

"Write this for it is essential to a book and person's life."

THE

TRADITION



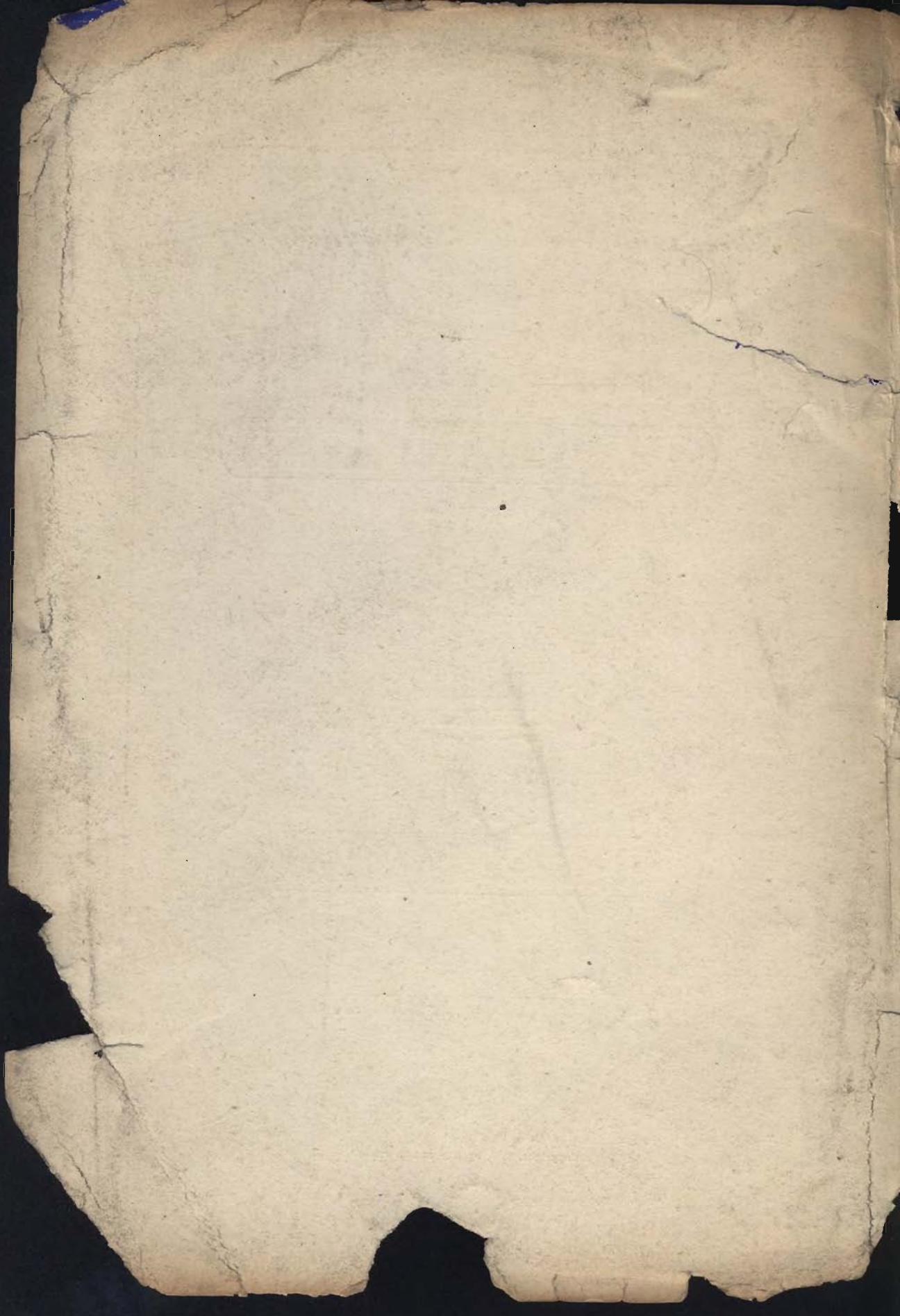
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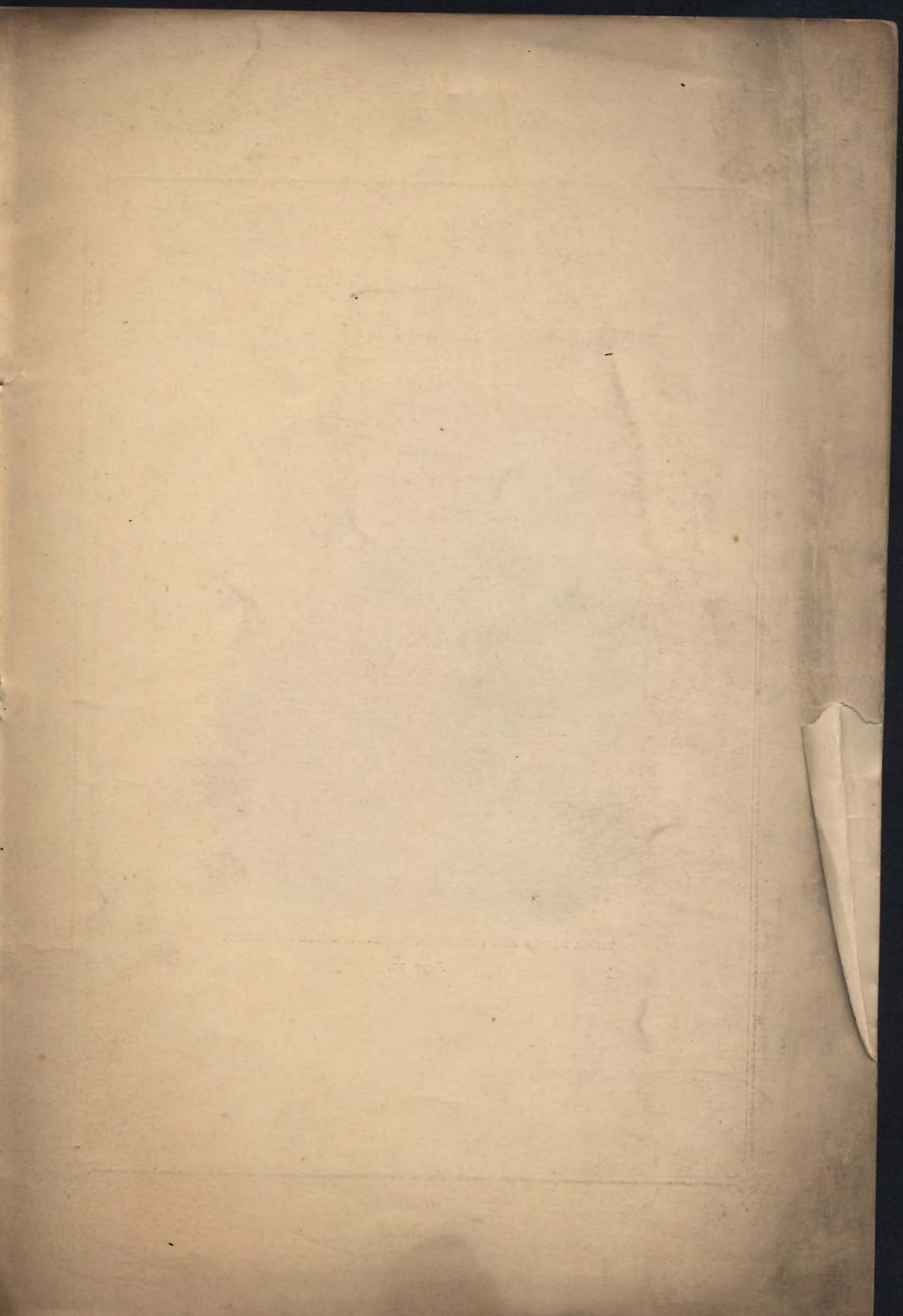
INDUSTRY

BY

JOHN BANVARD.

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THEIR NAMES ARE RECORDED, BOTH BRIGHTLY RECORDED.

Page 11.

THE
ORIGIN OF THE BUILDING



OF
SOLOMON'S TEMPLE.

AN ORIENTAL TRADITION.

"Some spake of the temple, how it was adorned with goodly stones and gifts."—Luke xxi. 5.

BY
JOHN BANVARD.

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PREFACE.

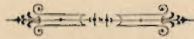
The two brothers, Ornan and Araunah, mentioned in the following beautiful tradition, are also mentioned in the Bible. They were two Jebusites, one of the nations that occupied Palestine before the Israelites came from Egypt. Many suppose them to be one and the same person, but this tradition speaks of them as brothers owning the field in common, for which King David paid six hundred shekels, gold (1 Chronicles xxi. 25), to Ornan and fifty shekels of silver to his brother Araunah (2 Samuel xxiv. 24).

The story, it will be seen, harmonizes several incidents recorded in the Scriptures, as well as illustrates the manners and customs of the early inhabitants of Palestine; and for the convenience of those who might be sufficiently interested in these respects, and for Bible students, notes for references are added.

J. B.

Tradition of the Temple.

"SEE WHAT MANNER OF STONES AND BUILDINGS ARE HERE"—BIBLE.



*I'll tell you a legend, a beautiful legend;
A legend an Arab related to me.
We sat by a fountain beneath a high mountain,
A mountain that soar'd by the Syrian sea:
When a harvest moon strewed its silvery sheen,
Which called into thought the Arabian's
theme.*

*We had travelled that day, on that long summer's
day;*

*That day, many leagues o'er the Orient strand;
And our tent we had pitched, where our view was
enriched,*

*Through vistas of palm trees o'er ocean and
land:*

*Where mountain rills sang in melodious tune
Their vespers in silvery light to the moon.*



THROUGH VISTAS OF PALM TREES, O'ER OCEAN AND LAND.

Page 5.

Mount Libanus soared high, far above us soared
high;*

Libanus, the mount of historic fame;

*While our watch fire burnt low, with a flickering
glow,*

*At times being fanned by the breeze into flame;
And all nature around was peaceful and still,
Save the silvery tones of the musical rill.*



WHILE OUR WATCH FIRE BURNT LOW, WITH A FLICKERING GLOW.

*And this is that legend, that beautiful legend;
The legend the Arab related that night
By the door of my tent, where acacia boughs bent,
And tall cedar trees† drank the silvery light;
I, silent, reclined in the shadowy vale,
And hearkened unto this most beautiful tale.*

* *Lebanon was thus known to the Greeks and Romans.*

† *I Kings v. 6, 8, 10; iv. 33.*



BY THE DOOR OF MY TENT, WHERE ACACIA BOUGHS BENT.

Page 7.

*He told of two brothers, affectionate brothers;
 Two brothers that garnered the same harvest
 field,
 Bequeathed by their sire on the mountain Moriah—
 And bounteous harvests it ever did yield;
 And never once failed the husbandman's hand,
 Not even when famine afflicted the land.*



HE TOLD OF TWO BROTHERS, AFFECTIONATE BROTHERS.

*Men's good actions will live, long after them live;
 Will live in remembrance for ages to come.
 And pure names of renown are transmitted us down
 The long vista of time from father to son:
 So tradition has brought us each brother's name,—
 Araunah and Ornan* are thus known to fame.*

* 1 Chron. xxi. 22-25.



HE TOLD OF TWO BROTHERS, AFFECTIONATE BROTHERS.

*Their names are recorded, both brightly recorded;
 Recorded by angels on the holiest page.
 The name of good Ornan is writ in the Koran,
 And there to be read of in every age;
 While the Bible records brave Araunah's* too,—
 So are honored by Christian, the Moslem,† and Jew.*



THE KEDRON, THAT FLOWED THROUGH THE VALLEY AWAY.

*And their home the same tent, a broad camel's hair
 tent;
 A tent where contentment reigned the long day,
 And its lines they had cast where a brooklet flowed
 past—
 The Kedron, that flowed through the valley away.
 When the sun sought the west, then Moriah's cool
 shade
 Would there peacefully fall o'er valley and glade.*

* 2 Samuel xxiv. 20, 21, 22, 23.

† The Moslems believe in the Hebrew prophets.



AND ONE OF THEM WAS A MOST PROMISING BOY.

Page 14.

They ploughed both together, they reaped both together;

Together they labored all the day long:

And while ploughing the field or when reaping its yield,

They lightened their labor with story or song.

Thus cheerfully toiling till close of the day,

Their tent then would seek in the valley away.



A FAMINE THAT SORELY AFFLICTED THE LAND.

*One year came a famine, a grievous famine,**

A famine that sorely afflicted the land.

Then the grain that was sold produced talents of gold,

When brought out of Tarshish, the foreigners' strand.

*Yet, in that same year, that divinely blessed field
Refused not the brothers a bountiful yield.*

* 2 Samuel xxi. 1.

*The sheaves they divided, most justly divided;
 Divided in numbers, all equally fair:
 Two heaps were thus made, on the thrashing floor
 laid,*
 As the setting sun paled in the western air.
 Then sought they their tent from the toil of the day,
 And in night's sweet repose slept their tire away.*



HAD WEDDED KETURAH. A MAIDEN SO COY.

*Araunah was wedded, long lovingly wedded;
 Had wedded Keturah, a maiden so coy:
 And he had children three, all as fair as could be,
 And one of them was a most promising boy.
 Each night and each morn, in the shade of his tent,
 He knelt and thanked God for these treasures He'd
 sent.*

* 2 Samuel xxiv. 24. I Chronicles xxi. 22.

Now Ornan, his brother, less fortunate brother,—
 This brother had neither a wife nor a child;
 For the day he was wed his beloved lay dead,
 Being slain in a raid by the Amorites* wild.
 So he constant remained, his after life through,
 To Hagar, his chosen one, faithful and true.



FOR THE DAY HE WAS WED HIS BELOVED LAY DEAD.

Now, as they laid sleeping, both peacefully sleeping;
 And sleeping the tire of their toiling away:
 In his sleep Ornan spoke, which Araunah awoke,—
 When opening his eyes, he found it not day;
 Toward a good action his thoughts then attuned,
 And thus with himself he lonely communed:

* Judges i. 34.

*“My brother is lonely, unfortunate, lonely;
 Most lonely without either wife or a child;
 No family to cheer him, no wife to endear him,
 His chosen one slain by the Amorites wild;
 It would be too selfish, so blest as I am,
 To share the sheaves equal with brother Ornan.”*



MY BROTHER IS LONELY, UNFORTUNATE, LONELY.

*So rose he up softly, most carefully, softly;
 And softly stepped forth in the moonlight so
 mild;
 On good actions intent, then his footsteps he bent,
 Direct to the field where the wheat sheaves were
 piled;
 And from his own portion he counted fourscore,
 To that of his brother then added the store.*

*To his tent then returning, all lightly returning,
 Returning to rest with his actions content;
 His heart with love beating, for dear ones there
 sleeping*

*So sweetly beneath the still shade of his tent:
 He laid himself down to the sweetest of dreams,
 And in them he glided down heavenly streams.**



AND THEN, IN HIS MIND, HE THUS LONELY COMMUNED.

*As thus he lay dreaming, so peacefully dreaming,
 Dreaming so sweetly the night watches away,
 In his happiness spoke, which his brother awoke,
 And wakefully musing he thoughtfully lay:
 Toward a good action his thoughts were attuned,
 And then, in his mind, he thus lonely communed:*

* Revelation xxii. 1.



TO MAKE THEM REPENT, HE A PESTILENCE SENT.

Page 23.

*“My brother is wedded, long lovingly wedded—
Wedded Keturah, for whom he must care ;
His family surround him—with love they have
bound him,
To toil ever hard for their raiment and fare.
With Araunah, then, I’ll not even divide,
Who for these dear loved ones must always provide.”*



HIS FAMILY SURROUND HIM—WITH LOVE THEY HAVE BOUND HIM.

*So rose he up softly, most carefully, softly ;
And softly went forth in the moonlight so mild.
On good actions intent, like his brother, he went
Direct to the field where the wheat sheaves were
piled ;
There from his own portion he counted fourscore,
To his loved brother’s pile then added the store.*

*To his tent then returning, all lightly returning,
 Returning so happy with feelings content ;
 His heart with love beating, for dear ones there
 sleeping*

*So calmly within the still shade of the tent :
 He laid himself down to the sweetest of dreams,
 And sailed with his brother down heavenly streams.*



THAT FIELD IN PERFUME CAUSED THE PLAGUE TO BE STAVED.

*But Providence wills it, oft blessedly wills it ;
 Oft wills it, though mortals the contrary pray.
 " 'Tis man that proposes, but God that disposes,"
 And verified oft is that proverb to-day.
 Thus from the wheat sheaves that had on that
 field lain,
 The brothers thrashed out equal measures of grain.*

*And runs the tradition, the Arab tradition,
 Tradition descending from parent to child:
 At each harvest's full moon, there is heard a soft
 tune,
 Pervading the field where those wheat sheaves
 were piled—
 The voices of angels who chant their sweet strain
 Throughout the night long, while then ripens grain.*



TRADITION DESCENDING FROM PARENT TO CHILD.

*Thence incense arises, there sweetly arises,
 Arises, pervades all the region around;
 When the bright golden ear begins to appear,
 And the weight of the germ bows gracefully
 down:
 'Tis then the ripe grain, with rich odors of bloom,
 Fills all the night air with the sweetest perfume.*



AT EACH HARVEST'S FULL MOON, THERE IS HEARD A SOFT TUNE.

Page 21.

When men once offended, their God they offended,
 Offended by breaking his holy command,—
 To make them repent, he a pestilence sent,†
 Which, by night and by day, afflicted the land,
 And caused thousands to die, on mountain and plain,
 While the living were stricken with sorrow and pain.*



WHILE THE LIVING WERE STRICKEN WITH SORROW AND PAIN.

*When the plague reached that field, that divinely
 blest field,
 That field in perfume caused the plague to be
 stayed ;
 At its blest thrashing floor stopped the pestilence
 sore,
 And there by its incense forever allayed :
 Thus came that place holy, and sacred its sod,
 And pious hands reared there a temple to God.‡*

* 1 Chronicles xxi. 15.

† 2 Samuel xxiv. 16-25.

‡ 1 Kings vi. 7. Ezra iii. 10. 1 Chronicles xxi. 18.



AND NOW PIOUS MEN HAVE THE FIELD IN THEIR CARE.

Page 25.

*And that temple was famed, ever after was famed,
And famed through the world o'er mountain
and main ;*

*For there God laid his hand, as he breathed on
the land,—*

*Thus most sacred the soil will ever remain ;
And now pious men have the field in their care,
And good pilgrims from far go thither for prayer.**



AND GOOD PILGRIMS FROM FAR GO THITHER FOR PRAYER.

*That perfume still ascends, and will ever ascend,
Ascend o'er the world with its aroma sweet ;
Where two Christians commune, there pervades that
perfume,*

*And the sweetest of strains their fellowship greet ;
Wherever two brothers in fellowship stand,
That field has an emblem in every land.*

* 1 Kings viii. 38-43.

*And thus ends that legend, that beautiful legend,
The legend the Arab related to me,
That night at the fountain, by Lebanon's mountain,
The mountain that soared o'er the Syrian Sea:
And when he had told his narrative through,
The theme was so holy I knew it was true.*



APPENDIX.

Pertinent to this poem of the origin of Solomon's Temple, the following will be read with interest. It is a description of the laying of the corner stone of the first Christian temple erected in England since the Reformation, at Truro, in Cornwall.

The ceremony was unusually splendid. The chief features were the grand Masonic rites—the Prince of Wales being Grand Master of England—the princely state and religious rites which, with almost barbaric pomp and glitter, marked every phase of the proceedings. Brilliant weather added lustre to the scene. Truro was decorated with flags and triumphal arches, with Masonic and loyal mottoes. The Prince, wearing his Masonic robes of purple, heavy with gold embroidery, was received at the royal pavilion by the bishop and clergy clad in their white surplices and scarlet academic hoods. The members of the grand lodge, in their Masonic dresses of crimson, blue, green and purple, with gold chains and enamelled jewels, flanked the pavilion. Behind them were the white robed choir and choral philharmonic societies.

The Princess of Wales was dressed in light sage green and gold. Her two sons, who wore the uniforms of naval cadets, stood in advance of the general line. Officers in uniforms of scarlet and gold; ladies in brilliant toilets; civic dignitaries in their official robes made the scene one of striking splendor. As the trumpets sounded the first notes of the national anthem, the cannon roared in rhythm. The Prince then advanced to lay the foundation stone, and delivered the following speech to the assembled Masons:

BRETHREN: We are an ancient fraternity, which from the earliest days has been identified with all that is beautiful and grand in architecture. You will therefore be proud to have aided me, as I have been proud to work with you, in commencing a building which, by the beauty of its design and the solidity of its construction, will, we trust, be an ornament to this city and province for centuries to come. But, brethren, it is something far more than this. It is a temple to be erected to the glory and worship of our Heavenly Father—the great Architect and Creator of all things. And, whatever minor differences may be among us, I feel sure that the same spirit must be in your minds this day which animated the Jews of old, when, as Ezra tells us, the builders laid the foundations of the Temple of the Lord, and they set the priests in their apparel with trumpets to praise the Lord, after the ordinance of David, King of Israel. And they sang together in praising and giving thanks unto the Lord, because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout when they praised the Lord, because the foundations of the House of the Lord were laid.

Be it known to you that we be lawful Masons, true and faithful to the laws of our country. Although not ourselves operative Masons, we have from time immemorial been associated with buildings to be raised for the benefit of mankind, the adornment of the world and the glory of the Great Architect of the universe. We have among us secrets concealed from those who are not Masons, but they are lawful and honorable, and not opposed to the laws either of God or man. They were intrusted to Masons in ancient times, and, having been faithfully transmitted to us, it is our duty to convey them inviolate to our posterity. We are assembled here to-day in the presence of you all to erect a house for the worship of the Prince of the Most High, which we pray that God may prosper as it seems good to him.



→ THE OBELISK. ←



THE Obelisk that has made its appearance in the Western World, and awakened the curiosity of the people, carries us back into the traditionary ages whence came the "Legend of the Temple." The Jews, when they left Egypt, carried with them many of the customs of their task masters; and Solomon, when building the temple, fashioned it evidently after the Egyptian edifices, as anybody, by reading the description of the Jerusalem temple, will find it accords in its general design with those existing at the present day in Egypt.

The Egyptians always placed in front of their temples two obelisks immediately before what were termed the *propylæ*, and so Solomon placed two pillars in front of the one at Jerusalem, which he called Jachin and Boaz, respectively. The *courts*, also, of the Jewish temple answer to the *naos*, and *pronaos* of the Egyptian structures.

The obelisk which is to adorn our Central Park was quarried at Assouan, in Nubia (the far Syene of the Scriptures), and brought down the Nile on immense rafts and set up at the famous City of Heliopolis, in Lower Egypt. It is of sienite, or, as the French call it, rose granite, an exceedingly durable stone. There is still remaining in this same quarry a monolith, which, had the ancients succeeded in getting it out, would have been the largest ever erected; but, unfortunately, it broke in the middle, and so was abandoned in the quarry.

From Heliopolis the Cleopatra monoliths were removed to Alexandria, after having stood before the Temple of the Sun at the former city for over a thousand years. So the voluptuous queen had nothing to do with the obelisks that bear her name. "Cleopatra Needles" are a misnomer, as much so as Pompey's Pillar is to the column of Dioclesian, for we now know they were set up at Alexandria in the eighth year of the reign of Augustus, or twenty-three years before the birth of Christ, and seven years after the death of Cleopatra herself.

Heliopolis seems to have been literally a city of obelisks, for it furnished nearly all that were transported to Europe. Only one is now remaining where once stood this mighty city—a monument of divine wrath—for Heliopolis is the Bethshemath of the Scriptures, the destruction of which Ezekiel prophesied, and to render his words as they should be: "Thus saith the Lord God, behold, I am against the Pharaoh, and I will send Nebuchadnezzar, king of Babylon, and when he cometh he shall smite the land; he shall break the obelisks that are in Bethshemath, which is in the land of Egypt, and the temples of the gods of the Egyptians shall he burn with fire. Surely as I live, saith the Lord of hosts, as Tabor is among the mountains, and Carmel by the sea, so shall he come. And the land of Egypt shall be utterly waste and desolate, from the tower of Syene even to the borders of Ethiopia." This prophecy is literally fulfilled, and the obelisk still standing at Bethshemath is a monument to the truth thereof.

These obelisks were usually erected to commemorate some important event in the life of the ruling king, and were always dedicated to the gods, so that their sacredness would prevent their overthrow. The park obelisk is dedicated to the god Ra, or the Sun; as the hawk hieroglyphs at the pyramidion, as the top of the shaft is called, indicate. The hawk, as flying the highest, and consequently nearest to the sun, and believed to have the faculty of gazing on the orb, was especially dedicated to the Sun God, or

Ra, as in the ancient Egyptian. The observer will notice, at intervals among the hieroglyphs, long oval figures, containing within them various hieroglyphical characters. These are the names of certain kings of Egypt. These ovals are called, by the Egyptologists, "royal cartouches." They gave the first clue to the deciphering of the hieroglyphs, the name of Ptolemy Epiphanes being the first king's name that was phonetically made out. Now the names of all the kings, or "pharaohs," of Egypt, are known a long way back, anterior to the time of Moses, or before Abraham entered the land.

The key to the reading of the sacred characters, as the hieroglyphs are called, was discovered in the famous Rosetta stone, now in the British Museum. When Napoleon was in Egypt an officer of the engineers found this stone at Rosetta, when he was constructing a redoubt. It had an engraved inscription in three different characters, one being in Greek. As we can read the Greek, through it the reading of the ancient Egyptian characters was thus finally discovered. Several classical writers tell us of two magnificent obelisks that were erected at the City of On, as it is called in the Bible, by the son of Sesostris the Great, who inherited a certain kind of ophthalmia or blindness from his father; and, after having tried all kinds of remedies in vain, he besought the power of the gods, to whom he made numerous oblations and sacrifices, to propitiate them, constantly for the period of ten years, when he was rewarded by an oracle from Buto, which informed him how he could recover his sight. This oracle informed him where he could procure a most powerful eye water, that would restore his sight. This remedy could only be found under certain conditions. The king was to apply to a certain lady whom the oracle specified, and then procure the remedy for his affliction. After a long search he found this lady, in the person of a poor gardener's wife. He recovered his sight; but the cure resulted in the destruction of several thousand women, including his own wife, burning them without mercy, where he collected them, in

the town of Erythrebolus, including the town itself. The particulars of these events it would not be decorous to mention here, but they can be found in Herodotus. In gratitude for his recovery, the king, we are further informed, raised two imposing obelisks to the gods at Heliopolis, each a hundred cubits in height.

The ancient writers often speak of certain "mysteries" of the Egyptians. The priests were undoubtedly a mysterious brotherhood, for we know they had their secrets—the oracle, for instance. They did not use the common characters of the land in writing, what was called *demotic*, but had characters of their own—the hieroglyphs. They had also a sign by which they saluted each other, by placing their hands in some peculiar manner on the knee; so Herodotus, who wrote 300 years B. C., tells us. No doubt the "Father of History" was initiated in the mysteries which he mentions, and says: "I am not at liberty to divulge." Query: What prevents him—his masonic oath? What were the MYSTERIES OF THE CABIRI? What were the peculiar ceremonies which he informs us the Pelasgians also adopted? He speaks of being "initiated" in certain mysterious rites. Is not this free masonry? He also names various nations who adopted the "mysteries of the Cabiri" from the Egyptians. Again he says: "Whoever has been initiated in the mysteries will know what I mean." He was writing this for the Greeks and Romans, showing that this masonic Cabiri order existed at the time in Europe.

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