

## Chauncey Miles Hatch Jr.'s Lecture on King Solomon's Temple — Knights Templar Grand Lecturer for State of Connecticut —

### The Temple, Masonry Past & Present Its Philosophy & Symbolism

Transcribed by Betty Koines September 2, 2006, great-great granddaughter of Chauncey Miles Hatch, Jr.  
C. M. Hatch, 75 Harvard St., Dorchester, Mass, Aug 1894; Bridgeport 1872, By C. M. Hatch, Boston Mass, 1880-1894

Questions can be forwarded to Tom Kerr via the [Hatch Family Association](http://www.hatchfamhx.org/).

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Masonry presents a vast and interesting field for investigation, whether considered with reference to its antiquity, Philosophy, or influence upon human Society. Its origin and design are almost as much a mystery to the initiate as its secret work to the outside world.

Would we solve the mystery of its Antiquity? How soon are we lost in speculation? It has outlived its early history - we cannot surely know it. We call it Speculative Masonry - Science - Religion - In each we claim it teaches great and important truths. Are these claims reasonable? Is there anything in its Philosophy and Symbolism worthy our attention? Meaning more and teaching more than appears on its surface? Was it intended for something more than a pleasant pastime, or to afford means for mutual recognition and protection. The object of this address is to present facts and suggestions, which it is hoped, will satisfactorily answer at least, some of these queries.

Let us begin with the generally admitted place of its origin - "The Holy Land" -- How the imagination lingers around the Holy Land - The love of the devout Israelite for it is mysterious and really wonderful and there is always a secret longing for that barren spot he fondly calls the Holy Land. Thousands of Pilgrims from all parts of the Christian world annually visit its hallowed localities. Discoveries, Masonic and otherwise, made these add interest to it, and through them throw light upon the building of King Solomon's Temple around which event cluster so many incidents and circumstances that have become crystallized into the very body of Masonry.

This edifice on Mount Moriah at Jerusalem in all its beauty and greatness, because it was erected by command of God on a high hill, in the heart of the Jewish nation, and placed upon foundations of enormous stones, and because it was constructed of shining marbles, and metals, and dedicated to the great Jehova, God of Heaven and Earth, it was the most glorious and conspicuous object ever built by the hands of men.

The Temple of King Solomon, costly, splendid and Glorious, was the type of that greater and more glorious Temple - enduring as time itself --- Free Masonry, that world wide Brotherhood, in whose golden chain each Brother is a link. That Brotherhood already nearly 3000 years old and which promises to stand unbroken - to rise every day more glorious - until the Gavel of our supreme Grand Master awakens the heavenly East and his fiat goes forth "Time shall be no longer"

Mount Moriah - on which the Temple stood - and which in a measure comprehends all the other Subjects, forms the Eastern quarter of the city of Jerusalem. This portion of Palestine is elevated about 2600 feet above and distant in a right line, about 26 miles from the Mediterranean Sea.

The traveled routs are about 35 miles - up rugged steepes and mountain sides - and it is about all a horse can do to carry you up - Yet, nearly all the materials of which the Temple was built - The heavy timbers of Cedar, the arhlers of marble, and the mighty pillars of Brass - all had to be lifted up those mountains.

The timbers of Cedar were brought from the Mountains of Lebanon 200 miles north of Jerusalem, because there was no other wood in the whole land suitable for the uses to which this was applied.

The white Parian Marble was brought from the island of Paros 1000 miles away in the Mediterranean Sea, because there were no Marbles in the Holy Land suitable for such an edifice. The immense Pillars J. & B. supposed to have weighed each nearly 50 tons were cast in three sections in the clay ground on the banks of the River Jordan 50 miles north of Jerusalem, because there was no other place in the Land where that work could be done. That is the only place where the material for making moulds for

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castings could be found and a depth of earth sufficient, as they were necessarily cast perpendicular - while the River Jordan running near by down Swift rapids, afforded a natural water power with which to drive the blasts of those great furnaces - Sienite - the same material of which all the measurable obelisks of Egypt were made, was brought from the quarries of Syene? 800 miles South west of Jerusalem, Alabaster from the river Tigris, 800 Miles north east of Jerusalem, grey granite from Egypt - Porphyry from Mount Sinai. The precious and other metals used in its construction and for its holy vessels all were brought from other countries - because there were none in all Palestine and Syria - As far as Balbec the country is all a limestone formation, except the volcanic region near the Sea of Tiberias. The appearance of the stone is usually a greyish cream color, often chalky and turning grey by exposure. It is also of friable, or crumbling nature, and was not in any way suitable for such a structure as Solomon's Temple was designed to be.

Thus it would appear that the whole superstructure, the Temple proper, was built of materials brought from distant lands. Not so however of the Substructure or Foundations upon which the Temple stood. Those were built entirely of this native stone - as are all the Buildings of the present Jerusalem.

Those Foundations are standing today as they have stood since the days of Solomon. True, time has corroded them, and their beauty is marred. The internal commotions of the Earth have rent them with seams - but they stand - and will stand for all time. Josephus describes them, as do also modern travelers - "as the greatest work ever heard of by men - a vast plateau, built up with large hewn stones, bound together with bars of iron and melted lead: immovable for all time. It covers 36 1/2 acres. It surrounds and embraces or includes Mount Moriah, upon which the Lord commanded the Temple should be built. For it was there, Abraham consented to offer his son Isaac and there David met and appeased the destroying angel.

But the Hill or Mountain, was evidently not adapted to such a purpose, and could only be made available by an almost incredible amount of labor.

Had the Temple been located a half or 3/4 of a mile north of this point, - a natural site - nearly level could have been had. But it was not so ordered. Mount Moriah was the southern termination of a rocky or limestone ridge, sloping into deep valleys on the East, South and west sides. Where the brook Hedron flowed was once on the West. Tyropean was another on the East. In order to carry out the design, it was necessary to begin down in these valleys at the base of the mountain, and erect immense walls.

The space between the mount and these walls was filled in solid with arches, fitted and bound together, as noted, by bars of iron and melted lead. We now know there were arches and vaults within this structure, - some bearing every mark of antiquity have recently been explored. In the month of May 1873, Rev Bro. John Sheville followed one of these passages 165 feet. In one of these vaults beneath the present Mohammedan Temple he found a beautiful mosaic pavement. From the hollow sound given forth by striking upon this pavement it was evident there was still another below - and may be another - and another - He could not get permission to descend further.

The Jews at Jerusalem believe that the holy vessels of the Temple at the time of its distinction were secreted in some of these vaults and are there still, and some day will be restored.

In these foundation walls are stones 20 - 30 - & 40 feet long. How they could be placed there or where they came from has been ever a mystery until a modern discovery furnished a probable solution of the problem.

Under the northeast portion of the city there is an immense cavern which extends into the solid Rock one fourth of a mile - the roof of which being in some places 60 feet high - is supported by shafts or columns of rock left for that purpose. This great cavern is a Quarry; and not a natural cave, as is evident from the marks of the chisel on every side, doubtless one of the quarries in the Mountain where very many of the 80,000 craftsmen were employed. This enormous excavation, after being hidden from the eyes of man for ages, was accidentally discovered in 1855 by Dr. G. I. Barclay as follows, seeing a dog disappear through a small hole under the city wall, his curiosity led him to enlarge the opening and enter through it. It is now an everyday occurrence for Persons to visit and inspect its wonders. This cavern is above or at a higher elevation than the great stones previously spoken of and we may naturally infer that those great arches, after being cut out in this quarry - squared, and numbered, were by means of inclined planes, moved with comparative ease into there places. These Foundation walls must have been 200 or more feet high - at the present time they are only about 100 feet above the surface of the ground - accounted for by the surrounding valleys having been filled up, from time to time, with the debris, and ruins, from the repeated destructions of the city and Temples. On the north side of this Temple platform there is a great trench cut out of and across the Rock - a mountain; 130 feet wide and at present 75 feet deep. It is called the Pool of Bethesda. Trees are growing in it now. This trench or excavation (as it is evidently artificial) must have been made to strengthen the defenses of the Temple and at the same time furnish large quantities of stone for the adjacent walls.

Jerusalem is among the first allusions in our Masonic ritual. The present population is about 25000. It is surrounded by a stone wall, very high and very strong.

The city has been besieged 17 times & been sacked and destroyed several times.

A literal fulfillment of the prophecy "There shall not be left one stone upon another, that shall not be thrown down" would only apply to the Buildings that were there and not to the great Plateau or foundations (upon which the Temple with its Courts and pavements stood) and which contained more than twice as many square feet, as all those put together. Although, there were, besides the walls, and Pillars of the House, 810,000 square feet of Pavement, walls 6000 feet long, 9 feet high, and nine feet thick, 6 gates, 36 watch Towers, and 30 chambers. The mind is naturally impressed with great force regarding the building of the Temple and if we add the ornamentation surpassing any thing ever erected before or since - we begin to realize the solution of the problem which has puzzled so many, as to how 153,300 men, besides the levy of 10,000 a month, for 3 months, sent by Solomon to cut timber in the mountains, could have been employed over seven years, in erecting a Building which of itself, according to the Bible, was only 60 cubits long, 20 cubits wide (on the ground floor) and 30 cubits high - a cubit being reckoned as 18 inches. But as their labors included the transportation from great distances of all the materials of which the Temple proper was constructed (as before referred to, and the preparation of the Platform on which it stood, we see that even so great a number, could not have been idlers, to accomplish such an immense work, though laboring the full Masonic regulation of 8 hours a day.

It has been recently demonstrated by a fair and natural interpretation of the Bible record regarding the Temple, that the drawings, and descriptions, hitherto made of the Temple, are about 5 times too wide, 4 times too high, and bottom upwards. Rev L ? V? Paine. The first particulars of a description of the Temple are given in the first Book of Kings. A few more are added in Jeremiah. The parts wanting are given in Ezekiel and no where else.

It is as if the writer of the Kings, and Jeremiah, and Ezekiel, had examined each what the other had written, and supplied what the others had omitted.

Thus, in Kings, many inside measures are given, but no outside ones, while in Ezekiel, the outside measures are supplied, together with some inside measures; which were omitted in Kings. And when all these measures are put together, they perfectly agree, and make one House.

Many illustrations to prove this might be cited, had we time. Here is one: the two Brazen Pillars, Y & B, are minutely described in first and second Kings, and in Jeremiah, together with the Porch in which they stood. In one place the width of the Porch is given as 10 cubits, in another place 11 cubits. Here is an apparent discrepancy - but no - one is an inside, the other an outside measure. Hence - the Porch had a wall, - one cubit thick. That it had a wall, - is further evident in that it had a Gate. (Ezkl XI -48) which was 6 cubits wide - If there had been no wall - there would have been no gate. Both Kings, and Ezekiel, often describe the same forms fully - as the "Holy of Holies" and the "nave", giving the same dimensions with other particulars in common.

It has heretofore been supposed, that Ezekiel describes or alludes to a spiritual Temple - or possibly to the second Temple (which resembled the first in form) and not the first, or Solomon's Temple. Hence the variety of forms and the confusion and difficulty hitherto experienced in endeavoring to reconcile the different descriptions without this of Ezekiel to complete them.

We must ignore the account given in Chronicles as not original. Also Josephus, as he never saw the first Temple. He wrote in Rome - while in exile - and from memory, and he could only know regarding King Solomon's Temple - what he had learned from others -

But Ezekiel had seen the House standing 14 years before - It was fresh in his memory. He saw it again in vision after its destruction and evidently describes the Temple of Solomon - and not a future Temple. He was to show to Israel - his fellow exiles - what they had lost and that they might remember the cause of their captivity. Now according to this description what were the forms of all things and how did they look? The width of the House was upward (Ezkl XIi-17) or was widest at the top being seventy cubits wide at top (Ezkl XIi12) outside, and twenty cubits wide at bottom (inside) Ezkl XIi 2 1 Kings VI 2 Thus all pictures which represent it as widest at the bottom and narrowest at the top are bottom upwards. That these errors have been made also those regarding the size of the Temple is because they are drawn after the description of Josephus and Chronicles. The House was 30 cubits high inside (I Kings VI 2). It was 60 cubits long and twenty wide inside measures. Galleries - 3 on each side - were built against the walls - "about the walls of the House to the Nave" - Three rows of hewn stone pillars and one row of cedar Pilasters supported the over jutting galleries which ran entirely around the central portion of the House, and came against the walls but did not rest upon the walls. The width of the Galleries was - 5 - 6 - & 7 cubits. The height of each 5 cubits - There were winding stairs going into these Galleries on the right and left of the Porch -

The Ground Floor of the Temple was 60 cubits long and 20 cubits wide - an oblong -- The exact form of the Tabernacle, after which the Temple was said to be modeled. The Tabernacle was a temporary - movable place of worship, used in the journeying of the Israelites through the wilderness a description of which may be found in Ex. XXXI - 1 - 14 - The Temple was a permanent

structure.

The furniture and worship of each being like the other, only, the appointments of the Temple were more elaborate and elegant.

Above this Tabernacle form, or ground floor of the Temple - which was the sacred part of the House, where worship was performed, and where the multitude were not admitted were the Galleries, for these Galleries were really a Memorial Hall, for the storing and preserving the trophies of war gained by King David during his reign and were only entered by the keepers and Priests. The Jew faced to the East - hence the right hand was south to him and the left north - That the Temple was situated East and West may be inferred from the appearance of the foundations upon which it stood. That no tool of iron was heard at the building of the Temple does not allude to the silent carvers nor to the joiners smoothing off the lumber near by, nor the click of the hammer driving the tacks of Gold in the gold sheathing which overlaid the inside of the House. But that there was no roughhewing of timber - No Broad Axes at work and no sound of the Pick or Chisel of the stone cutter - But these details - though interesting to every Masonic Student, must not enter too largely into our present matter. Those who desire to pursue them can do so by studying and comparing the Bible account as given in first and second Kings, Jeremiah and Ezekiel - and remembering that the house widened from the bottom upwards and narrowed from the top downwards, that in some places, inside measures are given and in others outside - deducting the thickness of the walls you have a complete and minute description of the Lords House.

We have introduced and enlarged upon the building of the Temple not only because it is interesting of itself but also because to the votaries of Masonry it has ever been associated in their minds with the institution. It was at the building of the Temple that the order is supposed to have taken that distinctive form - which has ever since characterized it. We do not mean that it has always been the same in all particulars as today, but that it has been essentially the same in its distinguishing characteristics - We reject the theory of some that Masonry is a piece of patchwork originating among the architects of the Middle Ages in Germany, coming down to us through various modifications - and claim for it an ancient, and oriental origin. That it was a creation, projected and complete from the first, and the product of an intelligence no less wise and great, than that of Solomon, we think this is evident, from the order, symmetry, and connection of the system, it being in perfect harmony from the beginning to the end, which could not possibly be the result, of various authors in different ages, had produced it. Without however attempting any argument let us consider certain facts and see what conclusions follow.

First then as to the modern or German origin of masonry - We do not find in the system a solitary idea - locality reference or symbol that is distinctively German. But it is full of allusions to the Holy Land, - and the Temple, - and there prevail today, and have prevailed for thousands of years among the oriental nations, customs and ceremonies, so closely resembling Masonry, as to almost demonstrate a common origin.

Take from free masonry its dependence on the Temple alone - leave out of its Ritual all reference to that sacred edifice, - and to the Legends connected with it, and the system itself, must at once decay and die -

Mans first instruction, in the first ages of the world - in its infancy, - all propositions theological, political, or scientific, were expressed in form of symbols.

The symbolizing or spiritualizing of the Temple of Solomon is the first, the most prominent, and most pervading, of all the symbolic instructions of Free Masonry. It is the link, which binds the operative and speculative divisions of the order - It is this, which gives it its religious character.

This spacious and magnificent edifice, constructed by so many celebrated artists, the wonder and admiration of the world, was the culmination of the desire to pay just homage and worship to the great author of the universe, and it well deserved to be selected, as it has been, for the type of that immortal Temple of the Body, and of the interior or spiritual man.

The traditions of those Eastern Lands, are somewhat remarkable in their corroborations of our Masonic Teachings. To appreciate this fully and realize its significance we must bear in mind the important fact that the inhabitants of those countries in their habits, manners, customs, language, and costumes, do not change.

That the Arab of today boasts he is as his Fathers were from the first, that their Country embraces the same territory and has never been subjugated. That the same language and general habits and customs prevail, - that in fact, they are as their Father - Mohammad - "His hand against every man and every man's hand against him - "

Understanding this, we will be better prepared to do justice to their Legends, and traditions, - For instance - The Arabs have a tradition, that in King Solomon's time there came out into the plains from Jerusalem men wearing white Badges: Who imparted certain secrets or mysteries to their Chiefs - who were to hand them down to their successors until Solomon should come again. As they have among them many things identical with Masonic practices, we may ask where did they obtain them? They

practice the same means of mutual recognition as we do, and these have the same reference - and explanations. Yet there were no regular Lodges in Jerusalem, from which to obtain them; neither has there been any, so far as traditions show, since the days of the crusaders, some 700 years ago.

The Holy Land is the Land of Signs. Everything is expressed by Signs. They speak to you, not only with the tongue, - but also with the hand and foot - every thing.

The Orientals, are the nervous people of our race. It is plain, that a society like masonry, so full of Signs, must be the out-crop of Eastern Lands. They are very graceful in making signs, much more so than Americans.

They use them in their greetings, prayer, and funerals. Our obligations are the same in spirit, the world over - but are not always apportioned the same way in the different degrees.

The free masons of the East are especially pleased with that part of our Ritual which teaches the 3 great Tenets of our profession - B, L, R, I, T - and consider it the great object of Free masonry to help one another.

The Dervish Masons - a religious sect among the Mohammedans and whose customs are very ancient make a very fine emblem - as follows ----

A cord is put around the candidates Body and removed Seven times in succession - while is repeated this Solemn pledge -

I bind up Anger -	I unbind Meekness
I “ “ Avarice -	“ “ Liberality
“ “ “ Covetousness	“ “ Generosity
“ “ “ Gluttony	“ “ Moderation
“ “ “ Ignorance	“ “ the Knowledge of God
“ “ “ the law of God	“ “ the love of God
“ “ “ Passion	“ “ Submission to God

This is certainly Masonic, and most beautiful.

The old Testament, so Sacred to Jew and Christian is equally revered as the will of God by the Mohammedan; - So that there is no Freemason in any part of the World who believes in an inspired law of God - but can sit facing that Book as we do, and can draw true moral and religious instruction from it - be obligated upon it, and can say O Book of Books.