

of Quetzatcoatl was a mere invention in all its parts. Nor is it easier to understand why the early Mexicans should have been at pains to invent a Messiah so different from themselves and with such peculiar attributes. Yet, in spite of destructive wars, revolutions, and invasions; in spite of the breaking up and dispersal of tribes and nations once settled in the vast region now passing under the name of Mexico, the tradition of Quetzatcoatl, and the account of his personal peculiarities, survived among the people to the days of the Spanish invasion."

The article states that the religion of the Mexicans, when found by the Spaniards, was a strange mixture of incongruities—"an amazing and most unnatural combination of what appeared to be the Christian beliefs and Christian virtues and morality with the bloody rites and idolatrous practices of pagan barbarians. The mystery was soon explained to the Spaniards by the Mexicans themselves. The milder portion of the Mexican religion was that which Quetzatcoatl had taught to the Toltecs, a people who had ruled in Mexico some centuries before the arrival of the Spaniards. The Aztecs were in possession of power when the Mexicans came, and it was they who introduced that part of the Mexican religion not established by Quetzatcoatl."

The Toltec rule ceased in the eleventh century. They were a people remarkably advanced in the arts and sciences, being in some respects in advance of the inhabitants of Europe. "About the year 1050 they disappeared south by a voluntary migration, the cause of which remains a mystery."

"The better—that is, the Toltec—side of this mixed belief, included among its chief features a recognition of the existence of a Supreme God, vested with all the attributes of the Jehovah of the Jews. He was the creator and the ruler of the universe and the fountain of all good. Subordinate to him were a number of minor deities, and opposed to him a father of all evil. There was a paradise for the abode of the just after death, and a place of darkness and torment for the wicked. There was an intermediate place. There had been a common mother of all men, always pictorially represented as in company with a serpent. Her name was Cioacoatl, or the serpent woman, and it was held that "by her sin came into the world." She had twin children, and in the Aztec picture preserved in the Vatican at Rome those children are represented as quarreling. The Mexicans believed in a universal deluge, from which only one family (that of Coxcox) escaped. Nevertheless, they spoke of a race of wicked giants, who had survived the flood and built a pyramid in order to reach the clouds; the gods frustrated their design by raining down fire upon it. Tradition associated the great pyramid at Cholulu with this event. The traditions of Cioacoatl, Coxcox, the giants, and the pyramid at Cholulu are extremely like a confused acquaintance with Biblical narratives.

"The point of resemblance with real Christianity were too numerous and too peculiar to permit the supposition that the similarity was accidental and unreal.

The only difficulty was to account for the possession of Christian knowledge by a people so remote and outlandish—or rather to trace the identity of Quetzatcoatl, the undoubted teacher of the Mexicans."

The chief aim of Dr. Daly in penning the article is to identify this traditional God of the Mexicans. He expresses conviction that the person to whom the tradition refers is not a myth. On this point he introduces the opinion of Lord Kingsborough, with which, however, he disagrees:

"Lord Kingsborough makes the suggestion that Quetzatcoatl was no other than Christ himself, and in support of this maintains that the phonetic rendering in the Mexican language of the two words "Jesus Christ" would be as nearly as possible "Quetzat-Coatl." He does not mean to say that Christ was ever in Mexico; but his suggestion is that the Mexicans, having obtained an early knowledge of Christianity and become acquainted with the name and character of its divine founder, imagined in subsequent ages that Christ had actually been in Mexico, and so built up the tradition of Quetzatcoatl. But this theory does not get rid of—it makes essential—the presence of a missionary in Mexico, through whom the people were instructed in the truths of Christianity, and from whom they obtained a knowledge of Christ.

The following are held by Dr. Daly to be, beyond doubt, established in relation to Quetzatcoatl:

"(1) He was a white man from across the Atlantic; (2) he taught religion to the Mexicans; (3) the religion he taught retained to after ages many strong and striking resemblances to Christianity."

The concluding portion of Dr. Daly's paper is devoted to an attempt to identify Quetzatcoatl, but this article has already assumed too great length to admit of more than a passing allusion to his theory on that point. He endeavors to show that St. Brendan, an Irish Catholic Bishop and the Mexican Messiah were one and the same person. This inference seems to us, in view of the evidence presented, singularly absurd.

REVOLUTION IN MODERN WARFARE

IN AN exaggerated and rather lurid story called "Cæsar's Tower," Ignatius Donnelly, advocate of the Baconian theory as to the true author of Shakespeare's works, attempts to describe the condition of the world a hundred years hence. It is the reverse of the picture drawn by Bellamy in "Looking Backward." Among other things described is a new method of warfare. It consists of death-dealing bombs dropped from air ships, some of which contain dynamite and others an explosive poison which, by the vapor it emits, kills all who breathe the noxious compound.

This is, perhaps, one of the most feasible ideas set forth in the story. The tendency of modern invention is largely in the direction of destructive

implements and compositions. The sinking of vessels taken by the insurgents in the Chilian revolution has attracted much attention in naval and military circles, because of the success in the use of torpedoes upon ironclad vessels. The *Blanco Encalada* was sunk by one of these projectiles, fired from a gunboat in Caldera Bay, so also was the monitor *Huasco*.

The interest aroused by this event is natural. It shows that the strongest ironclads are not invulnerable. The *Blanco Encalada* was the finest and staunchest vessel in the Chilian navy, and that expensive production of modern skill and ingenuity has been sent to the bottom of the sea by a simple explosive projected from a gunboat! No sooner is one formidable method of attack and defence devised than another is brought forth which renders it futile, and destruction is itself destroyed, while insecurity follows to nations and their armies and navies.

An English officer has discovered a means of throwing torpedoes by a mighty explosive into the air, to descend and destroy whatever they touch. It is a new propelling agent, which can be adapted at small expense to cannon now in use, and without the danger attached to dynamite and gunpowder as at present handled with such ordnance.

With the progress made in the science of chemistry, and the necessities which arise through the manufacture of new vessels and implements of warfare, it is quite likely that the methods of modern attack and defense will before long be completely revolutionized. And if the sword and the bayonet are not converted into the plowshare and the pruning hook, they will become useless in battle, and deadly assaults will not only be made from a distance, but with projectiles and compounds that will slay by wholesale and simplify the art of human demolition.

An epoch of war will precede the era of peace predicted by inspired sages, and much evil will be cleared out of the way by violence before the reign of universal righteousness can be inaugurated. And it seems as though the means to accomplish that preparatory work are being brought forth as fast as they can be utilized for the necessary work of horror.

There is to be another Presbyterian theological seminary. It is to be located at Omaha, and is intended for the Central West. It is expected that the seminary will be opened in September next. Twenty-two acres of ground in Seymour park have been offered as a site.