



KNIGHT OF THE EAST & WEST

Antecedent Materials for Initiated Study



An Historical Reference for
Instructed Brothers and Sisters of Ordo Templi Orientis

Privately printed for circulation within the Order by
Scarlet Woman Lodge
P.O. Box 81873
Austin, TX 78708 USA

P R E F A C E

To all Instructed Brothers and Sisters
Peace, Tolerance, Truth:
Salutation on all Points of the Triangle;
Respect to the Order

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

The present document is reference work for the benefit of Knights of the East & West of O.T.O. It collects various documents for the benefit of initiates, concerning the dignity of the degree prior to its incorporation in the system of M.:M.:M.: The ritual precedent for the degree in our system is provided by the following sources:

- Knight of the East and West, or Knight of the West, being the 17° of the Ancient and Accepted Rite
- Knight of the Orient, being the 10° of the Antient and Primitive Rite
- Knight Prince of the East and West, being the 17° of the Rite of Memphis

A.C.F. Jackson, an historian of the Ancient and Accepted Rite for England and Wales, writes in his book *Rose Croix*, that

The origin of this [Knight of the East and West] degree is not known. It probably appeared about 1762 with the increase in degrees caused by the schism in the Knights of the East by Peny, or it may have been one of the degrees produced by Pirlet's Emperors of the East and West. From its title, the latter seems to be the most likely. It is suggested that it was of Templar origin, in which case its early roots may have been in the Rite of Strict Observance in Germany. According to Mackey, the degree started as a non-masonic Crusader Order which he attributes—almost certainly incorrectly—to Chevalier Ramsay. (p. 234)

In England, from Crowley's day to the present, the Ancient and Accepted Rite evidently have not worked the degree; instead they have simply conferred it by name in their Chapters of the Rose-Croix. Neither does the Memphis Rite appear ever to have worked the degree with any zeal, despite its inclusion in their codices. The degree does appear to have seen more service in the Ancient and Accepted "Scottish" Rite jurisdictions of the U.S.A., but I have not been able to verify its use or disuse under the Cerneau Supreme Councils and Sovereign Grand Commanders from which O.T.O. authority first descended.

Love is the law, love under will.

In the Bonds of the Order,

Παραδοξος Αλφα

CONTENTS

Fransken MS: 17th Degree. Knights Of The East & West

Editor's Note	1
Origin	1
Ceremony, when a Reception	1
To open the Council	2
Form of a Reception	2
Lecture of the Knights of the East [& West]	4
To Close	7

Universal Tyler: Knight Prince Of The East And West 7

Regarding Pryse's "Apocalypse Unsealed"

Editor's Note	8
Review by Yarker	9
Review by Crowley	11

Francken MS

17th DEGREE. KNIGHTS OF THE EAST & WEST

Editor's Note

This is the full ritual from the twenty-five degree system promulgated by Stephen Morin, often referenced as the “Rite of Perfection” (although that name properly pertains only to the first 14 degrees), which served as the basis for the Ancient and Accepted Rite. Henry Andrew Francken was a Grand Inspector and Deputy Inspector General appointed by Morin. The rituals of the Francken manuscripts reflect the form of the constituent degrees during the period in which they were codicized, prior to the later edits and reforms of Carson, Gourgas, Yates, Pike, and others. The present text is drawn from the 1783 MS.

Origin

When the Kn^{ts} & Princes Called them selves to Conquer y^e Holy Land, they took a Crohs to distinguish them, as a mark of being under the Banner, and they took an oath, to spend the last drop of blood to establish the true religion.

The peace being made, they could not fulfill their vow, & therefore returned to their own respective Countries, and resolved to do by theory what they could not do by practice; and never to admit in their Ceremonies any but those who had given proofs of friendship Zeal & discretion.

They Joyned at *Malta* by having a Connection with them relative to masonry, and they took the name of Kn^{ts} of East & West, princes of Jerusalem, to teach all the world where that order began, and never changed any wise their Customs and receptions.

In the year 1118, the first Kn^{ts} to the number of Eleven took their vows between the hands of *Garinous* patriarch and & pr^{ce} of Jerusalem.

Ceremony, when a Reception

1st The gr^d Coun^l of Kn^{ts} of East & West, must be red, Spread with Stars of Gold.

2^d In the East a Canopy Elevated by 7 Steps, Supported by 4 Lions or Eagles, and between them an animal of the Human kind with 6 wings —

3^d on one side of the Throne the Sun, and on the other the Moon, made light by transperance, and under a Rainbow, and below this a bason with perfumed water, and a Skull.

4th Each Side South & North are 11 Small Canopies Elevated by 3 Steps for the venerable antients —opposite the Throne in the West 2 canopies, elevated by 5 Steps, for the 2 antient officers, who act as wardens —

5th A full gr^d Council must be composed of 24 Kn^{ts}. The venerable master is Stiled all puihsant; the wardens and the 21 brothers are Called Resp^{ble} antients. if there are more brothers, they are Stiled Resp^{ble} Knights, and are placed north and south behind the small canopies—the 1st Canopy at the right Side of the Puihs^t is always vacant for the Candidate —

6th all the brethren are vested in white Robes, with a Cincture of gold round their waists, and each a long white beard, and a gold crown on their heads; the Kn^{ts} in their ordinary habits, carry a white broad ribbon from their right shoulder to their left hip, with the Jewel Suspended thereto; and carry the Crohs of their order on their breast to a black ribbon —

7th The all puihs^t has his right hand on a large book with 7 Seals hanging thereto, which lays on the Pedestal.

8th The draught of the Council is a Heptagon in a Circle, in each angle are the following letters, B, D, H, P, C, T, S,— in the middle a man vested with a white Robe, Cinted with a girdle of gold, his right hand extended and surrounded with 7 Stars; he has a long white beard, his head surrounded with a glory, a two edged sword across his mouth, and 7 candlesticks round him with these letters over the Candlesticks: H, D, P, I, P, R & C

To Open the Council

Q. Vener^{ble} Broth^{rs} Kn^{ts} & Princes what is your duty?

A. To know if we are secure.

Q. See & Search, if we are so?

A. We are so.

Q. Resp^{ble} & ven^{ble} Brothers this gr^d Council of Kn^{ts} of East & West is open, be attentive?

A. We shall always be attentive, to Every thing you will order.

Form of a Reception

The cand^{te} is Introduced by 7 knocks, 6 quick & one Slow. When both the officers go and see, who it is that knocks, on seeing the Cand^{te} take him by the hand and says: come my dear brother, we will shew you surprizing things, then leads him 7 times round and Stops at each angle, where he puts his feet in a square, & so proceeds till the last, from which by 7 steps he advances to the Bason; holds his right hand to the all puihsant, between whose hands He takes the foll^g Obⁿ on his knees

"I A:B. promise and Swear to be faithfull in my Religion and to observe the Laws of the State as far as I can. I promise never to reveal the mysteries of Kn^{ts} of East and West, and never to receive nor initiate, or Consent any to be received in this degree, but conformable to the antient Statutes & Regulations, or by a power vested in me for that purpose all under the penalties of this and my former obligations: So God maintain me in uprightnehs and Justice Amen."

after this obⁿ the M^r of Ceremonies Rises the Candidate and brings him between the two wardens before the draught. Then the Sen^r warden says to him brother, Examin with deliberation all these things which the all puihsant is going to operate to you. after a little Silence, the Sen^r warden Continues and says: is the mortal here worthy to open the book and Seals? All the bretheren Cast their Eyes down and Sigh. The Sen^r warden hearing their Sighs, says to them: Ven^{ble} & Resp^{ble} bretheren knights do not be afflicted, here is a victim (pointing to the cand^{te}) his defete will give you content.

Q. (To the cand^{us}) do you know the reasons why these antients have a long beard?
 A. (he being prompted) You know it.

Q. They are those, who came here, after pahsing great affliction, & having dipt and washed their Robes in their own blood. Will you have such Robes, at such price?
 A. Yes — on w^h the wardens Conduct him to the Bason, make both his arms Bare, puts a Ligature on both, and orders him to put them both in the water — the wardens have each a Lancet, which retires back with a Spring, having a little red wine to drop from thence, then they give him each a knock on the vein, when the blood that comes from the Lancet is wiped on a white cloth, and each warden Shews it to the Bretheren, and Says: He never was afraid to Spill his blood to see our surprizing thing. Then the Ligatures are taken off but his arms are left bare, when the gr^d orator makes him a Comp^t on his resolution.

Then the All puihs^t open the

1st Seal of the great book, and takes out a Bow and quiver with arrows, and a crown; gives them to one of the old men, and says: go, depart & continue on the Conquest.

2^d Then he opens the 2^d Seal, takes out a sword, gives it to the next aged, and says: go and distroy the peace among the profane & wicked bretheren, that they never may have a residence in our Lodge —

3^d Then he opens the 3^d Seal, Takes out a Balance, gives that to another aged brother and says: Endeavour, that the profane & wicked bretheren might never find Justice but in our Lodge

4th He then opens the 4th Seal, takes out a deaths head, gives it to another aged, and says: go & endeavor that the wicked might never find Life but amongst us —

5th He then opens the 5th Seal, and takes out a cloth stained with blood, gives it to another and says: when is the time that we shall revenge and punish the profane and wicked brothers who have destroyed so many worthy bretheren by their false accusations —

6th Then he opens the 6th Seal, and in that instant the Sun becomes dark and looks black, and the moon is Stained with blood —

7th He then opens the 7th and last Seal, and takes out Incence and gives that to a brother; and also takes out a vase with 7 Trumpets, which he gives to 7 aged bretheren — when the four old men / who must be one of them in each of the four Corners with a bladder full of wind represents^g the four winds / Shew their bladders; when the all puihsant says: Never Strike no profane nor wicked brother, till the moment I have discover'd the true and worthy masons — when the four winds put up their bladders, and one of the Trumpets sounds, when the two wardens go and take the Cand^{te}, Cover his arms, and take from him his apron & Jewel, with which he was decorated.

a 2nd Trumpet Sounds, when the Jun^r warden gives the Cand^{te} a white Robe, the apron & Jewel of the order.
 a 3^d Trumpet Sounds, when the Sen^r warden gives him a long white beard.
 a 4th Trumpet Sounds, The Jun^r warden gives him a Crown of gold.
 5th Trumpet Sounds, the Sen^r wardⁿ gives him a Cincture of gold.
 6th Trumpet Sounds, when he Receives from the Jun^r warden the Sign
 7th Trumpet Sounds. on w^h all the 7 Trumpets Sound together on w^h the Sen^r warden Conducts him to the vacant Canopy.

Sign : The Sign is: To look over your right shoulder;
the other answers by looking over his left shoulder.

Words: one says: *abadon*. the other ans^{rs} *Jabulum*. Signif^e = angel of *abyhs*.

[Grip]: is to touch the left shoulder of a broth^r with the right hand, the person So touched looks over his right Shoulder. and so *visa versa*.

[Jewel]: is a heptagon regular of Silver or gold, in every angle on one side a Star of gold and one of the foll^g Letters, vit^t B, D, S, H, P, I, G. and on the other side in each angle these leters viz^t B, D, W, P, H, G, I. — and in the middle of those Letters a two Edged sword between an equal balance, and in the Centre of the other Side with the Stars is a Lamb. — this Jewel is wore by the gr^d Knight from the centre of the golden Cincture, and by the other Knights from their broad white order and all of them wear a white Crohs to a black ribbon round their necks.

When a kn^t of East & west visits a symbolic Lodge of the 14 degrees, he cannot dispence with wearing the ribbon & Jewel — they Enter the Lodge with their hatts on, a naked sword in their hands with a Shield as the princes of Jerusalem; and when he is going in the Lodge, the door is thrown open, and he is conducted by 2 masters through the arch, and if the Right worsh^l is not a kn^t of East & west, he offers the prince visitor the Hiram & Seat who may accept or refuse it, and always Sits in the right hand of the master.

Lecture of the Knights of the East [& West]

Q. Are you a kn^t of East & west?

A. I am.

Q. What have you seen?

A. Marvelous things.

Q. In which manner was you received?

A. By water, & effusion of blood.

Q. Explain this to me?

A. A Mason is never afraid to spill his blood for Masonry.

Q. what are y^e ornaments of the council?

A. Superb thrones, Sun, moon & a basin of perfumed water.

Q. what is the figure of the draught?

A. A man, vested in white Robes, girded with a gold Cincture, round his right hand 7 Stars; his head surrounded with a glory, a long white beard, a two edged Sword acrohs his mouth, surrounded and lighted by 7 Candlesticks with these Initials H, D, P, I, P: R & C.

Q. what signifies the Heptagon?

A. Our mystic number inclosed in 7 Letters.

Q. what are these 7 Letters?

A. B, D: W, P, H, G & F, Signifying Beauty, Divinity, Wisdom, puihsence, Honor, Glory & Force.

Q. Give me the Explanation of these words?

A. Divinity, teaches us that masonry has Divine principles —

Wisdom – is a quality to Invent.

Puhsence – is necessary to crush the profane & wicked brethren and to reduce them in their Calumnies

Honor – is an indispensable quality to a mason to maintain himself in that respectable order.

Glory – Shews that a good mason is equal to the most High Prince, and

Force – to sustain us.

Q. what signifies the 7 Stars?

A. Seven qualities, by which Masons must be conducted, vizt Friendship, union, Submision, discretion, Fidelity, prudence & Temperance.

Q. why ought a mason to be possessed of these 7 qualities?

[A.] Friendship - is a sentiment that ought to reign among brothers.

Union - is the Base of Society

Submision - To receive directions from a lodge without murmuring

Discretion - to be upon your guard never to be surprized.

Fidelity - in observing Strictly our obligations -

Prudence - To rule our actions in Such a manner, that the profane be always Jelous of our pleasure, without being able to blame our Conduct, and

Temperance - To Shun excess, equal against our body & Soul.

Q. what Signif^s the 7 candlesticks & their letters

A. The 7 faults w^h msons ought to Shun viz^t Hatred, Discord, Pride, Indiscretion, Perfidy, Rashness & Calumny.

Q. What are the reasons, that masons ought to Shun these Crimes?

A. because they are absolute Contrary to the qualities which *we* have come to and acquired — a good mason even never bears *hatred* against his brother, though he Should be treated Ill by him

Discord – is contrary to Society for w^h we must Shun it.

Pride must be banished as it is contrary to humanity –

Indiscretion – is Fatal to masonry –

Perfidy – is Horrible to an honest man

Rashness – is tiresome to masonry.

Calumny – is a vice below a mason. That he must endeavour to reunite in himself a perfectness, and Shun all other Vaults, that are a plague to human nature.

Q. what Signifies the two edged Sword?

A. It expresses the Superiority over all other degrees.

Q. Are there any higher degrees than this?

A. Yes, there is the respectable order of the Kn^{ts} of the Eagle, and the Sun or chaos disentangled. and the Sublime degree which is preceeded by the last Step of masonry

Q. what Signifies the book with 7 Seals, which non Can open?

A. A lodge of masons which the all puihs^t has a right to convoke & open

Q. what is inclosed in the 1st Seal?

A. A Bow and quiver with a crown.

Q. what in the 2^d?

A. A two edged Sword.

Q. What in the third?

A. A Ballance.

Q. what in the 4th?

A. a death's head.

Q. what in the 5th

A. A Cloth with blood

Q. what in the 6th?

A. The power to darken the Sun, and tinge the moon with blood.

Q. and what is in the 7th Seal?

A. Seven Trumpets & perfumes.

Q. Explain all these things to me?

A. 1st the Bow and quiver with the Crown Signifys the order of the Lodge, wh^ought to be executed with such quicknehs and Exactnehs as the Bow sends forth the arrow, and receive those orders with such submihsion as from a Crown'd head.

2nd The Sword teaches that a lodge is always armed to punish.

3^d the Ballance is a Symbol of Justice.

4th The Skull is an Image of a brother who is excluded from a Lodge, this Idea must make all tremble, the more when they remember the penalties they have laid themselves under by their Ob^s

5th the cloth Stained with blood teacheth that we are not to hesitate to spill the last drop of our blood for the good of masonry

6th The power to darken the Sun, & Stain y^e Moon is a representation of the power that a visiting broth^r with a Superior degree, has over a lodge, in Interdicting the officers in case a lodge works not regular, until they repent of it, by their amendment & submihsion etc

7th The 7 trumpets & perfumes signifies that masonry is Spread over the Earth on the wings of Fame, and She will Sustain it with every mark of honor, perfum^s occasion odour.

Q. what age are you?

A. very antient.

Q. what are you?

A. a pathmien

Q. From whence come you?

A. from Pathmos.

End of the Lecture

To Close

Q. what's the Clock?

ans^r There is no more time.

Then the All puhsant knocks 7, as at the open^g, and Says: this council is closed, w^h being repeated by the two wardens, Closes the Council -

End of Kn^{ts} of East & West

Universal Tyler KNIGHT PRINCE OF THE EAST AND WEST

[*The formal secrets of the Seventeenth Degree, as proffered by E.J. Marconis de Negre, in his Le Sanctuaire de Memphis ou Hermes (1849 e.v.)*]

The rituals of the Scottish Rite state that this degree was instituted in 1118, when the Crusaders united with the Knights of the East, under the command of Garimont, to form an armed force to protect the pilgrims.

SIGNS. *Both Rites*. General sign; look at the right shoulder of the tyler and in reply each looks at the shoulder, saying alternatively "ABADON" (exterminated), and "J.....M" (Sign of entrance); each one places his right hand on the forehead of the other.

FIRST GRIP. *Both Rites*. Place the left hand in the right hand of the examiner, the fingers outstretched. The examiner covers with his other hand.

SECOND GRIP. Place the left hand on the left shoulder of the examiner, and he will touch your right shoulder with his right hand.

KNOCKS. *Both Rites*. Seven knocks by 6 and 1.

STEP. *Both Rites*. Seven steps in squares, making a heptagon.

INSIGNIA.

Rite of Memphis. Blue tunic, red sash edged with gold; black ribbon bordered with red, with the jewel which is a medal partly made of gold and partly of silver, forming a heptagon; on one side in each of the angles are engraven the letters B.D.S.P.H.G.F. Above each letter is a star, these letters are the initials of the words Beauty, Divinity, Wisdom (*Sagesse*), Power, Honour, Glory and Force. In the centre is a lamb in silver lying on the book of the seven seals; each seal bears one of the above letters. On the other side are two crossed swords, the points uppermost, and placed on a balanced scale.

Scottish Rite. White ribbon worn from right to left, and a black ribbon worn crosswise to which is suspended the jewel—the same as with the Rite of Memphis. The apron is yellow bordered with red.

PASS-WORD. *Both Rites*. J.....M.

SACRED WORD. *Both Rites*. ABADON.

Regarding Pryse's “APOCALYPSE UNSEALED”

Editor's Note

It does not appear that Crowley ever drafted a full ritual of initiation to the dignity of the degree of Knight of the East and West. The ritual used in Mysteria Mystica Maxima today is the work of his heirs and successors. However, Thelema already has strong symbolic resonance with the Apocalypse of the Seer of Patmos, which is assessed in the following Crowley quotes:

The seers in the early days of the Aeon of Osiris foresaw the Manifestation of this coming Aeon in which we now live, and they regarded it with intense horror and fear, not understanding the precession of the Aeons, and regarding every change as catastrophe. This is the real interpretation of, and the reason for, the diatribes against the Beast and the Scarlet Woman in the XIII, XVII and XVIIth chapters of the Apocalypse.

Further study of this card may be made by close examination of Liber XV.

--Atu XI. Lust, *The Book of Thoth*

All I get is that the Apocalypse was the recension of a dozen or so totally disconnected allegories, that were pieced together, and ruthlessly planed down to make them into a connected account; and that recension was re-written and edited in the interests of Christianity, because people were complaining that Christianity could show no true spiritual knowledge, or any food for the best minds: nothing but miracles, which only deceived the most ignorant, and Theology, which only suited pedants.

So a man got hold of this recension, and turned it Christian, and imitated the style of John. (Note: There is no question in my mind that this explanation is correct from the viewpoint of profane scholarship. “Angels” who offer absurd theories about material affairs are false elementals who amuse themselves at the expense of the naïveté of the would-be-Magician.) And this explains why the end of the world does not happen every few years, as advertised.

--ARN: 2nd Aethyr, *The Vision and the Voice*

In addition, reviews appearing in The Equinox (I:6) lavished praise on THE APOCALYPSE UNSEALED: Being an Esoteric Interpretation of THE INITIATION OF IOANNES, by James M. Pryse. (New York: John M. Pryse, 9-15 Murray Street, 1910. London: J. M. Watkins. 8s. 6d. net) The reviews were by John Yarker and Aleister Crowley (the latter writing as “Nick Lamb”), and thus indicate in some measure the opinion of these two important contributors to the O.T.O. ritual corpus, respecting the initiated reading of the Biblical Apocalypse. The book by Pryse is crucial material for students of the Thelemic K.E.W. degree.

Review by Yarker

It is possible to write upon this book in a freer manner, without offence, than upon any other book in the Canon of Scripture, for there is no other book which has caused so much disquiet to theologians, in all ages, as has the "Revelation of St John the Divine," and it is but in comparatively recent times that it has been generally accepted as Canonical, and this even by those who admit that they do not understand it; and to such as these the *Apocalypse Unsealed* will be a veritable "Revelation" indeed. Mr. James M. Pryse accepts it unreservedly as the work of the Apostle John, but we ought to mention that there is a long string of authorities against this view. Dionysius, who was surnamed the Great, of Alexandria, was a pupil of Origen, and he of Clement of Alexandria, all catechists of the "Arcane Discipline" which taught a Christianised version of the older Gnosis, which Clement and others had brought into the Church from the older secret, or occult, societies of which they were, or had been members. This Dionysius makes a certain John the Presbyter, as of note in Asia Minor in the 1st century, and distinct from the Apostle, to be the author of the book. Presbyter Cajus, or Gaius, of Rome, and the Alogi, attributed it to Cerinthus, a Gnostic of the independent sect of these, and Eusebius quotes both Dionysius and these Alogi; Nicephorus Callistus uses the same as saying that some who had preceded them had manipulated the book in such way, in every chapter, that the original could not be recognised. This may be an exaggeration, but amongst the eminent critics who have denied the authenticity of the book may be mentioned these, and what else can we expect when none to the present time could understand it? Against it are De Wett, Bleek, Ewald, Credner, Schott, Lucke, Neander, Michaelis, who treat the style as utterly foreign to that of John the Apostle. The first-named observes that "Revelation" is characterised by strong Hebraisms, ruggedness, and exhibits the absence of pure Greek words, whilst in the Gospel of John is to be found a calm, deep feeling, but in the Apocalypse we have great creative power of fancy; -- the two minds are at variance with each other. St Jerome had an exalted opinion of the book, and says that it has much of mystery therein; possibly he saw it with the same eyes as Mr Pryse. Even both Luther and Erasmus were doubtful as to its acceptance. The *Encyclopaedia Britannica* argues that its allusions are of the 4th or 5th century. It may be mentioned here, that Dom John Chapman, D.O.S., has made an examination of the question this year, and argues, with doubtful success, that John the Presbyter and John the Apostle were the same person, and accepts both the Gospel and the Apocalypse as the works of Apostle John, and accounts for the difference in style as that of the amanuensis whom the Apostle John employed.

Two noticeable, but irreconcilable, attempts have in recent years been made to interpret the book, theologically and historically. The learned Dr. E. V. Kenealy made sense out of it, but overdid the subject. He believed it to represent the Apocalyptic church of Adam, and found in its addresses to the "Seven Churches" the existence of a great Asian hierarchy of the seven temples of the "twenty-four Ancients," and further, in its various characters, the acts of the twelve divine incarnations, or messengers, who follow each other at periods of 600 years, as taught in regard to the manifestations of Vishnu.

Then, in 1906, we have a book of the astronomer, Nicholas Marazoff, verified by the astronomers Ramin and Lanin, who attempt an astrological view, grounded on the state of the heavens at Patmos on the 30th September 395, at 5 o'clock at night. Jupiter -- the white horse -- was then in Sagittarius; whilst Saturn -- the pale horse -- was in Scorpio; the sun in Virgo, and the moon under her feet. John Chrysostom was then in Patmos, and immediately after 395 was called to Rome to become a presbyter; but Rome finding that the "Second Coming" did not take place, it is argued that he was deprived and banished as a "false prophet." Against this we have the fact that Chrysostom does not mention the book, but the date assigned agrees with criticisms as the book now stands.

We must defer to the superior knowledge of this modern "Unveiler," though personally I am inclined to accept the views of those early Fathers who assign the authorship to Cerinthus, and also the later German critics, who believe that the first three chapters and the last have been added by a later hand, and other portions altered to agree with the Scriptures held to be orthodox. Of course this, if it were so, does not effect in any way the views of Mr Pryse, but rather strengthens them, as I look upon the imagery of the book as essentially that of the earlier and pre-Christian Gnostics. Though we may not have absolute proof of the great

antiquity of the Gnosis, such as Mr. Pryse unveils, yet it is clearly Aryan, dating from the time of Momu -- the thinker; then again the development of the Kundalini -- serpent fire -- world's mother, also termed rousing the Brahm -- is said to be shown as issuing from the foreheads of early Egyptian kings; Apollonius of Tyana, a contemporary of our Jesus, visited the Gymnosophists of the Upper Nile, but said that they were not equal to those of India. The British Druids must have had a knowledge of the "Serpent fire" in their secret instruction, or why exclaim, "I am a serpent." The Mythraic Mysteries, and all the Eranoi Societies, were equally protected by the laws of Solon seven centuries B.C., and Mr. Pryse observes that only once does the word Halleluiah occur in the Bible, yet we know that it formed the close of a chant in the "Rites of Purification" in a call to the slain god for deliverance, in pre-Christian centuries, and further there are Mythraic traces in Revelation. We also know from a large mass of inscriptions found in recent times, that the early Christians made use of the very ancient societies, and by that course spread their doctrine. Before the issue of the "Unsealing," the same translator published the "Magical Message of Ioannes," a translation of great value which receives much additional light from the later work, and the more so as it supplies, in a knowledge of Hermetic Greek, much meaning which escapes us in the authorised version.

In the "Unsealing," Mr. Pryse goes solid for the book, the whole book, and nothing but the book, as the veritable work of the Apostle John, hence the clergy may extend a welcome hand to it. He quite believes it is a work of the Apostle John, and defends the style; amongst these there are some doubtless who are narrow-minded, but here, and still more prominently in America, there are broad-minded clergy who will welcome the Unsealing.

The Freemasons too in their higher grades, which have more or less reached us through the Rosicrucians, have very strong allusions to the Apocalypse, and may profit by it, and this refers to several systems practised throughout the world. Thus the Order of Heredom (Harodim) Rosy Cross, which has an unchanged Ritual from 1740, at least, draws upon Dionysius the Areopagite, a disciple of St Paul, and it has also a rhythmical description of the New Jerusalem. Again, two entire degrees of the Scottish Rite of 33° are drawn from the Apocalypse, and certainly entered the Rite before 1758, and seem as if they were drawn bodily from the Rosicrucian Militia of the Cross: I allude to the 17° Knight of the East and West, and the 19° of Grand Pontiff, which treat upon the Heavenly Jerusalem, and the opening scene of the Revelations. It was rather a pity that when the late Albert Pike was revising the Rituals, he did not consolidate the Rite by changing the places of the 17° with the 20°, which latter treats of Zerubbabel. His predecessor Morin, in 1767, did a like thing by the Amalgamation of Prince Adept, which he had in his patent of 1762, with Knight of the Sun, and supplying the blank thus created with Patriarch Noachite. There is also the Royal Oriental Order of the Sat Bhai which was founded 1743-5 by a Brahmin Pundit at Prag, for certain Anglo-Indian officers, and which is now well established in America.

The idea that Revelation is a book of Initiation is not altogether new to Freemasons, as the late Dr. Geo. Oliver elaborated that view at considerable length, but Mr. Pryse's view is quite a different sort of Initiation; it is the development of the semi-miraculous powers of the Gnosis of Clement, Origen, and the early Christian Church, the birth of the divine three principles, the Crestos, in the human soul. The key to this "Unsealing" is the text itself, in which is found the Nos. 333, 444, 666, 777, 888, 999, 1000, as applied to the seven principal *chakras* of the human body, as taught by Greek Yogis. Apart altogether from the possession of a reliable literal translation of the book, there are seventy-five pages upon the development of the *Kundalini*, and each subject is followed in the text by a commentary in application. Mr. Pryse expresses the view that the book is necessarily incomprehensible to the conventional theologian, yet easily comprehended by the esoteric Initiate, *i.e.* by him who possesses the Gnosis, and that the drama is perfect in all its parts. I may add that most of this class of Initiative books had a double interpretation, and hence that the same may be equally found in the Apocalypse, but into this Mr. Pryse does not enter.

Review by Crowley

Mr. Pryse has undoubtedly found the key of the Apocalypse, and many of his interpretations are profound and accurate. But he is afflicted by sexual mania to an extent positively shocking, and does not understand the harmony of the principles. Adeptship is balanced growth, not lopping. A rose dies if you remove the root and stalk, Mr. Pryse!

He is unfortunately a poor scholar, and has developed the American literary sense to an incredible point. He translates *ακρασία*, “impotence, lack of control,” as “sensuality,” *αγγελος* as “divinity,” and gives us “saucers” for “vials”!

Unfortunately, too, he has studied Eastern Mysticism at second-hand, through Theosophical spectacles. Nor has he kept even to Blavatsky the genius, but relied upon her commentators, who had neither her learning nor her experience.

But he has the key, and it opens the way for a real study of “St. John” by a person of greater ability.

It is a very remarkable fact, however, that Akrasia (333) and Akolasia (333) should so accurately describe Choronzon (333). No higher test of the truth of “The Vision and the Voice” could be desired.

Again, 666 is ‘H Φρεν, not the Lower Mind, as Mr. Pryse unhellenically says, but Tiphereth, the Lion that lieth down with the Lamb. Nor, by the way, is Iacchos a phallic God except as ‘Ο Νικων himself is phallic, and has his mystic name written upon that organ, according to Mr. Pryse! Iacchus = IAO = Jehovah, and concentrates I.N.R.I.

We recommend the book for its suggestion and insight; it is one of the best of the kind.