

that was a waterfall, then the stationing by Jephtha of the Gileadites at the fords of the Jordan was a work of supererogation, for they would have been drowned!

Another erroneous criticism of Dr. Mackey's is on the third degree. He says. "The man of the port of Joppa was a 'way-faring' man, and that the word 'sea-faring man,' sometimes ignorantly used in this place, is a monstrous corruption of the old times." Now, if anyone can show that a tramp had any right to refuse those three a passage down to Etheopia or what means of conveyance he had to take them there, I will admit the criticism. The fact is, it was a "sea-faring man" who told the three F. C's that he had on the previous day seen three men seeking passage into Etheopia; and he was of course the same man that refused them a passage thither. But with these two errors excepted, Dr. Mackey's manual is the best that I have ever seen. And his *Lexicon, Ahiman Rezon, Analogy of Freemasonry to Christianity, etc.*, is the best light (the Bible of course excepted) on Masonry, that I have ever read.

Mackey takes a still more erroneous position, viz: That King Solomon had an embargo laid upon the shipping to prevent the three R's making their escape. According to Masonic tradition, they were at or near the port of Joppa before King Solomon knew of their absence. Had he not had a standing embargo upon the shipping, he could not have kept 153,000 men there for seven years. Some people have very erroneous views about Masonry. Those for example, who criticise Grand Master Sawyer's address on "Physical Qualifications." He is right; and all who have studied the spirit and genius of Masonry carefully are bound to say, "Amen; So Mote It Be."—*Tidings from the Craft.*

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#### THE SYMBOL OF THE CROSS.

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The cross is another symbol which was held in great reverence by civilized

nations long ages before the establishment of Christianity. Representations of it in various forms have been found in all parts of the world, from a simple carving upon the face of the living rock to the imposing temples of Elephanta in India, which are constructed in a cruciform shape. The plain Latin cross was undoubtedly the primitive form from which all the more elaborate varieties were derived. The Cruxansata is one of the most ancient modifications met with in the Old World, and in Egypt, where it was the "symbol of symbols," as indeed it was also in Chaldea, it was termed the "Key of the Nile." It was placed on the breast of the deceased, sometimes as a simple T resting upon the frustrum of a cove, or occasionally upon a heart. This same symbol is met with in various localities of Central America, notably upon the breasts of statues in Palengue and other very ancient cities in Guatemala. Wherever found, throughout the world, however, it was invariably associated with the idea of water and of rejuvenescence; thus, in Babylon, the cross was the symbol of the water deities; in Egypt, of creative power and eternity; in India and China, of immortality; in Mayax, of rejuvenescence and freedom from physical ills. In the Eleusinian and Bacchic mysteries, the cross, we are told, was placed upon the breast of the initiate to signify that thenceforth he commenced a new life. In Mayax, from the remotest ages, the symbol of the cross appears to have been an emblem connected with their sacred mysteries. The ground plan of the Sanctuary at Uxmal is cruciform, and conspicuous among the carvings on the east facade of the palace at Chichin-Itza is the same symbol. According to Maya traditions, the cross was symbolical of the "God of rain."—*Indian Freemason, Bombay.*

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#### A SQUARE.

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This is one of the most important and significant symbols in Freemasonry, and as such it is proper that its true