

DEGREES CONFERRED BY A C.P.I.

from the Antient & Primitive Rite



A Supplemental Reference for
Perfect Initiates of *Ordo Templi Orientis*

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Scarlet Woman Lodge
P.O. Box 81873
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P R E F A C E

Do what thou wilt shall be the whole of the Law.

The present document is a higher-degree supplement to *The College Series of Degrees* encriddion for Perfect Magicians of O.T.O. It includes several sets of information for the benefit of Perfect Initiates, concerning the two degrees conferred by name in an M.:M.:M.: Council of Princes of Jerusalem, as they would be represented in Chapters of our forebear the Antient & Primitive Rite:

- Knight of the Sword, or of the East (8°)
- Prince of Jerusalem (9°)

The editor was unable to find as much description of these degrees, compared to the preceding ones. There are no catechetical lectures available for these grades. Accordingly, each degree will include only the following:

1. An instruction or charge from each degree. These passages were translated by John Yarker from the French of E.J. Marconis, and published as *Masonic Charges and Lectures* in 1880 e.v.
2. The “secrets” of step, sign, grip, word, &c. for both degrees. This information is taken from the “Universal Tyler” in Marconis’ *The Sanctuary of Memphis or Hermes* (English translation by W.J. Coombes, published by Nocalore Press in 1933). Note that there may have been some differences between the secrets of the Reduced Rite of Memphis under Marconis and those of the corresponding degrees of Yarker’s Antient & Primitive Rite.
3. Critical summaries of the degrees by A.E. Waite, from his *New Encyclopedia of Freemasonry*. The accuracy of these summaries is not without question, and Waite’s hostility to Yarker is evident, but the summaries do contain useful supplementary information which indicates the dramatic basis of the rituals, as well as some accounts concerning their sources and historical context.

The ritual of Annihilation places less emphasis on these degrees than we find for the College Degrees and their correspondences in the Lodge of Perfection. Still, their study may be of benefit to the terrible work of a Perfect Initiate.

Love is the law, love under will.

C O N T E N T S

Eighth Degree: KNIGHT OF THE SWORD

| | |
|---|---|
| Mission of Knights of the Sword | 1 |
| Formal Secrets and Modes of Recognition | 2 |
| Waite’s Article: “Knight of the East.” | 3 |

Ninth Degree: PRINCE OF JERUSALEM

| | |
|---|---|
| Captivity of the Israelites | 4 |
| Formal Secrets and Modes of Recognition | 5 |
| Waite’s Article: “Prince Mason.” | 6 |

Eighth Degree: KNIGHT OF THE SWORD

Mission of Knights of the Sword.

It is the mission of the Knights of the Sword, to deliver our brethren from misery; to labour constantly for the general good of humanity, and to combat the vices and passions which degrade it. To seek, in the visible marvels of the universe, a knowledge of the Supreme Architect of the Universe and His perfections. To be always docile to the voice of nature, which is that of reason and conscience; to practice virtue, flee vice and study to preserve a conscience void of offence.

Our order is an institution based entirely upon charity and love; amongst the virtues which it teaches one ought to rank in the first place the abnegation of self and devotion to the general wellbeing. As an institution of the highest antiquity our order has been the asylum of the most illustrious men in every age. Its dogmas, which repose on the most sure principles of fraternity, have excited the admiration of men in all ages; and it is equally evident that the truths which it enfolds have arrived to us, unmodified in traversing the different phases of the civilization of nations.

The true brethren of all periods have had but one aim, and have laboured for the accomplishment of a single mission. This aim, this mission, is the study of that wisdom which enables us to discern truth. Our labour is that of developing reason and intelligence, and thus to cultivate the beneficent qualities of the human heart and the repression of its vices. In all times our brethren have been distinguished by their extensive tolerance. They admit without distinction all men of elevated soul, of gentle manners, and of recognized probity, whatever their religious opinions may be. In the interior of our Temples are found neither Israelites nor Mussulmen, Jews nor Christians, Catholics nor Protestants; there are only Brothers working in common to enlighten each other, and thus reach a higher state of moral perfection.

That Divine Being, the Supreme Architect of the Universe, who receives the vows of the initiates, hears only words of peace and concord; the accents of hearts elevated to him, praying that our fraternal bonds may be strengthened. Our rule is to remain a neutral and impassible witness of all political dissensions, and never to seek to arm the plebian against the patrician. My Brother, adore thy God, cherish thy country, support the feeble, console the unfortunate; be ever indulgent to thy kind and severe only to thyself. Son, respect and honour thy father, love tenderly the mother who bore thee in her bosom. Father, make of thy sons honourable and useful citizens; let their infantine prayers mount upwards to the Supreme Being, in accents imploring Him to sweeten the sufferings which humanity endures; educate them so that in future their country can count upon their ability, intellect, and arms.

Formal Secrets and Modes of Recognition.

SIGN. Place the right hand on the left shoulder and as if imitating the waves of a river, draw the hand towards the right hip; draw the sword and present it as if you were about to fight.

GRIP. Each one takes the left hand of the other, arm raised as if to repulse an attack, and from the right make as if you were trying to pass; place the point of the sword on the heart of the other; the first one says *JUDAH*, the second *BENJAMIN* (Benjamin, son of equity, or son of the ages).

SALUTE. Seven knocks by 5 and 2.

STEPS. Advance proudly with five long strides, bearing the sword aloft.

AGE. Sixty-two years.

INSIGNIA. Blue tunic, red sash with golden fringe, water green ribbon worn crosswise, on which are embroidered bones, swords broken and swords unbroken. In the middle is a bridge on which are the letters L.D.P. (meaning Liberty of Passage).

CRY OF ACCLAMATION. *Glory to God and to the Sovereign.*

PASS-WORD. *JAABOROUHAMMAIM* (the waters will pass).

GRAND WORD. *SCHALAL SCHALONABI* (he has disturbed the peace of his father).

SACRED WORD. *RAPHODON* (place of rest).

Waite's Article: "Knight of the East."

A Grade under this title is found in a great number of Rites, and they offer not only many variations but constitute sometimes quite distinct Degrees. In the present place I will take one of its salient examples, and thus distinguish it from similar denominations with which we shall be concerned—under the heading of Prince Mason—in certain preliminaries to the Royal Arch. The Knight of the East, under the present particular denomination, is concerned with a period long subsequent to the building of the Second Temple. It is that of its profanation by Antiochus Epiphanes in the days of the Maccabees. The Candidate is introduced as "a wanderer from Jerusalem, seeking the lost treasure of the Holy Place"; but he is told that the Pillars of Wisdom are destroyed and that he must pursue his quest in darkness, "amidst the woods and mountains, in search of the Lost Word." In a sense, he is taking the part of Judas Maccabeus, and receives a sword emblematical of that which the son of Mattathias is said to have obtained in a vision at the hands of the prophet Jeremiah.

Compass of the Grade—This is the sum of the proceedings, for the rest is expiation by way of morality thereon. In some manner that is past finding out amidst the maze of vague wording, the defilement of the Second Temple signifies a change that has come over the life of thought, from which the veil of superstition has been removed. The Temple of Jerusalem is the grand type of Masonry—otherwise "solid principles and pure morality." While these flourished the sun shone at its zenith in respect of Freemasonry. But there came an age of degeneration, which is represented "by the burning and sack of Jerusalem and its Temple." The foundations, however, were preserved and the treasures contained therein. It was so too in the Order, and as it came about that the sacred edifice was erected again in the Holy City, so Masonry "resumed its ancient glory." The Master-Builder is the model of true Brethren, and his assassination "indicates the danger of violent passions."

A Sacred Myth—Such is the best explanation which can be given to a newly made Knight of the East concerning this "sacred myth of the Craft." It should be added that in a French Ritual of the early nineteenth century the Grade is divided into nine points or sections, dealing with Biblical episodes, such as the sacrifice of Abraham and the consecration of a priest of Jehovah.

**Ninth Degree:
PRINCE OF JERUSALEM**

Captivity of the Israelites.

Sir Knight, you have retraced an epoch forever memorable to the workmen of the second temple and their successors. Redouble your attention to that which is yet to be made known to you, and learn to make a just application of it. The Supreme Architect of the Universe would punish the pride of a rebellious nation without entirely casting them off.

The sacred fire of the temple was hid, but not extinguished. During their captivity, the nation meditated more fruitfully than in the past, on their laws and ceremonies; its blindness ceased; it recognized the true cause of its misfortunes, and after seventy years of bondage recovered its liberty. In this captivity the people had an opportunity of studying the pure spiritual religion of the children of Japhet, which, in Persia, had abandoned entirely all sensuous representations, such as they had beheld in Egypt to the worship of Osiris, and among the neighbouring Canaanitish nations to El and Bel. The Zoroastrian faith said to them: Be good, gentle, humane and charitable; love your kind, console the afflicted, pardon those who have given you offence. Daniel had been promoted to the office of chief of the Magi, Astrologers and Soothsayers. Ezra re-edited the Jewish Scriptures, and there is no doubt that a contact with the faith of Cyrus modified that proneness to idolatry which had, hitherto, oppressed the people. From this time, the nation began to look forward to the coming of a Messiah, who would again restore the glory of the kingdom.

Zerubbabel, descended from the princes of his nation, had the courage to return at the head of the people of Jerusalem, to re-establish the temple on its old foundation. To this end he bore the sword in one hand and the trowel in the other, because he was annoyed by his enemies. Many who were dispersed among the neighbouring people, on learning the news of the re-building, came to offer their assistance, but were not admitted until they had given proofs of their zeal and courage, by rigorous trials to which they were submitted. After many difficulties the workmen succeeded in establishing the temple on its foundations; but it differed from the first, so far as the sentiments excited were also different. The ancients who had seen the glory and splendour of the first Temple shed tears of bitterness; but the Supreme Architect of the Universe consoled them by an event which proved to them that they had found grace in His sight, and that he would again dwell among them. The new temple was finished, the Altar of Sacrifice and that of Perfumes rebuilt and the people instructed in the laws by Esdras. Nehemiah arranged everything for the solemn dedication of the temple, and knowing that the sacred fire had been hid in a dry deep pit at the destruction of the temple, he sent the priests to search for it. Not finding any fire there, but only thick, muddy water, he, full of confidence, took it and poured it on the altar; it ignited at once and consumed the sacrifices in presence of the people, who gave themselves up to the purest joy at the sight of an event which again raised the glory of the nation.

Formal Secrets and Modes of Recognition.

SIGN. With the left hand on the hip the sword raised, stand proudly erect. Place the arm as if about to fight, having the right foot formed in a square, the heel to the toe of the left foot.

GRIP. Each presses with the right thumb five times by 1, 2, and 2 on the joint of the little finger. Each join the point of the right foot, thus making a straight line, touch the knees, and place the open left hand on the shoulder; the first one says "Twenty" the other "Twenty-three." (On the 20th day of Tebeth, tenth month of the year, the ancients returned to Jerusalem, after their stay at Babylon. On the 23rd of Adar, twelfth month of the sixth year of the reign of Darius, the people rejoiced after the re-dedication of the Temple.)

KNOCKS. Twenty-five knocks by 5 times 5.

STEPS. One step on the point of the toes.

PASS-WORD. *TEBETH* (name of the 10th lunar month), reply is *ESRIM* (20).

SACRED WORD. *ADAR* (12th month), reply is *SCHALASH ESRIM* (23).

INSIGNIA. Blue tunic, red sash fringed with gold; sky blue coloured ribbon, worn crosswise with a jewel which is a golden medal; on one side is a hand holding a balance, and on the other a double edged sword and two stars.

Waite's Article: "Prince Mason."

The Ceremony of this Grade is in one sense supplementary to the Royal Arch and in another is subversive thereof. It opens in the Grand Chapter at Jerusalem, none being present but those who carry the sword as well as the trowel. The Candidate is a Babylonish Master, bearing the name of Zerubbabel. The Chapter is in tribulation and the work of the Second Temple is suspended under circumstances recorded in the third and fourth chapters of Ezra. It is an old story beginning in the days of Cyrus, King of Persia, and continuing through those of Ahasuerus and Artaxerxes, even to the time of Darius. But Darius "hath ever been favourable to the people of God," and could he be informed "how our enemies encompass us about, peradventure he might help us." But who will undertake the mission? The answer is Zerubbabel, the Candidate, "because he had acquaintance aforetime with Darius the King, and he will therefore travel to Persia with the request of the people." So ends the First Point, and in the second—which takes place on a bridge over the Euphrates—the ambassador is arrested as a spy. The third is in the Court of Darius, and when Zerubbabel is brought before him he is recognised as a quondam friend and associate. For this reason, and also for the truth of his cause, it is granted unto the ambassador that he shall return to his own land and his own people, bearing written commands to the Governors of Darius, and carrying the Persian Pass. He is reconducted to the Bridge, and so returns in safety to the Grand Chapter at Jerusalem, where—as a reward for his services—he is created a Prince Mason.

Grade-Value—Amidst all its limitation—which are those of form and manner, in part peculiar to itself and in part an inheritance from the Craft Degrees—the Royal Arch is a Grade of speaking symbolism, whereas the Prince Mason is merely a Masonic adaptation of Scripture-history. As such, it conveys nothing and marks no stage in the Emblematic Art. It constitutes the Thirty-third Degree of the Early Grand Rite and is an older recension of the Grade known as Order of the Red Cross of Babylon under the Grand Council of the Allied Degrees, and otherwise as Knights of Babylon. The last connects with the traditional history of the Grade, according to which Darius is supposed to have instituted an Order of Knights of the East, changed afterwards to Knights of the Eagle, in Palestine to Order of Knights of the Red Cross, and known finally in France as Knights of the Sword. An official introduction to the Grade furnishes these points, and they may be derived possibly from a pseudo-historical lecture which is not now extant. The variations of the Red Cross from the text of Prince Mason are of consequence only in respect of one point, being that of the return of Zerubbabel to the Grand Chapter, carrying the evidences of his success. This episode is omitted in the later version, though the Closing takes place in the Chapter and implies the lapse of a considerable space in historical time, for the building of the Second Temple is affirmed to be finished. The Grade is from this point of view a supplement to the Royal Arch.

Magna est Veritas—Both recensions embody the well-known debate in I Esdras as to which is the greatest—the strength of wine, of the king, or of women. But Zerubbabel prince of the people testifies that “great is truth and mighty above all things,” for which he is acclaimed by the King.

Knight of the Sword—I have mentioned the Grade denominated Knight of the Sword in connection with the Red Cross of Babylon on the authority of one of its recensions, but there would appear to be several variants. It is included with a sub-title as Knight of the Sword, or of the East, by the Ancient and Accepted Rite, being No. 15 of the system; under the same title, having Knight of the Eagle added, it ranks as No. 10 in Adonhiramite Masonry; as Chevalier d’Orient it is No. 6 of the French Rite and 41 of the Rite of Mizraim, while one of the private collections mentioned by Thory—that of Hecart—had a Grade entitled Victorious Knight of the East. As Grades which are similar or identical recur continually under totally distinct titles, so there are distinct Grades which pass under one title. The original classification of the Rite of Memphis in 1839 has Chevalier de l’Épée as No. 15 in the series, but when the Order was taken over by the Grand Orient, with the consent of Marconis—its head—No. 15 was entitled Knight of the East, but it was probably the same Degree. In 1866 the mammoth system was reduced to thirty-three Degrees, and No. 10 therein was called Knight of the Sword. The Master represents Cyrus and the Candidate Zerubbabel, petitioning the Persian king “to remedy the condition of his Brothers, who are in captivity.” The king affirms that he has long intended to liberate “the children of Judah,” but he desires the interpretation of a dream, which he calls upon Daniel—who is present in the person of the Orator—to expound if he can. “In my sleep I saw a lion ready to spring upon and devour me, and at a distance Nebuchadnezzar and Balshazzar, my predecessors, chained in the garb of slavery. They were contemplating a halo of glory which the Masons shew as the name of the Supreme Architect of the Universe. Out of it issued the words ‘Liberty to the captives.’” The Orator has no difficulty in explaining that the predecessors appeared in chains, because of the wrong which they had done to Israel, while the lion intimates the wrath that will fall upon Cyrus himself, should he elect to follow in their footsteps. On the contrary, if the captives are liberated, the halo signifies the reward which the king will receive hereafter. The king thereupon—in the person of his Masonic successor—not only grants the request of Zerubbabel but creates him in the person of the Candidate a Knight of the Sword, he pledging himself to reserve the secrets of the Grade.

Historical Discourse—In the homily which follows under the pretence of an Historical Discourse, it is said (1) that the mission of the chivalry is to deliver Brethren from misery; (2) to labour for the good of humanity; (3) to seek knowledge of God and His perfection in the visible marvels of the universe; (4) to follow the voice of Nature—with other excellent counsels which in no wise emerge logically from the ceremonial itself. For the rest, it will be seen that the Prince Mason and the Red Cross are travesties of Ezra and I Esdras to magnify the work of Zerubbabel and that Knight of the Sword substitutes a spurious dream which gives away its own meaning for the Esdras debate on wine, women and the king.

Certain Strictures—The three Rituals, all in analogy and all differing sufficiently one from another, continue to indicate how the great things are missed in the so-called High Grades of Masonry. Amidst all their operative elements an important symbolism lies curiously imbedded in the Craft Legend and the Holy Royal Arch, but the various inventions which have been devised to illustrate, explain and extend them cloud the symbolical issues and, even within the conventions of morality and the counsels of conduct, if they seek to convey anything it does not for the most part belong to the subject.

Bibliography of the Grade—We have not finished, however, with the sequence of Degrees connected with Prince Mason. There is the Grade called Knight of Jerusalem, being No. 65 in the Metropolitan Chapter of France, and No. 9 of the Antient and Primitive Rite, understood as the reduction of the Rite of Memphis to thirty-three Degrees. It appears as Prince of Jerusalem in the unabridged series of 1839, being No. 16; under this title it constitutes the Forty-fifth Grade of the Rite of Mizraim and the Sixteenth of the Ancient and Accepted Rite, variations and distinctions understood. It is substantially identical with Prince Mason and the Red Cross, but is sufficiently distinct as a codex. It is much more elaborate than either and in the English version has been revised almost unquestionably by Yarker, who has borrowed from Rituals which belong to other subjects and times, thus creating, according to his wont, an additional and needless confusion. Among points otherwise which are of interest in respect of variations may be cited (1) That according to the Opening the first Chapter of the Chivalry was held amidst the ruins of the First Temple; (2) that the hindrance of the work of rebuilding is ascribed to the Samaritans; (3) that the Candidate—on the part of Zerubbabel—discovers, in addition to the Square, Compass, Level and Plumb, the Sacred Delta of Enoch, “which has been lost to the Craft” since the destruction of the Temple by Nebuzaradan, whereupon the Brethren “pronounce the Name which was once the glory of the Temple and of the nation.” The Knight of Jerusalem is certainly the best of the codices, and in the hands of a true Ritualist might have been worthy of a place in Masonry among the connections of the Royal Arch.