

quitezcatl,' the mirror flaming with splendor. This idol was paid divine honors throughout the length and breadth of the empire as the universal Deity.

Again, how are we to account for the presence of the crosses and Christian crucifixes found everywhere, from Labrador to Chili, by the early discoverers of America? These crosses and crucifixes were held by the early tribes in superstitious veneration and set up in the most hallowed places, not merely as ornaments, but as objects of worship. The cross which they venerated was indeed the Christian cross, the only one ever venerated in the wide world, for before Christ's saving blood had transformed it into the emblem of our Holy Religion, it was held by all nations in the utmost horror and contempt.

The most striking analogy between the Christian religion and the religion of these ancient tribes of Central America, is found in the fact that they possessed a sacramental system almost as complete as the one now used at Rome. The sacraments principally administered by them were Baptism, Penance, and Holy Eucharist. In some localities baptism was administered by immersion and by aspersion in others, the performance of the sacred rite being always accompanied by a certain formula which was, however, often unintelligible. Sahagun, a reliable authority, tells us that in Yucatan where baptism by aspersion obtained, the sacred rite was performed under the invocation of the Blessed Trinity, of which mystery the natives had an accurate knowledge. The ceremony was even accompanied by the imposition of a white cloth and the presentation of a lighted candle. In fine, baptism was conferred throughout the vast Empire of Mexico, and the peculiar circumstance of imposing a name upon the children on the occasion of their baptism was everywhere observed.

A wonderful similarity is also discernable between one of the religious ceremonies of the ancient Mexicans and our sacrament of the Holy Eucharist. Sahagun and Acosta relate that the Mexicans used to celebrate a Pasch in the month of May—about the same time that we celebrate Easter. This celebration was preceded by a fast of forty days during which time the people abstained from meat, wine and spices. With roasted maize, blite seed, and the