

—we have the same elements,—genuine humanity added to god-like power. In the faith of the Moslem, the human character of the man Mahommed, elevated to an all-potential vicegerency in things sacred, gives great strength to what without it would be but a weak theism. Literally it is Allah's supreme prophet that maintains for Allah himself a place in the Mahomedan mind. Again, in Popery we find an excess of humanity scarce less great than in the classical mythology itself, and with nearly corresponding results. Though the Virgin Mother takes, as queen of heaven, a first place in the scheme, and forms in that character a greatly more interesting goddess than any of the old ones who counselled Ulysses, or responded to the love of Anchises or of Endymion, she has to share her empire with the minor saints, and to recognize in them a host of rivals. But undoubtedly to this popular element Popery owes not a little of its indomitable strength. In, however, all these forms of religion, whether inherently false from the beginning, or so overlaid in some after stage by the fictitious and the untrue as to have their original substratum of truth covered up by error and fable, there is such a want of coherency between the theistic and human elements, that we always find them undergoing a process of separation. We see the human element ever laying hold on the popular mind, and there manifesting itself in the form of a vigorous superstition; and the theistic element, on the other hand, recognized by the cultivated intellect as the exclusive and only element, and elaborated into a sort of natural theology, usually rational enough in its propositions, but for any practical purpose always feeble and inefficient. Such a separation of the two elements took place of old in the ages of the classical mythology; and hence the very opposite characters of the wild but genial and popular fables so exquisitely adorned by the poets, and the rational but uninfluential doctrines received by a select few from the philosophers. Such a separation took place, too, in France in the latter half of the last century; and still on the European Continent generally do we find this separation represented by the asserters of a weak theism on the one hand, and