

and one simple sentence changed him from the brilliant, godless, self-satisfied Rhetorician into a powerful religious influence.

Here, on the other hand, is a religious youth who opens a mere magazine article written against his faith; he throws off the early influences of home like a garment, and plunges henceforward into the senseless gulf of doubt.

Here, again, a pure, untainted mind will take up a book which is foul and suggestive, and the very course of nature is set on fire; a turning point comes, and the old innocence is gone forever. You may have observed, even in your friends, changes from day to day, which are like the shadows chasing one another on the hillside.

A mind naturally gentle and sympathetic passes into a phase of cynicism, thinks it, for the time, the correct thing to question everyone's motives, and to doubt whether simplicity and sincerity have any existence, in this world at least. You find, on enquiry, that he has been reading some such cynical book as *Vanity Fair*. Or, on the other hand, one who has been hitherto indifferent to all noble impulses, seems to

be filled with great thoughts of service and devotion. You find that the change is due to the biography of some heroic soul which has been playing upon the springs of thought and feeling.

But if these companions in sober bindings are so potent over us for good or for ill, is it not clearly necessary to challenge them sharply before we allow them to come to close quarters? May we not practise here that dignified exclusiveness, which elsewhere we are only too ready to practise. Every book should be formally introduced to us, not only by its own introduction, but by some independent and trustworthy authority.

And now some one may ask, Who shall be our adviser in this matter of choosing what we may read? We will venture to answer the question by saying that as it is better to go friendless than to have false friends, so it is better to have no books than bad books. God, nature, man, are accessible always; read them. The Bible, Wordsworth, Milton, are accessible to you; try to read them. For the rest, where the heart ardently seeks wisdom the wise are not far away.

J. P. CLINTON.

LITERATURE OF GREECE

When we speak of the literature of Greece we speak of the mightiest force of a mighty nation, for without doubt the most powerful and most lasting influence of the sons of Hellen has been that arising from their writings. Not an influence which has affected merely the subsequent literature of the civilized world, but an influence which has tended to ennoble and elevate man's thoughts and place before him loftier and grander ideals, and lift him higher and nearer to the ideal life.

One cannot follow the thoughts of those grand old masters, or study their conceptions of the origin and end of things, or of the divine dispensation and the relation of man to his gods, without being inspired by higher thoughts and nobler aims.

Greece was the home of the poets. In fact, for several centuries, from the time that literature became a part of the Grecian people, no prose writings appeared at all, but the thoughts and minds of the writers came before the public in verse form.

Not then, as now, did the poet publish his poems to be read by the public, but he recited his lays to those who would listen. In order that these might be more pleasing to the ear, every harshness or discord which would tend to jar the rhythmic flow of the words was carefully overcome, consequently giving to the Grecian poetry its beautiful euphony.

The bards contested one with another for supremacy in their art, and decision