

Conceding his contention to be true, we are then brought face to face with a problem of serious import, and that is: What did the cross stand for, or what did it symbolize to those ancient peoples and those lost civilizations?

Without, in any way, compromising my independence of thought, or identifying myself with any party, I am free to state what, in my opinion, the pre-Columbian cross in America symbolized in the religious lives of the Mexicans and Mayas. From the dim traditions which yet linger among the tribes of Central America, from the civilized Indians, and from conversations held with the priests ministering to these Indians, I am satisfied that the cross was the symbol of the god of rain, of water, and fertility. I refer now to what we call the Greek cross  $\text{†}$  and not to the Swastika with which I will presently deal. The Mexican astronomer, Pelagio Gama, is of the opinion that the "Cross of Teotihuacan" served for an astronomical expression of the vernal and autumnal equinoxes when days and nights are of the same length: the times, March 21st and September 22, when the sun in its revolution stops for a moment, crossing the Equator.



RUNIC STONE. ZEELAND.  
*Pre-Christian.*

It was to the cross that the dwellers on the Aztec Plateau made a pilgrimage to Cholula to invoke the help of Quetzalcoatl, god of the winds, and offer sacrifices to him that he might send down rain upon their parched lands.

At the foot of the cross the people of Oaxaca offered their supplications to Votan, "Heart of the Heavenly Kingdom," when their lands were parched with prolonged droughts, and it was before the "Cross of Cozumel" the Mayas and Quichéés stood when they petitioned their god Chuehucan to send them rain and save their crops from the locusts and the hot winds. The temple of the cross on the Island of Cozumel off the coast of Yucatan was frequented, at times, by such multitudes from Tabasco, Chiapas, Honduras and Yucatan that paved roads were constructed from the distant towns to the shore where embarkation was made for Cozumel (Gogolludo, "Hist. de Yucatan," Book IV. C. 9.)

It is a singular and striking analogy, that among the Egyptians in the time of Moses, the cross was also the symbol of rain and fertility. Placed in the hand of Osiris, it was the emblem of spring, and in the hand of Isis it represented autumn and the inundation of the Nile. In Yucatan the crosses in the temples of Nachan, the god of dews, and the Taus— $\text{T}$ —discovered in the ruins of Chi-Chin-Itza symbolized the overflow of the waters of the Uzunmacinta and Tabasco Rivers on the