



Pillars of Light



Compiled by the
Editorial Team of the
Grand Lodge Library

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Editorial

Starting with the last issue of Pillars of Light, we have introduced a new page 6 called *Annals of Times Past* to provide you with the actuality of the past. With it, we bring you in virtual time the historical events that have created our traditions and with them the profound teachings of our Craft. We have tried to create the dramatic environment in which events, forever embedded in our rituals, took place, in an attempt to offer you the opportunity to participate in them and wonder what the future "actuality of the past events" will hide or reveal. We suggest you follow with attention the unveiling of these events and let us know if you identify known happenings that relate to our Work in Lodge. Correspond with us if you need information; ask any questions arising from these or other subjects you encounter on your Masonic path. Together we will advance in creating the 'Virtual Librarianship' that is the tool of the future Library, to better mediate between users and information in an online environment. This mediation can be one-on-one, to assist a single user with his information needs as we already do, by a punctual answer to his e-mails or via chat, a facility we intend to introduce as soon as possible, to allow you to get online any time during the chat opening hours and participate in a virtual debate on the subject of your choice. This is how we, at your Grand Lodge Library, see the natural development that will make our Hub of Knowledge an active participant in the common effort of acquiring more Masonic enlightenment. No effort will be spared by our Library team to assist this development in any possible way. In the meantime, we would like your reactions to the new historical feature of which this time we publish the second issue on page 6. We hope you all enjoy the privilege of this insight into long past times and will all be reading the news of 1007 B.C.E.

Your Library Editorial Team attended the impressive re-Installation of our Grand Master, MW Bro Raymond Brooke for a new term of office and witnessed the creation of the Masonic Studies Committee, on the Board of Management. We remain committed to its progressive success, which, no doubt, will result in the Library reaching an even greater level of usefulness.

Joseph V. Haffner

Grand Librarian

THE SECOND DEGREE EXAMINED

Unlike the ceremonies of initiation and raising, the passing ceremony is widely regarded as of lesser importance, a half way stage, presumably as it lacks the moving impact and dramatic emotional involvement in its presentation. Its important, indeed vital message, is simple, measured and intellectual. From a practical point of view it is the most important of all ceremonies, as upon its teachings rest both the spiritual and basic objectives as well as the conduct of Freemasons everywhere.

Historically, it is evident from old Masonic monitors that the men who gave the Second Degree its present shape intended it to cover that part of a man's career which falls between youth and old age. The Lodge symbolizes the world as a whole, the Apprentice a youth entering it, the Master Mason one about to leave it, the Fellowcraft a man in his prime, fully equipped educationally, spiritually and morally to carry life's burdens; and fully trained to contribute to the best of his ability to the objectives to which he was obligated.

The objectives of the Fellowcraft degree are beautifully expressed by the Masonic writer the Rev. Joseph F Newton (in Brit. Mas. Misc., Vol. 12) in the following passages:

"Who comes here? A brother who has taken his first steps in Masonry, out of darkness towards the light, from dim instinct into dawning light, from the chaos of the senses into the ordered beauty of moral law, spiritual relations, and righteous purpose; a seeker who has found in the lodge the ground plan of a Temple, vast and slowly rising, whereupon he would be a builder, making his life a living stone, shaped and polished by the Master of all good works; an Apprentice in the knowledge of God and the service of man, who would be a just and upright Mason.

What came you here to do?

To discover myself, and how to rule and use the strange powers within my nature. To improve myself in the Art of Masonry, by which the rough Ashlar of youth is wrought into the Perfect Ashlar of manhood, noble and true; to learn to live with love and care upon the Level, by the Plumb and the Square; to master my passions, and to win the high praise of a character established in strength and wisdom; to find the meaning of life and its fulfilment in a Beloved Community, a Brother and Builder, fearless and free.

What do you most desire?

To walk in the Light, to know the truth, to live in the glory of an illumined world; to ascend the winding Stair of Knowledge to wider outlooks and the great freedoms of mind; to be taught the liberal arts and the seven sciences of man, and how to play the divine music on the harp of the senses; to enter the Chamber of Imagery where the symbols of God hallow our mortal life, casting over its fleeting days and flying hours an august memory and an eternal hope – to find the balm for my sorrows and solace for my solitudes.

Enter and fear no evil.

The Lodge is a House of Light, in the centre its Pedestal, its roof the sky, reflecting on earth the rhythm of the heavens. Here Nature and Revelation unite, and law and love are joined, giving us a gleam of white light to guide us in the dim country of the world. Here gather men seeking the good life, keepers of old and simple symbols, and a wisdom found to be true. Follow and you shall find what thou art ready to know, if thou hast humility to learn, and valour to make adventure.

(Inspired by the works of Joseph H L Heywood & J. F. Newton)

Reginald K Whiteley PM

(to be continued next issue)



Brothers and friends...

A wise man has said: *"Here lies the tragedy of our race – not that men are poor, all men know something about poverty; not that men are wicked (who can claim to be good?); not that men are ignorant (who can boast that he is wise?) - but that men are strangers."*

One of the finest tenets of Freemasonry, taught in every line of its rituals, found in every precept of the Craft, and constituting one of the fundamental principles of the fraternity, is that men should know each other and cease to be strangers.

Thus Freemasonry seeks to "conciliate true friendship among those who might otherwise have remained at a perpetual distance."

We may attach a deeper significance to men really knowing one another than is to be found in acquaintances, and value them as friends and brothers, yet they are strangers to us unless we are in time with their ideals, their aspirations and their views – not necessarily in accord with them, but with a broad and sympathetic tolerance and respect for their viewpoints. More than mere tolerance is required - to know a man we must be able to see with his eye, judge with his heart and mind and respect his views as we do our own. Here lies the factor that keeps us strangers to each other. Whether it be in business, religion, politics or in any of the varied activities of life, we find it difficult to concede to others what we demand for ourselves, the right to exercise freedom of thought and action.

Nations engage in wars, races persecute each other, religions condemn each other and individuals quarrel because they do not know each other. We determine in our own minds what is right and what is wrong and then seek to force our conclusions upon our fellow creatures.

This is a mission of the institution of Freemasonry – to make men know each other, understand, respect and sympathise with their fellow creatures and to grant to all the right of self-determination and liberty of conscience.

(from *The Freemason*)

The wages of a Mason

"Masonic labour is purely a labour of love. He who seeks to draw Masonic wages in gold and silver will get none of these; for the wages of Masons are earned and paid in their dealings with one another. Sympathy begets sympathy, love begets love, kindness begets kindness, and helpfulness begets helpfulness.

These are the wages of a Mason

Benjamin Franklin

A Grand Master once said

A Grand Master of Pennsylvania Masonry, once said:

"Freemasonry is having a faith to live by; Freemasonry is being a self to live with; Freemasonry is having worthy causes to live for; Freemasonry is a never-ending pursuit of excellence."

Right thinking

Masons may be divided into two classes. There are those who take Masonry as a matter of course, and those who look at it with the eyes of inquiry and of wonder.

Men who are willing to learn to subdue their passions and to improve themselves in Masonry may find opportunity to divest their minds and consciences of all the vices and superfluities of life. Thus they experience mental uplift, for the laws of health start with control of negative emotions.

Constructive thinking will develop greatness of soul, while thinking destructive and petty thoughts will shrivel the soul. What one can do, another can accomplish? If one person can conquer himself and rub out his limitations by thinking right thoughts, the same process of correct thinking will bring about similar results in every instance. It may take longer with some individuals than with others, because the habit of wrong thinking may be more firmly established, but with courage and practice all might win.

Some sparks of spirit

Every man can be a productive force of initiative and self-fitness, of will and character, of lofty qualities and self-discipline; and through this internal encouragement of all can be created a new society, an esteemed ideal covenant. It has already created the free human order called the Order of Freemasons.

Every brother, every Mason, raises his significance by ideas. By his vision he introduces a pure, orderly life and continues to educate himself spiritually and symbolically builds, adding brick to brick, idea to idea; sense to understanding, brotherhood to equality. He can create and enlarge the supreme and lofty institution, which fills itself increasingly from fountains of spiritual currents springing from a supreme, gigantic fountainhead in one ideal direction – to the supreme and sacred Order of Freemasons.

The mysteries of science and spirit and the universe can be learnt and investigated in these Masonic teachings, full of brightness and light. Spread, explain and solve the burning, stormy Masonic problems among the brethren. Bring thoughts of brotherhood and equality into the minds of men and especially plant them in the soul of your brothers. Superior forces, lofty talents flow from beloved brethren to one supreme point and the spirit of God blows from the secret beauty around us. We must thank the Creator for all the gifts he bestows upon us, he is the Creator and raises man from the dust, charges him with power and energy to move freely in his imagination, and to fashion superior creations from the source of all great visions. And brethren, polite, generous and well behaved people with a vision and a will to lofty actions and very valuable deeds – unite, meet and organize, create and strive to acquire fine qualities, improve your life by enriching your spirit, so as to delve in the mysteries of science and the soul – the great unknown mysteries of eternity.

To march forward toward the beautiful truth, the good brotherhood and the useful justice, always aspire to the acquisition of knowledge, culture and science so widely offered in the spheres of our Order. The centre of interest of great achievements and an appeal to the clear conscience, all this fills our hearts and brains with spiritual satisfaction. Masonic literature is here in your Library to inspire you.

Brother Secretary, it would be greatly appreciated if you could regularly include our link:

www.uglnsw.freemasonry.org.au/Library/Default.htm

in your notice papers



Our Readers Write



Hello Bro Haffner,

I really enjoy Pillars of Light and look forward to more articles on esoteric Freemasonry. I think Freemasonry is again becoming popular on a global scale and this has been helped tremendously by publications like yours and the Internet in general.

Keep up the great work.

Fraternally,

Bro John McNair PM, Perth Phoenix Lodge 366 W.A.

Dear Brother Editor,

The Pillars of Light are surely becoming a Masonic commodity of great importance. Like probably so many others, I am frequently checking – towards the end of each month – to see if a new issue is available. There is this always refreshing content that brings classical and captivating new material for reading, enlarging the horizons of our Masonic thoughts. For me it became a source of reference and as the number of issues is growing, it would become more difficult to find one's way, without an Index.

May I suggest that an indexing is envisaged, to facilitate the practical use of your excellent material. And thank you for your exquisite publication.

P.R.- WM 1531 Singapore

Thank you Wor. Brethren for expressing your appreciation for our publication. And yes, we are shortly starting work on an index that will be of help, I hope, to many of our readers.

JH

Dear Librarian,

Your last month issue included a fascinating novelty for which I congratulate you most heartily. And I refer to the last page, "the Annals of Time". A brilliant idea and a new one as well. It transports the reader into the charms of a bewitched past that attracts and delights by rousing interest and curiosity. It also introduces us gradually and subtly into the times that are referred to in the rituals of our degrees in more than one Order to which I belong. If you intend to continue in publishing this fantastic feature, I think, I'm going to start reading the last page, first. "Actuality of Past Events", simply a great idea... Keep presenting the actual historical facts that make it simpler for me to understand the source and inspiration of the Ritual.

Wor. Bro. G. Mark – S.P. Qld.

This was the general idea, my Brother. The truth is that we started this feature with a certain hesitation on how it would be received, but we got a lot of support, and your candid note, encourages me to continue and I thank you for that.

JH

Dear Joseph,

I find no better way to thank you for the warm brotherly reception granted to my wife and to myself, on the occasion of our short stay in Sydney. The visit to the library, museum and the GL facilities, as well as the general aspect and the dignified surroundings and architectural features of your Grand Lodge have deeply impressed us. But most impressive was the participation in the Ceremony of Re-Installation of the Grand Master and the banquet that followed it. We both felt the warm message of true Brotherhood that was delivered by all. Thank you for introducing me to the Deputy Grand Master, Dr. G Levenston, with whom, I think, a chemistry of thoughts has been established from the first moment. I was most impressed by the beautiful message delivered in French by the Assistant Grand Master, RW Bro Paul Fletcher. His words reflected the sincerity of the welcome we enjoyed. When we retired, after a most enjoyable night amongst the best of Brethren, The Grand Master honoured us by accompanying us to the door, the gesture of a perfect host, rarely encountered these days. Miri and I fell in love with the songs of old Great Britain, and departed with the conviction that relations across the Pacific basin exist, are beautiful, meaningful, sincere and must be developed. Thank you and Judith again for your assistance, enabling us to live such an unforgettable experience.

Yours sincerely and fraternally,

Philippe

RW Bro Dr. Philippe Gestas,

DGM of the Prov. GL of French Polynesia

(Translated from French for all our readers - JH)

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Do you want to express your views and enlarge our knowledge?

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e-mail: library@uglnsw.freemasonry.org.au



Enlightened Pillars of the Grand Librarian

Any questions? Ask the Grand Librarian - POL edited by Rt Wor Bro J. V. Haffner

Q: I read something about an "Apprentice's Pillar," somewhere in England or Scotland. Does it have anything with our Entered Apprentice Degree and, where exactly is it?

Bro. F.L. - a MM.

A: My dear Bro. F.L.,

The Apprentice's Pillar I believe you refer to, is the one so called, located at Roslin, in the Rosslyn chapel, some 11 kms out of Edinburgh. The castle, which is now a ruin, was the seat of the Lairds of Roslin, but it is a place visited by thousands every year because of its beautiful chapel. It was built as part of a fifteenth century collegiate church and its unfinished state is evident especially from the outside. Its interior however is quite stunning in its rich ornamentation and the whole is indeed a monument to the craftsmen who built it. And perhaps the most perfectly decorated feature is the carved pillar in the southwest of the chapel. The tradition has it that the laird at the time was determined that the church should represent the very best work available at that time and he required his master mason to travel widely to gather ideas from other ecclesiastical buildings in Europe. It is further related that during his absence a mere apprentice took it upon himself to complete the distinctive pillar. If the story is true, this apprentice would have been worthy of being made a fellow of the craft. When the master mason returned to Roslin he was, it seems, furious at the presumption and jealous of the skills of his apprentice and, with a heavy maul, killed him. There are two corbel-heads in the chapel, which portray the two men, one of whom has a gaping wound on his forehead.

You will already have discerned that the story just told is reminiscent of the Hiram legend. There is, too, the marvellous workmanship of our operative brethren and it has to be remembered that in Scotland many operative lodges did in time change into speculative ones. So, there is a certain connection to our Craft. But there is another connection as well: a later laird, William St. Clair of Roslin, became the first Grand Master Mason of Scotland in 1736 and two of his descendants, the second and fourth Earls of Rosslyn, became Acting Grand Master (1810-12) and Grand Master Mason (1870-3) respectively. Works of restoration have continued in the last years and whether the story is true or only the fruit of some very fertile imagination, whether

the link to our days Freemasonry is clear or cannot be proven, I would strongly recommend a visit to this inspiring, remarkable chapel.

J.H.

Q: Grand Librarian,

Would you please inform me where the information is available, as to where the correct positioning of the 4 Cardinal Virtues are to be placed in a Lodge Room.

Thank you,

RW Bro George Bell

Lodge Nepean No. 29

A: Dear RW Bro George Bell,

I must confess that your question has launched a vast research into an array of sources of information that have given only very little on the subject other than mentioning the social virtues or Cardinal Virtues as relating to the 4 tassels on the Tracing Boards, on the Tessellated Pavement and some, even, in the four corners of the Lodge. References have gone into speculative interpretation but none has covered the subject of the positioning clearly enough to satisfy me in quoting them as a source of information. I have enlarged the circle of knowledgeable brethren to the maximum, and got some very illuminating contributions.

I must though, refer to the only written "instruction" found, and that is in the erudite work of Bro. Don Falconer, *The Square and the Compasses* page 213, which states:

"In modern speculative lodges those four tassels, respectively representing temperance, fortitude, prudence and justice in that sequence, should commence in the southeast corner, which is on the Worshipful Master's left hand side, then proceed clockwise around the room"

Answering your question as asked, that is - where the information is available - has been only part of the vast material that is available on the subject by the work quoted, of which the chapter "The Four Tassels" is dedicated.

I strongly suggest you direct your interest to the other aspects of this fascinating subject available in Falconer's work, and I thank you for giving me the opportunity to serve.

Joe Haffner

Grand Librarian

Are you in love with our traditions and the richness of our heritage?

Are you thirsty to delve into the Hub of Knowledge, your Library?

Would you invest a few hours a week and be recognized

as a valuable member of our volunteer team?

All you need is a true love for the Craft, its literature & a Masonic heart that is ready to offer, and glean the satisfaction of serving the Order.

Contact the Grand Librarian RW Bro. Joseph V. Haffner Ph. (02)9284 2825

E-mail: library@uglnsw.freemasonry.org.au



Retrospection into Modern Masonry

(Continued from last month)

The first Grand Lodge in the world was founded in London on John the Baptist's Day in the third year of the reign of George I, 24 June 1717. Four old Lodges decided to create an organisation for themselves. Their modest organisation extended from St Paul's Churchyard in the east to Channel Row, Westminster, in the west – less than two miles as the crow flies. From it has grown the worldwide organisation of symbolic Freemasonry. The Lodges were those meeting at:

1. "The Goose and Gridiron Ale House" in St Paul's Churchyard.
2. "The Crown Ale House" in Parker's Lane, near Drury Lane.
3. "The Apple Tree Tavern" in Charles Street – Covent Garden.
4. "The Rummer and Grapes Tavern", Channel Row, Westminster.

The brethren met at the "Apple Tree Tavern" and constituted themselves into a Lodge, placing the oldest M.M., now Master of a Lodge, into the Chair. The brethren elected Anthony Sayer – Gentleman – as Grand Master, Capt. Joseph Elliott as Senior Warden, Bro Jacob Lamball – carpenter – as Junior Warden.

The oldest Lodge, "Rummer and Grapes" No.4, appears to have been a Lodge of Accepted Masons who had no connection with the mason's trade. By 1723 the Master of this Lodge was the Duke of Richmond and the members were aristocrats. The second Grand Master, MW Bro Payne, and the third Grand Master, MW Bro Dr. Desaguliers were members of this Lodge. The three other Lodges contained many artisans, carpenters, masons and blacksmiths, some of whom reached the rank of Grand Warden during the first six years of the Grand Lodge.

The new Grand Lodge restricted its jurisdiction to the Lodges in London and Westminster. One reason was that the London Company of Masons' jurisdiction extended only 7 miles, the other was that the founding Lodges were from London. The new Grand Lodge had a quiet three years during which no other Lodges joined it, as there was no arrangement in existence by which they could do so. These quiet years were followed by a period of great activity in which the original constituent four Lodges were joined by other Lodges, to reach the considerable number of 64. Of these, about 50 were meeting in London.

The earliest entries in the Minutes Book of Grand lodge relate to 1723, when the first Grand Secretary was appointed.

A sort of economic policy and treasury was established to cover expenses and all members paid two shillings and sixpence at each meeting of Grand Lodge. In 1753 it was ordered that a Mason should not be made for less than 21 shillings, in addition to the Tyler's fee. In 1768 a fee for registration of an initiate and for his initiation was established. Fees for constituting a new

Lodge were introduced.

What is believed to be the first reference to Jewish Speculative Masonry was in the year 1782. Daniel Devalle, an eminent Jewish snuff merchant, was master of the Lodge meeting at "The Rose Tavern", Cheapside. In 1835 Rev. Edward Peterson, not a Mason, wrote a history of Rhode Island (USA). He states that in the spring of 1658, fifteen Jewish families arrived at Newport (USA) from Holland, bringing with them the first three Degrees of Masonry.

Early Lodges encouraged lectures on various subjects quite unconnected with Freemasonry. For instance, from an advertisement in the Masonic press, the Brethren of the old "Kings Arms Lodge" No. 28 were invited to a lecture on "Sawing a woman in half" and a "Dancing skeleton". The public press of 1720 echoes the considerable interest the public was taking in Freemasonry. We find references to kindly, appreciative, respectful on the one hand, to vulgarity and lying invention on the other. The newspapers of the period show that the public was very much alive to the fact that there was a strong Masonic movement in the land.

At the Bartholomew Fair of 1731 an opera was performed under the title of "The Generous Freemason".

In the early years, the authority of Grand Lodge was not recognized everywhere. Some old Lodges believed they existed by inherent right and could not see that they should make Masons only in conformity with regulations issued by Grand Lodge. For instance, we find a Lodge of Musicians formed in 1725 which had a rule that all musicians within a certain area should be Masons. If a prominent musician was not a Mason, the members promptly initiated him. So strongly did the members feel when they received a letter of protest from Grand Lodge that it was ordered that the letter "lie on the table".

The probability of English Freemasonry being subject to Jacobite influence during the period immediately following 1717 has often been advanced.

Jacobite tradition has been related to the so-called Scots Masonry, the theory being that Freemasonry recommended itself to the Jacobite movement as a convenient, safe, and secret meeting place for its adherents. It is alleged that the Jacobites brought into existence the Degrees known as Scots Masonry or "Macon Ecosais". There is no evidence whatsoever that the Degrees came from Scotland but much evidence that it began in France. It had four Degrees: 1) Apprenti, 2) Compagnon, 3) Maitre, 4) Maitre Ecosais. The Order taught that the meaning of the "widow's son" referred to both the Old and the Young Pretenders who were widows' sons. It also taught the untimely death of H.A. is an allusion to the execution of Charles I and that the attempt to raise the Master is an allusion to an attempt to raise Prince Charles from exile to the throne of England.

(to be continued next month)

Annals of Times Past

Actuality of Past Events

Vol. 1 No. 12

(supplement to the Pillars of Light inspired by Chronicles—Jerusalem)

1006 B.C.E.

It is now revealed:

Foreign news service

Jonathan played secret role in David's escape from Saul

Tyre has a new King

To read David's deeply moving elegy on Saul and Jonathan, one would not think that of the two men eulogized, one had been David's dearest friend and the other his most dangerous foe. Yet it is characteristic of David that, with Saul dead, he should lay aside all feelings of personal animosity and retain only the deep respect he always had for the King. David's sentiments towards Saul's eldest son, Jonathan, were completely different. Their friendship was of a purity and intensity rarely to be found. But it was a short-lived friendship, and when a few years ago, Saul's mistrust of David reached its height, David and Jonathan had to part – never to meet again. It is little known how close David came to losing his life at the hands of King Saul. Nor is it known that it was Jonathan who saved him and secretly helped him to escape. And as now it can be revealed, this is how it happened.

Both Jonathan and David were invited by the King to attend an official dinner. David believed that this invitation was a trap for him, and to test the accuracy of his belief, he proposed to Jonathan the following scheme:

Jonathan was to observe his father's reaction to David's absence from the festive dinner, when telling him that he himself had given David permission to attend an annual family feast in Bethlehem. Jonathan was not con-

vinced that the King would react to David's absence clearly enough to reveal his intentions, but he agreed to the test and even suggested that they meet after the official dinner to share with David what had transpired at the festivity. "It may be dangerous for us to meet openly, so here is what I'll do" said Jonathan.

"Towards the evening of the third day, I will take a boy with me and leave the city 'for some target practice.' I'll stand near your hiding place and I will start shooting as though at a target, sending the boy to retrieve the arrows. If all is well, and it is safe for you to return to court, I'll shout to the boy that the arrows have fallen short. If not – if you are in mortal danger – my instructions to the boy will indicate that he has not run far enough and that the arrows are further on." At the appointed time Jonathan, true to his word, appeared with the boy who was carrying his weapons. The plan was carried out. Jonathan began discharging his arrows and as the boy went to fetch the first few, he shouted at the boy: "The arrow is beyond you! Don't stand there boy, hurry! run!" The youngster, at a loss to understand what had got into his master, ran as quickly as he could to find the arrow. At the same time, David who was hiding in a cave nearby understood only too well the hidden message.

TYRE – Tyre, the city which in recent years has risen to a position of leadership amongst the cities of the Phoenician coastal plain, also crowned a new king this week. Crown Prince Abibaa! succeeded his father to the throne of Tyre when the latter died earlier this week. Abibaa!s heir to the throne is Hiram, his first born son.

We wish our neighboring kingdom in the north peace and serenity, health and prosperity.

The Sceptre - and JUDAH

In order to show that it was appropriate that the Tribe of Judah should receive the crown, the prophet Gad read out the blessing bestowed upon Judah by his father, Jacob:

"Judah, you are the one whom your brethren shall praise. Your hand shall be on the neck of your enemies. Your father's children shall bow down before you... The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

Letters to the Editor

Sir,

What is behind all this uproar over the recent conduct of our tribesman David, former commander of His Majesty's First Army? Surely it is not his opposition to the late King, it being a well-known fact that it was Saul who opposed David – not the other way round. No, it is the fact that for two years David lived outside our territory, in the land of the Philistines – our eternal enemies. I believe, and many of my tribe share my view, that there exist no "eternal enemies". Your bitterest foe today may be your best friend tomorrow – and why not? When David fought the Philistines he was convinced that it was possible to break their power and put an end to their domination over Israel. Time has passed and they are as strong as ever. Why not suit our national policy to events? Why not collaborate with our neighbours as David has been doing? Let us put a stop, once and for all, to all this super-nationalism and these petty jealousies. David's actions are based on experience and intimate knowledge of our neighbours. The country would do well to follow his example.

Zadok, Hebron

David's Family Returns from Moab Exile

Bethlehem , 26 Av –David's family, his parents, his sisters-in-law, and their children returned today from their voluntary exile in Moab, which had served as a haven for them during the days of David's persecution by King Saul. The returning party numbered more than 90. While in Moab, the Yishai clan resided in the tents of the families of Ruth and Orpah of Moab, who married the sons of Avimelech and Naomi three generations ago. Yishai is a grandson of Ruth.

Will David build Temple?.

It is understood in court circles that King David is very anxious to build a Temple for the Almighty in Jerusalem. And it is time for a permanent structure to replace the Tent of Meeting and suitably house the Ark of the Covenant. But there are rumours that some of the prophets oppose such an idea, as they feel that the Temple should be a monument to peace.

In their opinion, King David has fought too many wars and his hands are full of the blood of his enemies. That, in itself, would soil the purity and the holiness of the edifice.

1000 Workmen needed

To help erect the King's buildings in Jerusalem, our new capital. No experience required.

Report to Obadiah, Building Overseer , opposite the Palace, before the morning prayer