

Jerusalem

Amos 1907

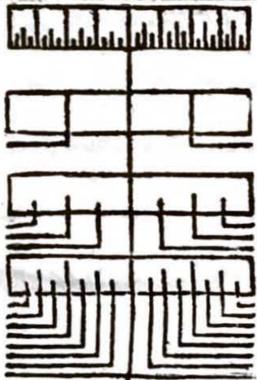


# PRINCE IMMANUEL

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AS



The Ruins of Solomon's Temple give up their Holy Scrolls:  
 "The Modern Bible," "The Masonic Mystery," "Shakespeare's."  
 How I discovered the Inspired Writings, 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 she denied all knowledge of this occurrence when I taxed her therewith, I determined to sleep alone one night. Again that night towards 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 wheresoever it listed. I was drawn outside into the bitter storm, bare-headed and shivering. It was one of those nights that we encounter only once a year at Jerusalem. Snow, hail, rain, biting blasts dashed into my face. I turned my back to the elements and wished to reenter the house, but I was tugged by main force across the garden which surrounds my school, into the Tappa Road which by the faint flicker 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 mangy 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 surely slipped there. I knew by instinct, for I could see nothing, that I was led to Solomon's Quarries. The door was not locked as it should have been. Who or how it opened I know not. I had previously been taken through this door and therefore knew where I was in spite of the darkness. I entered the Quarries

could believe I passed the Masonic Lodge, along water courses, past ancient cisterns, for I tried to  
feel around me. Then, somehow, I no longer felt the hold upon my hand, and my strange and  
critical position dawned upon me. I was surrounded by deep wells; to move might mean a  
fall into one of them, and then, at best, a slow death by starvation. What was I to do? While  
thus reflecting upon my danger, I again on my great relief felt the cold grasp at my hand.  
Impelled irresistibly forward I descended many steep steps, then passed along numerous  
windings and finally seemed to enter a cavern. It felt damp and benumbingly cold. The  
wind somehow found its way unchecked into these subterranean infernos. Again the  
grasp freed me, and I heard a thud as of a stone falling on a rock; at the same instant I  
was dazzled by a flash and a distant rumbling as of thunder shook the earth. My father and  
my uncle had been struck by lightning in different countries and at different times and I knew  
that I came of a very magnetic family. The fall of the stone I immediately ascribed to a stroke  
of lightning, and deciding that the force which drew me forward was no spirit but my own  
inherent magnetism put into activity by my own imagination and by the sympathetic  
elements I determined to resist the force. Vain resolve: again I was pulled forward. I raised  
my hand tentatively, as if to ward off a blow, for I expected to strike the side of a cavern and  
my hand came violently against the cold rock. Still the tug relaxed not. In the obscurity I passed  
my hand over the stony surface and discovered an opening. It was barely large enough to  
admit my small dimensions but I knelt down and entered. I crawled forward on my hands  
and knees, till the unseen hand raised me up and loosened its hold. I stood for several moments  
motionless, expecting my guide to return. I felt around but nothing met my touch except rolls  
and rolls of paper or parchment and books. I tried to find the aperture by which I had come.  
My search was fruitless. I seemed to be in a place that had many corners and angles and  
furnaces, and I was afraid to follow one of them. Something had now got into my throat and nos-  
trils, and I began to cough. The sound was so unearthly that I forced myself to silence by a  
supernatural effort. Then I noticed that my feet, as they scraped along the floor, raised up some-  
thing soft like powder or ashes. I took some between my finger and decided that it was  
burnt paper. What was I to do? I tried to reason, but I could not determine whether I was  
asleep or awake, all seemed so like a dream. Why had I been brought hither? The only  
reason that suggested itself was that I should take the rolls or books. But how was I to find my  
way out? And then supposing I found an opening leading from the cavern, would I get per-  
mission to return and take these papers? No, that was too much to expect where all attempts  
at excavation are systematically frustrated. I must take what I could hide about me,  
and then risk myself along one or those tortuous passages, hoping for a propitious occu-  
sion to return, if I got out alive. But what to choose out of this mass? It was useless to  
wait for some supernatural guidance in which I do not believe. I bent down and took  
three rolls in my hand, then I buttoned beneath my coat. In the same haphazard  
manner 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 recklessly, up stairs, down steps, then up

again, through water, and rats, and stench, until suddenly by a flash of lightning, I discovered myself in the rain and gale on the Temple door. What need to describe my breathless 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. It is dated 1594, and marvellous 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 Goi, and in spite of this drastic change of characters the text is so little different from our modern reading and fits the reversed roles so perfectly that one cannot but admit the new manuscript to be the authentic one. The other rolls are written in the most ancient Hebrew and cast a new 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 upon Masonry:

Our Master H.A. 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 preside over the rest, seeing that the Temple was nearly finished, and that they were not in possession of the secrets of the Third Degree, conspired 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 recanted, but three of a more determined and atrocious character than the rest persisted in their impious design, in the prosecution of which they placed themselves respectively at the E., N., and S. entrances of the Temple, whither our M.A. had retired to pay his adorations to the Most High, as was his wonted custom at the hour of high twelve. Having finished his devotions, he attempted to return by the S. entrance, when he was accosted by the first of those ruffians, who for want of other weapon had armed himself with a heavy p.....e, and in a threatening manner demanded the secrets of a M.M., 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 entitle the worthy Mason to a participation of them, but for himself he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory, the ruffian aimed a violent blow at the head of our M., but being startled at the firmness of his demeanour, missed his forehead, but glanced 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 these ruffians, to whom he gave a similar answer, but with undiminished firmness, when the villain who was armed with a l...l, struck him 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 insolent 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 befallen our M. The Menatschim, or Prefects, or more familiarly speaking the Overseers of the work, deputed 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. His fears being awakened for the safety of the chief artist, the king selected fifteen trusty F.C.'s 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 extort from him the secrets of his exalted 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 suffered the greatest privations and personal fatigue, one of the brethren who had rested himself in a reclining posture, to assist his rising caught hold of a shrub 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 indecently interred. They covered it again with all respect and reverence, and in order to distinguish the spot, struck 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 the first emotions of his grief had subsided, ordered them to return and raise the body of our M. to such a sepulchre as became his rank and exalted talents, at the same time informing them that by his untimely death the genuine secrets of a M. M. were lost; he therefore charged them to be particularly careful in observing whatever casual S, T, 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 horror at

the affecting sight, and others viewing the ghastly wound still visible on his forehead, or, at their own, in sympathy with his sufferings; two of the brethren then descended the grave, one of whom endeavored to raise our M. by the E. A. Grip, which, proved a slip, the other tried the F. C.'s Grip, which proved a slip likewise; having both failed in their attempts, a more zealous undertaker descended, and with the assistance raised him on the Five Points of Fellowship, while others, still more animated, made certain exclamations, two words having a similar import. King Solomon ordered that these casual S, T, and W., should designate all Master Masons throughout the Universe, until Time or circumstances should remove the genuine ones. A fourth S. took its rise at the time when our Master was making his way from the N. to the E. entrance of the Temple, when his agony was so great that the perspiration stood in large drops on his forehead, and he made use of this S. as a temporary relief to his sufferings. The fifth S. took its rise at the time 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. These are the substituted signs which are different on the Continent of Europe, in Scotland, Ireland, and in the States of America, and therefore led to the false supposition that the Royal Arch discovered the genuine Secrets of a M. M. Thus:

At the building of the Second Temple a vast number of workmen was employed, and their initials or marks were found engraven on some parts of the building. But the marks of the three G. M.'s could nowhere be found until discovered in the vaulted chambers by the three Sojourners who were sent to prepare the ground for the foundation of the second Temple. In the centre of the vaulted chamber stood a block of white marble, in the form of an altar of incense or double cube, on the top of which was placed a plate of gold-white being an emblem of innocence, and gold of purity; and on the front of the pedestal together with other mystic characters were engraven the marks of the three G. M.'s who presided over the building of the former Temple, viz: — Solomon, King of Israel, H. King of T., and H. A., meant to perpetuate their names as well as to commemorate the erection of the former Temple. There is likewise the triple Tau, or letter T. There is the sacred word.

And this is 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. T. answered: See who is there. N. Partly opened the door and after ascertaining said to the M. E.: Without the entrance of the Chapter are three M. M.'s from Babylon. T. — Let them be admitted. — T. Whence come you? P. S. — From Babylon. T. — And your request? P. S. — Having heard that you were about to rebuild the Temple of the Lord God of Israel, we have come up to sojourn amongst you and to offer our services in that great and glorious undertaking. T. — 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; I demand more fully who you are. P. S. — Brethren, of your tribes and families. T. — But are you descended from those who barely fled when the Holy City and Temple were oppressed, or of that menial tribe left behind to till the land of the Babylonians? P. S. — We would scorn to be descended from those who barely fled when the Holy City and Temple were oppressed, or of that menial tribe left behind to till the land of the Babylonians, but we are nobly born, and like yourselves descended from a race of Patriarchs and Kings. Abraham, Isaac, and Jacob were our forefathers, M. E.; we are descended from the Princes and Rulers of Judah, who for their sins and those of their forefather, were led into captivity with their king Jehoiachin by Nebuzaradan, captain of the guard of Nebuchadnezzar, King of Babylon, where we were to remain for seventy years as foretold by the prophet Jeremiah and their return to our native land and their

dwell. Our captivity having expired in the first year of the reign of Cyrus, King of Persia, it then pleased the Almighty to inspire the mind of that young Prince to issue a proclamation, saying, "All the kingdoms of the earth hath the Lord God of Israel given me, and both commanded me to build him a house in Jerusalem which is in Judaea. Who are there amongst you of all His people, the Lord his God be with him, let him go up!" We eagerly availed ourselves of this permission; and we are come up accordingly to offer our assistance in rebuilding the Temple of the Lord God, who hath promised by the mouth of His prophet to establish there His name for ever, and give peace to the whole earth.

To. - We congratulate you on your noble ancestry, and recognize you as brethren of our tribes and families. it remains for us to enquire in what department of the building you seek to be employed? P.S. - Any to which your excellency may appoint. To. - Your humility is an indication of your merit; and we doubt not of your being qualified for offices of importance, but as from the lateness of your application they are already filled, 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 enjoining you that should you discover any relics of the ancient structure, you will communicate this to no one, but immediately report it to us sitting in council. P.S. - We cheerfully accept the trust reposed in us, and will endeavour to evince our gratitude by our zeal and fidelity. To. - Go, and may the God of your fathers be with you and prosper your work.

(They retired. A report was given, when N. having ascertained the cause, made the following address): - N. - M.E., without the door are three M.M.'s who have made a discovery which they are anxious to report. To. - Let them be admitted. To. - We understand you have made a discovery. P.S. - Early this morning on resuming our labour, we discovered a pair of pillars of exquisite workmanship, proceeding onward we discovered six others of equal beauty which from their position appeared to us to have supported the roof of the subterranean passage communicating with the Most Holy Place, our progress was then obstructed by 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 I remarked a hollow sound, I therefore hailed my companions, who with the pick-axe loosened the earth for some distance, which my companions with a spade cleared away, when we perceived that instead of a solid rock there was a series of stones in the form of a dome. Aware who was the Architect of the former structure, and that no part of it had been constructed in vain, we determined to examine it, for which purpose we removed two of the copingstones, when a vault of considerable magnitude appeared in view, and we determined on a descent; all being desirous we cast lots who should, the lot, M.E., fell on me, and lest any noxious vapours or other causes should render my position unsafe, my companions fastened this cord or life-line round my waist, by which they could lower me into the vault or raise me out according to the signal I gave to my right or left hand companion. In this manner I descended through the aperture which we had made, and on arriving at the bottom I gave the agreed on signal, and my companions gave me more line which enabled me to encompass the vault, and I felt something in the form of a pedestal of a column, and could also feel certain characters thereon, but for want of lights I was unable to discover what they were; I also laid hold of this scroll, but from the same cause I was unable to discover its contents; I therefore gave another preconcerted signal and was drawn up, and on arriving in the light of day, we discovered from the first sentence of the scroll that it contained the volume of the Most Holy Law, which had been promulgated by our G.M.M. at the foot of Mt. Sinai. This precious treasure stimulated our exertions still further; we increased the aperture by the removal of the stones, and I again descended into the vaulted

chamber. The sun had now gained its altitude, and darted its rays of light more immediately into the aperture, and I then perceived a pedestal of pure virgin marble in the form of an altar of incense - that of a noble cube; on the front thereof was engraven the names of the three Grand Masters, who presided over the Sacred Lodge, and certain mystic characters engraved on its plynth, whilst a veil covered the face of the altar. Approaching with reverential awe, I lifted the veil and beheld what I humbly conceived to be the Sacred Word itself: having made this discovery I replaced the veil on the sacred pedestal and was again raised out of the vaulted chamber, and with their assistance closed the entrance, and I am now come to report to 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 inadvertent: -

"Companion, when you were initiated into Masonry you were informed there were three Degrees, the E.A., F.C., and M.M., and that the secrets intrusted to your care were not the genuine ones, those having been lost by the untimely death of our M.H.A. Prince of Architects, and in the belief that they were lost for ever, King Solomon ordered that those secrets which had been discovered, or rather made use of, by the Brethren sent to find and raise the body of our M.H., should henceforth be adopted as the substituted secrets of the M.M.'s degree. The supreme Degree to which you have been this day admitted is the real Master Mason's Degree, and the secrets supposed to be irrecoverably lost by the death of our M.H. Abiff, discovered in the manner before related to you, are the real secrets of a M.M. before the assassination of H.A."

I, Prince Immanuel, say again the above is a lie. Solomon in his wisdom knew the Sacred Word. That was not lost. Nothing that had been constructed was lost. If the Sojourners had discovered the true secret the Second Temple would have stood for ever. What was lost was the directing intelligence of the Architect. Solomon knew the plan, H. of T. 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 for ever. 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. No discovery can be the true one, 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. I solemnly declare before God that I have discovered the genuine secrets of the Master Mason's Degree, and that no other man in the world knows them except those to whom I have imparted them, and I therefore call upon the Free Masons of the whole world to relieve me of a divinely ordained task and make themselves sharers of these Secrets.

The Sacred Word was discovered in the East, the genuine secrets of a M.M. must be discovered in the West, for in the Lodge of the Third degree the W.M. asks: - Bro. J.W.: "Whence come you?" "The East" answers J.W. W.M. - Bro. S.W.: "Whither directing your course?" S.W. - "The West." W.M. to J.W. - "What inducement 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 that which was lost?" S.W. - "The genuine secrets of a M.M." W.M. to J.W. - "How came they lost?" J.W. - "By the untimely death of our Master H.A." W.M. to S.W. - "Where do you expect to find them?" S.W. - "On the centre." W.M. to J.W. - "What is a centre?" J.W. - "That point within a circle from

which every part of the circumference is equally distant. W.M. to S.W. Why on the Centre? S.W. - Because that is a point from which a M.M. cannot err.

Now from this Centre in the West comes Prince Immanuel where he has discovered that which was lost according to the revelation he received in the East.

In the Modern Bible I discovered further the threads of The Order of the Golden Rule of Jerusalem which has its roots in prehistoric ages. Amongst its greatest Masters were Lao-Tze, Confucius, Buddha, Moses, Brahma, Zoroaster, Mahomet, Solomon, Hillel, Spinoza and Christ. The Order has existed without a break up to the present day, and is the repository of every degree of Masonry. I am now gathering up the scattered units. It is our destiny to rebuild Solomon's Temple in which a ritual conformable to all creeds and colours without fear or favour shall alone be tolerated. Offerings 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, Token, Word and Modern Bible are revealed and before Emblazoned Letters Patent are issued to members of the Craft: -

"I swear that I shall keep and not disclose anything concerning the Golden Rule, that I accept the Brotherhood of Man and shall strive 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 battle, that I shall settle all disputes with members of the Golden Rule by arbitration I electing an arbitrator my opponent electing another and the two arbitrators electing 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 specially note that no replies will be sent to any correspondence and no information given unless you are first entered in the Rolls, receive your No. and your Rank. The annual subscriptions 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 Privy Council alone can initiate and advance members. Persons who do not pay their respective dues to the P.C. and who cannot produce Golden Rule Letters Patent together with a current receipt to be renewed annually by the P.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.

Attested this 5<sup>th</sup> day of March, 1907,  
At Jerusalem, Palestine.

Immanuel