

In the second chapter of Genesis, verse 10, we read: "And a river went out of the place of pleasure to water Paradise, which from thence is divided into four heads"; which means that the river with its tributaries flowed towards the cardinal points, or east, west, north and south. Here we have the cross. From the time of Adam, who lived one hundred and thirty years, the tradition of the locality of paradise and its four rivers, crossing at right angles, would remain in the memory of his scattered descendants. From them it would be transmitted to their successors, who, forgetting the patriarchal religion of Adam and inventing new forms of worship, would yet retain the traditions of Adamic days though in a mutilated and fragmentary form.

They associated the rivers with fertility and abundance, and, as they now had "fashioned gods unto themselves," they quite naturally gave to the god of fertility and of water the symbol of the four rivers of paradise. In the twelfth chapter of Exodus we read: "And take the blood (of the lamb) and mark the upper door posts of the houses and the lintels." This instruction is given as a command to Moses by an Angel with the voice and in the Name of God, and by Moses delivered to the Chosen People the night before the Angel of Death strikes the first-born "in the land of Egypt both of man and beast." St. Jerome in his dissertation on the 95th Psalm, contends that the mark of blood on the door posts of the enslaved children of Israel took the form of a cross, thus **T**, the Hebrew Tan, and he is probably right, for as the lamb symbolised our Saviour—the Lamb of God—and the blood, His blood, it was fitting that the cross on which He was to be crucified should appear and establish the symbolic unity of the Triune God.*

Once more, and for the last time before the real cross, the Cross of Jesus Christ, is raised aloft for the Redemption of the human race, the symbol of the cross confronts us in Holy Writ. It is worthy of remark that in this instance, as in the case of the redeemed Israelites, the cross is intimately associated with blood and mercy. This is what we read in the ninth Chapter of Ezekiel, fourth verse: "Go through the midst of the City (God is commanding His Angel) through the midst of Jerusalem and mark Tan—**T**—upon the foreheads of the men that sigh and mourn." By the mark of the cross on their foreheads the destroying Angels knew those who should be spared and passed them with a benediction.

THE CROSS OF TEOTIHUACAN.

Twenty-seven miles south-east from the City of Mexico, on the way to the sea, are the ruins of an ancient Toltec city covering an area of about two miles. Very

*Our Saviour was crucified on a Tau-T-Cross. The small headpiece bearing the inscription, "Jesus of Nazareth, King of the Jews," was nailed to the transverse beam of the Tau, thus forming what is now called the Latin Cross, thus **+**. Death by the cross was common among the Syrians, Egyptians, Persians, Greeks, Romans and Jews. Pharaoh's chief baker was beheaded and his body fastened to a cross (Gen. xl: 19). Haman prepared a great cross on which to hang Mordecai (Esth. vii: 10). The Jews do not admit that they crucified living men. They contend that they first put them to death, and then fastened them to the cross by the neck or the hands. But though there are many examples of men thus hung on the cross after death, there are indisputable proofs of living crucifixions in their history. The worshippers of Baal-Peor (Numb. xxv: 4) and the King of Ai (Josh. vii: 22) were hung on the cross alive. Alexander Jannaeus, King and High Priest of Jerusalem, seventy years before the Christian Era, crucified eight hundred of his rebellious subjects at a great entertainment organized for his friends. The seven sons of Saul were also crucified, while alive, by the Gideonites, and this was done by permission of King David (2 Sam. xx: 9). The three hundred citizens of Tyre crucified on the seashore by order of Alexander the Great were nailed to the "Cross Ansata or Phallic." The Macedonian general ordered the crucifixion by the Phallic to show his contempt for a people who were given to phallic worship.