

The meaning is substantially the same as that of KUN: to rise, to remain, to endure, to be established; to raise or set up. Both words have among their meanings, to exist, to be, and habitation, place, abode.

The word Boaz is said to mean in strength; and so, we are told, the significance of the two pillars is "He will establish in strength." Boaz is composed of the preposition B, in, and AZ. The primitive meaning of AZ appears to have been "a goat." The opinion formerly prevailed very generally throughout the East that the world was made when the sun was in the constellation Capricornus; and it is said that some copies of the Samaritan Pentateuch begin: "In the beginning the Goat created the heavens and the earth." In the earliest Egyptian zodiacs Capricornus coincided with the month Epep, Greek Epephi, Arabic Hebheb, Hebrew Abib. It was the commencement of the Egyptian year, and in it the waters of the Nile began to rise. It was also the first month of the Jewish year, and means in Hebrew greenness, green ears of corn; *hhadesh habbhikh* the month of green ears.

Now, there is reason to think that the two pillars set up by Hiram recorded in enduring brass the belief of the day that the world was made at the vernal equinox when the sun had entered the constellation Capricornus. It cannot have been intended to imply that the temple itself was built or set up in that month, for we are expressly told that the temple was begun in the second month, Zif, the month of flowers, or beauty, and finished in the eighth month, Bul, the month of produce or increase. So that while Jachin and Boaz conveyed to the common people the words "He will establish in strength," they reminded the initiated that the world was established when the sun had entered the constellation of the Goat.

It may be asked, Why is Jachin in the future tense, if it was intended to record a past event? The use of the future for the past is common in Hebrew—it was idiomatic. In Genesis, i., 3: *Va yomer Elohim, yehi aur, va yehi aur*, translated, "And God said, Let there be light, and there was light," is, literally—"And will say Elohim, Be light, and will be light." And so on through the whole narrative.

But the pillars taught still more: they spoke of uprightness, of stability, of rectitude, of strength, of endurance. At the dedication Solomon said: "Jehovah said that he would dwell in thick clouds: building I have built a house, a habitation, to thee; a permanency to be a rest (or sabbath) to thee for ages," I Kings, viii., 13.

POLITICS IN THE LODGE.

It was with great regret that we read, in the *Masonic News* of Glasgow, an advertisement addressed to the electors of that city, soliciting their votes at the then approaching election, and signed "Bro. Hector F. McLean, Provincial Grand Master South Lanarkshire." It is one of the boasts of Masonry that it is independent of party, of sect, and even of country. It extends from the East to the West, and embraces all classes of men, demanding only that they be *men*, of good repute, and that they acknowledge the existence of a Divine Being. Were there no law, regulation or custom on the subject, the introduction within the fold of Masonry of topics upon which Masons may and must differ would be manifestly improper. A partisan or sectarian appeal to Masons, as Masons, is in direct violation of the highest and noblest