

In the last edition of the *Encyc. Americana*, we read that the Swastika has been exhumed from burial mounds within the limits of the United States.

Baron von Humboldt in his "*Voyages aux Regions Equinoxiales du Nouveau Continent*" (Hauff, 1859, p. 93) tells us it was a conspicuous ornament on the tombs of the Incas of Peru.

Professor Herbert J. Spinden in his "*Study of Maya Art*" (Cambridge Press, 1913) assures us that everywhere in Yucatan and Central America the Swastika is found on the ancient buildings. It fills a conspicuous place in America to-day in the religious rites of the Navajoes, the Zuni and Papago Indians in New Mexico and Arizona. The sacred totem of the Crow Indians, both Mountain and River men, is the Swastika placed above two circles with another Swastika on a disk in the centre of a circle. ("*Signs and Symbols of Primordial Man*," Churchwar 1910.)



TERRA COTTA URN.
Pre-Christian Saeden.

The elaboration of this cross in ancient religious and ceremonial rites leading to identities in strange and mysterious features, has proved to be one of the most singular phenomena of native culture throughout the World and indeed in the Old. Nor has anyone been able to account for the perpetuity and universality of this obscure figure.

Professor Black and John Fiske, late of Harvard, say it is of Phallic origin, but it bears no resemblance to the "*Crux Ansata*," the true Phallic icon, resting in the hand of Serapis at Sinape and destroyed by the soldiers of Theodosius. John Fiske and Prof. Black, when giving a Phallic origin to the Swastika, forget that nowhere in America has anything been found, or any tradition been handed down, indicating the existence, in the remote past of the people, of Phallic worship.

SYMBOLISM OF THE SWASTIKA.

Among the ancient races of the Old Continents and among the pre-historic Southern Indians of North America, and among the early Peruvians, the Swastika was the emblem of the sun and of the winds which blew from the four cardinal points.