

his Olympic Jupiter. The Greeks believed this statue to be of divine inspiration. It was said that when the artist requested of Jupiter a token expressive of his appreciation of this wonderful work he cast down a thunderbolt to signify his approval. Since an artist's power depends on his comprehension of the object he contemplates it is safe to say that had Phidias seen in the person of Jupiter merely a myth he could not from this conception have fashioned such a grand, noble, God-like statue.

Even among the most steadfast believers in the ancient myths, few, if any, knew whence they took their origin. The Greeks believed in their gods, but for the most part could not assign reasons for their belief. This faith was the offspring of reason, but of reason overshadowed with dark clouds which nothing but the sun of divine revelation could dispel. Modern enquiry with its vast erudition, patient observation, quickness of apprehension and above all with revealed truth as its guide, has been enabled to discover the underlying principle of this ancient religion. It has traced the inner threads of a higher truth which lay concealed within those fictions, and were the source of their vitality, for it was from such a beginning of truth that they originally set out, however widely in their subsequent course and growth they may have deviated therefrom. In fact, a faint, indistinct knowledge of the true God runs through, and ever and anon manifests itself on the very surface of heathenism. Hence the conclusion that Divine revelation was the source whence the pagan religion originally sprung. In the course of time, the pagan lost the notion of God's spirituality, and came to believe that all His attributes were gods. It is an historical fact that only by repeated miracles and manifestations from on High, could the faith of the Jews, the chosen

people of God, be kept intact. Once polytheism had taken a firm hold of the pagan mind the gods thereof assumed a character congenial to that mind, for

"When fiction rises pleasingly to the eye
Men will believe because they love the lie;
But truth herself if clouded with a frown
Must have some solemn proof to pass her
down."

When this ancient religion ceased to be a religion in the eyes of the pagans, it stood for a time a mere mockery of its former self, but was soon swept out of existence by the mighty wave of christian faith and feeling. We are told that the poison which proved fatal to the pagan religion was administered by Euphemerus, a Messenian, who lived in the time of the first Ptolemies. He came forward and boldly declared that the gods were originally men. He claimed that all the tales about them were only human facts, sublimed and elevated by the imagination of pious devotees. Grecian morality at this time had fallen far below its former standard. This fact, in addition to the growing sceptical tendencies of the scientific school at Alexandria, favored the promulgation of Euphemerus' views. His work obtained a wide circulation, and was even translated into Latin. When the poison had taken full effect, the worship of the gods came to assume that unnatural, revolting form, which characterized it about the beginning of the Christian era. Hence the very manner of the death of this mythological superstition testifies to the truth of the words of Carriere, who says: "Mythology is no fable, but the truth. Although this truth be presented in a garment woven by human fancy, its foundation is the idea of the Infinite, which idea is awakened in the consciousness of man by the phenomena of nature."

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