

“ Another circumstance,” says the Doctor, “ is the absence of religious ideas”—*Offian has* a mythology. The author knew that was necessary to constitute an epic poem ; and genuine history instructing him when the Christian religion was introduced into Ireland and Scotland, it was natural to suppose he would, as much as possible, avoid any allusions to it. In this, however, he has oftener than once failed ; for in *Temora* we find the Christian expressions, “ peace to thy soul,” “ blest be  
“ thy



“thy soul.” But the religion of that æra was not what Mr. Macpherson tells us.—His mythology he has raised entirely on the superstition of the second sight, heightened by poetry, and the stories of ghosts, apparitions, &c. so common in the fifteenth century, which he affects so much to despise; but to which, however, he is indebted for all the materials he has had.

The other great spirits to which allusions sometimes are made, is  
nothing



nothing less nor more than the common Highland idea of the Devil, who is believed to raise every storm, and go abroad with it. All these notions are still prevalent in the mountains, and a proper part of a mythology. In short, the whole machinery is nothing but the superstition of the Highlands, poetically embellished.

The spirit of Loda is ingeniously translated from Ireland into a Scandinavian god, taken from a tale called *Muirarlach mor o Laid-ban*.