

may be the case with some other systems. Probably it offers a less faithful picture. The motley group of gods to whom we are introduced do not, like the systems of Babylon, Assyria and Egypt, convey to us an almost chaotic record of popular worships. Those are disjointed stones; these are a magnificent and elaborate structure. A great and commanding genius takes in hand a reconciling work. What sovereigns have during these later centuries sometimes attempted, in combining by compromise the varying beliefs of their people, was, in this case endeavored, and in a great measure achieved by a poet. It is not surprising if, in such a case, we can trace the mark of the chisel upon the marble and even find ourselves admitted to a shadowy view of the great artificer in his workshop.

While it is clear that each of Homer's two great poems is constructed and adjusted with a view in the main, to the triumph of right and the punishment of wrong, yet they lack many of the elements of the religion of Christ, elements which make christianity such a strong and vital power. The Greeks may be thankful for such light as the poet revealed. His great soul sought to pierce the veil, and while he caught but glimpses of the great truths of life, we must remember that he had not the revelation which has come to us through Jesus Christ. The religion taught by the poet was specially weak in its relation to a future life. In this respect it is gloomy and dreary, hopeless and helpless. His mind was unable to solve the great mystery of future existence. It is but just to say, however, that he grasped some light and applied it to his life, for the poems of Homer could not but be the productions of a grand and noble character.

Immortal bard ! thy warlike lay  
Demands the greenest, brightest bay  
That ever wreathed the brow of minstrel bending o'er his lyre,  
With ardent hand and soul of fire  
Or then, or since, or now.

C. E. M. '97.