

## RARITY.

In dreams I found a wondrous land  
Radiant with roses on each hand.

No grasses, trees nor shrubs were there,  
But roses blossoming everywhere.

Great velvet-plated blossoms were these;  
And millions trembled in each breeze.

They swept toward the horizon's verge  
In many a splendid ample surge;

They spread on all sides one intense  
Monotony of magnificence.

Then suddenly, where my pathway ran  
Loomed the vague presence of a man.

And in his grasp, with strange delight,  
I saw one daisy, glimmering white.

Such daisies bloom in slender sprays  
By thongs among June's meadowed ways.

Yet all my soul at this weird hour,  
Leaned out to that one simple flower.

For chastely delicately fair,  
And, better still, supremely rare,

It wore a pastoral charm so sweet,  
This lovely lissom Marguerite,

That seeing it was like dear repose  
To me whose whole heart loathed a rose.

From the Lynchburg Star.

## A. &amp; A. S. Rite—Inner Sanctuary.

## PART THIRD.

Chapter of Rose Croix, which consists of two degrees, to wit: Knight of the East and West (17th deg.) This is a degree of chivalry, unconnected by its history with Freemasonry. The Knights assert that upon their return from the Holy Land, in the age of the crusades, their ancestors organized this order, and that in 1118 the first knights, to the number of eleven, took their vows of secrecy, friendship and discretion between the honor of Garinus, Patriarch and Prince of Jerusalem.

This degree, like all others in Masonry is symbolical. Based upon historical truth and tradition it is still an allegory. The leading lesson of this degree is fidelity to obligations, and constancy and perseverance under difficulties and discouragement.

Masonry is engaged in her crusade against ignorance, intolerance, fanaticism, uncharitableness and error. She does not sail upon a smooth sea, but meets with and must overcome many opposing currents, baffling winds and dead calms.

Masonry teaches that God is a Paternal Being, and has an interest in His creatures, such as is expressed in the title of Father. Masonry teaches that of all the events and actions that take place in the universe of worlds and the eternal succession of ages there is not one, even the minutest, which God did not forever foresee, with all the distinctness of immediate vision, combining all, so that man's free will should be His instrument, like all other forces of nature.

Prince Rose Croix, (18th deg.)—This is one of the most important and generally diffused of the high degrees of Masonry it is to be found in several of the principal rites and even in those in which it does not exist by name; its place is, for the most part, supplied by some other whose symbolic allusions do not differ materially from it. Thus, although it is not known in the York rite, an excellent substitute for it is

found in the Royal Arch, while it constitutes the 18th degree of the Ancient and Accepted or Scotch Rite, the 7th degree and last of the French rite, and the 47th of the rite of Misraim among European Masons, where all these rites are practiced, the degree of Rose Croix is consequently well known; and even this country a though its possession is circumscribed to those brethren who had made some advancement in the Scotch rites, it is also spoken of, that its name, at least, is familiar to almost every Mason of intelligence, and much curiosity is often expressed in relation to its history and character. The degree is known by various names; sometimes its possessors are called "Sovereign Princes of Rose Croix," some times "Princes of Rose Croix de Heroden," and some times "Knights of the Eagle and Pelican." In relation to its origin Masonic writers have made many conflicting statements; some giving it a much higher antiquity than others, but all agreeing in supposing it to be one of the earliest if not the very earliest of the higher degrees. The name has, undoubtedly, been the cause of much of the confusion in relation to its history, and the Masonic degree of "Rose Croix" has, perhaps, often been confounded with the cabalistical and alchemical sect of Rosicrucians or Brothers of the Rosy Cross, amongst whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found, notwithstanding the invidious attempt of Bamel, and other foes of Masonry, to confound the two Orders. There is a great distinction between them. Even their names, although similar somewhat in sound, are totally different in signification. The Rosicrucians, who were alchemists, did not derive their name, like the Rose Croix Masons, from the emblems of the rose and cross, for they had nothing to do with the rose, but for the Latin *ros*, signifying *dew*, which was supposed to be of all natural bodies the most powerful solvent of gold, and *crux*, the cross, a chemical hieroglyphic of light.

There is a tradition among the Masons of Scotland that after the dissolution of the Templars many of the knights repaired to Scotland and placed themselves under the protection of Robert Bruce, and after the battle of Bannockburn, which took place on St. John the Baptist's day in the year 1314 this monarch instituted the Royal Order of Heroden and Knights of the Rosy Cross, and established the chief seat of the Order at Belvenning. From that Order, it seems to us by no means improbable, that the present degree of Rose Croix de Heroden may have taken its origin.

The ceremonies and history of a Chapter of Rose Croix are of such a nature as to render it impossible to give any account here.

The Jewel of the Rose Croix is very appropriately selected as a symbol of Christ in His divine character, bearing the children of his adoption on 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; and for this reason the eagle displayed in the Jewel is very significantly represented as having his wings displayed as in the very act of flight.

The same allusion to Christ, but more significant, is found in the *pelican* feed-

ing its young, which occupies the other side of the Jewel. As this bird was formerly supposed to wound its own breast that it might with its own blood feed its young, so has it been adopted as an emblem of the Saviour who shed His blood for the salvation of the human race. Ragan says that "in the hieroglyphic monuments the eagle was the symbol of a wise man and the pelican of a benevolent man, and therefore he thinks that the eagle and pelican of the Rose Croix are intended to symbolize perfect wisdom and perfect charity.—Explanations not at all inconsistent with each other.

"The rose, in ancient mythology, was consecrated to Harpocrates, the God of Silence; and in the mysteries the hierophant wore a crown of roses.—Hence, this flower was consecrated as an emblem of silence and secrecy, and when anything was intended to be kept secret it was sure to be delivered *sub rosa*, or 'under the rose.'"

The cross, of course, alludes to Christ's death, and as in the Book of Canticles, he is called "the Rose of Sharon." The rose on the cross is therefore an emblem of the death of the Saviour for the sins of mankind. From this brief review of the symbols of the Rose Croix, it will be evident that it is, in the strictest sense, a christian degree. The documents of this degree always commence with these words: "In the name of the Holy and Undivided Trinity," and ends with the salutation "in the peaceful union of the sacred numbers." The members place R-X at the end of their names. This must, of course, mark it as one of comparative modern origin, because all of the ancient degrees are of universal application as X religion.

The Rose Croix is indeed an attempt to christianize Free Masonry; to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation to add to the first temple of Solomon and the second of Zerubabel, a third to that to which Christ alluded when he said "Destroy this temple and in three days will I raise it up."

The great discovery which was made in the Royal Arch ceases to be of value in this degree; for it, another is substituted of more christian application.—The Wisdom, Strength, and Beauty, which supported the ancient temple, are replaced by christian pillars of Faith, Hope, and Charity; the great lights of course remain, because they are of the very essence of Masonry, but the three lesser gave way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Viewed, then, in this light, as a comparative modern invention, and as forming no part of Ancient Freemasonry, we cannot fail to admire it as an ingenious and beautiful adaption of a universal system to a more contracted principle; and a pardonable if not praiseworthy, attempt to apply the sublime principles of our all-tolerant Order to the illustration of that last and most perfect dispensation under which we are now living.

## PART FOURTH.

A council of Knights of Hadosh is composed of eleven degrees, from the 19th to the 30th inclusive, and are called the Philosophical and Chivalric degrees.

Grand Pontiff or Sublime Ecosals,

19th Degree—This degree is occupied in an examination of the Apocalyptic mysteries of the New Jerusalem, which it illustrates and endeavors to explain. It teaches the Mason to labor for the benefit of those who are to come after him, and for the advancement and improvement of his order and that it is a poor ambition that contents itself with the limits of a single life.

Grand Master of all Symbolic Lodges, 30th deg.—Among the traditions preserved by the possessors of this degree is one which states that after the third temple was destroyed by Titus, the son of Vespasian, the chief of Free Masons who were in the Holy Land, being filled with sorrow, departed from home with the determination of building a fourth (the new to be a spiritual one,) and that dividing themselves into several bodies, dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilwilling, where they established a lodge and built an abbey, and where the records of the order were deposited.

Noachite or Prussian Knight, 21st deg.—In this degree the knights celebrate the destruction of the Tower of Babel, and for this purpose they meet on the night of the full moon of each month. No other light is permitted in the lodge than what proceeds from that satellite. The Noachites of other days, called Prussian Knights, are descendants of Peleg, chief architect of the tower of Babel. They trace the origin of their order to a more ancient date than the descendants of Hiram, for the Tower of Babel was built many ages before the Temple of Solomon.

Knight of Royal Axe, or Prince of Lebanon; twenty-second degree.—It was instituted to record three memorable services rendered to Masonry by the "mighty cedar of Lebanon," and its history furnishes some interesting information on the subject of the Sidonian architects.

Chief of the Tabernacle; twenty third degree.—It commemorates the institution of the order of priesthood in Aaron and his sons Eleazar and Ithamar.

Prince of the Tabernacle; twenty-fourth degree.—This degree is intended to illustrate the directions given for the building of the Tabernacle, the particulars of which are recorded in the 25th chapter of Exodus.

Knight of the Brazen Serpent; twenty-fifth degree.—The history of this degree is founded upon the circumstances related in Numbers, chapter xxiv, 6 to 9th vs. The Knights say that this degree was founded in the time of the Crusades, by John Ralph, who established the Order in the Holy Land as a military and monastic society, and gave it the name of the *Brazen Serpent*, because it was a part of their obligation to receive and gratuitously nurse sick travelers, to protect them safely to Palestine; thus alluding to the healing and saving virtues of the Brazen Serpent among the children of Israel in the Wilderness.

Prince of Mercy, or Scottish Trinitarian; twenty-sixth degree.—A philosophical degree, whose ceremonies are very impressive. It speaks, in the course of its instruction, of the triple covenant which the Eternal made first with Abraham by circumcision, next with the Israelites in the Wilderness by the intermediations of Moses; and lastly, with all mankind, by the death of Jesus