

gifts, conquering rather by arts of peace than of war; delighting in music, flowers, and brilliant colors, and so averse to human sacrifices that he shut his ears with both hands when they were even mentioned.¹ Such was the ideal man and supreme god of a people who even a Spanish monk of the sixteenth century felt constrained to confess were "a good people, attached to virtue, urbane and simple in social intercourse, shunning lies, skilful in arts, pious toward their gods."² Is it likely, is it possible, that with such a model as this before their minds, they received no benefit from it? Was not this a lever, and a mighty one, lifting the race toward civilization and a purer faith?

Transfer the field of observation to Yucatan, and we find in Zamna, to New Granada and in Nemqueteba, to Peru and in Viracocha, or his reflex Manco Capac, the lineaments of Quetzalcoatl—modified, indeed, by difference of blood and temperament, but each combining in himself all the qualities most esteemed by their several nations. Were one or all of these proved to be historical personages, still the fact remains that the primitive religious sentiment, investing them with the best attributes of humanity, dwelling on them as its models, worshipping them as gods, contained a kernel of truth potent to encourage moral excellence. But if they were mythical, then this truth was of spontaneous growth, self-developed by the growing distinctness of the idea of God, a living witness that the religious sense, like every

¹ Brasseur, *Hist. du Mexique*, liv. iii. chaps. 1 and 2.

² Sahagun, *Hist. de la Nueva España*, lib. . . cap. 29.