

PRINCE OF JERUSALEM (16°)

THE INFLUENCE OF TEMPLARISM ON SCOTTISH RITE FREEMASONRY

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Introduction: the Assigned Topic

I have chosen the arduous task of answering why the Sixteenth Degree: Prince of Jerusalem finalizes the moral foundation which makes a Freemason's mystical assent possible. The task is arduous because it seems superfluous to consider that any further degree is essential to Freemasonry once a candidate becomes a "Grand Elect, Perfect, and Sublime Mason" at the completion of the Lodge of Perfection.¹ In that degree, we also learn the Sacred Name and enter Deity's presence for the first time in the Scottish Rite.² Given all that, what else needs to be added to our mystical assent? But since the Sixteenth Degree was one of Albert Pike's favorites,³ surely Brother Pike knew something about the importance of this degree that I can learn.

At the completion of the Lodge of Perfection, the Fourteenth Degree taught us that there is value in plumbing the depths of Freemasonry's *Sanctum Sanctorum*. As I likewise begin to plumb the Sixteenth Degree, I can move beyond the story of Zerubbabel the Temple-Builder and gain an understanding of why we must continue to pursue Masonic truth. To help me in that endeavor, I plumb the murky historical origins of the Sixteenth Degree – which is a challenge in itself, because we do not know all the details of how and why the high grade (*haut*) degrees evolved.⁴

There is certainly an educational benefit in memorializing rituals and lectures,⁵ but the organization of the *haut* degrees can seem arbitrary and their purpose can seem confusing. And Brother Pike, for all his great contributions to the Fraternity, did not always spell out clearly why we indulge in various degrees – including the Prince of Jerusalem Degree. However, clues lie hidden in his writings, and I can dig for them just as surely as the Fourteenth Degree encourages me to dig past arches to uncover the sacred vault containing the Sacred Name of Deity.

The Zerubbabel Story: Ritual and Lecture

Although the earliest versions of the Prince of Jerusalem Degree may be lost, several different versions of Degree have survived from Nineteenth Century America. They are noteworthy in how they influence the current version of the Degree, but the current version also includes points that are not found in the Nineteenth Century versions. A brief list of comparisons shows that the underlying lessons of the Degree are not necessarily self-evident.

Brother Pike's version of this Degree featured titles, roles and stories that are somewhat fuzzy. For example, the beginning of the ritual states that Zerubbabel is either the King or Viceroy of Jerusalem, and the Presiding Officer takes turns playing King

Darius and Zerubbabel.⁶ The Junior Deacon opens the drama with a prayer that recalls the destruction of Jerusalem, the Babylonian Captivity, and the return of a remnant to restore “the Temple of Masonry.”⁷ This is not the historical Second Temple, for the Council of Princes of Jerusalem who comprises this Degree has been convened to begin labors on a Masonic Temple.⁸

Unlike the prayer, the drama and lecture of Brother Pike’s version refer to the historical Second Temple. The first part of his ritual involves an interview between King Darius and five Princes of Judah/Knights of the East concerning the Samaritans’ interruption of Zerubbabel’s efforts to rebuild the Second Temple. The ambassadors were named Seraiah, Reclniah, Modecai, Bilshan and Mispar, but Zerubbabel was not among them.⁹ As a reward for their successful mission, they are named judges in the second part of the ritual, upon their return to Jerusalem.¹⁰

Other Nineteenth Century versions of the Degree were similar to, while also different from, Brother Pike’s version. Brother Dalco’s version of the Degree had the candidate play the role of Zerubbabel; he and four unnamed companions met with Darius and they were named Princes of Jerusalem upon their return to Jerusalem.¹¹ Brother McClenachen’s version had King Darius confer the title upon the candidate (*qua* Zerubbabel) and his four companions while still in Babylon as a mark of his confidence in them.¹²

In modern versions of the Degree, the candidate is caused to represent Kadmiel ben Zadnud, who works to rebuild the Temple and accompanies Zerubbabel on the embassy to King Darius.¹³ This version recounts Zerubbabel solving King Darius’ apocryphal puzzle about wine, king and women,¹⁴ which is not found in the earlier versions of the Degree. This version, like Brother Pike’s, has Zerubbabel appointing five judges.¹⁵

Different versions of the ritual also attached different promises and different penalties to the obligation. For example, Brother Pike’s version included a promise to judge without favor or partiality, and the penalty was: “. . . that of having my house pulled down, and the timbers thereof set up as a gallows, and I hanged thereon.”¹⁶ Other Nineteenth Century versions included a promise to rule in love and not tyrannically, and the penalty was either “being stripped naked and having my heart pierced with a poniard”¹⁷ or “being deprived of all the advantages of the Council and of masonry in general.”¹⁸

Brother Pike’s lecture of this Degree included some revisionist history: he stated that a small group of Masonic Architects remained in Jerusalem after the Roman destruction in A.D. 70, where they “preserved in the strictest secrecy the ancient mysteries and instruction.”¹⁹ Others fled into the desert, returning to become Hospitalers during the Crusader era. These knights collaborated with the Masonic Architects with the intent of rebuilding the Temple and restoring Palestine to the descendents of Judah and Benjamin. These forces joined the Crusader army and inspired the formation of the Templars, the Order of St. John and the Teutonic Knights.²⁰

The Message of this Degree

The Zerubbabel story is very inspiring. The account of someone laboring with a sword and trowel to rebuild a shattered Temple encourages us to persevere despite all odds. Even if we do not know whether Zerubbabel was an actual person,²¹ his story offers us encouragement. We all experience ups and downs as he did, even after we discover the Sacred Word beneath the Temple as he did.²² In this sense, the Sixteenth Degree teaches us that our mystical assent did not end when we became Grand Elect, Perfect, and Sublime Masons.

But the Zerubbabel story has its limitations because it does not explain how the Sixteenth Degree completes our moral foundation. There must be deeper meanings to the story which are obscured by reading the story too literally. As Brother Pike reminded us, all of Masonry is inherently symbolic and none of the degrees should be read literally. Indeed, he wrote in *Morals and Dogma* that the Second Temple is only a symbol for Freemasonry and not something that we are required to build.²³ This is different from the Twelfth Degree, where we are required symbolically to rebuild Solomon's Temple within us.²⁴ The distinction between the Twelfth and Sixteenth Degrees is easy to understand: it was important to rebuild Solomon's Temple but there is no reason to rebuild the Second Temple once it was destroyed in A.D. 70 because it lacked the Divine Presence (*Shekinah*) found in Solomon's Temple and was never intended to serve as Deity's dwelling place as Solomon's Temple did.²⁵

In order to understand how to imitate the example of pious princes, judges and mystics in this Degree, we need to understand why it was created, for the role model for this Degree must be someone other than Zerubbabel. The evidence stacks against Zerubbabel being a *bona fide* inspiration for these qualities. For all his piety, he was historically never a prince because he never assumed any royal pretensions.²⁶ Nor is there any evidence that he ever served as a judge or was a mystic, which are requirements of a Prince of Jerusalem (the Seventeenth Degree refers to a Masonic Prince of Jerusalem as a Cabalist).²⁷

To learn the origins of this Degree is challenging because it is commonly accepted among Masonic scholars that all the *haut* degrees were Eighteenth Century fabrications.²⁸ The Nineteenth Century ritualists may have repeated the Zerubbabel story simply because it appeared in earlier versions of the ritual. But it is unclear why the Zerubbabel story was used in the first place, since he was not the clear role model. It is curious why Brother Pike used the story, given that he never identified Zerubbabel by name in *Morals and Dogma*. In his lecture to the Degree, he explained that Princes of Jerusalem were second in rank only to Zerubbabel in ancient Jerusalem²⁹ – meaning that he understood someone other than Zerubbabel was the role model for a Prince of Jerusalem. His own words indicate who he thought that might be:

The Princes of Jerusalem are no longer the Chiefs of Masonry, nor do they sit as magistrates, to judge between Masons. But their old duties remain the same, and their

symbols have not lost their significance. They are still consecrated to Justice and Equity, which are the strength and permanence of the State and of the Divine government of the universe. The peculiar duties of this Degree are to reconcile disputes and heal divisions, so restore amity and peace; to remove dislikes and soften prejudices, and to inculcate charitable judgment and forgiveness of injuries. They know that the peacemakers are blessed, and they still obey the spirit of the old law as it was declared to our ancient Brethren, when the Temple was rebuilt, and the Book of the Law once more opened.³⁰

Brother Pike suggests herein that there was once a time when there were actual princes in Jerusalem who were Masonic chiefs and magistrates. There are historical hints that he was thinking of specific men who lived in Jerusalem during the First Crusade, possibly:

- Godfrey de Bouillon, the first ruler of the Christian Kingdom of Palestine. He took the title “Prince of Jerusalem” instead of “King of Jerusalem” out of respect to Deity, whom he considered to be the true King. Godfrey could be the perfect role model of a pious prince, as taught by this Degree.
- Godfrey appointed royal judges to administer justice in his name. They were selected for their wisdom, integrity and prudence. They could be the perfect role models of judges, as taught by this Degree.
- A group of Jewish Cabalists who were living in Jerusalem during the First Crusade converted to Christianity to avoid being slaughtered as infidels. Brother Pike said that their leaders were known as “Princes of Jerusalem.” They could be the perfect role model of pragmatic mystics, as taught by this Degree.

If all these “Princes of Jerusalem” were the actual inspiration of this Sixteenth Degree, it is curious why early Masonic ritualists deliberately concealed their identities in the ritual with a cover story featuring Zerubbabel. One possible explanation is that they were being careful to protect the Fraternity during a volatile period in European politics. While there was a nostalgic rage about the Crusades during the Eighteenth Century and some Freemasons used the term “Templar” loosely to describe the romanticized chivalry of all the Crusaders,³¹ there were certain Eighteenth Century non-Freemasons who took a dismal view of “Templars” if that term meant the knights errant who legend says fought at Bannockburn (and who caused treasure-hunters to wonder what happened to all their loot).

The *haut* degrees commonly were developed during a period of intense political tension while Freemasonry sought to define itself and preserve its existence. The same powerful Church that forcibly suppressed the Fourteenth Century Templars could have done more to oppress Eighteenth Century Freemasonry had a Templar influence been more publicly evident. Likewise, the same Hanoverian kings who suppressed the Stuart uprising of the 1740s could have done more to oppress Freemasonry in Scotland and England had they thought that the Craft was a vehicle for political insurrection. Under these circumstances, any open reference to “Templar” likely would have triggered intensive negative reactions among some of the power elite in Eighteenth Century Europe.³²

Hence, it arguably was prudent to veil Templar/Crusader influences from the uninitiated by offering the benign story of an unthreatening Biblical character like Zerubbabel. But the moral examples of the original Templar/Crusader story, however veiled, were too important to disregard. It therefore seems appropriate to say that Brother Pike loved the Sixteenth Degree because he thought that it was not enough to gain the title of Grand Elect, Perfect, and Sublime Mason. We must also practice the precepts of pious, judicious and wise leadership as a Prince of Jerusalem, as shown by the examples of Godfrey de Bouillon, his royal judges and the Jewish mystics in Palestine. The Sixteenth Degree should therefore cause us to focus on truth and fidelity in very practical ways.³³ I hope that we do not lose sight of the possible “Templar” influence upon the Rite that an anonymous Masonic Knight Templar pointed out more than a century ago:

It is a matter of very little moment whether this allegory [the Zerubbabel story] is true or false; or whether this Prince of Jerusalem ever lived or died. To us he stands as the living symbol of an eternal principle which can never perish. Sanctified and hallowed by the dust of buried ages comes down to us this lesson of life: what binds is Truth and all things else are worthless. It is man’s surest hope on earth – his unfailing reliance in eternity.³⁴

The Sixteenth Degree provides us with good stuff to ponder, and it can cause us to reaffirm why we belong to the Fraternity. If these themes seem odd and slightly far-fetched today, it may be because Templar influences are esoteric; very few Scottish Rite Freemasons are interested in these aspects of the *haut* degrees, even in Brother Pike’s time.³⁵ I am not encouraging us to become occultists. I am merely encouraging us to understand these possible historical underpinnings of the Sixteenth Degree for its lessons are designed to inculcate eternal principles.

Whence the Title “Prince of Jerusalem”

Some people consider Zerubbabel the last Prince at Jerusalem because he was thought to be the last known survivor of the Davidic dynasty in the post-exilic period.³⁶ But there are no Biblical references that identify him explicitly by that title. Those Biblical

passages which do mention a Jewish prince during the post-exilic period are vague and subject to diverse meanings that do not implicate Zerubbabel necessarily. For example:

- *Isaiah 3:6-8* mentions people clamoring for a well-dressed family man to be their prince and to protect them from invading foreign armies. Biblical exegetes generally interpret this passage as a criticism of a vain and proud people who were more preoccupied with external appearances than seeking someone with integrity.
- *Ezekiel 12:10-14* says there was a prince in Jerusalem (possibly King Zedekiah before he was captured and exiled to Babylon), but he is not given the title Prince of Jerusalem. Many commentators believe this passage means that no one is safe from persecution and oppression, no matter what his title or position.³⁷
- *Daniel 9:24-27* is considered by some Biblical scholars to be a prophetic reference to a future messianic figure who would suffer for the Judean people before Jerusalem is destroyed completely. This could be the Christ who was crucified only a few years before Roman legionnaires leveled Herod's Temple and the City of Jerusalem.³⁸

These verses are elastic and hence susceptible to many convenient interpretations; they are hardly dispositive evidence that there was ever a specific "Prince of Jerusalem." But they suggest that the populace will remain in ruins both spiritually and temporally until a strong leader appears to protect them. This leader was not an overbearing potentate but a guardian of societal values and standards.³⁹

There are also some secular, non-Biblical sources for the title "Prince of Jerusalem." But we must be careful not to read too much into them, such as "Ben-Hur," who was described as a Prince of Jerusalem in Lew Wallace's literary classic.⁴⁰ More intriguing is the story of the Doge of Venice, who humbly accepted the title "Prince of Jerusalem" after he defeated the Saracens in the Twelfth Century.⁴¹ In 1896, Clara Barton (of Red Cross fame) was decorated by His Royal Highness, Guy de Lusignan, who was also known as Prince of Jerusalem, Cyprus and Armenia.⁴² These were all honorific titles which suggest that there may have once been an actual Prince.

Research suggests that such a person or persons lived in Palestine in the early Twelfth Century. The nine Crusades that stretched from A.D. 1095 to A.D. 1291 began when Pope Urban II called upon Western Europe to rescue ancient Christian sites in Palestine from Saracen hands, most notably the Holy Sepulcher. Part of the plan was to institute a Christian kingdom there in order to ensure long-lasting stability. The First Crusade was focused primarily on capturing Jerusalem, which was achieved. Following the horrendous carnage associated with its seizure in A.D. 1099, the council of Western Christian military leaders elected Duke Godfrey de Bouillon as the first monarch of the newly-established Latin Kingdom of Palestine. He insisted on being called "Prince of Jerusalem" or "Defender of the Holy Sepulcher" (*Advocatus Sancti Sepulchri*) and wore a

crown of thorns instead of one made from gold.⁴³ A strong soldier, he was also pious and devout, and declined to be called “King” out of respect for Deity.⁴⁴

Godfrey died less than a year into his reign and the barons elected Baldwin I, Prince of Edessa, as his successor.⁴⁵ Baldwin resigned soon thereafter in favor of Baldwin du Bourg (Godfrey’s brother), who assumed the title of Baldwin II and took the title “King.”⁴⁶ The next elected King of Jerusalem was Fulk of Anjou, Prince of Antioch, who was succeeded by his son, Baldwin III.⁴⁷ There were other princes of subordinate regions throughout Palestine including Tancred, Prince of Galilee,⁴⁸ but Godfrey was the first and last real “Prince of Jerusalem.” All the Crusades were fascinating reflections of human ingenuity and frailty,⁴⁹ and Palestine remained vulnerable and unprotected.⁵⁰ The Crusaders were swept away when the Saracens retook Jerusalem during the Second Crusade.⁵¹ Fortunately, Godfrey’s legacy did not end with the demise of his kingdom.

Godfrey’s legacy included being a judge as well as a prince. His judicial influence survived his death through the Assize of Jerusalem, which he instituted as a legal code of for the new kingdom. Lauded as a “precious monument of feudal jurisprudence,”⁵² the Assize of Jerusalem was drawn from Frankish customs and usages, and offers a fascinating look into the workings of medieval jurisprudence.⁵³ Part of the Assize was the creation of a two-level court system, one for barons and knights⁵⁴ and the other for merchants. Godfrey was nominally the chief judge in both courts, although he personally was represented by a viscount and lesser judges were called from the most discreet and worthy subjects. Other Crusader princes copied this structure elsewhere in Palestine.⁵⁵ These judges were not known officially as Princes of Jerusalem, yet they fulfilled an important judicial function that was reserved to the Prince.

Godfrey was neither a sage nor a mystic, and for that quality Brother Pike identifies a group of devout Jewish scholars who studied Cabalism and Islamic mysticism in Jerusalem prior to the First Crusade. Brother Pike did not describe his source for this information, but wrote that they converted to Christianity to escape being slaughtered as infidels.⁵⁶ He claimed that their chiefs were known as Princes of Jerusalem.⁵⁷ They might be linked to the Masonic tradition that there were proto-Freemasons who remained in Jerusalem after the destruction of Herod’s Temple and imparted their secrets to Garinous, Prince of Jerusalem, Patriarch and Knight Mason in A.D. 1110.⁵⁸

It therefore appears that the original source and role model for Masonic Princes of Jerusalem was not Zerubbabel but a creative combination of Crusaders and Jews. What this theory suggests, among other things, is that the Sixteenth Degree is based on a rich legacy of actual historical personages who exemplified remarkable qualities of piety, strong leadership, judicial integrity and speculative wisdom and were associated with the early Templar era. If we wish to imitate their example, we can do so through a better understanding of their times and backgrounds, and not just by presenting a Scottish Rite reunion by rote. As they overcame adversity for the sake of benefitting others, so too can we.

Historical Evolution of the Degree

As with other *haut* degrees, there is little documented information about the origins of the Prince of Jerusalem degree. But there are broad strokes which can be painted on the historical canvas which may give us some inkling of how Templarism has influenced the Ancient and Accepted Scottish Rite.

Templarism was not part of the original Craft Degrees that originated in England prior to the creation of the Grand Lodge in 1717.⁵⁹ The Craft degrees crossed the Channel into France circa the 1720s and they were very successful in promoting the Masonic cause in Europe: literally hundreds of *haut* degrees sprang up across the Continent by 1775 as a result of further Masonic activity that was inspired by the Craft Degrees. Unfortunately, because the *haut* degrees developed quickly and concurrently in various places and under various circumstances, they formed a morass of haphazard rituals, lectures, signs and secrets, many of which did not seem to follow any logical pattern.⁶⁰

One thing that the *haut* degrees shared, and the Craft degrees did not, was an intense interest in Templarism. The development of the *haut* degrees coincided with a Templar craze that swept France and the Germanic States in the 1740s, culminating with the creation of the Masonic Order of the Temple (*Ordre du Temple*).⁶¹ Templar themes were formally introduced into the *haut* degree systems within the next decade. The merging of Templar themes with the *haut* degrees can be attributed to Chevalier Anthony Michael Ramsey, who no doubt was familiar with Templar legends from having growing up in Scotland.⁶² He was astute enough to tap into this groundswell of interest in everything Templar because it helped to spawn the development of numerous Masonic lodges throughout the Continent once they received their warrants from the Grand Lodge of England to practice Craft Masonry.⁶³

Such themes took longer to flow back across the Channel: only as the English and Scottish lodges gradually grasped their true significance were they recognized by the York Rite and Ancient Grand Lodges of England.⁶⁴ In the Ancient Rite, the London lectures of Harodin-Rosy Cross, imported to Edinburgh in 1767, contained references to passing along a bridge, entering a dungeon, comparing the influences of wine, women and a ring, and laboring with a trowel and sword – all of which are familiar images for us in the Scottish Rite – but that was all. Parallels slowly began to emerge more successfully between the *haut* degrees and Royal Arch Masonry, notably the Red Cross Degree of the Knights Templar Commandery.⁶⁵ Likewise, Royal Arch Masonry in Scotland created the “Order of the Knight of the Babylonish Pass,” whose story line tracked in many respects the story lines found in today’s Knight of the East and Prince of Jerusalem Scottish Rite Degrees.⁶⁶

Yet for many years Scottish and English Freemasons who practiced only the Craft Degrees did not know how to act upon these themes, due mostly to their long-standing biases against the French systems that Chevalier Ramsey had developed.⁶⁷ The problem was not so much with his system, but with a perception that he had developed it to

promote his interests as a stout Jacobite and devout Catholic convert. Some contemporary critics contend that Brother Ramsey was a non-too obvious supporter of the Young Pretender. The degrees therefore were dismissed as a thinly-disguised propaganda program and a rally to restore local autonomy in Scotland⁶⁸ -- which was not well-received among dour Presbyterian Freemasons in Scotland who sided with England when Bonnie Prince Charley instituted his Stuart uprising. This put Brother Ramsey in direct conflict with loyalist Scottish and English Freemasons.⁶⁹

Whether Brother Ramsey was a Scottish patriot can be debated. But his suspected sympathies were not the only matters that offended Freemasons in Scotland and England. Ramsey was living in France, which was the seat of the Grand Lodge of Paris, where many of the *haut* degrees were written that exhibited undeniable pro-Jacobean leanings and anti-English sentiments. This climate injected an unwelcome political antagonism between Eighteenth Century English and French Freemasons.⁷⁰ English Freemasons chose to distance themselves from their French cousins out of a spirit of self-preservation: Parliament could have legislated against English Freemasonry for being accomplices to treason if it was thought that by practicing the degrees they were endorsing Jacobean politics. As a result, English Masonry changed its lectures and formulas repeatedly during the mid-Eighteenth Century to demonstrate its ongoing loyalty to the Hanoverian royal house.

This antagonism and hostility toward the *haut* degrees continued even after the Stuart revolt was finally suppressed. English and loyal Scottish Freemasons felt that there was no need for French Freemasons to support the *haut* degrees if there was no longer any underlying political agenda. Surely, it seemed to them that Ramsey's efforts were for naught now that Bonnie Prince Charley had been defeated; there was no other apparent reason to the English why the French should practice anything beyond traditional Craft Masonry.⁷¹

What the Scottish and English Freemasons failed to grasp was a matter of profound cultural and intellectual distinctions between themselves and Freemasons on the Continent. European Freemasons knew there were many reasons to continue promoting the *haut* degrees that were unrelated to the Chevalier Ramsey and his possible anti-English political leanings. Unlike Craft Masonry and its ties to relatively bland architectural themes, the *haut* degrees were well-received across Europe because they dealt openly with exciting speculative topics that were then all the rage in Parisian salons. They were heavily flavored with enthusiastic samplings of heroic Biblical stories and chivalric crusader tales. They were primarily philosophical and were clothed in hermetical allegories and Jewish symbolism, partly to conceal arcane information from the uninitiated and partly to sidestep political and/or dogmatic antagonisms with anyone who might read too much literally into the lessons.⁷²

One of the earlier Masonic pioneers who helped to bring order out of the chaotic *haut* degree system was the Chevalier Bonneville. In 1754, he assembled 25 of the older and more meaningful degrees as the "Rite of Perfection" under the title "Chapter of Clermont."⁷³ Some of these degrees were referred to as "Scottish" because their legends

could be traced to Scotland, but there is no hard evidence to support any romantic assumption that these degrees were developed by Freemasons in Scotland and then transported to the Continent.⁷⁴ This degree system was transplanted eventually to London and then to Ireland, and consisted of seven grades of degrees.⁷⁵

Following the Chevalier Bonneville's laudatory efforts, some Parisians organized the Council of Emperors of East and West as a further effort to organize the degrees. The result was the Emperors of East and West, a Continental Masonic system that sought to graft the *haut* degrees onto the Craft Degrees throughout the latter half of the Eighteenth Century. Also known as the Rite of Heredom,⁷⁶ the Emperors of the East and West was an attempt as a comprehensive degree system which traced its source to Bonneville's Chapter of Clermont. The degrees were arranged by a Belgian Freemason named Jean Marie Ragon into seven categories known as "colleges" or "temples." Sadly, the internal logical sequence from one degree to the next still seemed elusive at best.⁷⁷ But Brother Mackey was convinced of their Templar source:

It will be seen that the Degrees of this Rite [of Perfection] are the same as those of the Council of Emperors of the East and West, which established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors. The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar.⁷⁸

The Council of the Emperors of the East and West created a Sovereign Council of the Knights of the Orient, which served a supervisory function for the *haut* degrees must as the Grand Lodge of England performed for the Craft degrees. However, the Sovereign Council lacked the supervisory and enforcement powers of the Grand Lodge of England. One of its noteworthy achievements was to authorize a re-working of the rituals by Baron Tschoudy. As a Germanic alchemist and disciple of Paracelsus,⁷⁹ his contributions helped to form the esoteric and hermetic nature of the *haut* degrees that we enjoy today.

Amidst these murky origins of the *haut* degrees we find the first mentions of the Prince of Jerusalem (*Prince de Jerusalem*) Degree. Both Ragon and Kloss thought that Baron de Tschoudy composed the Fifteenth Degree,⁸⁰ and he may have been the author of this degree too. There were early Masonic references to Princes of Jerusalem being Knights of the "Hakee Kadosh" at Jerusalem;⁸¹ this suggests, but does not confirm, an early interest in Templarism. Brother de Hoyos has documented that *Le Parfait Maçon* provided basic information for the Degree as early as 1744.⁸² It was listed in the Narbonne Rite of the 1780s, a study of the occult sciences that was consolidated with the degrees of the Parisian Philoethians in 1784.⁸³ It was also found in the Rite of Mizrain, which was a separate grade system instituted by Brother Ragon; it was number 45 in Class VIII of the Second (Philosophical) Series of degrees.⁸⁴

Colossal grades of Masonic advancement were very common in Eighteenth Century France, and the Prince of Jerusalem Degree was found in many of these systems, although in different rankings. It was included, for example, in the 92-degree Metropolitan Chapter of France⁸⁵ and in the 97-degree Oriental Rite of Memphis.⁸⁶ It was also found both in the Order of Martinism, which claimed to be a re-organization of some earlier Masonic body,⁸⁷ and in the Helvetic Rite, which was similar to Royal Arch Masonry.⁸⁸ But the Degree was not always found in other contemporary systems, whether French or English.⁸⁹ It was, therefore, not a universal degree.

Little information has survived about the Prince of Jerusalem's early rituals, lessons or other features because they were presented orally with little to no written record.⁹⁰ There is some historical commentary to suggest that this Degree was imbued heavily with Templar chivalric themes⁹¹ and that its members were granted considerable power and prestige within the Fraternity in ways that were reminiscent of the old Crusader Kings of Palestine.⁹² Masonic Princes of Jerusalem were gathered into Councils with near-plenary powers that allowed them to establish Sovereign Grand Councils of Templar Masons unless holders of even higher degrees were present.⁹³

The Prince of Jerusalem and other *haut* degrees were transported to America through the efforts of a Dutch Freemason named Henry Andrew Franken. He came to New York from France in 1767.⁹⁴ He collaborated with another Frenchman, Etienne Morin, a trader in the West Indies, who possessed patents from the Council of the Emperors of East and West which authorized him to form new Masonic bodies in the Western Hemisphere.⁹⁵ In the 1770s, Brother Franken crafted an English language ritual now known as the "Franken Manuscript." Additional degrees were added to his system up until the Southern Jurisdiction of the Ancient and Accepted Scottish Rite was created in Charleston, South Carolina in 1801.⁹⁶

The Franken Manuscript was the only somewhat official version of the *haut* degrees in America until the early 1800s.⁹⁷ Like Brother Franken, Brothers Dalcho,⁹⁸ McClenechan⁹⁹ and Macoy¹⁰⁰ wrote versions of the Sixteenth Degree that featured only the Zerubbabel story and nothing openly about the Templars/Crusaders. Even when the degree was revised significantly in 1861, 1870 and 1882,¹⁰¹ it continued to feature only the Zerubbabel story. Hence, the cover-up continued, even when the need to do so no longer existed.

Today the Southern Jurisdiction includes the Sixteenth Degree as part of the Chapter Rose Croix, but early American Freemasonry combined it with the Fifteenth Degree as a separate Masonic body known as a Council of Princes of Jerusalem.¹⁰² The first such Council was organized in Charleston in 1802.¹⁰³ Masonic Princes of Jerusalem were accorded similar honors in America as their European cousins had enjoyed.¹⁰⁴ According to Article IV of the *Statutes, Regulations, Duties and Privileges of the Princes of Jerusalem* (1802),¹⁰⁵ they were known as "Very Valiant and Very Illustrious Princes."¹⁰⁶ In addition to being empowered to create inferior Masonic lodges, they were the judges of last resort from appeals brought by those inferior lodges.¹⁰⁷ As an illustration of their Nineteenth Century influence, ordinarily the Venerable Master of a

Lodge of Perfection was required to be a Prince of Jerusalem, but that requirement could be waived if a Senior Warden who was not a Prince of Jerusalem needed to succeed the Venerable Master mid-term.¹⁰⁸ Needless to say, they were required to lead irreproachable lives.¹⁰⁹ Their privileged position caused them to be known as Chiefs of Masonry.¹¹⁰

While only a Council of Princes of Jerusalem was granted the authority to confer the Fifteenth and Sixteenth degrees in the Southern Jurisdiction, the Northern Jurisdiction reserved this authority to itself beginning in 1848.¹¹¹ To be a Prince of Jerusalem was considered very prestigious; many prominent Nineteenth Century Scottish Rite Freemasons were known by this title.¹¹² According to the *Francken Manuscript*, they were afforded the following privileges and responsibilities:

- They were the chiefs of all Scottish Rite degrees which were inferior to theirs.
- They had the right to disclose to their superiors every Masonic matter in inferior lodges which were not done properly.
- They were admitted to, and allowed to depart from, inferior lodge rooms with honors, including an arch of steel (but no such honors were extended if recipients of the Seventeenth or higher Degrees were also present).
- They were addressed as “valorous princes.”
- Inferior lodges were required to submit complete reports to them.
- They may remain seated throughout all the proceedings of a Craft Lodge and wear their hat indoors.
- Five of them formed a Grand Council to sit in judgment upon inferior lodges.¹¹³

As the *Francken Manuscript* noted:

These are the privileges of the Most Excellent and Most Illustrious and Valorous Princes of Jerusalem – they are honored with this glorious Title; because they represent those Illustrious in arms, who by their merit only became to govern the people with peace and equity, in imitation of the great Zerubbabel the Hebrew prince, the restorer of the captive Masons of the Race of David, known by the princes Masons and by the restoration of Masonry.¹¹⁴

The degree has survived differently in the Southern and Northern Jurisdictions over the last two centuries. The Southern Jurisdiction has maintained the same list of degrees to the present day that Brother Pike embellished nearly 150 years ago, although

his Nineteenth Century language has been updated while preserving his many references to the Bible, alchemy, the Cabala and other esoteric sources.¹¹⁵ The Northern Jurisdiction changed its degree system significantly in the early Twentieth Century, substituting in many patriotic stories that are not found in Brother Pike's works.¹¹⁶ The Southern Jurisdiction eliminated Councils of Princes of Jerusalem as a separate organization in 1870,¹¹⁷ but they still exist in the Northern Jurisdiction.¹¹⁸

What Should We Learn From The Sixteenth Degree?

I return to my assigned task, to explain why the Sixteenth Degree helps to finalize the moral foundation of a Freemason's mystical ascent. I suggest the following possible conclusions.

First, the Sixteenth Degree is a microcosm of the entire Ancient and Accepted Scottish Rite. The degree is not what it appears; it is not really about Zerubbabel and the Second Temple. It is based arguably upon a rich Templar heritage that needed to be concealed for self-preservation reasons amidst the political tensions of Eighteenth Century Europe. Some 250 years later, we have grown comfortable with Zerubbabel but lack a good understanding of why we do what we do in this Degree. Any authentic mystical ascent entails a certain amount of self-knowledge and self-understanding. As we plumb the *Sanctum Sanctorum* of this Degree, we learn that our ascent is not based on a rebuilding of the Second Temple – which will only be destroyed at some future date. Our ascent is based upon ongoing perseverance, not upon achievement. The Sixteenth Degree is about the redemptive power of ongoing labor.

Second, the Sixteenth Degree is about a Templar legacy that has nothing to do with our current pop culture fascinations with buried ancient treasure and hidden arcane secrets. The true Templar legacy is about integrity, commitment and doing what is right because it is the right thing to do. The early Templars sacrificed their lives to protect the Holy Sepulcher and promote the Christian Kingdom of Palestine, not to rebuild the ravaged Temple. They were concerned with promoting an ideal society, a preview of Heaven here on earth. As we plumb our true Templar heritage, we are challenged to renew our Masonic obligations to protect the ancient landmarks of Freemasonry and promote the Fraternity as a leavening agent in society. It is not enough to know the Sacred Name from the Fourteenth Degree; we must put that knowledge into action for the sake of others in order to complete of our mystical ascent in the Sixteenth Degree.

Lastly, we cannot – we must not – take our Masonic heritage for granted. I question how many of us – myself especially – truly understand the monitorial work that we repeat from memory. It is not enough to put on costumes and strut around on elaborate stages during reunion weekends. If the Ancient and Accepted Scottish Rite is truly the University of Freemasonry, then let us study from the wellsprings of the *haut degrees*, bring order out of the perceived chaos of the varied titles, passwords, batteries, etc., and become better men, family members, and Freemasons because of it.

NOTES

¹ Albert Pike, *Morals and Dogma* (Charleston, S.C.: Supreme Council, 33°, S.J., U.S.A., 1871), p. 218.

² Albert Pike, *Magnum Opus or The Great Work of the Ancient and Accepted Scottish Rite of Freemasonry* (Whitefish, Mont.: Kessinger Publishing Co., 2004), p. XIV...7.

³ Fred W. Allsopp, *Albert Pike: A Biography* (Whitefish, Mont.: Kessinger Publishing Company, 1992), p. 225.

⁴ John Yarker, *The Arcane Schools* (New York: Cosimo, 2007), p. 422.

⁵ Richard E. James, "Studying Masonic Philosophy Through Memorizing Degree Rituals," *The Scottish Rite Journal* (Sept./Oct. 2011): 13.

⁶ Pike, *Magnum Opus*, p. XVI...1.

⁷ Pike, *Magnum Opus*, p. XVI...2.

⁸ Pike, *Magnum Opus*, p. XVI...3.

⁹ Pike, *Magnum Opus*, p. XVI...4-5.

¹⁰ "Let the messengers our brethren be made judges between the people, to administer Justice and Equity. So shall they receive honor and distinction, and do the Lord and his people good service. * * * By the advice and consent of the Council, I do hereby create and constitute a Tribunal to be composed [sic] of five Judges, who shall judge between man and man, and administer justice and equity, and whose judgment shall be without appeal." Pike, *Magnum Opus*, p. XVI...6-7.

¹¹ Anonymous, *Ordo ab Chao: The Original and Complete Rituals, 4th – 33rd Degrees of the First Supreme Council, 33rd Degree at Charleston, South Carolina* (Whitefish, Mont.: Kessinger Publishing Company, 1996), pp. 174-79; David Bernard, *Light on Masonry: A Collection of All the Most Important Documents on the Subject of Speculative Free Masonry* (Utica, N.Y.: William Williams, 1829), pp. 214-15. An esoteric source says that King Darius conferred the "Prince of Jerusalem" title upon Zerubbabel in appreciation for completing the construction of the Second Temple. Isaac Meier, *Esoteric Freemasonry* (Whitefish, Mont.: Kessinger Publishing Company, 1996), p. 59.

¹² Charles T. McClenachen, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry* (New York: Masonic Publishing & Manufacturing Company, 1868), pp. 203-07.

¹³ Rex R. Hutchens, *A Bridge to Light* (Washington, D.C.: The Supreme Council, 33°, S.J., U.S.A., 2nd ed. 1995), p. 128; Jim Tresner, *Vested in Glory* (Washington, D.C.: The Supreme Council, 33°, S.J., U.S.A., 2000), p. 51.

¹⁴ This story is based on an apocryphal account in 1 Esdras 3 that says Zerubbabel was one of King's Cyrus' bodyguards, and that he caught the royal attention by answering some tricky questions to the king's satisfaction. The same story is recorded in Josephus, *The Antiquities of the Jews*, trans. William Whiston (Lynn, Mass.: Hendrickson Publishers, 1982), Book XI, Chapter III, Paragraphs 2-8. It is an example of an Oriental literary genre that exaggerated a famous person's importance, and a story that ancient Jewish audiences may have found amusing. "Orientalisms of the Lesson" in *The Sunday School Journal for Teachers*, ed. J.L. Hurlbut, Vol. XXXI, no. 9 (Sept. 1899): 551. Eileen M. Schuller, "1 Esdras" in *Women's Bible Commentary*, ed. Carol A. Newsom and Sharon H. Ringe (Louisville, Ky.: Westminster John Knox Press, 1998), p. 265; Erich Gruen, "Persia Through the Jewish Looking Glass" in *Jewish*

Perspectives on Hellenistic Rulers, ed. Tessa Rajah, et al. (Berkeley, Calif.: University of California Press, 2007), p. 64. Thus, appears to be a fictitious moral lesson and not an actual historical record.

¹⁵ Hutchens, *A Bridge to Light*, p. 129; Henry C. Clausen, *Clausen's Commentaries on Morals and Dogma* (Washington, D.C.: The Supreme Council, 33°, S.J., U.S.A., 1974), p. 86.

¹⁶ Pike, *Magnum Opus*, p. XVI...7.

¹⁷ Bernard, *Light on Masonry*, p. 215. Dalco's version of the penalty was "being destroyed for ever, to be divested of all my clothing, and my naked body exposed to every affliction, torture and hardship that can be afflicted on me, my heart to be pieced with a dagger until my blood is drawn forth." Anonymous, *Ordo ab Chao*, p. 175.

¹⁸ John Blanchard, *Scotch Rite Illustrated, Part 1, The Complete Ritual of the Ancient and Accepted Scottish Rite* (Whitefish, Mont.: Kessinger Publishing Company, 2002), pp. 429-30.

¹⁹ Pike, *Magnum Opus*, p. XVI...10. Brother Hutchens describes these surviving proto-Freemasons but does not copy Pike's account that connected them with the Crusades. Hutchens, *A Bridge to Light*, p. 129.

²⁰ Pike, *Magnum Opus*, p. XVI...10.

²¹ Bob Becking, "Zerubbabel, Zechariah 3-4, and Post-Exilic History," in *Israel's Prophets and Israel's Past: Essays on the Relationship of Prophetic Texts and Israelite History of Honor of John H. Hayes*, ed. Brad E. Kelle, et al. (New York: T&T Clark, 2006), p. 279.

²² Albert G. Mackey and H.L. Haywood, *Encyclopædia of Freemasonry, Part 2: And Its Kindred Sciences Comprising the Whole Range of Arts, Sciences and Literature As Connected with the Institution*, (Whitefish, Mont.: Kessinger Publishing, LLC, 2003), p. 1137; Tresner, *Vested in Glory*, p. 53. Royal Arch Masonry teaches that Zerubbabel and his colleagues Heshua and Haggai became new Grand Masters after they discovered the Sacred Name. Kenneth R.H. Mackenzie, *Royal Masonic Cyclopaedia, Part 2* (Whitefish, Mont.: Kessinger Publishing, 2002), p. 577; *Proceedings of the Grand Royal Arch Chapter of the District of Columbia for the Year 1868*, Second Annual Report (Washington City: M'Gill's Witherow, 1868), p. 76.

²³ Pike, *Morals and Dogma*, p. 241; Pike, *Magnum Opus*, p. XVI ...11. The lessons of this Degree are illustrated through types, emblems and allegorical figures. Edgar Alexander Russell, *Thoughts Inspired by the A. A. Scottish Rite Degrees* (Chicago, Ill.: Edgar A. Russell Co., 1919), pp. 101-02.

²⁴ Philip Gardiner, *Gnosis: The Secret of Solomon's Temple Revealed* (Franklin Lakes, N.J.: The Career Press, Inc., 2006), p. 210.

²⁵ A. R. Faussett, *Bible Cyclopædia Critical and Expository* (Hartford, Conn.: S.S. Scranton Company, 1908).

²⁶ Paul L. Reddit, *Introduction to the Prophets* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 2008), p. 331. See, e.g., Annie Barksdale, *Zerubbabel: The Call of a Prophet* (Fairfax, Va.: Xulon Press, 2002), pp. 9-10; Wolter H. Rose, *Zemah and Zerubbabel: Messianic Expectations in the Early Postexilic Period* (Sheffield, England: Sheffield Academic Press, 2000), p. 33.

²⁷ Pike, *Magnum Opus*, p. XVII...5.

²⁸ *History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders*, eds., Henry Leonard Stillson, et al., pp. 772-73; Albert G. Mackey, *Encyclopedia of Freemasonry*, Vol. II (Chicago, Ill.: The Masonic History Company, 1946), p. 805.

²⁹ Pike, *Magnum Opus*, p. XVI...14.

³⁰ Pike, *Liturgies of the Ancient and Accepted Scottish Rite of Freemasonry, Parts 2-4*, p. 81.

³¹ Nineteenth Century Freemasons used the term “Templar” loosely to refer to all the Crusader knights. See, e.g., *Proceedings of the Grand Commandery, Knights Templar for the State of Georgia in the 11th Annual Grand Conclave, Held in Americus, May 22 and 23, 1872, A.O. 754* (Mason, Ga.: J.W. Burke & Co., 1872), p. 855. But “Templar” is neither technically nor historically synonymous with “Crusader.” See, e.g., *You Said What? Lies and Propaganda Throughout History*, ed. Bill Fawcett (New York: HarperCollins Publishers, 2007), p. 282 and Christopher J. Tyerman, “Were There Any Crusades in the Twelfth Century,” *The Crusades: The Essential Readings*, ed. Thomas F. Madden (Oxford, Eng.: Blackwell Publishers, Ltd., 2002), p. 114.

³² J. Count D. Zabrocki, *The Origins of Freemasonry: Its Mission and the Epoch of its Material Institution* (Whitefish, Mont.: Kessinger Publishing Co., 2006), p. 29.

³³ Barb Karg and Jon K. Young, *101 Secrets of the Freemasons: The Truths Behind the World’s Most Mysterious Society* (Avon, Mass.: Adams Media, 2009), p. 81.

³⁴ *Proceedings of the Grand Commandery of Knights Templar, for the State of Georgia, at the Twenty-Ninth Annual Grand Conclave Held in the City of Rome, GA, April 16th and 17th, 1890, A.O. 772* (Savannah, Ga.: the Morning News Print, 1890), p. 61.

³⁵ Albert Pike, *Liturgies of the Ancient and Accepted Scottish Rite of Freemasonry, Parts 2-4* (Whitefish, Mont.: Kessinger, 1993), p. 184.

³⁶ Everett R. Turnball and Ray V. Denslow, *A History of Royal Arch Masonry, Part Three* (Whitefish, Mont.: Kessinger Publishing Company, 2004), p. 1351.

³⁷ *The Oxford Biblical Commentary*, ed. John Barton and John Muddimen (Oxford, Eng.: Oxford University Press, 2001), p. 543.

³⁸ The Christic allusion was noted in the early Nineteenth Century. *Journal of the Reverend Joseph Wolff, in a Series of Letters to Sir Thomas Baring, Bart. Obtaining an Account of His Missionary Labours From the Years 1827 to 1831; and From the Years 1835 to 1838* (London: James Burns, 1839), p. 316. The Hebrew word for “prince” in Daniel 9:27 can be translated interchangeably as either “ruler” or “judge” but not necessarily as someone who has dominion over others. Ty Aldrich, *The End From the Beginning* (n.p., 2008), p. 40. Some Biblical scholars suggest this prince is Satan or the Anti-Christ, while others opine it is the Christ. James B. Hoffman, *Sin and Life in the Kingdom of God: A New Testament Survey* (Indianapolis, Ind.: Dog Ear Publishing, 2009), p. 1.

³⁹ Jay Rubenstein, *Guibert of Nogent: Portrait of a Medieval Mind* (New York: Routledge, 2002), p. 93.

⁴⁰ Lew Wallace, *Ben-Hur: A Tale of the Christ*, vol. 2 (Leipzig: Bernhard Tauchinetz, 1888), pp. 8, 660. Military historian Victor David Hanson opines that Wallace’s novel was really autobiographical and that Ben-Hur’s struggles were really Wallace’s experiences from the Battle of Shiloh. Victor David Hanson, *Ripples of Battle: How Wars of the Past Still Determine How We Fight, How We Live, and How We Think* (New York: Doubleday, 2003).

⁴¹ William Robson, *The Great Sieges of History* (London: G. Routledge & Co., 1855), p. 107.

⁴² John Howard Brown, *The Cyclopaedia of American Biography: Comprising the Men and Women of the United States Who Have Been Identified with the Growth of the Nation*, Vol. 1 (Whitefish, Mont.: Kessinger Publishing Company, 2006), p. 215.

⁴³ Israel Smith Clare, *The Centennial Universal History: A Clear and Concise History of All Nations, with a Full History of the United States to the Close of the First 100 Years of our National Independence* (Philadelphia, Penn.: J.C. McCurdy & Co., 1876), p. 136; Charles Raymond Dillon, *Templar Knights and the Crusades* (Lincoln, Neb.: iUniverse, 2005), p. 19.

⁴⁴ Edward Peters, *The Chronicle of Fulcher of Chartres and other Source Materials* (Philadelphia, Penn.: University of Pennsylvania Press, 2nd ed. 1998), p. 249. His saintliness is perceived in his sword and spurs which were preserved as relics after his death. A.R. Hope Moncrieff, *The World of To-Day: A Summary of the Lands and Peoples of the Globe as Seen in Travel and Commerce*, Vol. II (London: The Gresham Publishing Co., 1907), p. 187.

⁴⁵ The population of Edessa (located in Armenia) requested a Christian prince because they thought not only that he could be easily manipulated, but also that his army could overthrow the local Turkish overlords without having to submit their allegiance to Byzantium. Susan B. Edgington, *The First Crusade: The Capture of Jerusalem in AD 1099* (New York: The Rosen Publishing Group, Inc., 2004), p. 32.

⁴⁶ Major Procter, *The History of the Crusades: Their Rise, Progress and Results* (London: Richard Griffin & Co., 1854), p. 75. Baldwin de Bourg became Baldwin II of Jerusalem and ruled for 18 years, thereby solidifying the Western European model of kingdom in Palestine. *Id.*; Avner Falk, *A Psychoanalytic History of the Jews* (Cranbury, N.J.: Associated University Presses, 1996), p. 432.

⁴⁷ William and Robert Chambers, *Chambers' Miscellany of Useful and Entertaining Tracts* (Edinburgh, Scotland: William and Robert Chambers, 1847), pp. 20-22.

⁴⁸ Régine Pernoud, *The Crusades: The Struggle for the Holy Land* (New York: G.P. Putnam's Sons, 1962), p. 146.

⁴⁹ "The Crusades are perhaps the greatest instance of the mixed and inconsistent character of all human things. Nothing was ever grander or nobler in design, but nowhere do we find a greater amount of folly and wickedness in particular details." "Knightley's Crusaders," *The Saturday Review of Politics, Literature, Science, and Art*, Vol. 11, No. 276 (Feb. 9, 1861): 148.

⁵⁰ Many Crusaders felt that they had fulfilled their vow once Jerusalem was taken and returned home, leaving Godfrey with only about 300 knights to defend the kingdom. Pernoud, *The Crusades*, p. 146.

⁵¹ Pike, *Liturgies of the Ancient and Accepted Scottish Rite of Freemasonry, Parts 2-4*, p. 79.

⁵² Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, Vol. IV (New York: J&J Harper, 1829), p. 139. The Assize of Jerusalem was not finalized until the reign of Fulk of Anjou, and had little practical effect upon the evolving government in Palestine. Robinson Souttor, *A Short History of Medieval Peoples From The Dawn of the Christian Era to the Fall of Constantinople* (London: Hodder & Stoughton, 1907), p. 474.

⁵³ George Blaxland, *Codex Legum Anglicanarum: Or, a Digest of Principles of English Law Arranged in the Order of the Code Napoleon* (London: Henry Butterworth, 1839), p. 82.

⁵⁴ The higher court was exceptionally large because every vassal who ever paid homage to the king was deemed a member of the royal household, and thus entitled to appear before the higher court. William Stubbs, *Seventeen Lectures on the Study of Medieval and Modern History and Kindred Subjects in*

the Years 1867-1884; With Two Addresses Given at Oxford and Reading (Oxford, England: Clarendon Press, 3rd ed. 1900), p. 194.

⁵⁵ Henry Smith Williams, *The Historians' History of the World: A Comprehensive narrative of the Rise and Development of Nations as Recorded by Over Two Thousand of the Great Writers of All Ages: Edited with the Assistance of a Distinguished Board of Advisors and Contributors*, Vol. VIII (New York: The Outlook Company, 1904), p. 356. The Prince of Antioch is recorded to have a similarly-patterned judicial system. T.A. Archer and Charles L. Kingsford, *The Crusades: The Story of the Latin Kingdom of Jerusalem* (New York: G.P. Putnam's Sons, 1904), p. 126.

⁵⁶ Thousands of Moslem and Jewish civilians were killed indiscriminately during the siege of Jerusalem. Charles Raymond Dillon, *Templar Knights and the Crusades* (Lincoln, Neb.: iUniverse, 2005), p. 19.

⁵⁷ Pike, *Liturgies of the Ancient and Accepted Scottish Rite of Freemasonry, Parts 2-4*, p. 78.

⁵⁸ This story is told as part of the old Twenty-fourth Degree. Henry Andrew Francken, *Francken Manuscript (1783)* (Whitefish, Mont.: Kessinger Publishing Co., 1993), p. 260.

⁵⁹ *The Cyclopædia of Fraternities: A Compilation of Existing Authentic Information and the Results of Original Investigation as to the Origin, Derivation, Founders, Development, Aims, Emblems, Character, and Personnel of More Than Six Hundred Secret Societies in the United States*, ed. Albert C. Stevens (New York: Hamilton Printing & Publishing Company, 1899), p. 29. Masonic tradition informs us the Fraternity of the Rose-Croix was responsible for establishing Freemasonry in England. Arthur Edward Waite, *A New Encyclopedia of Freemasonry*, Vol. I (New York: Cosimo, 2007), p. 293.

⁶⁰ Waite, *A New Encyclopedia of Freemasonry*, vol. I, p. 293. The Ancient and Accepted Scottish Rite became fashionable among the French aristocracy because, unlike the Biblical restraints found within the York Rite, the Ancient and Accepted Scottish Rite drew from an interesting variety of epochal, cultural and geographical inspirations. Jay Kinney, *The Masonic Myth: Unlocking the Truth About the Symbols, the Secret Rites, and the History of Freemasonry* (New York: Harper Collins, 2009), p. 98.

⁶¹ Nesta H. Webster, *Secret Societies and Subversive Movements* (Escondido, Calif.: The Book Tree, 2000) p. 135; Mackey, *Encyclopedia of Freemasonry*, Vol. I, p. 547. Frederick the Great of Prussia was an ardent Frankophile, and he encouraged the higher degrees both because of their Frankish appeal and to counter Catholic opposition to his work. Frederick formally organized the Ancient and Accepted Scottish Rite in Prussia with himself as its first supreme leader, pursuant to the Constitutions of 1762 (and as revised in 1786). Edwin A. Sherman, *New Edition of the Brief History of the Ancient and Accepted Scottish Rite of Freemasonry Together With a Historical Sketch of the So-Called Revival of Freemasonry in 1717, and Other Interesting and Instructive Matter* (Oakland, Calif.: Carruth & Carruth, 1890), p. 24.

⁶² Webster, *Secret Societies and Subversive Movements*, p. 137.

⁶³ For example, in 1737, the Duc de Bourbon wrote to Cardinal Fleury asking that Freemasons in Paris be protected from governmental censorship because they reportedly were descendents of ancient Frankish crusaders. The Duc's comments are often attributed to Ramsey. Webster, *Secret Societies and Subversive Movements*, pp. 133-37. Freemasons enjoyed thereafter a special prosperity in France despite repeated Papal condemnations, in measured proportion to the increasing national interest in the Crusades. *Id.*, p. 139.

⁶⁴ *The Cyclopædia of Fraternities*, ed. Stevens, p. 39.

⁶⁵ A counterpart of the 15th and 16th Degrees of Scottish Rite Freemasonry is the Illustrious Order of the Red Cross in Commanderies of Knights Templar. All versions of these degrees "tell almost the same story in the same way." S. Brent Morris, *The Complete Idiot's Guide to Freemasonry* (New York: Alpha

Books, 2006), p. 100. Writers of the Templar Degree borrowed freely from the 15th and 16th Degrees. *The Cyclopædia of Fraternities*, ed. Stevens, p. 53. But some disagree, saying that the 15th and 16th Degrees teach a different version of Masonic history than what is presented in the York Rite. C. Moore, *The Masonic Review*, Vol. X (Cincinnati, Ohio: Jacob Ernst, 1853), p. 84. Others say that Brother Webb intentionally discarded the outer trappings of the 15th and 16th Degrees and reconfigured them as the Red Cross degree. Sherman, *New Edition of the Brief History of the Ancient and Accepted Scottish Rite of Freemasonry*, p. 25.

⁶⁶ *Fifty Years of Masonry in California*, ed. Edwin A. Sherman, Vol. II (San Francisco, Calif: George Spaulding & Co., 1898), p. 554.

⁶⁷ John Yarker, "The Chivalric Orders," *Ars Quator Coronatorum Being The Transactions of the Quator Coronati Lodge No. 2076, London*, ed. W.H. Rylands, vol. XIV (London: H. Kreble, 1901), p. 57.

⁶⁸ That the degrees also included a mixture of hermetic and occult themes is a reflection of Brother Ramsey's personal interests. John Michael Greer, *The New Encyclopedia of the Occult* (St. Paul, Minn.: Llewellyn Publications, 2004), p. 183. Some Masonic historians have theorized that one reason why the Grand Lodge of England survived in the mid-1700s is that it deliberately stayed neutral in the Stuart uprising, and was rewarded by the Hanoverians for helping to maintain the peace to promote religious tolerance after the horrific atrocities that swept England during the reign of James II. Webster, *Secret Societies and Subversive Movements*, pp. 128-29.

⁶⁹ He tutored the Pretender's sons, but there is no conclusive proof that he was sympathetic to the Stuarts. *The Cyclopædia of Fraternities*, ed. Stevens, p. 35.

⁷⁰ There were significant political, cultural and Masonic differences that divided the Fraternity between England and Scotland, on one side, and France and the rest of the Continent, on the other. For example, there was a determined rivalry between Hanoverian Freemasons (on the English side of the Channel) and Jacobean Freemasons (on the French side of the Channel) over who was the proper guardian of "authentic" Freemasonry, i.e., craft versus *haut* degrees. Marsha Keith Schushard, *Restoring the Temple of Vision: Cabalistic Freemasonry and Stuart Culture* (Leiden, The Netherlands: Brill, 2000), p. 61. It did not help that Brother Ramsey formed a close friendship with the French regent, who no doubt was pleased to endorse Masonic programs that also helped to weaken the English. Webster, *Secret Societies and Subversive Movements*, pp. 133-36. Nor did it help that Charles Edward Stuart, the Young Pretender, reportedly instituted a chapter of Scottish Jacobites/Masonic Knights Templar at Arras in 1747. E.J. Maconis, *Sanctuary of Memphis or Hermes* (Whitefish, Mont.: Kessinger Publishing Co., 1993), p. 12; Mackey, *Encyclopedia of Freemasonry*, Vol. I, p. 547.

⁷¹ Sherman, *New Edition of the Brief History of the Ancient and Accepted Scottish Rite*, p. 24.

⁷² Webster, *Secret Societies and Subversive Movements*, p. 140.

⁷³ *The Cyclopædia of Fraternities*, ed. Stevens, p. 28.

⁷⁴ Arnold Whitaker Oxford, *Origin and Progress of the Supreme Council 33rd Degree of the Ancient and Accepted Scottish Rite for England, Wales, the Dominions and Dependencies of the British Crown* (Whitefish, Mont.: Kessinger Publishing Co., 2003), p. 5.

⁷⁵ Charles Sumner Lobingier, *Ancient and Accepted Scottish Rite of Freemasonry* (Whitefish, Mont.: Kessinger Publishing Company, 1992), p. 76.

⁷⁶ "Harodim" refers to the Jewish officers or overseers who supervised the building of King Solomon's Temple. *The Holy Bible* (KJV, 1979), 1 Kings 5:15-16. In 1787, Brother William Preston used this historical reference to "Harodim" to develop an elaborate set of Masonic lectures known as the Grand

Chapter of the Ancient and Venerable Order of Harodim. Waite, *A New Encyclopedia of Freemasonry*, Vol. I, pp. 344-45.

⁷⁷ Waite, *A New Encyclopedia of Freemasonry*, Vol. I, pp. 254-255. Brother Ragon was born in Belgium in 1781 and initiated into the Fraternity in 1803. He was a prolific writer; in 1818 he established a Masonic review entitled *Hermes*, which was devoted to Masonic antiquarian studies. *Id.*, Vol. 2, pp. 353.

⁷⁸ Mackey, *Encyclopedia of Freemasonry*, Vol. II, p. 765.

⁷⁹ Waite, *A New Encyclopedia of Freemasonry*, Vol. 2, p. 458.

⁸⁰ Albert G. Mackey, *An Encyclopedia of Freemasonry and its Kindred Sciences: Comprising the Whole Range of Arts, Sciences and Literature as Connected with the Institution* (Philadelphia, Penn.: Moss & Co., 1874), p. 604; Mackey, *Encyclopedia of Freemasonry*, Vol. II, p. 805.

⁸¹ *History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders*, eds., Henry Leonard Stillson, et al. (Boston, Mass.: The Fraternity Publishing Company, 1891), pp. 772-73.

⁸² Arturo de Hoyos, *The Scottish Rite Ritual Guide & Monitor* (Washington, D.C., The Supreme Council, 33°, S.J., 2008), 73, citing Harry Carr, *The Early French Exposures, 1737-1751* (London: Quatuor Coronati Lodge No. 2076, 1971), pp. 157-200.

⁸³ Augustus Row, *Masonic Biography and Dictionary, Comprising the History of Ancient Masonry, Antiquity of Masonry, Written and Unwritten Law, Derivation and Definition of Masonic Terms, Biographies of Eminent Masons, Statistics, List of All Lodges in the United States, etc.* (Philadelphia: J.B. Lippincott & Co., 1868), p. 198.

⁸⁴ Waite, *A New Encyclopedia of Freemasonry*, Vol. 2, pp. 342-43.

⁸⁵ *Miscellaneous Notes and Quotes: A Monthly Magazine of History, Folk-lore, Mathematics, Mysticism, Art, Science, Etc.*, Vol. XI (Manchester, N.H.: S.C. & L.M. Gould, 1893), p. 139.

⁸⁶ Waite, *A New Encyclopedia of Freemasonry*, Vol. 2, pp. 342-43.

⁸⁷ Waite, *A New Encyclopedia of Freemasonry*, Vol. 2, p. 157. Brother de Saint Martin was a French officer who considered Freemasonry to be an emanation of Deity and formed his own system of 10 degrees within two Temples. The Prince of Jerusalem Degree was the ninth degree within the Second Temple. His system was later reduced to seven degrees and merged with the French branch of the Strict Observance (which was independent of the Grand Orient). J.G. Findel, *History of Freemasonry From its Origin Down to the Present Day* (Oxford, Eng.: Oxford University Press, 2nd ed. 1869), p. 235.

⁸⁸ Ray V. Denslow, *Masonic Rites and Degrees* (Whitefish, Mont.: Kessinger Publishing Company, 2006), p. 131.

⁸⁹ Arturo de Hoyos, *Light on Masonry: The History and Rituals of America's Most Important Masonic Exposé* (Washington, D.C.: Scottish Rite Research Society, 2008), pp. 20-24.

⁹⁰ Schuhard, *Restoring the Temple of Vision*, p. 785; William James Hughes, *Masonic Sketches and Reprints* (New York: Masonic Publishing Co., 1871), p. 148.

⁹¹ The Prince of Jerusalem Degree, and other esoteric societies of 18th and 19th Century Europe, were repositories of a form of cabalistic mysticism related to Jewish Temple service. Peter Levenda, *Alchemists, Jewish Kabbalists and the Art of Spiritual Transformation* (New York: The Continuum International Publishing Group, Inc., 2008), p. 224.

⁹² Arthur Edward Waite, *Emblems of Freemasonry* (Whitefish, Mont.: Kessinger Publishing Company, 1992), p. 93. Beginning with the *Constitutions and Regulations* (1762), for example, Princes of Jerusalem were known as the Valiant Princes of Renovated Masonry. *Constitutions and Regulations Drawn Up by Nine Commissioners Appointed Ad Hoc by the Sovereign Grand Sublime Council of the Sublime Princes of the Royal Secret* (1762). Albert Pike, *The Ancient and Accepted Scottish Rite of Freemasonry* (Whitefish, Mont.: Kessinger Publications Company, 2003), p. 11.

⁹³ Pike, *The Ancient and Accepted Scottish Rite of Freemasonry*, pp. 23-45. The higher grades made extensive use of royal-sounding names, including “Brother to a Prince and Fellow to a Beggar if He Be Found Worthy.” Michael Mitchell, *Hidden Mutualities: Faustian Themes From Gnostic Origins to the Postcolonial* (New York: Rodolphi B.V. 2006), p. 155, fn. 7.

⁹⁴ Brother Francken was made a Mason at Kingston, Jamaica by Stephen Morin ca. 1767. Waite, *A New Encyclopedia of Freemasonry*, Vol. II, p. 21. Brother Mackey opined that Francken established a Council of Princes of Jerusalem at Albany, New York in 1767. Mackey, *Encyclopedia of Freemasonry*, Vol. II, p. 805.

⁹⁵ The Council granted a patent to Brother Morin in 1761 which authorized him to introduce the Rite into the West Indies. *The Cyclopædia of Fraternities*, ed. Albert C. Stevens, pp. 28, 43.

⁹⁶ Christopher L. Hodapp, *Deciphering the Lost Symbol: Freemasons, Myths and the Mysteries of Washington, D.C.* (Berkeley, Calif.: Ulysses Press, 2010), p. 78; *A Portion of the People: 300 Years of Southern Jewish Life*, ed. Theodore Rosengarten and Dale Rosengarten (Columbia, S.C.: University of South Carolina Press, 2002), p. 78. The Council of the Emperors of East and West united with a faction of the Grand Orient in 1772, and in 1779 it decided to limit its control over the Craft degrees but not the higher degrees. *The Cyclopædia of Fraternities*, ed. Stevens, p. 28.

⁹⁷ de Hoyos, *The Scottish Rite Ritual Guide & Monitor*, p. 80.

⁹⁸ Anonymous, *Ordo ab Chao*, pp. 172-82. Brother Pike received a version of the degrees from Albert G. Mackey which was similar to Dalcho’s ritual. de Hoyos, *The Scottish Rite Ritual Guide & Monitor*, p. 81.

⁹⁹ McClenachen, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry*, pp. 195-212. Another early version of the Prince of Jerusalem Degree ritual was likely developed by Albany, New York’s Grand Council of Princes of Jerusalem in the 1820s, and associated with Brother Giles F. Yates, later the Grand Commander of the Northern Masonic Jurisdiction. de Hoyos, *Light on Masonry*, pp. 42-43, 78-79.

¹⁰⁰ Robert Macoy, *An Elaborate Account of the Rise and Progress of Freemasonry and Its Kindred Associations – Ancient and Modern, Also, Definitions of the Technical Terms Used by the Fraternity* (New York: Macoy Publishing & Masonic Supply Co., 1908), p. 304. It seems odd that Macoy would employ Zerubbabel as the proto-type Prince of Jerusalem, since his ritual identified Zerubbabel as King of Jerusalem. Robert Macoy, *The True Masonic Guide: Containing Elucidations of the Foundational Principles of Free-Masonry with Embellishments and Explanations* (New York: Clark & Maynard, 1866), p. 314.

¹⁰¹ de Hoyos, *The Scottish Rite Ritual Guide & Monitor*, p. 83.

¹⁰² Charles C. Hunt, *Lessons in Capitular Masonry and the Capitular Rite* (Whitefish, Mont.: Kessinger Publishing Company, 2003), p. 39; *Minutes of Proceedings of the Supreme Grand Council of Sovereign Grand Inspectors General, “Ancient and Accepted Rite,” for the Northern Masonic Jurisdiction of the United States of America, Boston, May 1861*, Vol. II (Boston, Mass.: Hugh H. Tuttle, 1861), p. 78. Such Councils were so well known that they were mentioned in non-Masonic treatises. See, e.g., *The World Almanac & Encyclopedia 1895*, Vol. II, No. 16 (New York: The Press Publishing Co., 1895), p. 232.

¹⁰³ William R. Singleton, *A History of Freemasonry by Albert Gallatin Freemasonry with the History of its Introduction and Progress in the United States, the History of the Symbols of Freemasonry and the History of the A.A. Scottish Rite*, Vol. 7 (New York: The Masonic History Co., 1898), p. 184.

¹⁰⁴ A Prince of Jerusalem was accorded a place of honor in colonial Albany, New York as early as 1767. Peter Ross, *A Standard History of Freemasonry in the State of New York*, Vol. 1 (New York: The Lewis Publishing Co., 1899), p. 851. Another Prince of Jerusalem was in Charleston in the 1780s. John K. Young and Barb Karg, *The Everything Freemason Book: Unlock the Secrets of the Ancient and Mysterious Society* (Avon, Mass.: Adams Media, 2006), p. 264; *The Cyclopædia of Fraternities*, ed. Stevens, p. 44. Brother Joseph Myers deposited a certified copy of his degrees from Berlin as part of joining the new Council of Princes of Jerusalem in Charleston. Charles A. Blanchard, *Revised Knight Templarism Illustrated* (Whitefish, Mont.: Kessinger, 1998), p. 118.

¹⁰⁵ Pike, *The Ancient and Accepted Scottish Rite of Freemasonry*, p. 93.

¹⁰⁶ Pike, *The Ancient and Accepted Scottish Rite of Freemasonry*, p. 95. Their official regalia was described as “gaudy,” presumably an indication of their privileged status. Henry Highland Garnet, *The Past and the Present Conditions, and the Destiny, of the Colored Race: A Discourse Delivered at the Fifteenth Anniversary of the Female Benevolent Society of Troy, N.Y., 1848* (Troy, N.Y.: J.C. Kneeland & Co., 1848), p. 20. Some early lists of American *haut* degrees included “Prince of Jerusalem” and some curiously similar-sounding Degree titles too, e.g., “Sovereign Prince of Rose Croix de Heredon.” de Hoyos, *Light on Masonry*, p. 55, 70, 200-04. It is clear, though, that the Sovereign Prince of Rose Croix de Heredon required prior conferral of the Prince of Jerusalem Degree and, therefore, is not to be confused with that Degree. Bernard, *Light on Masonry*, pp. 225.

¹⁰⁷ Pike, *The Ancient and Accepted Scottish Rite of Freemasonry*, p. 95.

¹⁰⁸ *Transactions of the Supreme Council of the 33rd Degree for the Southern Jurisdiction of the United States of America* (Washington, D.C.: Joseph L. Pearson, 1878), p. 63.

¹⁰⁹ If they were found guilty of unasonic conduct, their punishment was left to the discretion of the Grand Council. Jabez Richardson, *Richardson’s Monitor of Freemasons* (Whitefish, Mont.: Kessinger Publishing Company, 1999), p. 156.

¹¹⁰ Pike, *Liturgies of the Ancient and Accepted Scottish Rite of Freemasonry, Parts 2-4*, p. 55. An anecdotal insight to whether Princes of Jerusalem should be accorded such honors was a Nineteenth Century discussion of whether they should be accorded higher honors than Knights Templar or Royal Arch Masons. J.W.S. Mitchell, *The History of Freemasonry and Masonic Digest: Embracing An Account of the Order From the Building of Solomon’s Temple; Its Progress Hence Throughout the Civilizing World to 1858; the Introduction of Modern Degrees Called Masonic; and the First Written History of Masonry in the United States, to Which One Added, the Old Charges and Ancient Regulations, as Collated by Order of the Grand Lodge of England, in 1722*, Vol. II (Marietta, Ga.: n.p. 1859), p. 428. Questions like these reveal the tensions in Nineteenth Century Freemasonry that might be missed by a mere reading of titles, privileges and responsibilities.

¹¹¹ John H. Cowles, *Supreme Council, 33rd Degree, Part 1 or Mother Council of the World of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, United States of America* (Whitefish, Mont.: Kessinger Publishing Company, 2003), p. 45; but compare *Proceedings of the Grand Lodge of Mississippi, Ancient, Free, and Accepted Masons, From its Organization July 27th, 5818, to Include the Communication Held in the Year 5852, Compiled from the “Extracts From the Proceedings”* (Jackson, Miss.: Clarion Stearn Printing Establishment, 1882), p. 545.

¹¹² See, e.g., *Reports of the Deputy and Proceedings of the Council of Deliberation, A.A.S. Rite for the State of Massachusetts at the Sessions Held in Boston* (Boston, Mass.: W.F. Brown & Co., 1878); Samuel Harrison Baynard, *Proceedings, November 13, 1844 – Northern Jurisdiction History of the*

Supreme Council of the 33rd Degree of the Ancient Accepted Scottish Rite of Freemasonry, Part 2 (Whitefish, Mont.: Kessinger Publishing Co., 2003), p. 60; and *Proceedings of the General Grand Chapter of Royal Arch Masons of the United States of America, in Triennial Convention* (Boston, Mass.: June 21, 2006): p. 92. Perhaps this was because the Sixteenth Degree was almost the penultimate degree in jurisdictions like New York, where the Eighteenth Degree was the highest Masonic degree as late as 1803. Henry Dana Ward, *Free Masonry: Its Pretensions Exposed in Faithful Extracts of its Standard Authors; with a Review of Town's Speculative Masonry* (New York: n.p., 1828), p. 428.

¹¹³ Francken, *Francken Manuscript (1783)*, p. 203. They entered and left the Lodge Room beneath an arch of steel. George R. Crafts, *Mysteries of Freemasonry (The Morgan Exposé)* (Whitefish, Mont.: Kessinger Publishing Company, 1993), p. 180. They had, for all intents and purposes, exclusive responsibility for the Fourth through Fourteenth Degrees, and they granted charters to Lodges of Perfection in those jurisdictions where no Grand Lodge existed. Charles T. McClenachan, *The Book of the Ancient and Accepted Scottish Rite of Freemasonry: Containing Instruction in all the Degrees from the 3rd to the 33rd, and Last Degree of the Rite* (New York: Macoy Publishing & Masonic Supply Co., rev ed., 1914), p. 196; Richardson, *Richardson's Monitor of Freemasons*, p. 156. Brother Pike endorsed these privileges and duties. Pike, *Magnum Opus*, p. XVI...13-14.

¹¹⁴ Francken, *Francken Manuscript (1783)*, p. 204.

¹¹⁵ Hodapp, *Deciphering the Lost Symbol*, p. 78.

¹¹⁶ Hodapp, *Deciphering the Lost Symbol*, p. 79. This is not to say there is no correlation between the degree systems found in the Southern and Northern Jurisdiction. Jeremy Cross freely acknowledged that he was borrowing from the Southern Degree rituals before modifying them for use in the Northern Jurisdiction. Sherman, *New Edition of the Brief History of the Ancient and Accepted Scottish Rite*, p. 25.

¹¹⁷ Brother Mackey questioned the propriety of this “manifest innovation on the ancient system.” Mackey, *Encyclopedia of Freemasonry*, Vol. II, p. 805.

¹¹⁸ See, e.g., the Valley of Allentown, Pennsylvania (<http://valleyofallentown.com/2011/05/lafayette>), the Valley of Fort Wayne, Indiana (<http://www.aasr-ftwayne.org/divisions/council.htm>), the Valley of Traverse City, Michigan (<http://tc.aasr-mi.org/poj.htm>) and the Valley of Hartford, Connecticut (<http://www.valleyofhartford.org/officers.htm#HcPoJ>).