

or apparent frauds may not sometimes be other than they seem, because a needful element in the definition of such a sin has vanished under the circumstances. Such a quest may be conducted quite honestly, though it will be always liable to abuse, either from bad reasoning or bad will.

In the Catholic Church, after many years of supervised labor, a fairly successful result has been reached. Of the progress of the work, Pascal in his time had made quite an insufficient study to enable him authoritatively to pronounce; and, needless to add, those who have only read Pascal are not qualified by their studies to judge. The "Lettres Provinciales" have added forcibly to an *à priori* inclination to suspect casuistry of sophistication or of dishonesty. Nevertheless, we are confident in our decision that instances such as those collected by Mr. Lecky and Mr. H. Sidgwick indicate the urgency for some moral department of science which will save a man from the illogical position of saying that occasionally he is justified in doing certain wrong actions because he lives in a world that is bad under many aspects. Unless by some reflex process we can find a justification for our conduct, we are always committing an offense against morals by what we do in seeming violation of the common requirements of truthfulness and honesty.

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THE CROSS:

VIEWED IN THE LIGHT OF LEGEND, TRADITION, PROPHECY AND HISTORY; ALSO OF AMERICAN ANTIQUARIAN RESEARCHES.

THE mystic inwardness of the Cross; its outward potency; its world-wide manifestation more universally witnessed than its own prophetic Star of Bethlehem—who can feel or witness these phenomena and inspirations without asking within his soul, *What mystery is this?*

The Cross, consecrated by the blood of man's Redeemer; the emblem of our Faith, Hope and Charity; the sign of our salvation, is at once, and at all times, the proudest heritage and possession of the Christian. The Cross is our beacon light and fountain of grace on earth; it is our standard of triumph and glory in heaven; in time the most beautiful of trees, in eternity decked in perennial bloom and fruit. It accompanies us with blessings from the cradle to the grave—the first impress on the brow of infancy, the last anointing

emblem on the heart of expiring manhood. From the deepest and darkest catacombs to the highest and brightest sunlit spires of our Christian temples it sheds a mild yet potent and unfading lustre. Clasped to the purest heart of virgin sisterhood in cloister and in cell, it ever fires the lion-heart of the Crusader in the dreary march and in the bloody field of battle. Subject of promise and of prophesy from primeval ages, yet the world is amazed, dazzled, ecstatic, at the fullness of its consummation on Calvary. Nothing less than eternity is long enough to realize the infinite perfection of its goodness. Its mystic meaning, its place in sacred prophecy and in accomplished historical fulfilment, its universal *cultus* in all ages and in all lands, its almost endless variety of forms and names in archæological researches, its exaltation from an ignoble instrument of penal torture and death to be the crowning emblem in the diadems of Pontiffs and Kings, its unceasing well-springs of spiritual graces, its emblematic significance as the instrument of redemption and as the emblem of every noble hope, the sign of our own true faith, the daily companion of our lives and our sheet-anchor at the hour of our deaths—all these, and a thousand other titles, bind the Cross indissolubly to our lives, our aspirations, our struggles, our battles, our victories and our final triumphant end.

If we would, we could not escape the Cross. Everything on earth and in the heavens reminds us of it. Saints and anchorites spent days and many hours of the night in silent and wrapt contemplation of it. And with them we behold the sacred emblem everywhere in nature; we see it in every individual star of the heavens; we see it in combination in the Constellation of the Southern Cross; in the birds flying through the air with their outstretched wings; in the ships at sea with their masts and cross-arms; in the tree with its trunks and cross-branches; in the pavements on which we make our daily walks; in the crossing streets of our cities through which we push our way; in the architecture of church and domicile; in our every fellow-being we meet, who, like ourselves and like the God-man Himself, our Redeemer, who died upon the Cross, forms a thousand times a day the Cross with His outstretched arms.

But we of the twentieth century see the Cross even more than the anchorites and hermits, and in more points of God's creation; for if we look through the great telescope at the most distant and invisible stars and systems of stars and universes, or through the finely searching microscope at the beautiful snowflake or the minutest internal structure of the smallest flower—there, and everywhere, we behold the Cross. The very earth upon which we live, this beautiful planet, is constructed of endless crosses; endless in numbers

and varieties. Composed of inorganic matter, it shows in the mineral kingdom the Cross in all its endless forms of crystallization; every crystal presents to us the Cross as exemplified in rocks, metals and minerals, from the crude carbon to the brilliant diamond. What could be more beautiful or worthy of our study than the formation of ice, or still more of the formations of frost on the window-glass, in which myriads of varied crosses are seen in the midst of exquisite pictures of cathedrals, domes, minarets, mountains, plains, rivers and trees of the varied miniature landscape?

Not only in the material world, but still more in the moral and religious world, for there is scarcely a nation or clime or religion without the Cross; it is the favored theme of poet and historian, of monk and hermit, of moralist, theologian and mystic, and of the ancient and mediæval Fathers of the Church.

I recall the eloquent language of St. John Chrysostom in his "Discourse on the Divinity of Christ:" "The Cross shines resplendent at the sacred table, in the ordinations of the priests and in the mystic supper of the Lord's body. You behold it blazoned everywhere; in private houses and in the public forum; in the deserts and in the streets; on mountains, in meadows and on hills; on the sea, in ships, in islands; on couches, on garments and on armor; in the bed chambers and the banqueting room; on vessels of gold and silver, on jewels and in pictures; on the bodies of distempered animals, on the bodies of persons possessed by the devil; in war and in peace; by day and by night; in the festival of the dancers and amid the mortifications of the penitent—with so much earnestness do all, without exception, cultivate this wondrous gift and its ineffable grace. No one is ashamed or put to blush by the thought that it is the symbol of an accursed death; but we all feel ourselves more adorned thereby than by crowns, diadems and collars loaded with pearls; it shines everywhere: on the walls of our houses, on the ceilings of our apartments, in our books; in cities and in villages; in deserts and in cultivated fields. . . . Behold the Cross upon the purple and on the diadem; in our prayers, in the midst of armies; at the sacred tables; its glory shines throughout the world more brightly than the sun."

I recall also the words of Tertullian: "We impress the sign upon our foreheads whenever we move, when we enter in or go out, in going to the bath, at meals, in our conversation and when we return to rest. If you ask the Scripture authority for this and such like practices, I answer, there is none; but there is tradition that authorizes, custom that confirms, and submission that observes."

A beautiful and interesting illustration of the intimate tendency of the human soul to behold and draw spiritual and daily practical

consolation from the Cross, in the constant eventualities of life, is given by a modern artist, who artistically portrayed his vision or conception of the Cross on canvas. The artist depicted the home of the Holy Family at Nazareth and the carpenter's shop. The future Saviour, then a youth of about fourteen years, is depicted as going out of the house; a load of carpenter's materials or timbers had just been unloaded and thrown in front of the door; two pieces of timber accidentally fell across each other so as to form a perfect Cross; the Saviour's steps are at once arrested as His eyes caught a sight of the instrument of his future torture and death; with folded arms and riveted eyes He gazes upon the Cross, and stands in wrapt contemplation of His own Crucifixion.

The Cross in most ancient times was at once an instrument of personal ornament and of religious devotion, just as it is in the present day. The *Crux Ansata* was always an object of special veneration among the Egyptians, and it represented the active and passive principles embodied in Osiris and Isis. The Egyptian word signifying life was nearly the same as the Hindoo word of the same meaning. The Cross was also regarded as the symbol of eternal life, as well as of the new life given to neophytes after their initiation into the Sacred Mysteries, both among the Egyptians and the Hindoos, a feature bearing a striking resemblance to Christian customs. The *Crux Ansata* is a constant object found on Egyptian monuments of Khorsabad and on the ivory tablets of Nimrud, and it is carved on the walls of the cave-temples of India. When the Serapeum at Alexandria was destroyed by the order of Theodosius, the Christians saw in the *Crux Ansata* on the stories a prophetic sign of the coming of Christ, and they thus modeled the sign of their own redemption. From this time this peculiar form of Cross is to be found on Christian monuments, and some suppose it is the origin of the monogram of Christ.

There are two monograms of Christ; one composed of the two first Greek letters of Christ's name and the other is composed of the Greek initials of Jesus Christ. But these monograms of Christ are believed to be of an earlier date than the destruction of the temple of Serapis. The British, Irish and Gallic Celts used the Cross as a common symbol. The shamrock received an additional sacredness from its resemblance to the Cross, as did the trefoil of the Druids. So also among the Scandinavians the terrible hammer of Thor, which was used in battle and also to impart benediction at the marriage ceremony, was a cross. The ancient Danes placed in their shell mounds the cruciform hammer of Thor with the hole for the shaft at the intersection of the arms. Among the Scandinavians the hammer of Thor was a prom-

inent and significant object of devotion or national pride, both at their religious feasts, in battle, in their homes and in their drinking carousals. It was also used in sacrificing victims to Thor. Our own Longfellow gives us the poetic version of King Olaf's song while keeping the Christmas or Uhle feast of his country :

O'er his drinking horns the sign
 He made of the Cross Divine,
 As he drank, and muttered his prayers;
 But the Bersecks evermore
 Made the sign of the hammer of Thor.

The Cross appears on the sacred emblem of Vishnu and on the swastika of Buddha ; on Celtic monuments and on the arms containing the ashes of eminent Etruscans, in the Phœnician tombs of Cypress and on ancient Greek coins, such as those of Chalcedon, Syracuse and Corinth. Fine specimens of some of these were brought by a Catholic archæologist, General di Cesnola, to the New York Metropolitan Museum of Art, where they can now be seen. The Indian great temples at Benares and Multra and many Druidical monuments are cruciform.

As an instrument of punishment and execution the Cross succeeded among ancient nations the practice of hanging criminals to trees. Like the gallows of more recent times, it was of old set up in public places to deter criminals. The transverse arm was frequently separate from the upright arm, and the former is supposed to have been the only part of the Cross which the condemned was forced to carry to the place of execution, unlike the case of our Saviour, who, according to tradition and legendary art, was compelled to carry the whole Cross to Calvary, and fell beneath its weight. In the early centuries of our era the pagans of Rome used to accuse the Christians of worshiping an ass' head, and this explains a design recently found drawn on a wall in a place of the Cæsars on the Palatine, and attributed to the third century, showing a crucified victim bearing an ass' head. In the *Crux commissa*, the form on which our Saviour is supposed to have died, there is usually fixed over the head of the victim an upright rod to hold an inscription, and there are many specimens of this kind on the early tombs of Christians. The catacombs, according to the eminent Roman archæologist, De Rossi, contain numerous examples of the *Crux emissa* prior to the fifth century and dating from the second, but no other forms of the Cross prior to that.

From having been a despised and derided object of criminal torture and execution, the Cross became about the second century an object of great and special veneration, and even in the Apostolic age, for it was one of the noblest words of St. Paul when he exclaimed, "God forbid that I should ever rejoice in anything save

in the Cross of my Lord and Saviour Jesus Christ." But in the second Christian century great veneration and efficacy were attributed to the Cross; it was seen everywhere in Christian communities; it was impressed or carved on wood, stone and metal, on tombs, altars and religious structures, and even in front of dwellings; and the sign of the Cross was marked on the person, used in the ritual and in the administration of the sacraments.

In the catacombs the Cross is frequently seen accompanied by other emblematic figures, such as the dove, the serpent, the circle as emblematic of eternity, the anchor, alpha and omega and the fish, the last having an especial significance, inasmuch as the Greek letters composing it were the initials for "Jesus Christ, Son of God, Saviour." Constantine the Great, who was led to his victory over Maxentius by a brilliant Cross in the skies and to his own conversion, made the previously hated sign of dishonor the proud symbol that thenceforth glittered on the shields and armors of the imperial Roman armies, and he caused crosses to be erected on the highways.

The Cross, however, bears its most conspicuous honors in ecclesiastical and hierarchical spheres. It is borne before the Pope everywhere; by patriarchs everywhere out of Rome, by primates, metropolitans and by all ecclesiastics wearing the pallium, within their jurisdictions. The Papal Cross has three cross arms, symbolical of the Pope's three jurisdictions, the ecclesiastical, the civil and the judicial; the Cross of patriarchs has two cross arms, and the Cross of an Archbishop has only one arm. The Cross of the Crusaders was originally *red*, but in course of time the different nations had crosses of different colors.

In Catholic countries there were several forms of architectural crosses, such as the boundary Cross, which defined civil or ecclesiastical limits, and sometimes possessed the mediæval right of sanctuary; the market Cross, which answered the double purposes of shelter from storms and as notice that the market tolls belonged to the neighboring monastery, and some of these still remain in England; the preaching Cross, from which sermons were delivered and proclamations read; the memorial Cross marked the scene of battles, murders, processions or other noted events; and of this there still remains in England a beautiful specimen in the fifteen beautiful memorial crosses which Edward I. had erected at the fifteen places where the remains of his queen, Eleanor, rested in their removal from Grantham to Westminster, one of which fifteen crosses, a beautiful example of which has been restored, still stands at Waltham.

As far as is known, the first public ceremonial or congregational Adoration of the Cross occurred in Jerusalem, in the year 326, when

St. Helena, the mother of the Emperor Constantine the Great, having found the true Cross on which our Saviour died, had that sacred relic exposed to the veneration of the faithful. At that time the Latin word *adoro* meant to venerate. From this moment the custom of venerating the Cross arose in the Church of Jerusalem, soon extended throughout the East and the West and became universal. We will relate hereafter, in giving the history of the true Cross, how a portion of the sacred relic was preserved in Jerusalem, and St. Paulinus informs us of the solemn ceremony observed annually thereafter at Jerusalem on Good Friday of bringing this piece of the Cross and exposing it to the veneration of the faithful. St. Thomas of Tours and Venerable Bede mention the same custom, and a piece of the true Cross which was carried to Constantinople was also exposed on Good Friday to the veneration of the faithful in the great Church of St. Sophia, now unfortunately a Mahomedan mosque. In the Western Church we find the same custom mentioned in the most ancient of the Roman Sacramentaries, that of Pope Gelatius, as approved and corrected by the learned Muratori. The antiquity of the rite is proved by the uniformity in its language in different countries. The antiphon which we now use in our American churches is the same as that given in the Antiphony of St. Gregory, and in the Roman order referred by Mabillon to the time of St. Gregory. The original ceremony referred to the true Cross of Christ, in proof of which we need only cite the language of the antiphon itself: "Behold the wood of the Cross whereon our Salvation hung." Tracing back the ceremony to the time of St. Helena and the finding of the Cross, the ceremony means in fact not only a supreme worship of God Himself and Him crucified and a veneration of the instrument of His sacred death, but it is also a commemoration historically of the finding and of the exaltation of the Cross, even though the Church has since assigned two separate festivals to the commemoration of these great events, as we will hereafter relate. The ceremony of Good Friday also celebrates, as Cardinal Wiseman suggests, the liberation of the Church and the triumph of Christianity under the first Christian Emperor, Constantine the Great.

Christians were never accused of idolatry at the time of the first adoration of the Cross at Jerusalem in the year 326; there were no Iconoclasts in that day to destroy the true Cross of Christ, then recently found and now transmitted to posterity for its veneration. So also we trace the use of the word *adore* through ages of the Church which were distinguished by their hatred of idolatry. In the verses of "Lactantius," the most ancient poem we now possess on the Passion, the touching language is, "Flecte genu, lignumque

crucis venerabile adora." So also Bishop Simeon gives us an account of the death of an ancient martyr and his daughter, who were put to death for refusing to worship the pagan idols of their day, and who certainly would not commit an act of idolatry at the very moment they were giving their lives for refusing to commit that crime. The Christian martyr thus addressed his judge: "I and my daughter were baptized in the Holy Trinity, and the Cross I adore; and for Him (Christ) I will willingly die, as will my daughter." From this Oriental authority we may turn to the Greeks, who also used the same word, which meant to salute reverently and humbly; and thus we find in the old Greek version of St. Ephrem, the oldest of the old Syriac Fathers, a version made in his own lifetime or very soon afterwards, the following words: "The Cross ruleth, which all nations adore, and all people." We may thus safely follow the suggestion of Bossuet, and the clear and positive opinion of Cardinal Wiseman in his "Lectures on Holy Week," that the meaning of the word *adoro*, originally used to describe the ceremony and services of Good Friday, in the sense of veneration, has undergone a change in its meaning, and that the modern words, *Adoration of the Cross*, though historically and liturgically correct, do not now convey the real significance and true expression of the sentiments of the Church and of the faithful. And yet it is wise to adhere, in her liturgy, to the Latin language, as containing the permanent landmarks and tests of meaning in all ages and thus, too, to the ancient word, *Adoro*; for if once the Church commenced to modify and change her liturgy and her language, or to follow the constant changes of modern languages and the effect of such changes upon the Latin, there would be no end of changes, and the standard of uniformity would be lost or impaired. "The word, therefore," says Cardinal Wiseman, "signified veneration, and the rite must be more ancient than the modern meaning of 'supreme worship' which it now bears."

But veneration for the Cross, apart from the publicity given to it by St. Helena in the year 326, did not originate at the finding of the true Cross, when for the first time the public Adoration of the True Cross of Calvary took place. The crosses in the Roman Catacombs of the earliest Christian years show that the Church, prior to that and from the earliest times, held the Cross as an object of religious veneration. The Syriac Father, St. Ephrem, already quoted, says that all nations and peoples adored the Cross. Not only is this true, but still further is it certain from tradition, history and archæology that nearly all nations and peoples adored the Cross from the earliest ages, and tradition carries this qualified or inferior worship of the Cross back to our first parents. The following

tribute to this ancient *cultus* is from the pen of a Protestant minister, Rev. William Haslam, who learnedly and correctly regarded it as typical and prophetic of the Cross of Calvary, the Cross of Redemption. He writes: "We turn now to the Sign of the Cross, which we have been tracing indirectly into the remotest antiquity. The reader will remember we traced it first in its outward material form and alleged import among the principal nations of the primeval world. That alone suggested the conclusion to which our subsequent inquiry into the antiquity of the alphabet has actually brought us, namely, that the Cross was known to Noah before the Dispersion, and even before the flood; and I will venture yet further and say, the Cross was known to Adam, and that the knowledge of it as a sacred sign was imparted to him by the Almighty."

Innumerable authorities could be cited as favoring the same view of the immense antiquity and universality of the *cultus* of the Cross, but the archæological remains of all the primitive nations speak in unmistakable language, for there is scarcely a primitive nation whose ruins do not contain crosses in almost endless forms and varieties, together with unmistakable evidences of the practice of *cruci-cultus*, as I shall show in this paper by the researches of the learned and scientific.

The *cultus* of the Cross degenerated into idolatry with every nation except the Jews, and with every religion except Christianity, of which the Jewish faith was the precursor. This *cultus* is based upon tradition, which under the idolatrous religions of pagan nations assumed the most varied and often grotesque and distorted forms. But in the Christian mediæval times this ancient tradition assumed the form of a legend known as the *Legend of the Cross*.

This was one of the most popular legends of the Middle Ages, if we may judge from the frequency with which it was represented in the gorgeous stained glass windows and in the frescoes of the churches and cathedrals of that religious age. In the churches of Troyes alone it is finely represented on the windows of S. Martin-es-Vignas, of S. Pantaleon, S. Madeleine and S. Nizier. So, too, on the walls of the choir of the Church of S. Croce at Florence, by the hand of Agnolo Gaddi. Again we find the pencil of Pietro della Francesca devoting itself to the delineation of the legendary history of the Cross in the great frescoes in the chapel of the Bacci, in the Church of S. Francesco at Arezzo. Among the specimens of early art in the Academia delle Belli Arti at Venice it occurs as a predella painting, and Behams made it the subject of a fine painting in the Munich Gallery. And so in many other churches and collections the Legend of the Cross appears. It is told at length in the "Vita Christa" printed at Troyes in 1517, in the "Legenda Aurea of

Jaques de Voragine;" also in an old Dutch work, "Gerschiedenis van det Leylighe Cruys," and in a French manuscript of the thirteenth century, now in the British Museum. It is related by Comestor, and by Gervase of Tilbury in his *Otia Imperialia*, and it also appears in the "Speculum Historiale," in Gottfried von Vitarbo, in which the author introduces a Hiontus (corruption for Ironicus or Ionithus) in the place of Seth. And it also occurs in "Chronicon Engelhusii," and in many other works.

The Legend, as current in the traditions, folklore and writings of the Middle Ages, reads as follows :

"The life of our first parents, after their expulsion from the garden of Paradise, was one of prayer, reparation for the past and toil for their daily bread at the sweat of their brows. When Adam had attained a very great age and saw that his death could not be far distant, he summoned his son Seth before him and said to him, 'Go, my son, to the terrestrial Paradise and ask the Archangel, whom you will find there guarding the gate, to give me a balsam which will prolong my years and save me from death. You cannot miss the way, for my footprints scorched the land as I was leaving Paradise and wending my way hither. You must follow my blackened traces and you will thus reach the gate from which I and your mother Eve were expelled.' The obedient Seth hastened to the closed and guarded Paradise, over lands that were barren, where vegetation was parched and sear and the color of the leaves dark and gloomy; and over this desolate way he distinctly saw the footprints of Adam and Eve as they fled before the angel of the Lord. After this arduous but not disheartening journey he arrived in sight of the walls of Paradise, and here the freshness of nature was preserved and renovated, the earth was verdant and fresh and the flowers were in bloom; the air was resonant with exquisite music and laden with refreshing odors. Dazed by the brilliancy and beauty of the scene and the sweet notes of the music he heard, Seth proceeded on his way, unmindful of his mission and of the paternal injunction. Suddenly at the gate of Paradise he was startled and stopped by the flashes of a wavering line of fire, upright and quivering continuously like a serpent. This was the flaming sword of the Cherub who stood there guarding the gates and whose wings he saw so expanded as to close the entrance. Prostrated and speechless before the Cherub, who read his thoughts and understood the message of Adam, which was engraven on his soul, Seth heard the celestial guardian of the place say to him, 'The time for pardon is not yet come. Four thousand years must roll away ere the Redeemer shall open the gate to Adam, closed by his disobedience. But as a token of future pardon, the wood whereon re-

demption shall be won shall grow from the tomb of thy father. Behold what he lost by his transgression.'

"Then the angel immediately swung open the great portal of gold and fire, and Seth, in bewilderment, looked in. Here he beheld a fountain, clear as crystal, sparkling like silver dust, playing in the midst of the garden and gushing forth in four living streams. Before this mystic fountain grew a mighty and majestic tree with a trunk of vast size and thickly branched, but destitute of bark and foliage. Around the trunk was wreathed a frightful serpent or caterpillar, which had devoured the leaves and scorched the bark. Beneath the great tree was a precipice, and Seth beheld the roots of the tree branching forth in many directions in hell. There in hell he saw Cain vainly endeavoring to grasp the roots and thus ascend to Paradise; but they laced themselves around the body and limbs of the fratricide, as the threads of a spider's web entangle a fly, and the fibres of the tree penetrated the body of Cain as though they were endued with life.

"Appalled at this horrible spectacle, Seth averted his face, and looking up he saw the summit of the tree, and here all things were changed in a moment. The tree had taken a new and sudden growth and its branches penetrated into heaven. Its boughs were covered with leaves and flowers and fruit. But the fairest fruit of all was an infant, a living sun of light and beauty, who seemed to listen to the songs of seven white doves circling around his head. A lady more beautiful than the moon lovingly bore the infant in her arms.

"Then the Cherub closed the door and said to Seth: 'I give thee now three seeds taken from that tree. When your father, Adam, is dead, place these three seeds in thy father's mouth and thus bury him.' Seth accordingly took the seeds and returned to his father, to whom he related all that he had seen and heard. Adam was glad at what he thus heard, and with much rejoicing he praised God. On the third day after, Adam, who had anticipated his death, died, and his son Seth buried him wrapped in the skins of beasts which God had given him for a covering, and his tomb was on Golgotha. The three seeds had been placed in his mouth, and in the course of time three trees grew from the seeds brought from Paradise: one was a cedar, another was a cypress and the third was a pine. They grew with marvelous strength and beauty, and their boughs extended right and left and far and near. One of these boughs formed the rod of Moses, with which he performed his miracles in Egypt, brought water from the rock and healed those whom the serpent slew in the desert.

"In time the three trees touched one another; they began to in-

corporate and unite and confound their several trunks into a single trunk. It was beneath this triple tree that King David sat when he bewailed his sins. In the time of Solomon this tree was the noblest of the trees of Lebanon; it surpassed all the trees in the forests of King Hiram, just as a monarch surpasses all those who crouch at his feet. Now, when the son of David erected his palace he cut down this tree to convert it into the main pillar supporting his roof. But it was in vain so to use it, for the column refused to be used for this purpose; it became at one time too long and at another time too short. Astonished at this resistance to his will, Solomon lowered the walls of his palace to suit the length of the beam, but the beam immediately shot up and pierced the roof of the palace, like an arrow driven through a piece of canvas or a bird recovering its liberty. Solomon, in all his wisdom, became enraged with the tree and threw it over into Cedron, that all who passed over the brook might trample upon the rebellious wood.

“In this plight the Queen of Sheba found it, and she, recognizing its virtue, had it raised, and Solomon then buried it. Some time after this the King dug the pool of Bethesda on this spot. The pool at once acquired miraculous properties and healed the sick, who flocked to it in great numbers. The waters of Bethesda owed their miraculous power to this wonderful tree.

“And now in the profound and merciful Providence of God the time of the Crucifixion of the Messiah drew near, the time of redemption foretold by the Cherub guarding the gate of Paradise, and at once the tree rose to the surface; and when the executioners of the Lamb sought for the wood that was to construct the instrument of His execution, they were guided to the spot, and selected this noted tree for the Cross of Jesus, and a Saviour died upon the wood that grew from the great tree that stood near the fountain in the Garden of Paradise.”

Leaving now the realms of legend and tradition, the rest of our story of the Cross is authentic. After the Crucifixion, the Jews, fearing that the followers of Jesus might seek to possess the Cross on which He died, buried it, and then heaped a great quantity of stone and rubbish over the spot so as to conceal it, and afterwards the pagans built a temple of Venus there, so that if any found the spot and came to adore, they would, too, seem to worship the heathen goddess of love; and they also erected a statue of Jupiter there. In the year of our Lord 326, when Constantine the Great, after his conversion, resolved to build at Jerusalem a magnificent church to commemorate the death and miracles of Jesus, his mother, S. Helena, though at the age of eighty years, made the journey to Jerusalem and conceived a pious desire to find the Cross of Jesus.

But there was neither sign nor tradition to point out the spot. Upon consulting all the learned and wise ones in Jerusalem she was told that if she could find the sepulchre of Jesus, she would probably there also find the Cross and other instruments of His execution, for it was the custom of the Jews to bury those whom they executed in the same grave with the instruments of death. She therefore ordered the pagan temples to be demolished and the statues broken; the stones and rubbish were removed and the place excavated, when her piety was rewarded by the discovery of the Holy Sepulchre, and near it the three Crosses of Calvary; also the nails which had pierced the hands and feet of Jesus, the sponge and lance and the Title which had been fixed to His Cross. But the *Title* had become separated from the Cross; which of the crosses was the Cross of Jesus, and which were the crosses of the two malefactors who were crucified with Him? The holy St. Macarius recommended that the three crosses should be applied to the body of a lady of distinction then extremely ill in Jerusalem, and while this was being done he prayed to God to reward the faith and piety of the saintly and venerable Empress by permitting the sick one to be cured when the Cross of Jesus touched her body. And so it was; for after two crosses had been tried without effort, on the touch of the third cross the sick lady arose from her couch in perfect health. The grateful Empress erected upon the spot a church, and had the true Cross placed in a case of great richness and value and deposited therein. Afterwards she carried a part of the Cross to her son, the Emperor Constantine the Great, at Constantinople, who received it with great reverence; and still later she carried another part of the Cross to Rome and placed it in the Church of the Holy Cross of Jerusalem, which she built in that city and where it still remains. The Title, which was on wood and contained the inscription in Hebrew, Greek and Latin, was placed by her in the same church, where it was found in 1492, as related by Bosius in his treatise "De Cruce." The wood was whitened and the letters were in red. That piece of the Cross which was left at Jerusalem, in the Basilica of the Holy Cross, was preserved for the veneration of the faithful, and though innumerable pieces were clipped from it, it is said never to have diminished. St. Cyril of Jerusalem, twenty-five years after its discovery by St. Helena, relates that pieces of it were spread all over the earth, and he compares its undiminished size to the miracle of the multiplied loaves and fishes in the Gospel. The relics of the Holy Cross were subsequently placed in 335 in the great Church of the Resurrection built by Constantine the Great at Jerusalem.

Chosroes II., a rude and treacherous King of Persia, waged war

against the Eastern Empire in the seventh century, and in 614 he entered Jerusalem in triumph, sacking the city and community and committing every outrage. The churches of Jerusalem were burned and plundered, and amongst the rich booty carried off by the victorious Persians was the splendid case containing the relics of the Holy Cross. The patrician Nicetas succeeded, with the help of some of the friends of Sarbazara, the Persian general, in saving the sacred sponge with which the Roman soldiers gave our Saviour vinegar to drink, and the sacred lance which pierced his side, and these were sent to Constantinople and long venerated by the faithful.

The Roman Emperor, Heraclius, defeated by the victorious Persians and reduced to an abject state, sued for peace, but such was the decline of the Roman Empire that the Persian King treated his petitions with contempt and threw his ambassadors into prison. The pagan Persian would not consent to treat with a Christian. At length the Emperor, aroused by his misfortunes and the insults he had received, resolved to defend his dominions and to carry the war into Persia. The Christian churches contributed their treasures, which were turned into coin, to enable this Christian Emperor to raise an army for the defense of Christendom. With a picture of Jesus Christ in his hands he led his army forth, and victory rested upon the Roman banners in every battle and in every campaign. Finally after repeated victories the Roman Emperor entirely overthrew the Persians in a great battle near the ancient city of Nineve, and the Persian King, the sacrilegious Chosroes, fled before the victorious Christian, and the latter returned in triumph to Constantinople, with countless prisoners and immense booty. Among the treasures which he brought back to the imperial city of the East were the relics of the true Cross, which fourteen years before Sarbazara, the Persian general, had carried away with him from Jerusalem. These precious relics were afterwards carried in person by the Emperor to Jerusalem, under the most splendid preparation made for their restoration in the basilica from which it had been taken.

The patriarch of Jerusalem, Zachary, as he walked by the side of the Emperor in this great pageant, contrasted the purple and fine linen with which his majesty was clad with the humble garb in which Jesus Christ bore the Cross through the streets of Jerusalem, and he said to Heraclius: "You walk in your gaudy imperial robes; He was meanly clad. You have on your head a rich diadem; He was crowned with a wreath of thorns. You go with your shoes on; He walked barefoot." Whereupon the Roman Emperor took off his purple robes and his crown and replaced them with the meanest clothing, and taking off his shoes, walked in the solemn and devout procession in his bare feet; and on reaching the Basilica of the

Holy Cross he solemnly and triumphantly placed the sacred relics of the Holy Cross in the place of honor from which the pagan Persians had torn them. This proud event in the history of Christendom is known as the Exaltation of the Holy Cross. The sacred relics of the Cross were subsequently, for greater safety, transferred to the Church of St. Sophia at Constantinople. The feast of the Invention or Discovery of the Holy Cross is observed on the 3d of May; the feast of the Exaltation of the Holy Cross is observed on the 14th of September.

The extent to which the miraculous multiplication of the wood of the true Cross took place, as testified by S. Cyril, is not known, but the particles of this sacred relic are now possessed, though extremely minute, by many churches, religious houses and even private persons. S. Paulinus speaks of such particles or relics as a "protection of present and pledge of eternal salvation." Such relics are usually preserved in a glass like a monstrance, which is closed with the Papal or episcopal seal, and this glass is reverently kissed by the pious possessor; the relics of the Holy Cross may be placed on our altars, incensed at Solemn Mass and used for conveying blessings to the faithful and placed upon the couch of the sick and dying.

The Adoration of the Cross has from the days of Luther to our own been made the basis of a charge of idolatry against the Catholic Church. Cardinal Wiseman called it "that maligned title of '*adoration*,'" and he and Bossuet have shown that the word "*latria*," as applied to the worship of the Cross by St. Thomas, meant at that time the highest kind of worship or adoration, and philological researches have now proved that the meaning of this word has been changed since the time of St. Thomas so as to have, in the ever changing and shifting evolution of human language, quite a different meaning from what it bore at the time it was first introduced into the liturgy of the Church. Catholics, however, so thoroughly understand the nature of the veneration they pay to the Cross, and their opponents have become so much more enlightened, that it has become quite out of vogue now to accuse Catholics of idolatry because of their veneration or qualified adoration of the Cross. Archbishop Kenrick, of Baltimore, in his vindication of the Church against the charge of idolatry made by the Protestant Bishop Hopkins, of Vermont, says: "The second Council of Nice, whilst approving of them, says that 'supreme worship which is according to faith, and alone becomes the Divine Nature,' must not be given to images. . . . The honor given to images is wholly referred to the objects represented by them, since in themselves they have no virtue or excellence." Then, after describing the ceremony of

Good Friday, he says: "The object of our adoration, as explained by St. Gregory, is the Saviour Himself. . . . I trust you do not deny that our Redeemer," alluding here to the custom of bowing at the name of Jesus, "even as man is rightfully worshiped on account of the union of the human nature with the Divine in the Second Divine Person. We then worship (in adoring the Cross) our Redeemer Himself, whom the image, like the sound (of the name of Jesus), presents to our mind. It has well been said by a Catholic divine that the Good Friday ceremony would be more appropriately named the kissing of the Cross."

Such, I may say, is the devotional side of the Cross. It is not strange to students of antiquity, and yet it may be to some, what a startling and curious history this sublime and cherished object of our devotions possesses. It has its devotional side and its legendary, prophetic and historical side.

The Cross has a history not unworthy of its sacred character. As American Catholics it will be a source of no slight appreciation that its history is singularly associated with the earliest religious traditions and the most ancient archæological remains of our own country. The Cross is preëminent in everything. First in our devotions, first in legend, prophecy and history.

On the 13th day of October, 1492, when Christopher Columbus and his companions landed on the continent which ultimately proved to be the virginal soil of America, the great admiral and all the world with him believed that then for the first time the foot of European man touched the Western continent. When the Cross of Christ was unfurled in the royal standard of Spain at San Salvador, the Christian priests, companions of Columbus, and all Christendom with them, believed that then for the first time was that sacred emblem ever seen in the Western Hemisphere. It then became at once the highest aspiration of layman and monk to plant the Cross in the wilderness and by it to challenge the faith of the children of the new world. Wherever the discoverer and conqueror advanced, wherever pious priest or monk penetrated the unknown world, their track was traced by the Cross they reverently elevated and planted in token of the conquest of those vast regions to the gentle yoke of Christ and His Church. Thus it was with Columbus in the West Indies, with Cortez in Mexico, with Pizarro in Peru, with all the great explorers of that day; they all gloried like St. Paul in the Redeemer's Cross. The Cross was erected at the southern and southwestern extremities of our country; by the Spanish in Florida, New Mexico and California; by the French from our northeastern boundary westward along the great northern lakes and southward through the valley of the Mississippi, until the

lengthened line of sacred emblems from the north and northeast joined the holy procession of crosses at the south; until from the St. Lawrence, along the Mississippi to the Rio Grande and Mexico, the united lines, at once sacred and historical, formed a majestic cordon of sacred emblems, a semi-circle of crosses completely surrounding the English Protestant colonies then confined to and along the Atlantic coast, with Catholic Maryland and her cross erected at St. Mary's, the cradle of religion and of liberty in America, standing in their centre, like an oasis of faith and unity in the desert of discordant creeds. Thus our country was consecrated to the Cross of Christ.

There was one striking and influential feature in all the expeditions of discovery and conquest in those days—they were all accompanied by zealous men of God; Christian missionaries were the invariable companions of great discoverers, captains and conquerors; and the mailed warriors of the sixteenth and seventeenth centuries advanced side by side with the black-gowned sons of the Church. Christian missions for the conversion of the almost countless tribes and peoples inhabiting the western world were commenced. The Cross was erected at every mission and was its central figure. Dominicans, Franciscans and Jesuits, advancing with Cross in hand, struggled in noble rivalry to win the greatest number to the Cross and to the faith it heralded.

But now a new and astounding phase of the historic Cross in America presents itself. The Catholic missionaries were the closest observers and students of Indian customs, traditions and methods of life. Nothing so interested them as the religious condition of the Indians—their traditions, devotions, moral being and their religion. As investigators of the religions and worships of the natives they were the most thorough and untiring, for it was by their studies that they acquired a knowledge of the best means of introducing the religion of the Cross and of the Crucified. Their writings on American linguistics, ethnology and archæology, in which they have recorded their observations and studies, form a priceless legacy to the human race; and especially to the Christian philosopher and scientist they are inestimable.

What must not have been their astonishment, their amazement, at discovering that the Cross had already been introduced into America before its discovery by Columbus and before the arrival of the first Spanish Christian missionaries? What must not have been their surprise and amazement at seeing the Cross already erected on altar and carved in temple, the object of religious veneration among the natives of that new and then discovered world? The striking and expressive language in which they have recorded their

feelings at this unexpected discovery forms one of the most remarkable features in their writings.

The Spanish missionaries accompanying the discoverers and conquerors of both South and North America made similar discoveries in relation to the Cross as an object of religious worship among the aboriginal natives, and have recorded them in similar language of surprise and wonder.

The discoveries then made by the early Spanish missionaries and continued from their time by travelers, explorers and investigators, and to the present by more modern archæologists, have made known to the learned world how extensive and almost general was the recourse to the Cross as a religious emblem practiced by the people of both Americas, embracing even some few portions of our own country, but not extending to or among the warlike tribes of the North American Indians of our country and Canada, nor to the Esquimaux of the Arctic regions.

And here it will be useful and interesting to state that the different forms of the Cross are numerous. Berry in his "Encyclopædia of Heraldry" enumerates not less than 385 varieties of the Cross. In this paper it is only necessary to mention the most usual and important forms and such as will serve to illustrate our subject. The Greek Cross consists of four equal arms meeting at right angles in the centre. A variety of the Greek Cross is known as the Maltese Cross, in which the arms increase in breadth towards the ends, which terminate with double points, that is, in the shape of a Delta, or it may be an original form of Cross, for it is very ancient. In its oblique form it is designated as *crux decussata*. This form is also claimed by the Scotch as St. Andrew's Cross. St. George's Cross is a compound Cross, such as is usually represented in the British flag. It is difficult, however, to trace the history of these and other national crosses.

The Latin Cross, the one with which we are most familiar, is similar to the Greek Cross above, except that the two sides or horizontal arms are raised up nearer to the top of the vertical arm. It is called the *crux emissa*. In Zell's Encyclopædia it is called *Crux Capita*. The Latin Cross is believed to be the one upon which our Saviour was crucified.

The *Crux commissa* or *patibulata* differs from these two in having its horizontal arms shortened and resting upon the top of the vertical arms. It is also called the *tau* Cross, from its resemblance to the Greek letter tau, corresponding to our letter T. The *Crux ansata* consisted of the *Tau* Cross with a roundlet or oval on top of it, and is frequently found in ancient remains of every kind.

There are various other forms of the Cross, such as the celebrated

cruciform hammer of the Scandinavian God Thor, though the Cross of thor is usually formed *cramponnée*, — and is one of the compound crosses, of which there are several varieties, the compound crosses having been most frequently used as instruments of torture and death for the condemned among ancient nations.

The most modern forms of the Cross, though dating back to the fifth century of the Christian era, one exclusively Christian, are the two monograms of Christ which we have already described. In both South and North America, as among the Peruvians and the Mexicans, the *Cruce ansata* was in very general use as an object of religion. The same may be said to some extent of the Latin Cross, or *cruce emissa*, and, indeed, of many of the numerous forms of the Cross as represented in temples and altars. It was the mystical Tau, the emblem of hidden wisdom. The Muysca mothers in South America were accustomed to lay their infants beneath the Cross, trusting that by that sacred sign they would be secured against the power of evil spirits. In both North and South America the Cross was believed to be endowed with the power of restraining evil spirits. In both continents it was also the common symbol of the goddess of rain, and certain rites and ceremonies were annually performed in her honor, expressive of the religious feelings and practices of the people. Annually on the return of spring, when copious rains were needed to fertilize the land and promote the fruits of the earth, the Mexicans were accustomed to propitiate the favor of their deity, Centeotl, the daughter of heaven and goddess of corn, by nailing a young man or maiden to a Cross, and after suitable delay and suffering the victim was sacrificed to this favorite divinity by being despatched with an arrow shot from the bow. The semi-civilized Muyscas, when they desired to offer sacrifice to their goddess of the waters, extended two ropes transversely over the still waters of a lake or other body of water, thus forming a huge Cross, and at the point of intersection they threw their offerings of food, gems and precious oils.

It is also said that the tombs of the ancient Mexicans were cruciform. The Maltese cross frequently appears in the religious architecture of the same people, and of the Peruvians. Among the Mexicans the Maltese cross appears in a most elaborately carved bas-relief on a massive piece of polygonous granite, constituting a portion of a cyclopean wall, in which the cross is enclosed, and the four arms of the cross severally and accurately point to the cardinal quarters. The Maltese cross also appears in a curious Peruvian monument, an ancient huaca or catacomb, consisting of a syruix or pandean-pipe, cut out of a solid mass of lapis olaris and having its sides profusely ornamented with Maltese crosses and other emblems.

In Baradere's "Mexican Antiquities" and Rawlinson's "Five Great Monarchies" is described a still more remarkable Maltese cross, engraved on a tablet of gypsum, including, among several quaint and mystic accompaniments, a banner decorated with a large Maltese cross, resembling, no doubt, the banners borne in religious processions of Christians in our day, in which the Cross forms a prominent figure. In Peru also have been found frequent examples wrought in copper of the cruciform hammer known as the battle axe of Thor. The great work of Lord Kingsborough on the antiquities of Mexico gives numerous specimens of the same cruciform battle axe carved in the most durable rock and inserted in the exterior walls of temples and other edifices. One of the most striking and interesting instances of the use of the Cross is found in the Mexican Tribute table (Talegas), in which small pouches or bags containing the tribute paid to Montezuma, who was at once high priest and demi-god, child of the sun, divine honors having been paid to him during his life and for centuries after his death, and even to our own times. The cross, either Maltese or Latin, was conspicuously and tastefully woven or painted on these tribute bags. As this was a Pueblo tax, the custom of rendering this tribute to the sacred person of Montezuma in bags marked with the Cross probably prevailed among our own Pueblo Indians in New Mexico and others of our States or Territories acquired from Mexico.

Still another and yet more interesting and surprising form of *Crucicultus* prevailed among the tribes of South America. It gives us a proof that those superstitious and heathen people were willing to undergo the most violent pain and torture for the Cross. It consisted in tattooing their bodies with the sign of the Cross. This information I derive from the *Historical Magazine* of 1867, Vol. II., pp. 159, 160, in an article entitled "The Cross as an Ancient American Symbol," by Hon. Thomas Ewbank, who gives the following passage from "The History of the Abipones of Paraguay," by Dr. Martin Dobrizhoffer, a missionary in South America from 1749 to 1767, as follows:

"They tattoo themselves by pricking the skin with a thorn. They all wear the form of a Cross impressed on their foreheads, and two small lines at the corner of each eye, extending towards the ears, under four transverse lines at the root of the nose between the eyebrows, as national marks. . . . What these figures signify and what they portend I cannot tell, and the Abipones themselves are no better informed on the subject. They only know that this custom was handed down to them by their ancestors, and that is sufficient.

"I saw not only a cross marked on all the foreheads of the

Abipones, but also black crosses woven in the woolen garments of many. It is a very surprising circumstance that they did this before they were acquainted with the religion of Christ, when the significance and merits of the Cross were unknown to them."

The following passage from Dr. Mier as to the arrival of Quetzalcohuatl and Christian missionaries in North America will be read with interest:

"Hence (namely from the West) he came according to his history, entering California, although Torquemada says that he arrived at Tula, or Tollan, having disembarked at Panuco, some say, with fourteen and others with seven disciples, clad in long garments reaching to the feet, with tunic and Jewish mantles similar to those of the Indians, which they are accustomed to wear in their feasts. They had not with them any women, nor had Quetzalcohuatl ever any, for he was most continent. This was the great priest of Tula, and thence he sent forth his disciples to preach in Huaxyacac and other provinces a new and holy law. He demolished the idols, prohibited the sacrifices which were not of bread, flowers and incense, abhorred war, taught penance, the fast of forty or seventy days, etc."

Also a passage from Prescott, as to the return of Christian missionaries will interest our readers:

"He (Quetzalcohuatl) promised, on his departure, to return at some future day with his posterity and resume the possession of the empire. That day was looked forward to with hope or with apprehension, according to the interest of the believer, but with general confidence throughout the wide borders of Anahuac. Even after the Conquest it still lingered among the Indian races, by whom it was fondly cherished, as the advent of their king, St. Sebastian, continued to be by the Portugese, or that of the Messiah by the Jews."

Peter Martyr also speaks of the Spaniards, in their visits to Yucatan, discovering Crosses, which were venerated as religious emblems. Boturrini also speaks of the discovery of ancient Crosses in America, one of which he found himself. He also speaks of an unpublished work entitled the "Phoenix of the West," by Don Carlos de Liguena y Gangoro, in which the author says that he possessed "a painting on linen of another most holy cross of wood, which was drawn (by means of a machine made on purpose) out of an inaccessible cave of Mixteca Baxa, and which is at present (of the time of the composition of the work) venerated in the conventual church of Tonalá, belonging to the Fathers of St. Dominick."

The learned Dr. Mier, in his supplement to Sahagun's "Conquest

of Mexico," says: "Hardly had the Spaniards approached the Continent of America, in 1519, and disembarked in Cozumel, near to Yucatan, when they found several (crosses) within and without the temples, and in one of the court-yards was an especially large one, around which it was customary for the people to go in procession when asking favors of the God. This was an especial object of veneration to the people. Crosses were also found in Yucatan, even on the breasts of the dead in the sepulchres. Hence it was that the Spaniards began to call that place New Spain."

Veytia in his "Historia Antiqua de Mexico" says: "Cortes found a great stone cross in a beautiful enclosure which, from the most ancient times, was adored in Acuzamil or Cozumel, and Gomara affirms that that place was regarded as the common sanctuary of all the adjacent islands, and that there was no village without its cross of stone or other material. They also found crosses in Chollolan, in Tollan, in Texcoco and other parts."

Prescott in his "History of the Conquest of Mexico," after speaking of the astonishment of Cortes at beholding large stone crosses, which were objects of worship, of his (in this account) calling the country New Spain, in another place says: "They (the Spaniards) could not suppress their wonder as they beheld the cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places, and the image of a cross may be seen at this day sculptured in bas relief on the walls of one of the buildings of Palenque, which figure, bearing some resemblance to that of a child, is held up to it as if in adoration." The figure of the child held in the arms of a grown person, in this bas relief, has given rise to the conjecture by some that the scene represented a christening.

Father Gleason, professor at St. Mary's Catholic College, at San Francisco, in his "History of the Catholic Church in California," says: "What first arrested their (the Spaniards') attention . . . was the existence and frequency of the cross which met them on all sides. Everywhere throughout the entire of the Mexican Empire this symbol of our holy religion was worshiped and adored by the people. It was raised in the villages, cut on the rocks, erected on the highways and adored in the temples." The same Veytia already quoted makes the statement that "there was also a temple called the Temple of the Holy Cross, where that sacred emblem was worshiped, and what was especially deserving of attention is that this was regarded by the people as the most ancient temple of the country."

I think the "Temple of the Holy Cross" mentioned above is identical with the ancient ruin at Palenque, mentioned and described

by Stephens in his "Central America" and called by him La Cruz, The Cross. During the dreadful march of Cortes to Honduras, rendered doubly dreadful by hunger and fatigue, he did not visit the ancient city of Palenque. The Village of The Three Crosses, *Las Tres Cruces*, which was between twenty and thirty miles from Palenque, was still nearer to the course of march taken by the suffering Spanish army; but they did not turn even a few miles from their course to visit this interesting spot. The Three Crosses are said to have been near to the march of the conquerors, and to be regarded as an index or guide, to mark their course through the country.

It would be a work of cumulation only to continue to give further and numerous other instances of *Crucicultus* among the inhabitants of America at the time of its discovery by Columbus, or to multiply quotations from the numerous authors who have treated this fascinating theme. I will merely add that the voluminous and exhaustive works of Mr. Hubert Howe Bancroft, "Native Races of the Pacific States," contain much valuable and interesting learning on this subject.

But I have been anxious to discover instances of *Crucicultus* within limits of our own Republic, and for the accomplishment of this result I have examined many volumes and waded through vast fields of research. My study has happily resulted in finding two instances of religious cultus of the Cross within the present limits of our country.

The wild and fierce tribes of the red Indian found by our ancestors inhabiting this country included several successive races that in turn possessed the continent and in time gave way to other and more warlike and powerful people. A people without a history, and without even a name, are believed to have preceded our Indian tribes. From the gigantic mounds, silent monuments of their patient labor and of their faith or love of country and ancestors, which they have left behind them and which are now distinctly seen in various parts of our country, they are now universally called, for want of a better name, the Mound Builders. These vast and mysterious structures were built in some instances for military purposes and in others for religious worship. The latter class of mounds resemble in shape, structure and other features the sacred mound temples and altars, the *teocalis* of Mexico. Among the many examples we have of these temple mounds I have found one that is cruciform. It resembles the Greek cross, the four arms of which extend out from a solid central parallelogram. It is known among American archæologists as the square mound, and is to be seen to this day near Marietta, in the State of Ohio. Who can

unravel the mystery that attends this ancient and majestic monument, by which an unknown and unnamed family of the descendants of our first parents have endeavored to manifest their crude and imperfect worship of the Deity?

The second instance I have found is far more distant, more interesting and unmistakable as an instance of *Crucicultus* by the aboriginal races of our country. In 1854 the United States Government fitted out a military expedition to explore and survey a route for the Southern Pacific Railroad, and placed Lieutenant A. W. Whipple in command. Their explorations and surveys lay through New Mexico, west of the Rio Grande, between the head waters of the San Jose and Zuni Rivers. They had passed the high bluff of the El Moro of the Spaniards, and read the Spanish inscriptions and Indian hieroglyphics in the rocks, and the Pueblo ruin at Pecos, and had advanced into the country of the Old Zuni Pueblo Indians. Some of the ruins they saw were structures five stories high and holding, according to Lieutenant Whipple's estimate, two thousand people. These ancient buildings stood upon the ruins of still older structures. The origin of this semi-civilization extended back beyond the range of tradition. Near the town of old Zuni, after ascending to a high tableland, they saw the legendary statues in rock, five hundred feet high, recognized as the reputed statues of the pair that had been sacrificed at the flood. The official report states that the imagination could easily trace a resemblance in these isolated Colonies of Sacred Stone—a resemblance to human beings of colossal size, and that they were remarkable enough in appearance to perpetuate a legend among this singular people. Near this place in a secluded nook of a forest of cedars, to which his guide led Lieutenant Whipple and his other officers, a sacred spot where, within sight of one of the vast and ancient ruins already mentioned, they saw a Zuni altar. A finely drawn and colored sketch of this mysterious relic is given in the official report. Mingled with representations of the sun and moon are there seen four distinctly carved crosses, two resembling the Greek Cross, and the two others representing the *tau* Cross. In his official report Lieutenant Whipple says: "Although many seashells and other ornaments were lying around, the guide would not allow us to take away the slightest thing. When we had left he took from his pouch a white powder, and muttering a prayer blew it three times towards the altar. He then followed us, intimating by signs that upon other tablelands east, south and west, there were other similar consecrated spots. The white powder he had used we found to be *piriole*, the flower of parched corn. The object, he said, was asking a blessing from Montezuma and the sun and praying for his 'daily

bréad.'"¹ This singular and remarkable altar, with its crosses and other emblems, resembles, as beautifully represented by the fine picture in the official report, a Christian grave more than a heathen altar.

I am able to present another instance of *Crucicultus*, a singular and interesting one, at our Northeastern boundary line. It is the only example of worship of the Cross that I have been able to discover among the savage tribes of North America. When Father Christian Le Clercq, Recollet missionary, in 1673 entered upon his missionary labors among the Gaspesians, he found there a tribe of Micmac Indians who worshiped the cross in an idolatrous manner and to an excessive degree. Surrounded by other tribes who did not adopt or follow this worship in the least, this tribe of Micmacs stood isolated and alone in this remarkable practice. This region had been known to the Northmen in the tenth century. Subsequently it became the home of the good Acadians, from which they were so ruthlessly torn and still later and now known as Nova Scotia. There on the 24th of July, 1534, Cartier had planted the cross with the army of France in the Bay of Gaspé. Father Le Clercq traced the custom far back beyond the arrival of the French, discovered that the Micmacs had derived it from their ancestors and also from the Zuni, and conjectures that they may have received the Christian faith from Apostolic preachings. So much was the good Recollet impressed with the religion of the Micmacs that he called the tribe in question the Cross Bearers, or Crusaders.²

Gravier³ attributes the introduction of the religious custom of the Cross among the Micmacs to the Northmen. I will translate the following passages on this subject from Gravier :

"In the seventeenth century Christian Le Clercq, Recollet missionary, resided twelve years in Gaspesia, which became successively Acadia and Nova Scotia after having been the Markland of the Scandinavians. He then found traditions relating to the creation of man and the deluge of Noe, which seemed to be derived from Genesis.

"They possessed the worship of the cross immessa, that is to say, of the cross received by Christians towards the end of the fifth century.

"This particular concerning the form of the cross is not unimportant. If the Gaspesians had possessed the Cross in monogram, whose origin is traced from the historical times of India, or that which theologians call *commissa patibulata* or *tau*, T, which is found

¹ "Explorations and Surveys for a Railroad Route From the Mississippi to the Pacific Ocean," Vol. III., p. 69.

² Le Clercq, "Reletion de la Gasperie," 1691, p. 171.

³ "Découverte de l'Amérique par les Normands au xe Siècle," pp. 170, 171.

equally in India from the most remote epoch and among Christians of the four first centuries, it would be impossible to form an opinion as to the source or date of its introduction in Northeast America. From the fact that the cross of the Gaspesians is *immissa*, or Latin, one can easily admit, on the contrary, that this people received it after the fifth century from the hands of Scandinavian priests, the only ones whose presence in America before the fifteenth century is established by authentic monuments.

"All the Gaspesians carried it figured in their clothing and upon their flesh; they had it in their hands, in all their ceremonies and in all their travels; they placed it in the exterior and in the interior of their cabins, upon their boats, even on their raquettes. They adorned the swaddling clothes of their infants, and they considered it the sign of their superiority over other nations.

"The councils of the Gaspesians were assembled around a large cross and each counselor had a small one in his hand.

"When a Gaspesian was sent as an envoy the chief solemnly passed around his neck a very beautiful cross and said to him at the end of a prepared speech: 'Go preserve this Cross, which will protect you from all dangers among those to whom we send you.'

"Women enciente wore it upon their stomachs. One fact seems above all characteristic; the Gaspesian wanted a cross upon his coffin and one upon his tomb, so that their cemeteries appeared more Christian than savage."

This was without doubt an echo from Christian preachings in America, a proof of the voyage of Erik-Upsi and of the Normans, who had their principal station, says Humboldt, at the mouth of the St. Lawrence, especially in the Bay of Gaspé, in front of the Island of Anticosti, whither abundance of fish and facilities for fishing attracted them. Father Christian Le Clercq, who derives great authority for his twelve years' sojourn at Gaspebie, also confirms this view: "In the first particular I have found among certain savages, whom we call Porte-Crosse, that there is sufficient material to cause us to conjecture and even believe that these people had not closed their ears against the voice of the Apostles." He alludes to the Christian Apostles of the Northmen.

In a later part of this paper I shall briefly consider the views of Mr. Gabriel Gravier in relation to the culture of the Cross among the Micmacs.

When the Cross was first discovered by the early Spanish priests and monks as an object of religious veneration at worship among the aborigines of America, the first sensation was one of unspeakable surprise and amazement. It was but natural that after these first sensations subsided they should address themselves to the work

of theories which presented themselves to their minds. They first conjectured that this astonishing fact was a device of the evil one. They thought that the devil, in order to divert the attention of the natives from the true faith of the Cross, and thus close their ears against the religion of Him who died upon the Cross, had fraudulently and maliciously contrived to introduce among them a false veneration of the Cross, and idolatrous cultus of the Cross, which would attach their superstitious hopes and fears to the material only of the Cross and thus discard its true virtue as the emblem of the true faith. This theory, however, in the course of time and study, gave way to another theory, one more rational and more consoling, though perhaps equally barren of solid results, and one perhaps which may not stand the test of learned research or of true historical, ecclesiastical and archæological investigation. It was certainly ingenious, it was bold and grand in its conception, and on many accounts challenging our sympathy and is entitled to grave consideration. This second theory adopted by the early Spanish monks and missionaries who accompanied the discoverers and explorers of America was that Christianity had been introduced into America at a remote period, and the Cross, though worshiped in an idolatrous manner, was a remnant of ancient Christian missions. The prevalence of the worship of the Cross was the basis of this theory, for they supposed and believed that the Cross was exclusively a Christian emblem, and its existence was an infallible proof of the existence of remnants at least of the Christian religion. The discovery, side by side with the Cross and among the same peoples, of traditions resembling and in a great measure identical with the historical accounts of Genesis relating to the creation of the world and the deluge and other Scriptural writings; the prevalence of religious beliefs, rites and ceremonies similar in a most extraordinary degree to the rites and ceremonies of the Christian religion, strengthened the argument. They discovered unmistakable traces of a belief in the immortality of the soul and the resurrection of the body. They beheld the performance of rites resembling Christian baptism, auricular confession and the Eucharist or Lord's Supper, and they saw in existence monastic institutions of vast dimensions for monks and nuns of both sexes, the religious observance of virginity, of fasts and other means of religious self-denial. Recognizing, as they believed, in these facts unmistakable evidences or traces of Christianity, these educated and astute children of the true faith, learned churchmen and trained scholars, exhausted the traditions of the natives and the annals of Christian history for the means of solving the mystery. Several theories here presented themselves. First, that the aboriginals of America were descended from some Chris-

tian people; that they brought Christianity with them to their new homes, and that its doctrines and observances had become corrupted or obscured. Second, that tenets of the Christian religion and religious observances were introduced by or learned from Christians who landed on the coast between the discovery of the country and the arrival of the Spanish missionaries. Third, that some western mariners thrown on the coast by shipwreck in storms made their homes there and imparted to the natives their knowledge of Christianity. But all those views had but slight foundations to rely upon and were soon, for obvious reasons, abandoned.⁴

Prominent among the religious observances of the Mexicans was the worship of a mythical personage whom they called Quetzalcohuatl, to whom divine honors were paid. According to tradition he was a holy personage, a white man, with a long beard, of good stature, clad in a long white robe, adorned with red crosses, barefoot, his head uncovered and with a staff in his hand. He is said to have taught his people the observance of a purer religion, and of good laws, the suppression of their unnatural passions, hatred of vice and love of virtue. It seems that it was Quetzalcohuatl who first introduced the Cross into the country as a religious emblem and object of veneration.

These facts in the religious history of Central America and Mexico, now applicable also to the States of our Confederacy, which are of Spanish and Mexican origin, led many of the monks and missionaries of the sixteenth and seventeenth centuries to the conviction that the Gospel of Christ had been preached and the *cultus* of the Cross introduced into America in very remote times by Christian apostles coming from distant centres of early Christianity and in communion with Peter and his successors. These investigators turned their attention from the religious antiquities and traditions of the Americans to early Christian ecclesiastical history, and they found in St. Thomas the Apostle the probable missionary of the faith of Christ among these people, thus tracing the introduction of Christianity into America back to the first century of the Christian era, to the apostolic age and to one of the twelve Apostles. The brief period of Christian instruction which they received, and the long interval during which they were cut off from the fountain sources of Christian faith, caused the rites and doctrines of Christianity, as observed by them, to become obscured and corrupted, and the veneration of the Cross to be degraded into idolatry.

St. Thomas was selected as the Apostle who most probably evangelized America. The theory is not unsupported by a con-

⁴ "History of the Catholic Church in California," by Rev. W. Gleeson, A. M., 1872, pp. 160, 161.

siderable amount of facts, conjecture and argument. St. Thomas, having carried the faith eastward and southward into India, having been traced, in conjecture at least, by Dr. Alban Butler in his "Lives of the Saints" as far westward as the Island of Sumatra, and by Veytia in his "Ancient History of Mexico" as far as the Philippine Islands, it could not have been other than St. Thomas, Apostle of India, and now the supposed Apostle of America. So interesting is this theory that I feel that I should give it briefly, yet with a few details. And for this purpose it is but fair to give it in the very language of one of its warmest advocates in our own time, country and in his own language. I will therefore quote the following passage from "The History of the Catholic Church in California," by Rev. W. Gleeson, professor in St. Mary's Catholic College, of San Francisco, who went so far as to contend that under the command which the Saviour gave to the Apostles to "Go and preach the Gospel to all nations," they were bound to preach the Gospel in *propria persona* in America as well as in Asia, Europe and Africa; that St. Paul wrote of the Gospel as of something, to use his own words to the Colossians, "which was then actually preached in all creation that is under heaven;"⁵ and that if ocean, distance or other physical obstacles stood in the way of St. Thomas' advent to America, God would work a miracle to place him in the chosen field of his American mission. I will now quote the following passages from Father Gleeson's "History of the Catholic Church in California:"

"It is then undeniably certain that a popular tradition existed in the minds of the people, to the effect that a venerable white man once visited the country, taught those doctrines and customs of which we have spoken, and promised one day to return with his followers. It further seems evident, from the local traditions, that this man, whoever he may have been, passed through California, Mexico, Central and a part of Southern America.

"Speaking of the traditions of Central America, in the province of Yucatan, Bishop Las Casas assures us that the natives had an idea of the principal mysteries of religion, and that these doctrines had been taught them by the person of whom we are writing. A very intelligent Indian, he says, having been questioned as to the doctrine of the people, answered that they believed in one God and three persons. To the first, whom they called Igona, was attributed the creation of all things; Bacab, the second, who was the son of Igona, was born of a virgin, Chibirias, who is now with God in heaven; while the third was Echuah. The circumstances connected with the life of the second are, in their general outline, a

⁵ Colossians, chap. 1., 5, 23.

counterpart of those as taught by the Church regarding the Redeemer. Respecting the latter part of his life the tradition was to the effect that he was made to suffer exceedingly, was cruelly scourged, crowned with thorns, put to death upon a cross, buried, rose again and ascended to his father in heaven. Then came Echuah, to fulfill or accomplish all that was to be done. This doctrine, they affirmed, had come down to them from the remotest ages, and had been taught them by men who arrived there to the number of twenty, the principal of whom was Colalcan, a venerable man with flowing beard, white robes and sandals, and who taught them to fast and confess, etc.⁶ These, and the religious customs and practices of which we have spoken before, such as baptism, penances, mortifications, continency, conventual life and especially the great feast resembling the Eucharist, are all supposed to have been introduced and established by him.

Again, on the arrival of the Dominican Fathers in Mexico, immediately after the conquest by Cortes, they found with a chief in the province of Zapotecas a symbolical writing, said to have been handed down from time immemorial, in which we are assured were contained the doctrines of the Christian religion. Father Garcia, a Franciscan, on whose authority the above has been given, further assures us that when a member of his order happened to pass through the village of Nijapa, in the province of Huaxaca, the vicar of the convent, who was a Dominican, showed him some ancient hieroglyphical writings containing all the principal doctrines of the Christian religion and the coming of the Apostle to the country.

"Taking, then, into account all the customs, traditions and practices of the people, it seems to us a most reasonable and probable opinion that the Christian religion was preached in this country long before the days of Columbus.

"What is now incumbent upon us is to show that the person, Quetzalcohuatl, who is said to have been the originator of all the doctrines and customs alluded to, was none other than the Apostle St. Thomas. For the truth of our assertion we rely in the first instance on the true significance of the name.

"On the arrival of the Spaniards in America, certain customs, practices and traditions were found to prevail, which, on any other hypothesis than that of the previous introduction of Christianity into the country, cannot be satisfactorily explained. They had nothing in common with paganism; they were not in whole or in

⁶ Veytla, "Hist. Antiq. Mex."

part in harmony with it. In the Gentile mythology they were certainly out of their place. The worship of the Cross, the administration of baptism, confession and communion, though very much altered and disfigured, are yet easily recognized as being essentially Christian and not pagan. So, also, the belief in the unity and trinity of God, the incarnation, death and resurrection of Christ, which, as we have shown, appear to have been held at least by some of the people. But all these customs, practices and ideas of religion, the popular traditions of the country, as embodied in the Mexican hieroglyphics and the Peruvian Quipos, attribute to the venerable white man, Quetzalcohuatl, who, as was proved, visited the country in the year of our Lord 63, and whose name has been shown to be identical with that of the Apostle St. Thomas. When to this we add the positive statement of Scripture regarding the preaching of the Gospel in apparently every part of the world during the first age of the Christian religion, and the absence, on the other hand, of all satisfactory reason to the contrary, the reader, we feel certain, will be ready to admit that the presence of the Apostle St. Thomas in this country rests on the most reasonable and probable grounds. It commends itself, too, to our acceptance the more when we remember the field of the Apostle's missionary career in the East, he having, as it is thought, visited the Island of Sumatra⁷ and the Philippines,⁸ the direct route which, if pursued, would have brought him to the shores of the Pacific."

But it is an important part of the traditional history relating to Quetzalcohuatl, or, according to the theory we are now considering, St. Thomas, that his missionary labors were soon interrupted, his stay in the country was brief, his teachings transient, that he was expelled from the country and his companions and co-laborers in introducing the Christian faith and the Cross and the converts they made among the people were soon assimilated to and became absorbed in the mass of the population. Or, as Father Gleeson, relying upon the same tradition, and the authors he relies upon, states: "The Church in all probability was never securely established in the land. Persecution, if we may judge from the traditions, fell heavily upon it from the beginning. The saint was easily driven from the field of his labor."

We cannot but admire the learning and ingenuity displayed in support of this curious and interesting theory. But as we are historians we must view the matter from a strictly historical view, subject the claim made in behalf of St. Thomas to strict historical and archæological tests and deal and judge impartially, even though

⁷ See Butler's "Lives of the Saints."

⁸ Veytia, "Hist. Antiq. de Mejico."

our sympathies are interested. I will state the grounds upon which I am compelled to dissent from this theory, but I must state them in the briefest manner:

1. So short and transient a missionary effort could not have resulted in leaving such permanent traces behind, traces which remained so distinct for fifteen centuries.

2. The tradition itself states that the followers of Quetzalcohuatl, instead of impressing their religion upon the natives, themselves became absorbed by the natives, intermarried with them and adopted their habits and customs, and consequently their religion.

3. In Peru as well as in Mexico a similar resemblance of the religion of the natives to certain features of Christianity also existed.

4. The traditions in both countries were obscure and unreliable. Indian characters figure in the traditions of Yucatan, Peru and other countries.

5. In Peru another mythical character, founder of the religion, named Pay Suma, and known also by other names, who seems to have done for Peru what Quetzalcohuatl did for Mexico, has given rise to a similar theory, that is, that Christianity was introduced into Peru by the Apostle St. Bartholomew. Some of the Christian missionaries of the sixteenth and seventeenth centuries also claimed that Pay Suma was St. Thomas. Both St. Thomas and St. Bartholomew have been identified with the same person, and the supposed Christian Apostle is variously represented as preaching either in North or South America, or in both continents. The names given to this demi-god in the natives' language are numerous and different, and with significations quite different from that given by the advocates of the St. Thomas theory to Quetzalcohuatl, the chief one being "the sent from God," and the "plumed serpent in the town."

6. There was a similar personage in Chili known by the name of Tonapa, which meant sage, and by other allegorical names.

7. The etymology given to the name Quetzalcohuatl is too artificial and conjectural and therefore uncertain; the only foundation for the feature of *twin* in the name is this: since the meaning of the name is claimed to be serpent, and serpents are known to bring forth two at a birth; therefore Quetzalcohuatl was a twin; St. Thomas was called Didimus the twin; therefore Quetzalcohuatl and St. Thomas were the same person. This is certainly not very logical.

8. Charlevoix, the distinguished Jesuit and historian of New France, gives but little credit to this theory.

9. The theory of St. Thomas' or St. Bartholomew's visit to America was not brought forward until a century or more after the dis-

covery of the countries in question, or of the facts in which it is bared.

10. A learned society of European antiquarians, known as the Americanistes, discredit the theory.

11. Not only were there many mythical personages in the traditions of North and South America, co-laborers or rivals of Quetzalcohuatl, but there is also a rival of St. Thomas as the first to introduce the Cross in America in the person of Fusang, a Buddhist priest, as the discoverer of America in the fifth century. Many of the difficulties in the way of the claim made for St. Thomas do not exist in the case of Fusang, for in China clear and distinct historical records have been preserved which contain accounts of his discovery and of his carrying the religion and religious practices of Buddha with him.

12. The points in which the religion of the Aztecs and Incas resembled the religion of our Saviour were less and not so striking as the resemblances their religion bore to Buddhism.⁹ The religion of Buddha also resembled that of Christ in many respects. Father Grueber and the Abbé Huc¹⁰ were surprised at the extraordinary resemblance between the religion of Buddhists and that of the Catholic Church.

13. There was no resemblance discovered in the religion of the Americans by the Spanish missionaries to the Catholic faith, which could not have been traced with greater minuteness and accuracy in the religion of the Buddhists, and the argument they drew therefrom that Christian missionaries must have preached the Gospel in America applies with greater force to the probability that Buddhists had planted their faith in America at a remote period.

14. The archæological remains in both South and North America, to which I have referred, showing the Cross to have become engraved and sculptured in the most ancient and permanent structures, would be unquestionable witnesses against tracing the original of the religion of the Cross to so short and transient a mission as that attributed to St. Thomas. These massive and grand structures, found in both North and South America, containing examples of the Cross in permanent and colossal proportions, could only have

⁹ "Thibet, Tartary and Mingolia," by Henry T. Prensess, London, 1853, pp. 12, 55, etc.

¹⁰ "Travels in Tartary, Thibet and China," by M. Huc, London, 1852-52, Vol. I., pp. 67, 90, 123, etc.; Vol. II., pp. 32, 44, 76, etc. "Fusang; or, a Discovery of America by Chinese Buddhist Priests in the Fifth Century," by Charles G. Leland, London, 1875. *Passim*. For a more detailed statement of this subject see a learned work, singularly and unnecessarily misnamed, "An Inglorious Columbus; or, Evidence That Hwyl Shan and Party of Buddhist Monks From Afghanistan Discovered America in the Fifth Century," by Edward P. Vining, New York, 1885.

been the work of races devoted to crucicultus for long and enduring ages before their erection.

15. The chief incidents in the lives of St. Thomas and of St. Bartholomew, the Apostles, are known and have been recorded; but no reference, however slight, is made to their having gone to a distant continent across the ocean and returned, an event, if it existed, second in importance to no other achievement recorded of them. Nor is there in genuine ecclesiastical history or tradition any hint of such a voyage.¹¹

16. Considering what St. Bartholomew accomplished in the East, and St. Thomas in India, the work, and a great work, of a lifetime, there was neither time, nor opportunity, nor means, nor missionary followers at hand for them or either of them to have made such a new and pioneer voyage to America and back, for they both died in Asia. St. Thomas' grave was known to have been preserved in India and St. Bartholomew's relics are claimed to be possessed by the Christian Church.

17. The arguments drawn from the divine command to preach the Gospel to all nations and the Scriptural references to its being preached in every clime are to be construed not literally in reference to the former, not historically in reference to the latter; but these rather related dogmatically to one of the marks of the true Church, its *Universality*. The same texts would apply with equal force to Northern Europe and to Scandinavia, which were not converted to Christianity until the tenth and subsequent centuries; and they apply also and equally to our savage North American Indians, who avowedly were embraced in the alleged Christian mission of St. Thomas.

18. There is another and more ancient origin for the facts seen and reported by the Christian missionaries in America in the sixteenth and seventeenth centuries than any possible mission of St. Thomas or of St. Bartholomew. Those pious and zealous men of God, in common with Christian scholars of their day, supposed and believed that the Cross was exclusively a Christian emblem. They believed that the existence among any people of Crucicultus was an infallible proof of previous Christian teaching and of the prevalence of Christianity among them. The researches, however, of antiquarians, modern archæologists and historians disclosed the fact that the *cultus* of the Cross, crucicultus, existed from the most remote antiquity and among most and nearly all of the civilized nations of the world. It formed a part of the religion of almost every known people of culture on the face of the earth; so general, so almost uni-

¹¹ Charlevoix, "New France," Vol. II., p. 274. "Congress International des Americanistes," *Compte-Rendu de la Seconde Session*, Vol. I., p. 363.

versal has the Cross been religiously venerated among nations and peoples that the most learned had at first regarded it as a mystery beyond human explanation, and numerous have been the ingenious and learned theories invented to explain it. If the religious veneration of the Cross in ancient Egypt, India, China, in ancient Europe from Italy to Scandinavia on the north, and on the south Kamtschatka, did not prove that these countries had been evangelized for Christ, the existence of the same religious features in the *cultus* of the Americans in the sixteenth and seventeenth centuries would not prove that America had been evangelized by Christian missionaries from those countries. If the Cross, as now proved by the most undoubted results of researches of learned men and scholars of every creed and faith and of every nation, was not exclusively a Christian emblem, but was common to many ancient creeds and prevalent among many ancient nations and peoples, then the prevalence or existence of crucicultus in America in the sixteenth and seventeenth centuries does not prove that America had been evangelized by Christians. Not only was the Cross not exclusively a Christian emblem, but it is equally certain that its religious and sacred character was recognized in pre-Christian ages, indeed from the most remote antiquity. So that the source from which the natives of America in the sixteenth and seventeenth centuries derived the Cross as well as religious observances and beliefs in great numbers and varieties is as much a matter of curious conjecture and learned discussion as is the unanswered question, *From what source have the aborigines of America sprung?*¹²

The following suggestive views from a learned critic and investigator will stimulate intelligent further inquiry:

"For my part I see no difficulty in believing that it formed a part of the primeval religion, traces of which exist over the whole world, among every people; that trust in the Cross was a part of the ancient faith which taught men to believe in a trinity, in a war in heaven, a Paradise from which man fell and a Babel; a faith which was deeply impressed with a conviction that a virgin should conceive and bear a son; that the dragon's head should be bruised, and that through shedding of blood should come redemption. The use of the Cross, as a symbol of life and resurrection through water, is as widely spread over the world as the belief in the Ark of Noah. Maybe the shadow of the Cross was cast further back into the night of ages, and fell on a wider range of country than we are aware of.

¹² For worship of the Cross amongst the Egyptians and other nations, see Lipsius "De Cruce," Humboldt, "Geographie du Nouveau Continent;" "Curious Myths of the Middle Ages," by S. Baring Gould, second series; "The Cross and the Serpent," by Rev. William Haslam; *Edinburgh Review* for January, 1870, title, "Pre-Christian Cross;" Lord Kingsborough's "Mexican Antiquities."

"It is more than a coincidence that Osiris by the Cross should give life eternal to the spirits of the just; that with the Cross Thor should smite the head of the great serpent and bring to life those that were slain; that beneath the Cross the Muysca mothers should lay their babes, trusting by that sign to secure them from the power of the evil spirit; that with this symbol to protect them the ancient people of Northern Italy should lay them down in the dust."

To within not many years ago one of the devotions of the Church in vogue among Catholics and contained in our prayer books, but now allowed only as a private devotion and not in our public services, was the beautiful Litany of the Holy Cross. I have already mentioned the Catholic Pilgrims of Maryland, who, on the feast of the Annunciation, March 25, 1633, after calling their settlement St. Mary's and celebrating the first Mass in that part of the country, proceeded to hew down a huge tree, with which they formed a Cross and carried it in procession to the spot where it was erected, and with it, as the Jesuit Father Andrew White states in his "Relation of Maryland," "We erected a trophy to Christ the Saviour, humbly reciting on our bended knees the Litanies of the Sacred Cross with great emotion." The prayers of this interesting litany were addressed through the Cross to Him who died thereon, and although the Catholic Pilgrims chanted "Holy Cross, whereon the Lamb of God was offered for the sins of the world, deliver and save us," it was the Lamb Himself whom they thus addressed. I give in full the petitions of this devout litany as it is not now in our prayer books, in order to show by what endearing titles the Cross is addressed as a vehicle of our prayers to heaven, titles which are herein above verified by cited legends, traditions, prophecies and histories and by American antiquarian researches :

Help of Christians, Pledge of the resurrection from the dead, Shelter of persecuted innocence, Guide of the blind, Way of those who have gone astray, Star of the mariner, Harbor of the wrecked, Rampart of the besieged, Father of orphans, Defense of widows, Counsel of the just, Judge of the wicked, Rest of the afflicted, Safeguard of childhood, Strength of manhood, Last hope of the aged, Light of those who sit in darkness, Splendor of kings, Civilizer of the world, Destruction of idolatry,	} Save us, O Holy Cross! }	Staff of the lame, Consolation of the poor, Refuge of sinners, Trophy of victory over hell, Terror of demons, Mistress of youth, Succor of the distressed, Hope of the hopeless, Buckler impenetrable, Wisdom of the foolish, Liberty of slaves, Knowledge of the ignorant, Sure rule of life, Heralded by prophets, Preached by apostles, Glory of martyrs, Study of anchorites, Chastity of virgins, Joy of priests, Foundation of the church, Salvation of the world,	} Save us, O Holy Cross! }
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While thus reviving the unparalleled record and titles of the

Tree of the Cross and its celestial fruits harvested on earth, we must be struck with the contrast this illustrious tree bears to the humble yet beautiful though sad fate of the natural tree of earthly forests. A new and beautiful poem, by Edna Kingsley Wallace, at this moment meets the eye and heightens the contrast between the Litany of the Holy Cross, Tree of the Cross and

"THE SONG OF THE TREE."

Warm in the deep of the prison of sleep,
I lay in the womb of the Earth,
Till the Spirit of God in the tingling sod
Aroused my spirit to birth.
Then fed by the dew and the sun I grew
From a sapling-hood to a Tree,
As tall and elate, as strong and as straight,
As ever a Tree should be.

Now, robed in a sheen of shimmering green,
Bathed in the sunrise red,
My branches glisten, my little leaves listen
For secrets that never were said;
Though the sunshine glint, and the west wind hint,
And the raindrops murmur, I wean
Man never shall learn, nor a Tree discern,
The ultimate thing they mean.

Or stripped to the chill of the north wind's will,
I stand in my strong bare bones;
I dance with the blast as maddening past
The tempests in anguish moans.
With strife and song my spirit grows strong,
In the law of my being I grow,
Till the lightning smite, or the wind in its might,
The growth of the years o'erthrow.

And when long I have lain in the sun and the rain,
And the creeping things grow bolder,
And Earth, my mother, makes Dust, my brother,
As into the ground I moulder,
Then out of my death shall arise the breath
Of flowers of rainbow hues,
So, welcome my life, with its growth and its strife,
Then—Death be the Life I choose!

In this poetic song we perceive that the tree greets and welcomes death, claiming as its only privilege that from the rich mould of its decaying members, mingling with the earth, there might spring the transient wild flowers of the woods, whose beauty fades at the touch and whose life is extinguished with the frost.

But the Tree of the Cross, springing from the seeds taken from the great tree that grew beside the fountain in the Garden of Paradise, is perennial in its inextinguishable life and eternal fruits. It has proved itself the "Help of Christians" and the "Salvation of the World." Its precious fruits are laid before Christian eyes in the books of devotion, but, alas! so seldom do they penetrate the soul, guide the daily conduct and chasten the Christian to the spiritual combat of life! Beautiful as their recital is in a literary point of view as enhancing the Legend of the Cross, it is still more resplendent in the sweet fruits of the soul flowing from the Tree. Then

let us recite them for the soul's reminder. The flowers and fruits of Holy Cross :

The Three Theological Virtues : Faith, Hope and Charity.

The Four Cardinal Virtues : Prudence, Justice, Fortitude, Temperance.

Seven Gifts of the Holy Ghost : Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, The Fear of the Lord.

Twelve Fruits of the Holy Ghost : Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, Chastity.

Spiritual Works of Mercy :

To admonish the sinner.

To instruct the ignorant.

To counsel the doubtful.

To comfort the sorrowful.

To bear wrongs patiently.

To forgive all injuries.

To pray for the living and the dead.

The Corporal Works of Mercy : To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, to bury the dead.

The Eight Beatitudes : 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven. 2. Blessed are the meek, for they shall possess the land. 3. Blessed are they that mourn, for they shall be comforted. 4. Blessed are they that hunger and thirst after justice, for they shall be filled. 5. Blessed are the merciful, for they shall obtain mercy. 6. Blessed are the clean of heart, for they shall see God. 7. Blessed are the peacemakers, for they shall be called the children of God. 8. Blessed are they that suffer persecution for justice's sake, for theirs is the kingdom of heaven.

Three eminent good works : Prayer, Fasting, Almsgiving.

The Evangelical Counsels : Voluntary Poverty, Chastity, Obedience.

Having given "The Song of the Tree" in the natural order, let us now recall only a few verses from the pathetic hymns, "Crux Fidelis" and "Pange, Lingua," which are chanted in our churches at the procession and kissing of the Cross on Good Friday, using therefor the English translation made by an eminent American prelate, the late Bishop England, of Charleston :

Faithful Cross, O tree all beauteous,
Tree all peerless and divine!
Not a grove on earth can show us
Such a flower and leaf as thine,
Sweet the nails and sweet the wood,
Laden with so sweet a load.
Lofty tree, bend down thy branches,
To embrace thy sacred load;

Oh, relax the native tension
 Of that all too rigid wood;
 Gently, gently bear the members
 Of the dying King and God.
 Sweet the nails and sweet the wood,
 Laden with so sweet a load.

Tree, which solely was found worthy
 The world's great Victim to sustain;
 Harbor from the raging tempest!
 Ark, that sav'd the world again!
 Tree with sacred Blood anointed
 Of the Lamb for sinners slain.
 Faithful Cross, O tree all beauteous,
 Tree all peerless and divine,
 Not a grove on earth can show us
 Such a flower and leaf as thine.

Having in our title spoken of the Cross in the light of prophesy, it seems but meet to present a passage from "The Catechism of the Council of Trent," published years ago by command of Pope Pius V. ("Composed by decree of the Council of Trent, and the same venerable authority commands all Bishops 'to take care that it be faithfully translated into the vernacular language and expounded to the people by all pastors.'") to show some of the ancient types by which the Cross of Calvary was predicted:

Knowing therefore that nothing is so far above the reach of human reason as the mystery of the Cross, Almighty God, immediately from the fall of Adam, ceased not, both by figures and by the oracles of the prophets, to signify the death by which His Son was to die. Not to dwell on these figures, Abel, who fell a victim to the envy of his brother (Gen. ii., 8), Isaac, who was commanded to be offered in sacrifice (Gen. xxii., 6, 7, 8), the Lamb immolated by the Jews on their departure from Egypt (Exod. xi., 5, 6, 7), and also the brazen serpent lifted up by Moses in the desert (Num. xxi., 8, 9) were all figures of the passion and death of Christ the Lord. That this event was foretold by many prophets is a fact too well known to require development here. Not to speak of David, whose psalms embrace the principal mysteries of redemption (Psalm ii., xxi., xvi., clx.); the oracles of Isaias are so clear and graphic (Isai. l., 3) that he may be said rather to have recorded a past than predicted a future event. (Hier. Epist. ad Paulin. ante finem.)

But the prophetic Cross is further announced to us in the liturgy of the Church itself, and for this purpose I cite another verse from the "Pange, Lingua:"

Eating of the tree forbidden,
 Man had sunk in Satan's snare,
 When our pitying Creator
 Did this second Tree prepare;
 Destin'd many ages later,
 That first evil to repair.

Allusion having been made in the passage above from the "Catechism of the Council of Trent" to the prophetic Psalms ii., xxi., lxvi., clx. of David, it will prove a pleasing conclusion to our paper to recall the recognition of these prophecies by reciting the following beautiful verse from the "Vexilla Regis:"

O Sacred Wood! in thee fulfilled
 Was holy David's truthful lay,
 Which told the world that from a tree
 The Lord should all the nations sway.

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