

other faculty, has within itself a power of endless evolution.

If we inquire the secret of the happier influence of this element in natural worship, it is all contained in one word—its *humanity*. "The Ideal of Morality," says the contemplative Novalis, "has no more dangerous rival than the Ideal of the Greatest Strength, of the most vigorous life, the Brute Ideal" (*das Thier-Ideal*).¹ Culture advances in proportion as man recognizes what faculties are peculiar to him *as man*, and devotes himself to their education. The moral value of religions can be very precisely estimated by the human or the brutal character of their gods. The worship of Quetzalcoatl in the city of Mexico was subordinate to that of lower conceptions, and consequently the more sanguinary and immoral were the rites there practised. The Algonkins, who knew no other meaning for Michabo than the Great Hare, had lost, by a false etymology, the best part of their religion.

Looking around for other standards wherewith to measure the progress of the knowledge of divinity in the New World, *prayer* suggests itself as one of the least deceptive. "Prayer," to quote again the words of Novalis,² "is in religion what thought is in philosophy. The religious sense prays, as the reason thinks." Guizot, carrying the analysis farther, thinks that it is prompted by a painful conviction of the inability of our will to conform to the dictates of reason.³ Originally it was connected with the belief that divine

¹ Novalis, *Schriften*, i, p. 244: Berlin, 1837.

² *Ibid.*, p. 267.

³ *Hist. de la Civilisation en France*, i. pp. 122, 130.