

o'clock at night till twelve o'clock the next night; and in this case, though the moon was full only ten minutes after the day had begun, yet it was indisputably on or in that day. 2. The next meeting night falls on the 31st of March. This will bring two meetings in March, while there was none in February. But when Lodge meetings are governed by the moon, the month is a lunar and not a calendar month. In that case no attention need be paid to the calendar month. Two regular meetings cannot come within twenty-eight days of each other.

A brother had given notice that he would move a certain resolution, at the next regular meeting of the Lodge. At that next meeting, on motion the Lodge resolved to take up the business of which notice had been given, but the brother who had given notice declined to make his motion. Another brother then moved that the matter be postponed to a period some months hence. 1. Was the subject properly before the Lodge at all? 2. Was the motion postponing the consideration for three or six months in order? *Answers*: 1. The business was properly before the Lodge, and any proper motion-affecting it was in order. 2. The motion to postpone consideration for several months was out of order, and the W. M. should so have ruled. No business can be postponed by resolution longer than till the next regular meeting; and it is quite competent for the brother interested in the question to bring it up again as often as he may please. It is not necessary to give previous notice of a motion which does not involve the expenditure of money, or unless notice is required to be given by a by-law of the Lodge.

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### THE TWO PILLARS.

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THE article entitled as above, copied into the present number of THE CRAFTSMAN, will be found of unusual interest. It is a worthy successor to the "Legend of the Smith" given last month, though from a different source. Origen says that he who would understand the Sacred Scriptures must not neglect the significance of their proper names. It is matter for great regret that a translation necessarily fails to give the meaning of words whose original spelling is preserved, and thus much of the force and meaning of the narrative is lost. The word sabbath, for example, conveyed to the Hebrew the idea of seventh as well as of rest. The Hebrew Mason sees a beautiful significance in parts of our ritual which those who know no Hebrew can not perceive. For example, the name Hiram—or rather Hiram, which is the correct form—means *free-born*; and one of its meanings is, noble, exalted, *raised*. A Mason must be *free-born*: if he pass the probationary stage, he is *raised* as a Hiram.

In most names there is not only a meaning, but a double meaning, and some of the old Jewish commentators go so far as to say that there is an esoteric meaning in every letter of every word of some passages. We believe there is a very significant hidden meaning under the names of the two pillars, Jachin and Boaz. All Masons know the literal meaning of the words: *Jachin*, he will establish; *Boaz*, in strength. The lexicons refer Jachin to the root KUN, the initial letter being *kaph*, inadequately represented by our K. KUN means to stand, to set up, to establish, to fix; it implies stability, firmness, rectitude, uprightness. Jachin is in the future tense. In I Kings, vii., 21, we read that Hiram IQM set up the pillars, the first of which he named IKIN. IQM is referred to the root QUM, the initial being *koph*, or an intense K.