is embroidered the emblems of the degree, viz., double eagle with a crown, and a sword in its claws; the ladder, and the letters K.·. H.·., with 30.·. underneath. At the extremity is a Teutonic Cross, bordered with gold; and the sash may have silver tassels attached. The sword has a gilt handle, and the sword-belt is black.

30th Degree

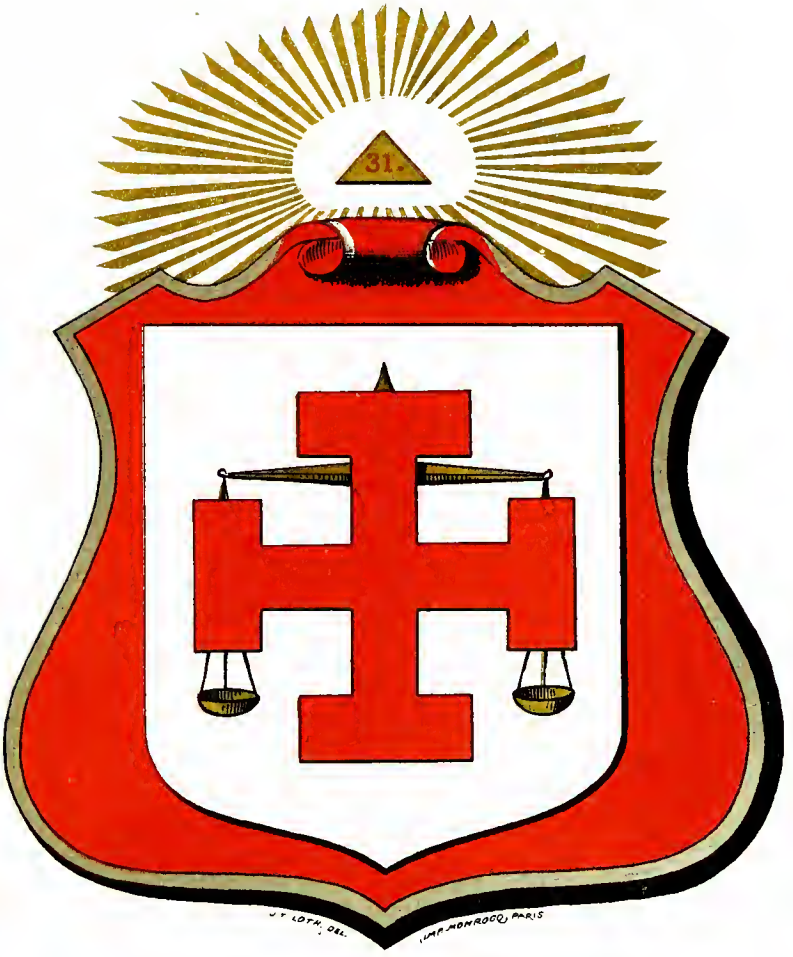


THIRTY-FIRST DEGREE.

GRAND INSPECTOR INQUISITOR COMMANDER.

THE thirty-first degree is called Grand Inspector Inquisitor Commander. There is no traditional history connected with it. Properly speaking, it is rather a ceremony of installation, qualifying the recipient as Inspector of the Lodges, Chapters, and Councils of the inferior degrees. The place of meeting is called a Sovereign Tribunal, and the hangings are white. The jewel is a Teutonic Cross, made either in silver or white enamel, having the number 31 .·. in the centre in red enamel, and surmounted with a triangle, with rays radiating from it in gold. The collar is of wide white watered-silk, on which is embroidered a radiating triangle, with the number 31 .·. in the centre in red, also banners, scales, and other emblems in gold. The apron is white, with emblems of the degree embroidered. The sword and belt are the same as in the thirtieth degree.

31th. Degree.

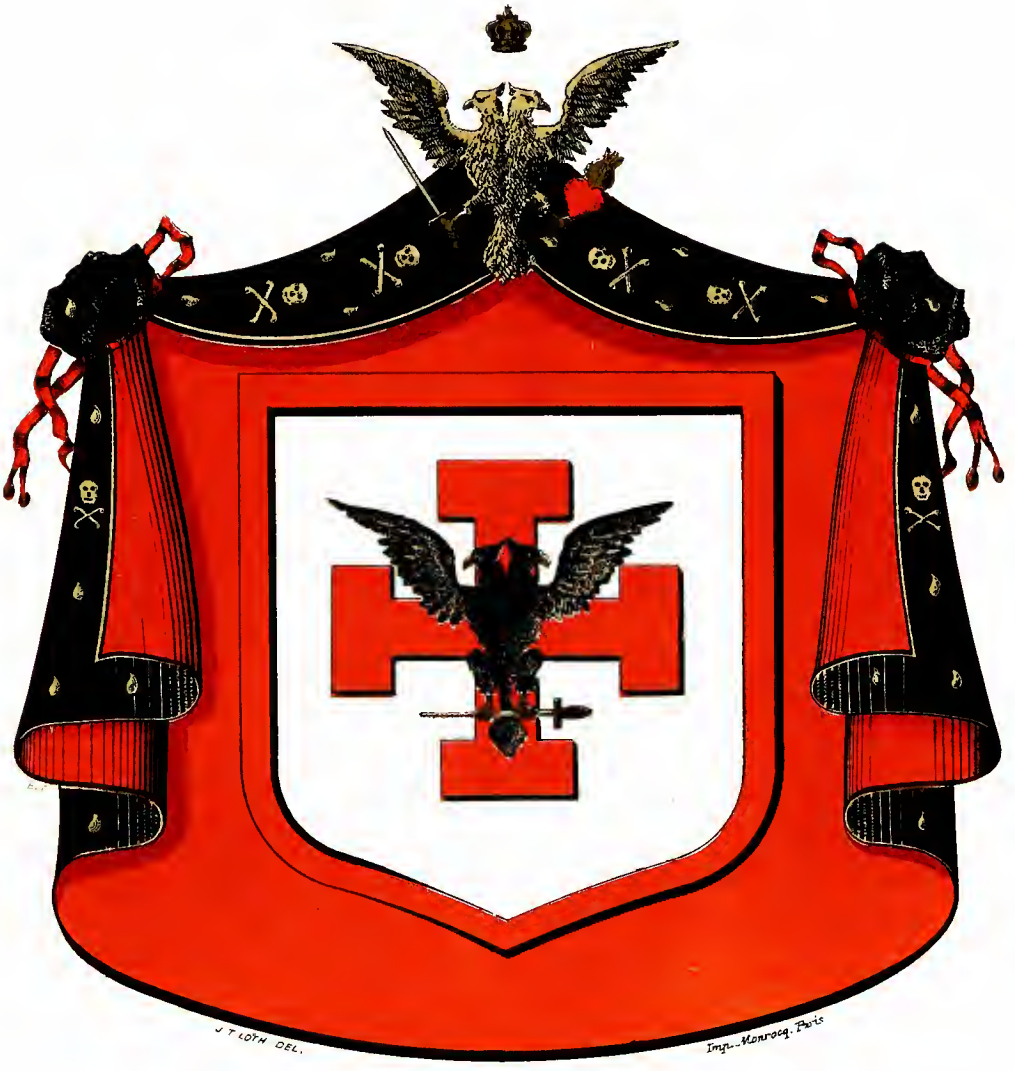


THIRTY-SECOND DEGREE.

SUBLIME AND VALIANT PRINCE OF THE ROYAL SECRET.

THE thirty-second degree is called the Sublime and Valiant Prince of the Royal Secret. Formerly it was the summit of the Ancient and Accepted Scottish Rite, until circumstances necessitated the creation of the thirty-third degree. The ceremonies are taken from the time of the Crusades. The place of meeting is called a Grand Consistory, and is hung in black, sprinkled with tears. The jewel is a Teutonic Cross, in gold or red enamel edged with gold, having the number 32.·. in the centre, surmounted with a crown in gold. The collar is black, edged with silver; at the point is embroidered a Teutonic Cross in red, and a two-headed eagle in silver is embroidered in the centre of the cross. The sash is black, with silver fringe, on front of which is embroidered a red cross and other emblems. The apron is white, bordered with red, and emblems embroidered; upon the flap the Teutonic Cross in red, with silver round the outside. The sword and belt are the same as in the thirtieth degree.

32nd. Degree.



SOVEREIGN GRAND INSPECTOR-GENERAL.

THE thirty-third degree is called Sovereign Grand Inspector-General, and is the last of the Ancient and Accepted Scottish Rite. The members of it constitute a Supreme Council, which is the chief tribunal of Masonry. This supreme Masonic authority was established in 1786 by Frederick II., King of Prussia, for the purpose of exercising, after his death, the Masonic prerogatives which he personally possessed as the acknowledged head of the Rite. Not more than one Supreme Council can exist in each nation, and must be composed of nine members. The *jewel* is a black double-headed eagle, with wings extended, surmounted by a crown, and holding a sword in its claws; the crown, beak, sword, and claws are in gold, suspended from a gold chain, worn round the neck. The star is nine-pointed, formed by three triangles of gold one upon the other and interlaced. From the lower part of the left side, towards the upper part of the right, extends a sword, and in the opposite direction a hand, of Justice. In the middle is the shield of the Order, azure; upon the shield is the double-headed eagle. On the dexter side of the shield is a golden balance, and on the sinister, a golden compass resting on a golden square. Around the whole shield runs a stripe of azure, lettered in gold with the Latin words "*Ordo ab Chao*," and this stripe is enclosed by a double circle, formed by two serpents in gold, each holding its tail in its mouth. On each of the small triangles is one of the letters that constitute the word S.A.P.I.E.N.T.I.A. A Teutonic Cross, in red, is worn either suspended from the star or separately on the left breast. The sash is a broad white watered-ribbon, bordered with gold, and having on the front a golden triangle glittering with rays of gold, in the centre whereof is the number 33 ∴, and on each side is a sword of silver. This ribbon, worn from the right shoulder to the left, ends in a point with gold fringe, and has at the junction a rosette of crimson and green ribbon, whereon is the general jewel of the Order.

33rd. Degree.

