The Ruins of Solomon's Temple give up their Holy Scrolls:

The 'Modern Bible,' The Masonic Sketch, Simeon's
How I discovered the Inscribed Writing, Their World Message.

For many nights I had felt a tugging at my hand as if someone were attempting to draw me from my bed. I thought my wife was playing me a trick, but as the idea of all knowledge of this occurrence when I awoke. I determined to seek alone one night. Spyai that night round about half past one I was awakened by the tugging. I had gone to bed with my clothes on, having made up my mind to allow the tugging to lead me wherever it led. I was drawn outside into the bitter storm, faceEAed and shivering. It was one of those nights that we encounter only once a year at Jerusalem. Snow, sleet, rain, biting blasts dashed into my face. I turned my back to the elements and wished to enter the house, but I was tugged by means past across the garden which surrounds my school, into the Tegia Rout which by the point of view of the few lanterns that had not been extinguished by the wind seemed to be a writhing stream of slush—and onward.

Jerusalem is always dead at this hour, but now not even a mongrel mongrel slunk past me. A light glimmered from the French Hospital as I passed the New Gate, then utter darkness enveloped me. Long use had made me perfectly acquainted with the steep road which leads to the Damascus Gate, otherwise I must have run, shivered there. I knew by instinct, for I could see nothing that I was at Solomon's Quarters. The door was not locked and should have been. Who or how it opened I know not. That previously been taken through this door and therefore knew where I was in spite of the darkness, I entered the Quarters
came there I passed the Masonic Lodge, along with others, in a Greater-circle ceremony. For I tried to feel around me, then, somehow, I no longer felt held when my hand, and my strange uncanny position danced upon me. I was surrounded by black walls; to move meant a fall into one's own, and then, at least, the earth over me. What was I to do? While thus reeling upon my senses, I seemed to my great relief felt the cold press of my arms. I pushed it away unceasing into these two familiar images; again my great trees, and there was a that fiery stone held on a rock, at the same instant I was ignited by a flash, and a distant rumbling as of thunder shook the earth. My fingers and my palm had run through lightning in different countries and at different times and in that same of a very magnetic stone. The fall of the stones I immediately averted to a river of lightning and deciding that the joy which drew me forward was no quiet nor my own. I had been a victim to the cold rock. Still the fire blazed out. In the darkness I passed my own, over the stormy surface and entered in nesting. I was basking enough to absorb its small dimensions but I knew none and entered. I would you join my hands and I saw the unseen hand raised me up. I stood for several moments motionless, respecting my guide to vision. I felt around, but nothing met my reach except a wall and rolls of paper or parchments and books. I tried to find the quietness which this came from. My success was doubtful. I seemed to be in a place that had many corners and angles and I was afraid to follow one. I then something had not got into my breast and not a rack and I began to look up. The sound was in earthily that I forced myself to silence by a superannuated effort. Then I noticed that my past as they shaped atom in floor, raised up something soft like, round of ashes. I took some between my fingers and iced that it was brown paper. What was it to do? I tried to reason, but could not determine whether I was asleep or awake all seemed to have a dream. Why had I been found? The only reason that suggested itself was that I should take these rolls or books. But how was I to find my way out? And then my senses I found an opening leaving from the stones, would I get permission to return according these papers? So that I was too much to expect where all attempts at excavation were unexpectedly fruitless. I must take which I could hide about me, and then risk myself among the false corridors. I was there, my guides, for some supernatural guidance in which I must believe. I went down and took three rolls in my hand and then I buttoned beneath my coat. In the same way I made my way into one of the passages and walked cautiously along. But it seemed my way would never end. I thought I was turning in a maze. My mind grew dizzy. Still I walked on, but now restlessly up stairs, down stairs, then to
again, through water, and rat, and torch, until suddenly by a flash of lightning, I discovered myself in the rain and gale on the Temple roof. What need to describe my heartless rush home at dawn. Let my feelings remain my own—the manuscripts belong to the world and will be published as soon as they are translated.

I believe the manuscript of The Merchant of Venice is in Shakespeare's own handwriting. He dated it 1594, and marvels to relate Antonio is not a Christian but a pious Jewish merchant, whereas Shylock is not a Jew but a stranger to Venice and is nicknamed Zarki; and in spite of this drastic change of character, the text is so little different from our modern reading and from the printed text as to make the new manuscripts to be the authentic ones. The other roles are written in the most ancient Hebrew and are set in light on Masonry and the Bible. In fact, they are called the Modern Bible and are so filled with realized prophecy that one cannot doubt their divine origin. They have constrained me to take the step which I shall fully explain after giving the following extract from Masonry:

Our Master M. H. was slain just at the completion of King Solomon's Temple, at the construction of which he was (as you are doubtless well aware) the principal architect. The manner of his death was as follows: fifteen F.C.'s of that superior class of workmen who were appointed to direct the work, seeing that the Temple was nearly finished, and that they were not in possession of the secrets of the Third Degree, conferred together to obtain them by any means even to have recourse to violence. At the moment of carrying their conspiracy into execution, twelve of the fifteen, seized, but three of a more determined and arbitrary character than the last persevered in their scurrilous design in the prosecution of which they visited themselves respectively at the E., N., and S. entrances of the Temple, whether our M. H. had retired to pray his devotions to the Most High, as was his wonted custom at the hour of high twilight. Having finished his devotions, he attempted to return by the S. entrance, when he was accosted by the rest of those officiants who, for want of other weapons, had armed themselves with a heavy pike, and in a threatening manner demanded the secrets of a M. H., warning him that death would be the consequence of a refusal. Our M. true to his Obligation, answered that those secrets were known to but three in the world, and without the consent of the other two, he neither could nor would divulge them, but intimated he had no doubt that diligence and patience would in due time enable the worthy Mason to participate of them. But for himself, he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory, the officiant armed a violent blow at the head of our M. but being startled at the firmness of his demeanour, missed his premeditated stroke and glanced his blow with such a force on his right temple as to cause him to reel and sink on his left knee. Recovering from the shock, he made for the N. entrance, where he was opposed by the second of those officiants to whom he gave a similar answer, but with undiminished firmness, when the villain, who was armed with a club, struck him twice a violent blow on the left temple, which brought him to the ground on his right knee. Our M. now finding
all his retreat cut off at both quarters, staggered faint and bleeding to the E. door, where the third ruffian was posted, who received a similar answer to his incoherent demand (for even at this trying moment our M. Hiram remained firm and unshaken), when the villain, who was armed with a heavy maul, struck him a violent blow on the forehead which laid him lifeless at his feet.

A loss so important as that of the principal architect could not fail of being speedily and severely felt. The want of those plans and designs which had hitherto been so regularly supplied throughout every department of the work, was the first indication that some heavy calamity had fallen upon M. The Freemasons, or Perfects, or more familiarly speaking, the Overseers of the work, desired some of the most eminent of the number to acquaint King Solomon with the utter confusion into which the absence of H had plunged them, and to express their apprehension that to some fatal catastrophe must be attributed his sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen throughout the different departments, when three of the same class of overseers were not to be found. On the same day the twelve craftsmen who had originally joined in the conspiracy came before the king and made a voluntary confession of all that they knew up to the time of their having withdrawn themselves from the number of the conspirators. Their fear being awakened for the safety of the chief artist, the king selected fifteen trusted F.Cs. and ordered them to make diligent search after the person of our M. H., if he were yet alive or had suffered death in the attempt to extract from him the secrets of his learned degree. Accordingly, a stated day having been appointed for their return to Jerusalem, they formed themselves into F.C. Lodges, and departed from the three entrances of the Temple. Many days were spent in fruitless search, indeed, one class returned to Jerusalem without having effected any discovery of importance, but a second class was more fortunate; for in the evening of a certain day, after having inspected the greatest privations and personal fatigue, one of the brethren who had rested himself in a reclining posture, to assuage his thirst caught hold of a sword that grew near, which to his surprise came easily out of the ground; on a closer examination he found that the earth had been recently disturbed; he therefore hailed his brethren, and with their united efforts succeeded in reopening it; and there found the body of our master hiram very indifferently interred. They covered it again with all respect and reverence, and in order to distinguish the spot, stuck a sprig of acacia at the head of the grave; they then hastened to Jerusalem to impart the afflicting intelligence to King Solomon, who, when he first said of his grief, had subdued, ordered them to return and exhum the body of our M. H. to such a sepulchre as became his rank and exalted talents, at the same time informing them that of his untimely death, the genuine lodets of a M.M. were lost; he therefore charged them to be particularly careful in observing whatever casusals S. F. or W. might occur among them while paying this last sad office of respect to departed merit. They performed their task with the utmost fidelity, and on reopening the ground one of the brethren looking round observed some of his companions in a certain situation expressive of their terror at
the alighting signal, and others viewing the gilded wound still visible on his forehead, made their way in sympathy with his sufferings, two of the brethren were seized by the guard, one of whom was known to me by his name, M. P. G. He, with a cry, in turn, tried to set this P. G. free, which proved a blissful deliverance; having both failed in their attempts, a more serious incident took place, and with the assistance raised him to the front ranks of fellowship, while every word more animated, made certain exclamations, his words having a similar import. King Solomon ordered that then ceased, S. J. W. made his sign, all Masons throughout the universe, until time or circumstances should warrant the same, at forth S. took its seat at the time when our Master was making his way from the M. E. towards the Saracens of the Temple, his assembly was so great that in procession stood on top of steps on his forehead, and he made use of this, S. as a temporary relief to his sufferings. The 5th S. took it into his head that the temple was completed when King Solomon with the princes of his household went to view it, and were so struck with its magnificence that with one simultaneous emotion they made certain exclamations. There are the inscriptions which are different on the columns of Europe in Scotland, Ireland, and in the United States, and therefore led to the false supposition that the Royal Arch discovered the genuine secret of a M. M. Three.

The building of the Second Temple at a real number of workmen were employed, and their initials, or marks were found engraved on some parts of the building. But the makers of the three G. M.'s could not be found until discovered in the vaulted chambers by the three informers, who went to prepare the ground for the foundation of the Second Temple. In the course of the vaulted chamber stood a block of whet male, in the form of an anchor of various shapes a double cube, each side of which was placed on the floor of the temple, and other mystic ceremonies were engraven in the marble of the three G. M.'s, who presided over the building of the former temple;

S. Solomon, king of Israel, E. King of T., and W. A. meant to perform their names as a memorial to the erection of the former temple. There is likewise the triple Tau of些许 T. There is the sacred word.

And thus the ceremony that will inform you how the sacred word was discovered:—

A report was heard, N. rose and turned to the M. E., and said: There is a report, E. announced, to whom in turn, N. Partly opened the door and after announcing said to the M. E.: Without the entrance of the Chamber are three M. M.'s from Babylon. Let them be admitted. E. Whence come you? P. S. From Babylon. E. And your request? P. S. Having heard that you were about to rebuild the Temple of God, I ask we have come up to inform amongst you and to offer our services in the great and glorious undertaking. E. Before we can accept your services we must inform you that on no account can strangers be permitted to assist in that most holy work; you demand more truly who you are. P. S. Ministers of your tribes and families. E. But are you descended from those who first fled when the Holy City and Temple were affrighted, or of that merciful tribe left behind to till the land of the Babylonians? P. S. We would seem to be descended from those who first fled when the Holy City and Temple were affrighted, or of that merciful tribe left behind to till the land of the Babylonians, but we are not to be, and like yourselves descended from a race of Sibilleus and kings, Abraham, Isaac, and Jacob were our forefathers, M. E.; we are descended from the Chosen and Sibilleus, who for their sins and those of their forefathers, were led into captivity with their king, Nebuchadnezzer, by Nebuchadnezzer, captain of the guard of Nebuchadnezzer, king of Babylon, where we were to remain for seven years, as foretold by the prophet Jeremiah, and then return to our native land and their
dwell. Our captain, having explored in the first year of the reign of King Josiah of Judah, to please the
Almighty, to inspire the mind of the young Prince to come to a proclamation saying, "All the Kingdoms of
the earth shall the Lord God of Israel give me, and I will command you to build him a house in Jerusalem,
which is in Judah. Where are they amongst you of all the people, the Lord God of Israel, and let them go up!
We eagerly avoided ourselves of this permission, and we are come up accordingly to offer an assurance in
rebuilding the Temple of the Lord God, who hath promised by the mouth of this prophet, he shall send them
unto ever and give peace to the whole earth.

To - We congratulated you on your noble ancestry, and way say you sober when you take the situation
it remains for us to inquire in what department of the building you seek to be employed? P.S. - Up to what
extent your excellence may afford. To - Your humility is an indication of your merit, and though not of your
being qualified for offices of importance, but as from the tenacity of your application our already given,
we therefore appoint you to prepare for the foundation of the Most Holy Place, for which purpose you will be
furnished with the requisite implements, strictly conforming you to the rules and ceremonies of the
ancient structure, you will communicate to us as soon, and immediately report it to us in a short time.
Council. P.S. - We cheerfully accept the trust reposed in us, and will endeavor to grace our gratitude
by our zeal and fidelity. To - So, and may the God of your fathers be with you and prosper your work.
(They retired. After what was given, when we heard a confused noise, we made the following addition):
Of - M.E., without the door are three M.M.s who have made a discovery, which we are about to attempt. Let
them be admitted. To - We understand you have made a discovery. P.S. - Having been on returning
our labor, we discovered a pair of fellows of requisite knowledge, proceeding toward us; and we discerned
six others of equal beauty, which from their position appeared to have supported the cost of the coffered
plastering. Communicating with the Most Holy Place, your project was the result of the fragments of the
former structure, and having cleared them away, we arrived at what first had the appearance of a
solid rock, but accidentally striking it with a crowbar, we ascertained a hollow sound. Therefore hailed
my companions, who, with the pickaxe to sound the earth from a distance, which my companion, with a staff
clad away, when we perceived that instead of a solid rock there was a mass of stone in the basement down.
Aware who was the Architect of the former building, and therefore, if it had been constructed in such a
manner as determined to examine it, for which purpose we removed its appearance, when a mass of considerable height
appeared in sides, and we determined to do a daring act, being driven with a torch to follow the last M.E.,
fell on me, and I all manner of reasons or other causes should render our position as safe, my companion
fastened this cord to the door, and from the bottom I gave my companions, which, with the cord leading me through the
aperture which we had made, and walking at the bottom I gave the signal, but my companion gave me a
more light, which enabled me to enter the vault, and forthin into the light of day, I was conducted through
the darkness, which we had made, and on arriving at the bottom I gave the signal, and my companion gave
me the light and enabled me to enter the vault, and followed in the form of a pedestal of a column, and could also see certain characters engraved on the sides of lights. I was never to discern
what they were. — I also held by the hands, but from the same cause I was unable to discern its contents;
therefore I gave another preconcerted signal and was drawn up, and on arriving in the light of day, as
discovered from the first portals of the vault that it contained the volume of the Most Holy Place, which had
been solemnly blessed by our S.M.M. at the foot of Mount Sinai. Their precious contents stimulated our emotions
still further; we increased the aperture by the removal of the stones, and again descended into the vaulted
chamber. The sun had now gained its altitude, and dazzled its rays of light more immediately into the aperture, and then received a potential of, or, origin, matter in the form of an altar of incense - that of a noble relic; on the feast thereupon was woven the name of the three Sacred Masters, who presided over the Sacred Lodge and certain mystic characters engraved on its plinth, whilst a veil covered the face of the altar. Approaching with reverence and awe, I lifted the veil, and beheld with wonder the words I had so recently perceived to be the Sacred Word. Having made this discovery, I replaced the veil on the sacred pedestal, and was again seized by the solemn character, and with their assistance closed the entrance, and I am now come to separate your Excellency.

The Sacred Word was discovered, but this is not what was lost, and the following address of the second chair is therefore a lie, however, inadmissible -

"Companions, when you were initiated to Masonry, you were informed there were three degrees, the E.A., F.C., and M.W., and that the secret indications to your care were not the genuine ones, those having been lost by the unwary death of our M.H.A., prince of Architects, and in whose ears you were not present. King Solomon realized that those secrets which had been designed to ensure the safety of the building, to save and ensure the body of our M.H., and hence, are the mysteries of the Sandford degree. The key of the degree to which you have been thus instructed is the real Master Mason's degree, and the secret assigned to it. Unalterably lost, by the death of our M.W. Chief, disclosed in the manner before related to you, are the real secrets of a M.W. before the consecration of H.A."

J. P. Penniman, says again, the above is in the S.W. Solomon, in the wisdom, knew the Sacred Word. That was not lost. Nothing that had been constructed was lost. If the Freemasons had discovered the true secret, the Sacred Temple could have stood forever. What was lost was the dividing intelligence of the Architect. Solomon knew the plan. He knew the plan, but neither had the skill to complete it. Only one man had the skill, and that was our M.H.A. His death prevented the execution of the plan that would have made Solomon's Temple stand forever. That plan was for a building which should contain nothing and encourage nothing that is opposed to the universal religion of all men irrespective of creed or colour. The discovery can be the outcome, except that which will reconstruct Solomon's Temple as such an everlasting edifice, and this discovery has been made in the inspired Modern Bible revealed to Prince Immanuel. Testimony declare before God that these answered the genuine secrets of the Master Mason's degree, and that no other man in the world knows them except those to whom these imparted them, and I therefore call upon the free Masonry of the whole world to receive me as a divinely ordained task and make themselves teachers of these secrets.

The Sacred Word was discovered in the East. The genuine secrets of a M.W. must be discovered in the West, for in the Lodge of the East, we see the H.A. russias.-Bro. J.W.: Whence come you? "The East," answers J.W. W.M.: No. S.W.: Why are you wearing your robes? S.W.: The East. W.M. to J.W.: What instructions have you to leave the East and go to the West? J.W.: To seek for that which was lost, which by your instructions and our own industry, we hope to find. W.M. to S.W.: What is this which was lost? S.W.: The genuine secrets of a M.W. W.M. to J.W.: How came they lost? J.W.: By the unfortunate death of our Master H.A. W.M. to J.W.: Where do you expect to find them? S.W.: On the centre. W.M. to J.W.: What is the centre? J.W.: That point within a circle from
which every part of the circumference is equally distant. W.N. & S.W. Why is the Centre? S.W. - Because that is a point from which a M.M. cannot see. Now from this Centre in the West comes Haile Tsemainel where he has discovered that which was lost according to the resolution he received in the East.

In the Modern Bible, I discovered further the 'Heads of' The Order of the Golden Rule of Jerusalem, which has its roots in prehistoric ages. Amongst its greatest masters were: Lao Tzu, Confucius, Buddha, Moses, Joseph, Mahomet, Solomon, Pilate, Sinon, and Christ. The Order has existed without a break to the present day, and is the repository of every degree of Masonry. I am now gathering up the scattered unit. His one destiny is to rebuild Solomon's Temple, in which a united, conformable to all sects and colours without fear or favour shall alone be tolerated. Offering should be sent to "Solomon's Temple Fund," Imperial Ottoman Bank, Jerusalem. And as the world is still filled with the enemies of Universal Peace and Brotherhood, the following ancient and divine oath must be taken before the Golden Rule Sign: John, Mark and Matthew are revealed, and before Ensigned Letters which are issued to members of the Craft.

I swear that I shall help and not disclose anything concerning the Golden Rule, that I accept the Brotherhood of Man and shall stand with all my power and substance to bring about a Universal Republic of United States under our President of the Golden Rule of Jerusalem. That I shall not harm a member of the Golden Rule in or out of Temple, nor shall I settle all disputes with members of the Golden Rule by arbitration of an arbitrator, nor defend another and the two arbitrators selecting a third, all of whom shall be members of the Golden Rule, that I shall do unto others as I would be done by.

You are requested to officially note that no replies will be sent to any correspondence and no information given unless you are first placed in the Register, receive your No. and your Rank. The annual subscription or initiation fees are devoted to the philanthropic work of the Order and are payable with your acceptance of membership. If you are refused, the money will be returned. Honorary ranks are conferred for valuable services. The Privacy Council alone can initiate and advance members. Persons who do not pay their respective dues to the I.C. and who cannot produce Golden Rule Letters Valant together with a current receipt to be renewed annually by the I.C. are not members of the Golden Rule, are not admitted to a Temple, and are ignored by the Order. Every year a new counter-sign is issued by the head of the Order for the purpose of keeping traitors out of the Temple.

Attached 5th day of March, 1907.

At Jerusalem, Palestine.

Immanuel