

ORDER OF THE EAST.

There was besides the printed Manual of the Chevaliers of the Temple a sacred MS. ritual of reception. I have compared this with Regnard's Adonhiramite Masonry (1786), and although there is much variation, I give the broad result herewith:—House of Initiation.—1°, Initiate. This is similar to our E. A. P., the President is styled Doyen, on admission the Neophyte undergoes the proof of water, fire, and blood. 3°, Initiate of the Interior. Similar to our F. C. 5°, Adept. It is an abridgement of our M. M. trials, and the President is termed Thrisatha. The victim is Adonhiram, and the words of recognition are not ours. 4°, Adept of the Orient. It represents the nine Elects sent to track the false brethren, and the elevation of H.A.B. to the rank of Grand Inspector of the Works as the successors of Adonhiram. It corresponds with the first elect of Regnard. 5°, Adept of the Black Eagle of St. John. Three Elects were led by an eagle to the cavern of the murderers; it records the death of the traitors by the sword and the recovery of the body of Adonhiram. It corresponds with the Second Elect of Regnard. The 3°, 4°, and 5° are actually a division of our own M. M. degree into three parts. House of Postulance.—6°, Perfect Adept of the Pelican. This is a Christian ceremonial, and corresponds with the Masonic Rose Croix. Its lecture constitutes an examination in the previous grades. Convent.—7°, Chevalier of the Temple. This grade, though usually considered to correspond with the Kadosh, can scarcely be said to have its counterpart in Masonry. It is a strictly Christian consecration of the Chevalier in the name of Father, Son, and Holy Ghost, and according to the rule of the Holy Father Bernard. Besides the foregoing, the Convent also includes the ceremonial of Novice, Esquire, Taking the Habit, Serving

Hospitaller. In regard to the strictures of "Masonic Student" upon the Manual, I need only remark that as I am not the author of that legendary account, I am no ways called upon to defend its statements; no doubt "M. S." is aware that its assertions are a development of the Talmudic life of Jesus, the reputed son of Joseph ben Panthar, the nephew of Queen Salome. My object was simply to refer Bro. Speth to the Manual, as a book in which he would find an early legendary account of the origin of the so-called Ecossisme. Similar statements will be found in *L'Etoile Flamboyant* (1766). It would seem from that work that almost all high grade Masonry went by the name of Scottish; but that amongst these there was a party of Scotchmen who desired to reduce Masonry to four degrees (as mentioned in my last) but that of them some preferred the degree of Knight of Palestine (still found in Sweden, and considered to be synonymous with 25° of the Emperors) in place of that of Knight of St. Andrew of Scotland. I should very much like Bro. Speth to develop the history of the Knights of the East beyond what he has done; the subject is very difficult. I believe that the French Grand Lodge had Ramsay's Rite as early as 1736, and that out of this was developed Clermont's Rite of Perfection, 1754, and the Rite of the East 1755, and that of the Emperors of the East and West, 1758; each collecting for that purpose numerous other grades. The fact of Baron de Tschoudy's connection with the Valois College and the 1762 Knights of the East may certainly be taken to prove their identity. Can we now recover the degrees of the Valois College? This is hardly probable, for we do not know with absolute certainty either Ramsay's Rite, or that of Clermont's Rite of Perfection, 1754, for it is only an assumption to imagine that the latter had 25°. It would seem that after Clermont deposed Lacorne from the Craft Office of Deputy by the