

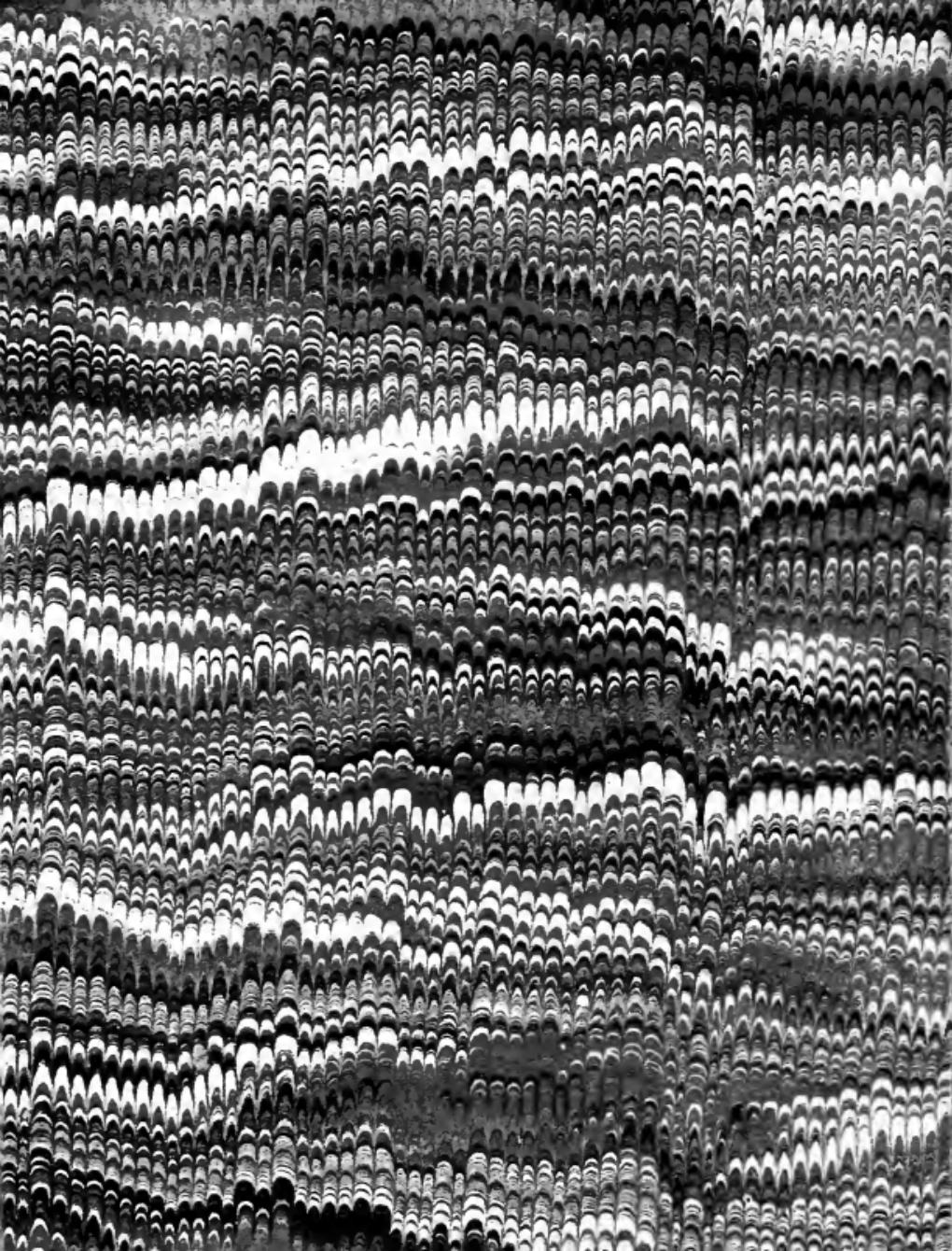
32.8

CHILDREN'S BOOK
COLLECTION

LIBRARY OF THE
UNIVERSITY OF CALIFORNIA
LOS ANGELES



RICHARD ALLEN
(Stationer)
LONG ROW
NOTTINGHAM.

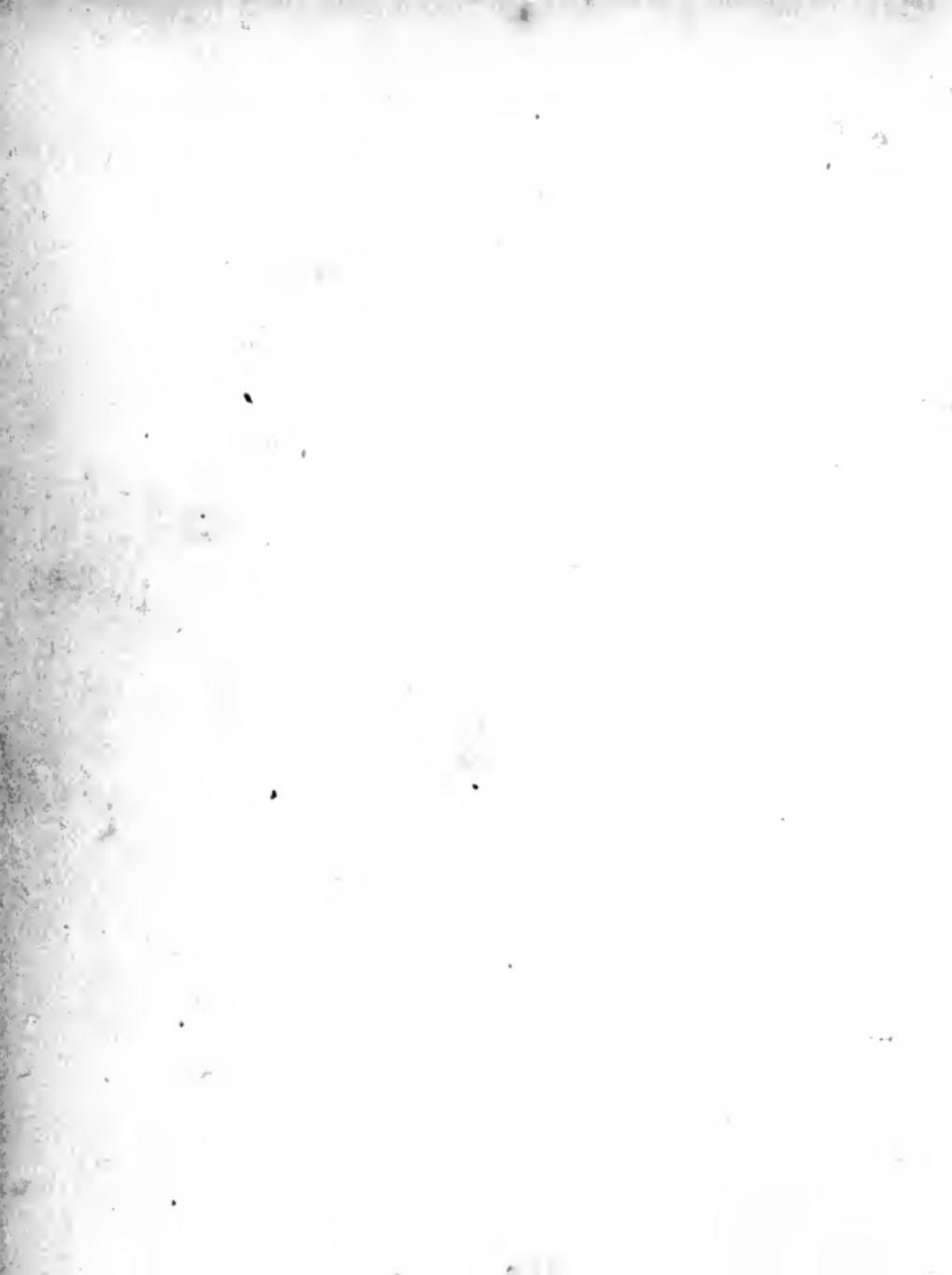


A

142

H2 7/2





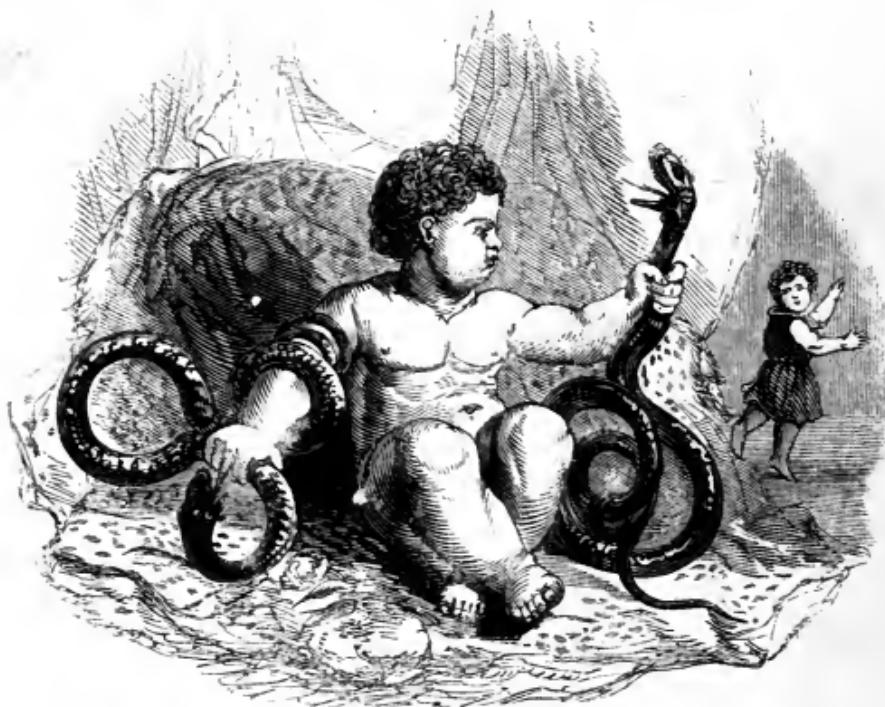
Pins for 3rd Class presented to
Fredk. Dobson
Classical Department Free
Grammar School Nottingham
Xmas 1840



T A L E S
ABOUT THE
MYTHOLOGY OF GREECE AND ROME.

BY PETER PARLEY,
AUTHOR OF TALES ABOUT GREECE, ROME, ETC.

EMBELLISHED WITH ENGRAVINGS ON WOOD.



LONDON:
PRINTED FOR THOMAS TEGG, 73, CHEAPSIDE;
TEGG AND CO. DUBLIN; GRIFFIN AND CO. GLASGOW; AND
J. AND S. A. TEGG, SYDNEY, AND HOBART TOWN.

1839.

Entered at Stationers' Hall.

CHISWICK :
PRINTED BY C. WHITTINGHAM.

P R E F A C E.

MY readers may be a little surprised to find that I have turned my attention to Mythology, and to confess the truth, I am somewhat surprised at the circumstance myself. One undertaking, however, led me on to another, so that I could scarcely avoid writing the present book.

It is intended as a sort of companion to my Tales about Ancient and Modern Greece, and my Tales about Ancient Rome with some Account of Modern Italy. But though my principal design has been to make it agreeable and useful to young people, by adopting a familiar style, and by introducing many engravings, as well as a variety of curious anecdotes, illustrating what has been handed down to us of the deities of ancient days, yet have I still endeavoured to render my work fit for general use.

Much that is in Mythology requires judicious modification before it can, with propriety, be presented to youth. I have scrupulously avoided the unchaste allusions which are introduced into almost every book on this subject, thinking it better to be silent than to give to my young friends information likely to do them an injury.

In seeking mythological information, I have read through the pages of Adam, Potter, Bell, and other writers; thus my readers will have the benefit of much instruction, obtained from these extended works, without the labour of perusing them. That the rising generation may increase in knowledge, wisdom, virtue, and piety, is the earnest desire of their old friend,

PETER PARLEY.

C O N T E N T S.

	Page
CELESTIAL GODS.	
Jupiter	11
Apollo	15
Mars	19
Mercury	21
Bacchus	26
Vulcan	32
CELESTIAL GODDESSES.	
Juno	38
Minerva, or Pallas	44
Venus with Cupid	49
Diana, or Luna	56
Ceres	61
Vesta	67
MARINE GODS.	
Neptune	71
Triton	77
Oceanus	78
Nereus	79
INFERNAL DEITIES.	
Pluto	80
Plutus	84
Somnus	85
TERRESTRIAL GODS AND GODDESSES.	
Latona	88
Aurora	91
Pan	95
Flora	98
Pales	99

	Page
TERRESTRIAL GODS AND GODDESSES <i>continued.</i>	
Comus	100
Feronia	101
Pomona	102
Æolus	103
Momus	105
Astrea	105
Terminus	107
Nemesis	108
THE MORE ANCIENT GODS.	
Chaos, Coelus and Terra	109
Saturn	110
Janus	113
NYMPHS AND SATYRS	116
THE MUSES, GRACES, AND SIRENS.	
The Muses	122
The Graces	126
The Sirens	128
THE FURIES, FATES, HARPIES, LARES, AND MANES.	
The Furies	132
The Fates	134
The Harpies	135
Lares and Manes	136
DEMI-GODS AND HEROES.	
Hercules	139
Jason	147
Theseus	150
Castor and Pollux	155
Perseus	156
Esculapius	159
Prometheus	161
Atlas	163
Orpheus	165
Amphion	167
Romulus and Remus	168

CONTENTS.

vii

Page

TARTARUS AND ELYSIUM.—Charon, Tityus, Ixion, Tantalus, Sisyphus, and the Danaides	171
TEMPLES, IMAGES, ALTARS, GROVES, AND CONSECRATIONS.	
Temples	179
Images	194
Altars	198
Groves	203
Consecrations	206
PRIESTS, SACRIFICES, PRAYERS, OATHS, AND ATHENIAN LAWS.	
Priests, Sacrifices, Prayers	213
Oaths	223
Athenian Laws	225
DIVINATION.	
Oracles	228
Theomancy	235
Auguries, Omens, Flights of Birds, &c.	238
Dreams, Lots, Rods, and Arrows	249
Magic and Incantations	259
FESTIVALS, MYSTERIES, AND GAMES.	
Festivals	271
Mysteries	291
Games	297
CELEBRATED MOUNTAINS.—Olympus, Parnassus, Helicon, Pindus, Ossa, Pelion, Athos, and Atlas	
THE SEVEN WONDERS OF THE WORLD.	315
THE ILIAD, ODYSSEY, AND ÆNEID.	
The Iliad	318
The Odyssey	329
The Æneid	340
AN ALPHABETICAL LIST OF THE MOST REMARKABLE DEITIES, DEMI-GODS, HEROES, ETC. OF GREECE AND ROME	
CHRONOLOGICAL TABLE	367

A LIST OF THE WORKS OF PETER PARLEY,
VOYAGER, TRAVELLER, AND STORY-TELLER.

	s.	d.
1. Tales about Animals. Seventh Edition.	7	6
2. Tales about Europe, Asia, Africa, and America	7	6
3. Tales about Great Britain and Ireland	7	6
4. Tales about the Sea and Pacific Islands	4	6
5. Tales about Ancient and Modern Greece	4	6
6. Tales about the Sun, Moon, and Stars	4	6
7. Grammar of Geography	4	6
8. Tales about Universal History	4	6
9. Tales about Christmas and Black Monday	7	6
10. Tales about the United States of America	4	6
11. Tales about Rome and Modern Italy	4	6
12. Tales about the Mythology of Greece and Rome	4	6

PETER PARLEY'S
TALES ABOUT THE MYTHOLOGY
OF THE
GREEKS AND ROMANS.

1. IN my Tales about Greece, and Rome and Modern Italy, some few remarks were made about the deities worshipped by the Greeks and Romans; but what I then said was more with a view of enabling you to understand the tales I then told you, than to make you acquainted with mythology in general. My present design is to extend your knowledge, so that you may not only be able to read Grecian and Roman history with advantage, but, also, better understand paintings, and works of art, and relish the

works of the poets, wherein mythology more particularly abounds.

2. No doubt you have often found, when reading alone, the inconvenience of coming to a word, the meaning of which you did not understand. In such a case, you have had either to consult a dictionary, or to go on with a confused notion of what you were reading. It is to defend you from this inconvenience, and to add to your knowledge and gratification, that I now enter on my present plan.

3. The word mythology is derived from the Greek, and it means simply, a system of fables, which includes the wild and imaginary history of the heathen deities. The Egyptians, the Persians, the Hindoos, the Arabians, and others, have each a distinct mythology, of a very curious kind. It is of the mythology of Greece and Rome that I am about to speak.

3. What is the meaning of the word mythology?

4. Every mythology is supposed to be more or less derived from sacred history; and this may occasionally be seen in the midst of all the wildness and extravagance with which superstition has clothed the heathen deities. Sir William Jones saw this so clearly with regard to the Hindoo mythology, that, though he was before sceptical, he became a sincere convert to christianity.

5. The Greeks are supposed to have derived many of their deities from the Egyptians, as well as no small number of their religious ceremonies. The Egyptians, no doubt, at an earlier period, believed in one deity as supreme, the maker and ruler of all things, but, after that, they worshipped the sun, moon, and stars under various forms, as well as living creatures and lifeless things.

6. So long as mankind had no correct know-

5. Whence did the Greeks derive many of their gods ?

ledge of the true God, they blindly followed the dictates of their own superstitious imaginations. The reason which God has implanted in the mind of man, has, at all periods of the world, and even amongst savage nations, been sufficient to dispose him to believe, if not fully to convince him, that a Being more than mortal presides over the beautiful harmony of the universe.

7. Mankind therefore imagined deities, to whom they rendered different degrees of homage; assigning to them different attributes, actions, and characters, either according to the traditions and fabulous narratives of their poets, or the opinions of their priests and legislators.

8. In the first ages of the world, men had neither temples nor statues for their gods, but worshipped in the open air, in the shady grove, or on the summit of the lofty mountains, whose

-
7. Did men imagine that they might worship them?
 8. What of mankind in the early ages of the world? What of the sun? The moon?

apparent proximity to the heavens seemed to render them peculiarly appropriate for religious purposes. Ignorantly transferring to the works of the Supreme Being that homage which is only due to their Author, they adored the sun as a god, who, riding on his chariot of fire, diffused light and heat through the world ; the moon as a mild and beneficent divinity, who presided over night and silence, consoling her worshippers for the departure of the more brilliant light of day.

9. It is thought that the Greeks received from the Egyptians the custom of building temples, which were erected, some in valleys, some in woods, and others by the brink of a river or fountain, according to the deity who was destined to inhabit them ; for the ancients ascribed the management of every particular affair to some particular god, and appropriated to each a

peculiar form of building, according to his or her peculiar character and attributes.

10. But when temples were first erected, the ancients still continued to worship their gods without any statue, or visible representation of the divinity. It is supposed that the worship of idols was introduced among the Greeks in the time of Cecrops, the founder of Athens, in the year 1556 b. c.

11. At first these idols were formed of rude blocks of wood or stone, until, when the art of graving or carving was invented, these rough masses were changed into figures resembling living creatures. Afterwards, marble and ivory, or precious stones were used in their formation, and lastly, gold, silver, brass, and other metals. At length in the refined ages of Greece, all the genius of the sculptor was employed in the crea-

10. What of the ancients when temples were first erected ?
What of idols ?

11. How were idols first made ? What of them in after ages ?

tion of these exquisite statues, which no modern workmanship has yet surpassed.

12. The altars, of which I shall speak more fully by and by, were commonly lower than the statues of the gods ; they were heaps of earth, ashes, or stone, arranged in a square, or oblong form. Some were made of horn or brick ; while others, for greater beauty, or splendour, were overlaid with gold. Some were intended for sacrifices made with fire ; upon others, animals were offered, to appease or propitiate the divinity ; while upon some, only cakes, fruits, or inanimate things, could lawfully be placed.

13. Temples, statues, and altars, were considered sacred, and to many of them was granted the privilege of protecting offenders. The Greek poets frequently make mention of this practice. Thus Euripides observes :

The wild beast is protected by the rocks,
And vile slaves by the altars of the gods.

14. The Greek mythology was adopted by the Romans with little variation. The latter added some new deities, and ascribed additional qualities to others. A sketch of the Grecian deities, with occasional notices of the opinions of the Romans, will exhibit an outline of the religion of the two nations.

15. Different writers have classed the heathen deities of Greece and Rome in different ways. Some divide them into four orders. First, the supreme gods. Secondly, the inferior gods and rural deities. Thirdly, the demi-gods, deriving their existence from immortals and mortals, and also kings and heroes raised to the rank of immortals. And fourthly, personifications of qualities of different kinds, both good and evil.

16. Then again they divide the first class of gods, distinguishing those who formed the

14. Was the Greek mythology adopted by the Romans ?

15. How have writers classed the deities ?

council of Jupiter, from those who, though select gods, did not assist at the supreme council. I shall, however, pursue a somewhat different course; first observing, to make the subject as clear to you as I can, that Chaos was considered the most ancient of all the gods, and that Cœlus, or heaven, followed him. Vesta, Prisca, or Terra, the earth, was the wife of Cœlus, and ranked as the first goddess.

17. The Greeks divided their deities into three classes, celestial, marine, and infernal; though there are many others not embraced in this classification. I shall adopt this Grecian arrangement as far as it goes, because it is a very simple one, and shall treat of my several subjects in the following order.

18. First, the celestial deities; secondly, the marine; thirdly, the terrestrial; and, fourthly, the more ancient gods. After these an account

will be given of the nymphs and satyrs, the muses, graces, and sirens, the furies, the fates, and the harpies. The demigods and heroes will follow, and then Tartarus and Elysium, with all other things of a mythological kind necessary for you to know.



PRIEST OFFERING A LIBATION.

CELESTIAL GODS.

JUPITER, APOLLO, MARS, MERCURY, BACCHUS, AND VULCAN.

JUPITER.



1. JUPITER, the father of gods and men, is said to have been born in Crete, or to have been sent

there in infancy for concealment. He was the son of Saturn, the god of time, and of Cybele, otherwise called Rhea. He was the most powerful of all the gods, and every thing was subservient to his will. His father, Saturn, had received the kingdom of the world from his brother Titan, on condition of destroying all the sons who should be born to him. Saturn, therefore, devoured his children immediately after birth. This may be considered as having an allegorical meaning; namely, that Time destroys all things.

2. The infant Jupiter was, however, saved from destruction by his mother, who privately conveyed him to a cave on Mount Ida, in Crete, where he fed upon the milk of the goat Amalthea, and was brought up by the Corybantes, who, by the noise of drums and cymbals, drowned his childish cries, and thus prevented

-
1. Who was considered as the father of the gods?

Saturn from discovering his place of concealment. The Corybantes were the priests of Cybele.

3. As soon as he was a year old, Jupiter made war against the Titans, a race of giants who had imprisoned his father Saturn; and having conquered them, set his father at liberty. But Saturn, having soon after conspired against him, was deposed by Jupiter, and sent into banishment. Being thus left sole master of the world, Jupiter divided his empire with his two brothers, Neptune and Pluto.

4. For himself he reserved the kingdom of heaven; to Neptune he gave dominion over the sea, and to Pluto the infernal regions. His first name was *Jovis*, from which, by the addition of *Pater*, Father, was formed Jupiter. But the appellations given to him were numerous, and

3. What of Jupiter when he was a year old? What of Saturn?
How did Jupiter divide his empire?

4. Names of Jupiter?

were derived either from the actions which he performed, or from the places where he was worshipped.

5. The peaceful beginning of his reign was disturbed by the giants, the sons of Titan, who, by hurling rocks, and heaping mountains upon mountains, attempted to scale heaven; so that the gods, affrighted, fled to Egypt to avoid their fury. By the assistance of Hercules, Jupiter conquered this gigantic race.

6. As the ancients inconsistently attribute to their gods all the passions and vices which disgrace human nature, so they frequently represent Jupiter as having recourse to the most unworthy artifices in order to accomplish the basest designs.

7. Their poets describe him as a majestic personage, sitting upon a throne of gold or

5. What of the Titans? How did the ancients represent the character of Jupiter?

ivory, under a rich canopy, holding a thunder-bolt in one hand, and in the other a sceptre of cypress. At his feet, or on his sceptre, sits an eagle, with expanded wings. He has a flowing beard, and is generally represented with golden shoes, and an embroidered cloak. The Cretans depicted him without ears, to signify impartiality.

He whose all conscious eyes the world behold,
The' eternal thunderer, sits enthroned in gold :
High heaven the footstool of his feet he makes,
And wide beneath him all Olympus shakes.

Apollo.

1. APOLLO was the son of Jupiter and Latona, and brother of the goddess Diana. He was born in the island of Delos, where his mother fled, to avoid the jealousy of Juno. He was the god of all the fine arts, and to him is ascribed the

7. How did they describe him ?

1. What of Apollo ? Of what was he the god ?

invention of medicine, music, poetry, and eloquence. He presided over the muses, and had the power of looking into futurity. His oracles were in general repute over the world.



APOLLO.

2. Apollo destroyed all the Cyclops, who had forged the thunderbolts with which Jupiter slew Esculapius, who was the son of Apollo. For this act he was banished from heaven by Jupiter,

and deprived of his divinity. During his exile, he hired himself as a shepherd to Admetus, king of Thessaly, from which circumstance he is called the god of shepherds. He raised the walls of Troy by the music of his harp, and destroyed with his arrows the serpent Python ; whence his surname of Pythius.

3. Apollo had various other surnames. He was called Delius, from the island where he was born ; Cynthius, from a mountain in that island ; Delphinius, from having assumed the shape of a dolphin ; Delphinus, from the city of Delphi in Bœotia ; Didymæus, from a Greek word, signifying twins ; Nomius, which means a shepherd ; Pœan, from his skill in shooting arrows ; and Phœbus, from the swiftness of his motion.

4. It is generally supposed that by Apollo

2. What of the Cyclops ? Why was Apollo banished from heaven ? What of him during his exile ? Names of Apollo ?

the sun is to be understood; for which reason he was called *Sol* by the Latins. He is represented as a graceful youth, with long hair; on his head a laurel crown; in one hand, a bow and arrows, in the other a lyre. His head is generally surrounded with beams of light. His most celebrated oracle was at Delphi; and he frequently resided with the muses upon Mount Parnassus. The olive, the laurel, and the palm-tree were sacred to him, as were also the griffin, the cock, the grasshopper, the wolf, the crow, the swan, and the hawk.

-
4. Why is Apollo called *Sol*? How is he represented? Oracle at Delphi? What were sacred to Apollo?



MARS.



1. MARS was the god of war, and son of Jupiter and Juno. He was educated by the god Priapus, who instructed him in every manly exercise. His temples were not numerous in Greece; but

1. What of Mars? His temples in Greece? What of the Romans? His priests?

from the warlike Romans he received unbounded honours. His priests were called Salii. They were instituted by Numa, and their principal office was to guard the sacred auncylia, one of which was supposed to have dropped from heaven.

2. The wolf is consecrated to Mars, on account of rapaciousness; the dog, for his vigilance in the pursuit of prey; the cock, for his watchfulness; and the raven, because he feeds on the carcasses of the slain. He is represented as an old man with a fierce countenance, armed with a helmet, a pike, and a shield. He sits in a chariot, drawn by furious horses, which the poets call Flight and Terror. His sister Bellona, the goddess of war, conducts his chariot. Discord, in a tattered garment, with a torch in her hand, goes before them, while Clamour and Anger follow behind.

2. What animals were consecrated to Mars? How was he represented?

3. Mars presided over gladiators, and was the god of hunting, and of all warlike exercises and manly amusements. He married Nerio, which signifies valour or strength. The Areopagus, which means the hill of Mars, was a place at Athens, in which Mars, being accused of murder, was tried before twelve gods, and acquitted by six voices. He gained the affections of Venus, and was the father of Cupid, the god of love.

MERCURY.

1. MERCURY was the son of Jupiter, and of Maia, the daughter of Atlas. He was born in Arcadia, upon Mount Cyllene, and in his infancy was entrusted with the care of the seasons. He was the messenger of the gods; and more

3. Over what did Mars preside? Whom did he marry? What of the Areopagus?

1. What of Mercury?

especially of Jupiter. He was the patron of travellers and shepherds. He conducted the



MERCURY.

souls of the dead into the infernal regions; and not only presided over merchants and orators, but was also the god of thieves, and of all dishonest persons.

2. He was the inventor of letters, and excelled in eloquence. Hence he was called by the Greeks *Hermes*, which signifies interpreting or

explaining. He first taught the arts of buying, selling, and trafficking, from whence he derived his name of *Mercury*, and is accounted the god of merchants, and of gain.

3. The very day that he was born he gave a proof of his propensity to thieving, by stealing the cattle of Admetus, which Apollo tended. The divine shepherd bent his bow against him ; but, in the mean time, Mercury stole his quiver and arrows. He afterwards robbed Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of his mechanical instruments.

4. The invention of the seven-stringed lyre is attributed to Mercury. He gave it to Apollo, and received in return the caduceus, or wand, with which that god used to drive the flocks of Admetus. Jupiter presented him with a winged

2. Names of Mercury ?

4. What is he said to have invented ? What of the caduceus ?
What did Jupiter give Mercury ? What of his sword ?

cap, and with wings to his feet, to increase the celerity of his motion. He had also a small sword, which could render him invisible.

5. In the wars of the giants against the gods, Mercury behaved with courage and activity. He delivered Mars from a long confinement, to which the Aloides, the adopted sons of the giant Alœus, had condemned him. He destroyed the hundred-eyed Argus, after having lulled all his eyes to sleep with the music of his lyre.

6. A herdsman, whose name was Battus, saw Mercury stealing the cows of Admetus from Apollo. Mercury bribed him to secrecy by the present of a cow. Shortly after, to try the fidelity of Battus, he came to him in another shape, and asked him if he had seen the stolen cattle. At first, Battus denied that he had;

5. What did Mercury do in the wars of the giants against the gods? Mars? Argus?

6. Story of Mercury and Battus?

but when Mercury offered him both a bull and a cow, upon condition that he would discover the thief, he broke his promise. Mercury, in revenge, turned Battus into a stone.

7. He is represented as a young man, with a cheerful countenance. He has wings fastened to his sandals and to his cap. In his hand he holds the caduceus, or rod, entwined with two serpents. A touch of this wand would waken those who were asleep, or cause sleep in those who were awake.

8. A purse was usually hung to the statues of Mercury, to signify that he was the god of gain. Offerings of milk and honey were made to him, as emblems of softness and persuasion. The Romans sacrificed tongues to him, as the patron of eloquence.

7. How is Mercury represented ?

8. What offerings were made to him ? What did the Romans sacrifice to him ?

BACCHUS.



1. BACCHUS was the god of wine, and the son of Jupiter and Semele. Semele was the daughter of Cadmus, celebrated as the inventor of the alphabet, and of Hermione, the daughter of Mars and Venus. She was destroyed by the jealous cruelty of Juno.

1. What of Bacchus ?

2. It is probable that Bacchus was an ancient conqueror and lawgiver. He was born in Egypt, and educated at Nysa, in Arabia. He taught the culture of the grape, the art of converting its juice into wine, and the manner of making honey. He was on that account honoured as a god by the Egyptians, under the name of Osiris.

3. He subdued India, and many other nations. He first taught the use of commerce and merchandise, the art of navigation, and the manner of cultivating the ground. He built cities, instituted wise laws, civilized many savage nations, and taught them to worship the gods.

4. It is said, that in his youth, some pirates, having found him asleep in the island of Naxos, were struck with his beauty, and carried him

2. What is probable respecting Bacchus? Why was he honoured as a god by the Egyptians?

3. What country did he subdue? What did he teach and do?

4. What of Bacchus and the pirates?

off in their ship, with the intention of selling him for a slave. When Bacchus awoke, he affected to weep, in order to try the humanity of the sailors. They laughed at his distress, when suddenly their vessel stood motionless on the waters.

5. Vines sprang up, and turned their branches round the oars, masts, and sails. The infant god waved a spear, and tigers, panthers, and lynxes appeared round the ship. The pirates, stupefied with fear, sprang into the sea, and were changed into dolphins, with the exception of the pilot, who had shown some concern for the fate of Bacchus.

6. Being desirous of showing his gratitude to Midas, king of Phrygia, for some service which that monarch had rendered him, this god desired him to ask for whatever he wished.

6. Midas, king of Phrygia? What of the river Pactolus? What are the festivals of Bacchus called?

Midas begged that every thing which he touched might become gold, but in a short time found that he had made a foolish request, since even his meat and drink were converted into that metal. He therefore entreated Bacchus to deprive him of this destructive power. Bacchus consented, and bid him bathe in the river Pactolus. Hence the sands of that river were converted into gold. The festivals of Bacchus are called Orgies, Bacchanalia, or Dionysia.

7. These festivals were celebrated with riots and excess. The priestesses, called Bacchantes, ran wild upon the mountains, with dishevelled hair, and torches in their hands, filling the air with shouts, and chanting hymns in his praise. The Romans called these feasts Brumalia. During their celebration, the people ran about

7. What of the priestesses ? How did the Romans celebrate the Brumalia ?

the city in masks, or with their faces daubed with the dregs of wine.

8. The statue of the god was carried through the vineyards, and small wooden images of Bacchus were hung upon the loftiest trees, from which they supposed that he looked down upon his vines, to guard them from injury. Thus Virgil, in the second book of his Georgics, says, alluding to this custom,

In jolly hymns they praise the god of wine,
Whose earthen images adorn the pine,
And these are hung on high, in honour of the vine.

9. The fir, the ivy, the fig, and the pine were consecrated to Bacchus ; and goats were sacrificed to him, on account of the propensity of that animal to destroy the vine. He is represented sometimes as an effeminate youth, and

9. What were consecrated to Bacchus ? How is he represented ?

sometimes as a man advanced in years. He is crowned with ivy and vine leaves. In his hand he holds a thyrsus, which is a javelin with an iron head, encircled with ivy or vine leaves. He sits in a chariot, drawn by tigers and lions, and sometimes by lynxes and panthers; while his guards are a band of riotous satyrs, demons, and nymphs.

10. At other times, we see him riding upon the shoulders of Pan, or of his foster-father Silenus; and again, he is represented sitting upon a celestial globe, bespangled with stars. Bacchus married Ariadne, the daughter of Minos, king of Crete, after Theseus had forsaken her in the island of Naxos, and gave her a crown of seven stars, which, after her death, was made a constellation.

10. Who did Bacchus marry? What of Ariadne?

VULCAN.



1. VULCAN was the son of Juno ; he was the god of fire, and the patron of all those artists who worked in iron or other metals. He was educated in heaven ; but Jupiter, being offended with him, hurled him from Olympus. He lighted

1. Who was Vulcan? On what island did he fall when Jupiter hurled him from heaven?

on the island of Lemnos, and was a cripple ever after. He fixed his residence there, built himself a palace, and raised forges to work metals.

2. He forged the thunderbolts of Jupiter, and the arms of the gods and demi-gods. The golden chambers, in which the gods resided, were his workmanship; also their seats, and their council table, which came self-moved from the sides of the apartment. His other most famous works were the armour of Achilles and Euchas, the necklace of Hermione, and the crown of Ariadne.

3. Pandora, whom the ancients believed to be the first woman ever created, was made of clay by Vulcan. When she had received life, all the gods gave her different valuable presents; and Jupiter presented her with a beautiful box, to be given to the man whom she married.

-
2. How did he employ himself?
 3. Relate the account of Pandora.

Pandora carried it to Prometheus, but he would not receive the gift. She then married his brother Epimetheus.

4. When the box, which she presented to her husband, was opened by him, innumerable evils and distempers issued from it, and dispersed themselves over the world, where they still continue. Hope alone remained at the bottom of the box, without which the afflictions and sorrows of mankind could not be borne.

5. Vulcan was reconciled to his parents, and restored to his place in Olympus. His lameness and deformity excited the constant laughter and ridicule of the other gods. He married Venus, the goddess of beauty, and was the father of Cupid. His forges were supposed to be under Mount Etna, in the island of Sicily, and indeed in every part of the world where there are vol-

5. What of Vulcan after he was restored to Olympus? Where were his forges supposed to be? How was the temple erected to Vulcan guarded?

canoes. A temple was erected upon Mount Etna to his honour. It was guarded by dogs, whose sense of smelling was so exquisite, that they could distinguish the virtuous from the wicked in the persons who visited the temple.

6. In the Trojan war, the river-god Scamander pursued Achilles, a celebrated Grecian chief. Vulcan opposed his flames to the swelling floods of Scamander. A terrible fight took place between the fire and the water. The reeds and rushes were burnt up, the water began to boil, and the fish to writhe with pain. Then the afflicted river-god prayed to Juno to have mercy upon him, and she desired Vulcan to withdraw his flames : "Have done," said she : "it is not meet that an immortal god should be thus distressed for the sake of mortal men."

7. Vulcan's servants were called Cyclops ;

6. What of the contest between Vulcan and Scamander ?

7. Who were the Cyclops ?

they had but one eye and this was in the middle of the forehead. They were of a gigantic stature. He had also a son of gigantic height named Polyphemus, king of all the Cyclops, in Sicily, and like them one-eyed. He fed upon human flesh. When Ulysses, the Greek prince visited Sicily with twelve of his companions, Polyphemus seized them, and confined them in his cave. Every day he devoured two of them at a meal. At length Ulysses intoxicated the monster with wine, and taking a fire-brand, put out his eye, and escaped.

8. Vulcan is usually represented at his anvil, with all his tools about him, forging a thunderbolt, with a hammer and pincers in his hand. His forehead is blackened with smoke, his arms are nervous and muscular, his beard long, and his hair dishevelled. The fable of Vulcan shows

-
7. Relate the story of Polyphemus.
 8. How is Vulcan usually represented ?

us how highly the ancients esteemed the art of working in metals, since they supposed it to be an occupation fit for a god.

9. The visit of Venus to Vulcan's work-shop is thus described by Homer :

There the lame architect the goddess found,
Obscure in smoke, his forges flaming round,
While bathed in sweat, from fire to fire he flew,
And puffing loud, the roaring bellows blew.
Then from his anvil the lame artist rose,
Wide with distorted legs oblique he goes,
And stills the bellows, and in order laid,
Locks in their chest the instruments of trade ;
Then with a sponge the sooty workman dress'd
His brawny arms imbrown'd and hairy breast ;
With his huge sceptre graced, and red attire
Came halting forth, the sovereign of the fire.

9. Repeat Homer's description of the visit of Venus to Vulcan's workshop.

CELESTIAL GODDESSES.

JUNO, MINERVA, VENUS WITH CUPID, DIANA, CERES, AND VESTA.

JUNO.



1. HAVING now described the six celestial gods, we may turn our attention to the goddesses, that follow them in order. We begin with Juno, the

queen of heaven, who was the sister and wife of Jupiter, and the daughter of Saturn, and of Ops, otherwise called Rhea. She was born in the isle of Samos, and resided there till her marriage with Jupiter. Her children were Vulcan, Mars, and Hebe.

2. The nuptials of Jupiter and Juno were celebrated with the utmost solemnity. All the inhabitants of heaven, and all the dwellers upon earth were the spectators. Chelone, a nymph who refused to attend, was changed by Mercury into a tortoise, and condemned to perpetual silence.

3. The poets represent Juno with a majesty well befitting the empress of the skies. Her aspect combines all that we can imagine of the lofty, graceful, and magnificent. Her jealousy of Jupiter, and her disputes with him, occasioned

-
1. What of Juno? Who were her children?
 2. What of the nuptials of Jupiter and Juno?
 3. How do the poets represent Juno?

perpetual confusion in heaven. On account of her cruelty to Hercules, Jupiter suspended her from the skies by a golden chain. Vulcan having come to her assistance, was kicked down from heaven by Jupiter, and broke his leg by the fall.

4. In order to revenge herself for this treatment, Juno engaged some of the gods in a conspiracy against her husband, but Briareus, a giant with a hundred hands, came to his assistance, and delivered him. Juno presided over power, empire, and riches. She was the patroness of marriage, and of virtuous women, and had the privilege of hurling the thunder of Jupiter according to her will. It was her office to unloose the souls of women from their bodies at the moment of death.

5. Of all the pagan divinities, her worship

3. Why did Jupiter suspend her from the skies? What of Vulcan? 4. How did Juno seek to revenge herself? What were the attributes of Juno?

was the most solemn and universal. Her most famous temples were at Argos and Olympia. Iris, or the rainbow, was her attendant and messenger. Iris appears extremely beautiful,



IRIS.

descending upon the rainbow, with expanded wings, a blaze of glory round her head, and arrayed in floating robes, of the most brilliant and varying colours.

-
5. What of her worship and temples? Who was Iris?

6. At the death of Argus, Juno changed him into a peacock, and scattered his hundred eyes into the tail of that bird. She is represented as seated upon a throne, or in a chariot of gold, drawn by peacocks. She holds a sceptre in her hand, and wears a crown of diamonds, encircled with roses and lilies. Hebe her daughter, the goddess of youth and health, attends upon her car.

7. Hebe was the cup-bearer of Jupiter, but was dismissed from her office on account of having fallen down, as she was pouring out nectar for the gods at a solemn festival ; Gany-mede was chosen in her stead. The chariot of Juno is thus described by Homer.

At her command forth rush the steeds divine ;
Rich with immortal gold, their trappings shine ;

6. What of Argus ? How is Juno represented ? Who was Hebe ?

7. Why was she dismissed from her office ? Who was chosen in her place ?

Bright Hebe waits : by Hebe, ever young
The whirling wheels are to the chariot hung.
On the bright axle turns the bidden wheel
Of sounding brass ; the polish'd axle steel ;
Eight brazen spokes in radiant order flame ;
Such as the heavens produce : and round the gold,
Two brazen rings of work divine were roll'd.
The bossy naves of solid silver shone ;
Braces of gold suspend the moving throne ;
The car, behind, an arching figure bore,
The bending concave form'd an arch before ;
Silver the beam, the extended yoke was gold,
And golden reins the immortal coursers hold.



GANYMEDE.

How does Homer describe the chariot of Juno ?

MINERVA, OR PALLAS.



1. MINERVA was the goddess of wisdom, and is said to have sprung completely armed, and full grown, from the brain of Jupiter. She was immediately admitted into the assembly of the

1. Who was Minerva?

gods, and became Jupiter's faithful counsellor. She was the most accomplished of all the goddesses.

2. She had a dispute with Neptune, concerning the right of giving a name to the capital of Cecropia. The gods having assembled in council to decide their respective claims, agreed to give the preference to whichever of the two should bestow the most useful present on mankind. Neptune struck the ground with his trident, and immediately a horse issued from the earth. Minerva produced the olive, and the gods unanimously decreed her the victory ; declaring that the olive being the emblem of peace, was preferable to the horse, the symbol of war and bloodshed. Minerva called the city Athenæ, and became the tutelar goddess of the place.

3. Minerva invented the art of spinning, and

-
1. What of her birth and accomplishments ?
 2. What dispute arose between Minerva and Neptune ?
 3. What did Minerva invent ?

is frequently represented with a distaff in her hand, instead of a spear. Arachne, the daughter of a dyer, was so skilful in working with the needle, that she ventured to challenge Minerva to a trial of skill. But although her work was considered very beautiful and perfect, it was not equal to that of the goddess. Arachne hanged herself in despair, and was changed by Minerva into a spider.

4. The countenance of Minerva was generally more expressive of masculine firmness, than of grace or softness. She was clothed in complete armour, with a golden helmet, a glittering crest, and nodding plume. She had a golden breast-plate. In her right hand she held a lance, and in her left a shield, on which was painted the dying head of Medusa, with serpents writhing around it.

3. What of Arachne? Her death?

4. How is Minerva represented?

5. Her eyes were of celestial blue. A crown of olive was entwined round her helmet. Her chief emblems were the cock, the owl, the basilisk, and the distaff. Her worship was universally established ; but her most magnificent temples were in the Acropolis, the upper city or citadel of Athens. One was called the Parthenon, and was built of the purest white marble. In it was the statue of the goddess, made of gold and ivory. It was twenty-six cubits high, and was considered one of the master-pieces of Phidias. The remains of this temple are still to be seen at Athens, and excite the admiration of every beholder.

As o'er some drooping form, and time-worn face,
Oft lingers yet the shade of youthful grace,
So, Parthenon, thy beauty still appears
Amid the wreck of thy forgotten years.
Though rude barbarian mosques profane thy site,
And cells, unveil'd, now mingle with the light ;

-
5. What were her emblems ? Temples ? Parthenon ? What of the statue of Minerva ?

Though but one lonely pillar lives to tell
Where a long range of stately columns fell,
And half suspended now thy ruin nods,
O'er mouldering fragments of its prostrate gods ;
Yet, still, Oblivion seems to toil in vain,
For what she razes, Fancy rears again.

6. The other temple was called Victory. In it the goddess appeared with a pomegranate in her right hand, and a helmet in her left. The Palladium was an image of Pallas, preserved in the castle of the city of Troy, and was said to have fallen from heaven. When the Greeks besieged Troy, the oracle of Apollo declared that the city should be safe, so long as the Palladium remained within it. Ulysses and Diomedede, having entered Troy by stealth, carried away the miraculous image.

7. Homer's description of Minerva arming herself for combat, is too beautiful to be omitted.

6. What of the temple of victory ? The Palladium ? By whom was it carried away ?

Now heaven's dread arms her mighty limbs invest ;
Jove's cuirass blazes on her ample breast :
Deck'd in sad triumph for the mournful field,
O'er her broad shoulders hangs his horrid shield ;
Dim, black, tremendous ! round the margin roll'd,
A fringe of serpents, hissing, guard the gold.
Here all the terrors of grim war appear ;
Here rages fire ; here tremble fright and fear ;
Here storm'd contention, and here fury frown'd,
And the dire orb portentous Gorgon crown'd.
The massy golden helm she next assumes,
That dreadful nods with four o'ershadowing plumes,
So vast, the broad circumference contains
A hundred armies on a hundred plains.

VENUS.

1. VENUS was the goddess of beauty, the mother of love, and the queen of laughter, grace, and pleasure. She is said to have risen from the froth of the sea, near the island of Cyprus. The zephyrs wafted her to the shore, where she was received by the Seasons, the daughters of Jupiter and Themis. As she walked, flowers bloomed

1. What of Venus ?

beneath her feet, and the rosy Hours dressed her in divine attire.

2. When she was carried to heaven, the gods,



VENUS.

astonished at her beauty, all rushed to obtain her in marriage; but Jupiter betrothed her to Vulcan, the ugliest and most deformed of all the deities. The power of Venus was assisted by a celebrated

2. What happened when she was carried to heaven? What of the zone or cestus of Venus?

girdle called *zone* by the Greeks, and *cestus* by the Latins. It had the power of giving grace, beauty, and elegance to the person who wore it.

3. At the marriage of Peleus, King of Thessaly, with the sea-nymph Thetis, the goddess of Discord, in revenge for not having received an invitation to the entertainment, threw a golden apple into the assembly, on which was written, “For the fairest.” Juno, Venus, and Minerva, all claimed it as their own.

4. At length, unable to decide the dispute, they agreed to submit to the decision of Paris, a young shepherd, who was feeding his flocks upon Mount Ida. The three goddesses tried to influence his judgment by promises and entreaties. Juno promised him a kingdom; Minerva, military glory; and Venus, the most beautiful woman

3. What took place at the marriage of Peleus and Thetis?

4. Who was Paris? How did the goddesses try to influence him?

in the world for his wife. Paris adjudged the prize to Venus. In accordance with the promise of Venus, Paris afterwards obtained possession of Helen, the wife of Menelaus, King of Sparta, who was greatly celebrated for her beauty. This gave rise to the famous Trojan war.

5. Adonis, the son of the King of Cyprus,



ADONIS.

4. To whom did he adjudge the prize? What gave rise to the Trojan war?

being slain by a wild boar, Venus bewailed his death with much sorrow, and changed his blood, which was shed on the ground, into the flower *anemone*. When she heard his dying voice, she flew to his assistance. A thorn ran into her foot, and the blood falling on a rose, changed that flower, which before was white, to red. She then prayed to Jupiter, that Adonis should be restored to life for six months every year; and her prayer was granted.

6. The rose, the myrtle, and the apple were sacred to Venus; and among birds, the dove, the swan, and the sparrow. She was sometimes described as traversing the heavens in an ivory chariot, drawn by doves. She was clothed in a purple mantle, which glittered with diamonds, and was bound round the waist by the cestus. Her doves were harnessed with a light

5. What of Venus and Adonis?

6. What were sacred to Venus? How was she represented?

golden chain. Cupid and a train of doves fluttered round her chariot on silken wings. The three graces, Aglaia, Thalia, and Euphrosyne were her attendants.

7. At another time she was borne through the ocean in a shell, her head crowned with roses, while cupids, nereids, and dolphins sported around her. She was represented as perfectly beautiful and graceful, with a countenance expressive of gentleness and gaiety.

8. Her temples were numerous; but those most celebrated were at Paphos, Cythera, Idalia, and Cnidus. Her most beautiful statue is entitled the Venus de Medicis, and is still viewed with admiration by all who visit the gallery of Florence. Her favourite residence was supposed to be the island of Cyprus, and her chief worshippers were at Paphos, a city of that island.

7. How was she represented?

8. Where were her most celebrated temples? What of her statue? Where was her favourite residence? What of Paphos?

To the soft Cyprian shores she graceful moves
To visit Paphos, and her blooming groves ;
While to her power a hundred altars rise,
And grateful incense greets the balmy skies.

CUPID.



1. CUPID, the son of Venus, and god of love, was represented as a beautiful boy, with wings, a bow and arrows, and generally with a bandage over his eyes. He had wings, to show his

-
1. Who was Cupid? How was he represented?

caprice and desire of change. He is described as blind, because we are apt to shut our eyes to the faults of those we love.

DIANA, OR LUNA.



1. DIANA was the goddess of hunting. She was the daughter of Jupiter and Latona, and the twin sister of Apollo. On earth she was

-
1. Who was Diana? By what names was she called?

worshipped under the name of Diana, but in heaven she was called Luna, and in Tartarus she was invoked as Hecate.

2. Diana shunned the society of men, and retired to the woods, accompanied by sixty of the Oceanides, daughters of Oceanus, a powerful sea-god, and by twenty other nymphs, all of whom, like herself, had determined never to marry.

3. Armed with a golden bow, and lighted by a torch which was kindled at the lightnings of Jupiter, she led her nymphs through the dark forests and woody mountains, in pursuit of the swift stag. At the twang of her bow, the lofty mountains were said to tremble, and the forests were said to resound with the panting of the wounded deer.

4. When the chase was over, she would

2. Who accompanied Diana to the woods?

3. How did the goddess occupy her time?

hasten to Delphi, the residence of her brother Apollo, and hang her bow and quiver upon his altar. There she would lead forth a chorus of Muses and Graces, and join them in singing praises to her mother Latona.

5. Chione, a nymph beloved by Apollo, was so bold as to speak with scorn of the beauty of Diana. The angry goddess drew her bow, and shot an arrow through her tongue, thus cruelly putting her to silence. Æneus, a king of Calydon, made a general sacrifice to the gods of the first fruits of his fields and orchards, but he omitted to make any offering to Diana. To punish him for this neglect, she sent a fierce wild boar to ravage his vineyard.

6. Meleager, the son of Æneus, assembled the neighbouring chiefs and princes, and they chased the wild boar through the woods of

5. What of Chione? 5. Æneus?

6. Story of Meleager and Althea?

Calydon, until at length Meleager attacked and killed it. The conqueror presented the skin and head to the nymph Atalanta. His uncles, the brothers of his mother Althea, were irritated at this. A quarrel ensued, and Meleager slew his uncles.

7. Althea had in her possession a fire-brand, upon which the life of Meleager depended ; for, at his birth, the Fates had declared that he should live only so long as the brand remained unconsumed. Upon hearing of the death of her brothers, Althea furiously took the brand and threw it into the fire. As the log burned, Meleager, though absent, felt a flame gradually consuming him ; and when it was reduced to ashes, he expired.

8. Diana was represented as very tall and beautiful, and dressed as a huntress ; a bow in her hand, a quiver of arrows hung across her

shoulders, her feet covered with buskins, and a bright silver crescent on her forehead. Sometimes she was described as sitting in a silver chariot, drawn by hinds. The cold and bright moon, which scatters a silver light over the hills and forests, is the type of this goddess.

9. Endymion was an astronomer, who used to pass the night on some high mountain, observing the moon and the heavenly bodies. From this arose the ancient fable, which represents Diana, or the moon, descending from heaven to visit the shepherd Endymion. The temple of Diana, at Ephesus, was reckoned one of the seven wonders of the world. A man named Erostratus, wishing to render his name immortal, even by a bad action, set fire to this magnificent temple, and burned it to the ground.

10. As Luna, this goddess enlightened the heavens with her rays; on earth, as Diana, she

9. Who was Endymion? What of the temple of Diana at Ephesus? What was done by Erostratus?

subdued the wild beasts with her arrows; and in hell, under the name of Hecate, she kept all the ghosts and shadowy inhabitants under subjection.

CERES.



1. CERES was the goddess of corn and harvests, and the daughter of Saturn and Vesta. She

-
10. What power had Diana in heaven, earth, and hell?
1. Who was Ceres? Proserpine?

was the mother of Proserpine, who was carried off by Pluto, the god of hell, while she was gathering flowers in Enna, a beautiful valley in Sicily. When Ceres discovered the loss of her daughter, she sought her all over Sicily ; and at night lighted two torches in the flames of Mount Etna, that she might continue her search.

2. At last, she met the nymph Arethusa, who told her that Pluto had carried off her daughter. Upon hearing this, Ceres flew to heaven, in a chariot drawn by two dragons, and begged Jupiter to command that her daughter should be restored to her. Jupiter agreed to do so, provided Proserpine had not eaten of any thing in Pluto's kingdom. Upon this, Ceres hastened to Pluto, but Proserpine had unfortunately eaten the grains of a pomegranate, which she had gathered in the Elysian fields, and her return to earth was therefore impossible.

-
2. What attempts did Ceres make to recover her daughter?

3. Jupiter, however, was moved with pity for the grief of Ceres, and permitted Proserpine to pass six months of every year in her society. When Ceres was searching for her daughter, being very weary with travelling, she stopped at the cottage of an old woman named Baubo, and begged for a little water. The old woman not only gave her water, but barley broth. The goddess began to eat this broth with much eagerness. A little boy named Stellio, the son of Baubo, mocked her, upon which Ceres threw some in his face, and he was changed into a lizard.

4. When Ceres returned to the earth, she found that it had suffered greatly in her absence, from want of cultivation ; Attica, in particular, had become very barren and desolate. ' Trito-

3. What did Jupiter permit? Relate the story of Ceres at the woman's cottage.

4. What did Ceres do when she returned to the earth? What of Triptolemus?

leimus was the son of Celeus, king of Eleusis, a town in Attica. Ceres having been hospitably received by Celeus during her journey, instructed Triptolemus in the arts of agriculture.

5. She taught him to plough, to sow, and to reap, also how to make bread, and rear fruit-trees. She then presented him with a chariot drawn by flying dragons, and sent him to teach husbandry to mankind. At that time, men lived upon roots and acorns, but Triptolemus showed them how to sow their fields with wheat, which he had received from Ceres.

6. The most celebrated festivals in honour of Ceres were held at Eleusis. They were called the Eleusinian Mysteries, on account of the secrecy with which they were conducted. Those who were admitted to these solemn assemblies were called the initiated.

7. When a new member was about to be

-
6. What festivals were held in honour of Ceres ?

admitted, he was brought to the temple by night. At the entry, his hands were washed, and a crown of myrtle was put upon his head. He was then instructed in the laws of Ceres. After this, the priest conducted him into the sanctuary, and, suddenly, a thick darkness overspread every object.

8. Then a bright light flashed through the temple, and the statue of the goddess was seen, all decked in gold and jewels. While the eyes of her worshipper were yet dazzled with this sudden brightness, every thing became darker than before. But, as I shall more fully describe this strange festival by and by, enough has been said for the present.

9. The new member was bound by a solemn oath to secrecy, and dismissed. By these means the initiated were struck with terror, not being aware that they were merely contrivances of the priests to impress their minds with religious

7. Give some account of the admittance of a new member?

awe. It is probable that these mysterious associations first gave the moderns the idea of free-masonry.

10. Ceres is represented as tall and majestic. A wreath of corn is bound round her golden hair. She holds a sickle in her right hand, and in her left a lighted torch. There were many festivals in honour of Ceres, and many splendid temples erected to her. The husbandmen offered sacrifices to her in the spring, and oblations of wine, honey, and milk. Virgil thus mentions these rustic ceremonies :

To Ceres bland, her annual rites be paid,
On the green turf, beneath the fragrant shade,
When winter ends, and spring serenely shines,
Then fat the lambs, then mellow are the wines,
Then sweet are slumbers on the flowery ground,
Then with thick shades are lofty mountains crown'd,
Let all the hinds bend low at Ceres' shrine ;
Mix honey sweet for her, with milk and mellow wine,
Thrice lead the victim the new fruits around,
And Ceres call, and choral hymns resound.

VESTA.



1. THIS goddess was the daughter of Saturn and Rhea. Her worship was introduced into Italy by *Æneas*, a famous Trojan prince. The palladium of Troy was preserved in her temple, and upon its continuance there the safety of Rome was supposed to depend.

2. In the temple of Vesta a perpetual fire was kept burning; and seven priestesses were

1. Who was Vesta? Who introduced her worship into Italy? What was preserved in her temple? .

chosen, whose duty it was to prevent this fire from being extinguished. These priestesses were called Vestal virgins. If, owing to any accident or negligence on the part of the Vestals, the sacred fire was permitted to go out, the offender was severely punished by the high priest. It was considered a bad omen, foretelling calamities to the city of Rome, if the fire was extinguished. It consequently caused universal consternation, and the fire was instantly rekindled by glasses with the rays of the sun.

3. The Vestals were chosen from the age of six to that of ten. They were bound to remain unmarried for thirty years. For ten years, they were employed in learning their duty ; the ten following were occupied in discharging the

2. What of the temple of Vesta? What happened when the sacred fire was extinguished?

3. At what age were the Vestals chosen? How were they afterwards occupied? How were the Vestals punished on neglecting their duty?

functions of their office; the other ten in instructing the young novices. If any one neglected her duty, or broke her vows, she was buried alive; being shut up in a vault under ground, with a lamp, and a little bread, wine, water, and oil.

4. The Vestals, however, had great privileges. At the public games and festivals, they had the most honourable seats; a lictor, with the fasces, always walked before them, or they were driven in splendid chariots. If they chanced to meet a criminal going to execution, they had the power of granting him a pardon. If any of them died while in office, the body was buried within the walls of the city, an honour granted to few persons. The dress of the Vestal was a white vest, with purple borders, a white linen surplice, and a large purple mantle, which flowed to the ground. They lived sumpt-

-
4. What were their privileges? How were they dressed?

tuously, and were maintained at the public expense.

5. At the Vestalia, which were festivals in honour of Vesta, all the ladies in Rome walked barefooted to her temple. She was represented in a long flowing robe, with a veil on her head. In one hand she held a lamp; in the other a javelin, or the sacred palladium. She was considered as the goddess of fire, and as animating the human body with that vital heat, which is the source of health and vigour.

5. What were the Vestalia? How was Vesta represented?



MARINE GODS.

NEPTUNE, TRITON, OCEANUS, AND NEREUS.

NEPTUNE.



1. NEPTUNE was the son of Saturn and Ops. He received from his brother Jupiter the sove-

reignty of the sea. Rivers, fountains, and all waters were subject to him. He could raise earthquakes at his pleasure, and with a blow of his trident he could cause islands to spring from the bottom of the ocean. He was the god of ships, and of all maritime affairs. At his command, dreadful storms arose, and vessels were swallowed up by the waves. But, with a word, he could still the tempest and allay the fury of the waters.

2. Neptune was at first dissatisfied with the division made by his brother Jupiter. He therefore conspired with the rest of the gods to dethrone the king of heaven. Jupiter conquered all the other gods, and as a punishment to Neptune, compelled him to build the walls of Troy. Laomedon, the prince of Troy, was ungrateful

-
1. Who was Neptune? What power had he?
 2. Why did Neptune conspire against Jupiter? How was Neptune punished? What of Laomedon?

for this service, for which reason Neptune sent the sea to lay waste his territories.

3. During the Trojan war, Neptune sat upon the top of a woody mountain, in the isle of Samos, and looked down upon the combat. Seeing the Trojans victorious, his wrath was kindled against Jupiter. He rose up, and descended from the mountain, which trembled as he walked. In three steps, he crossed the whole horizon; with the fourth, he reached his palace, in the deeps of the sea. Then he mounted his chariot, and drove so rapidly over the waves, that the water scarcely touched the brazen axle of his chariot. The whales and sea-monsters all rose to do him honour. The waves shook with fear, and fell back respectfully as he passed.

4. He wished to marry Amphitrite, and sent a dolphin to persuade her to become his wife.

3. What of Neptune during the Trojan war?

Amphitrite was the daughter of Oceanus and Hatys. To reward the dolphin for obtaining the consent of Amphitrite, Neptune placed that fish among the stars, where it became a constellation. Amphitrite has been thus described.

5. Several dolphins appeared, whose scales seemed gold and azure ; they swelled the waves, and made them foam with their sporting ; after them came tritons, blowing their curved shells : they surrounded Amphitrite's chariot, drawn by sea-horses that were whiter than snow, and which ploughed the briny waves, and left a deep furrow behind them in the sea ; their eyes flamed, and foam issued from their mouths.

6. The goddess's car was a shell of marvellous form ; it was of a more shining white than ivory ; its wheels were of gold, and it seemed to skim the surface of the peaceful waters. Nymphs,

4. Who was Amphitrite ? How was she persuaded to become the wife of Neptune ? How was the dolphin rewarded ?

crowned with flowers, whose lovely tresses flowed over their shoulders, and waved with the winds, swam in shoals behind the car.

7. The goddess had, in one hand, a sceptre of gold, to command the waves ; and, with the other, held on her knees the little god Palemon, her son, who hung at her breast. Her countenance was serene and mild, but an air of majesty repressed every seditious wind and lowering tempest. Tritons guided the steeds, and held the golden reins.

8. A large purple sail waved in the air above the car, and was gently swelled by a multitude of little zephyrs, who strove to blow it forward with their breath. In the midst of the air Æolus appeared busy, restless, and vehement : his wrinkled face and sour looks, his threatening voice, his long bushy eyebrows, his eyes full of gloomy fire and severity, silenced the fierce north winds, and drove back every cloud. Immense whales, and all the monsters of the

deep, issued in haste from their profound grottos to view the goddess.

9. Neptune was represented as a majestic god, with a grim and angry aspect. He had black hair and blue eyes, and wore a bright blue mantle. He stood upright in his chariot. In his right hand he held his trident; with his left, he supported his queen Amphitrite. His chariot was a large shell, drawn by sea-horses, or dolphins.

10. The worship of Neptune was very general. The Libyans considered him the most powerful of all the gods. The celebrated Isthmian games were instituted by the Greeks in honour of him. He was the father of Proteus and of Triton.

9. How was Neptune represented?

10. What of his worship? What of the Isthmian games? Who were Proteus and Triton?

TRITON.



1. TRITON was another sea-god. He was the son of Neptune and Amphitrite, and was trumpeter to his father. He is described as half man and half fish, and is generally represented in the act of blowing a shell.

2. He was a very powerful marine deity, and could raise storms at sea, and calm them at his pleasure.

High on his poop the sea-green god appears,
Frowning, he seems his crooked shell to sound;
And at the blast the billows dance around.

OCEANUS.

1. THIS was an ancient sea-god, the son of Cœlum and Vesta. When Jupiter became king of heaven, he took away the empire of Oceanus and gave it to Neptune. He married Thetis, which word is sometimes used in poetry to signify the sea. He had three thousand children, and was the father of the rivers.

2. He was described as an old man, with a long flowing beard, sitting upon the waves of the sea. He held a pike in his hand; and a sea-monster stood by his side. The ancients prayed to him with great solemnity, before setting off upon any voyage.

-
1. What of Oceanus?
 2. How was he described?

NEREUS.

1. NEREUS was the son of Oceanus. He married Doris, and was the father of fifty sea-nymphs, called Nereides. He lived chiefly in the Egean sea, and was represented as an old man, with azure hair. He had the gift of foretelling future events. He was often drawn with his daughters, the Nereides, dancing around him in chorus.

-
1. What of Nereus? How was he represented? Who danced around him in chorus?



INFERNAL DEITIES.

PLUTO, PLUTUS, AND SOMNUS.

PLUTO.



1. HAVING finished my description of the marine gods, or gods of the sea, I will now enter on a description of the infernal deities. Among these Pluto stands first. He was the king of hell, and the son of Saturn and Ops.

2. None of the goddesses would marry him, because of the sadness and gloominess of the infernal regions where he resided, and, for this reason, he was determined to obtain one of them by force. He carried away Proserpine, whom he saw gathering flowers with her companions in Sicily, driving up to her in his black chariot and coal-black horses, and forcing her away, notwithstanding all her tears.

3. It was in vain that the young nymph Cyone tried to stop the snorting steeds, for Pluto struck the ground with his sceptre, when instantly the earth opened, and the chariot and horses descended through the rift with Pluto and Proserpine; the latter then became the queen of hell.

4. The following description of Pluto is given by Fenelon in his *Telemachus*: “Pluto was

1. Who was Pluto?

2. How did he obtain Proserpine for his wife?

seated on a throne of ebony; his countenance was pale and severe, his eyes hollow, but sparkling, his brow wrinkled and threatening. The sight of a living man was hateful to him, as the light is offensive to the eyes of animals that are used to go out of their retreats only by night. By his side appeared Proserpine, who alone attracted his looks, and seemed a little to soften his heart. She enjoyed an ever blooming beauty, but she seemed to have joined to her divine charms somewhat of the obduracy and cruelty of her husband.

5. "At the foot of the throne was pale and devouring Death, with his keen scythe, which he was continually whetting. Around him hovered gloomy care, cruel jealousy, revenge, all dropping with blood, and covered with wounds; groundless hatred; avarice, gnawing her own flesh; despair, rending herself with her own hands; ambition, overthrowing everything; treason, thirsting for blood, and unable

to enjoy the evils she had occasioned; envy, pouring her deadly venom around her; impiety, digging a bottomless pit; ghastly spectres; phantoms, which assume the form of the dead to terrify the living; frightful dreams, and want of sleep, as tormenting as they. All these fatal images environed the haughty Pluto, and crowded his palace."

6. Black victims, and particularly black bulls, were sacrificed to this gloomy god; the blood of the slaughtered animal was sprinkled upon the ground, that it might penetrate to the infernal regions. The melancholy cypress tree was sacrificed to him, and also the narcissus and the white daffodil, because Proserpine was gathering these flowers when Pluto carried her away.

7. He was represented sitting upon a throne of sulphur, with a crown of cypress. The three-headed dog Cerberus kept watch at his feet. His queen Proserpine sits on his left

hand. He holds a key, to signify that when the dead are received into his kingdom, the gates are locked, and they can never return to life again.

PLUTUS.



1. THIS was the god of riches. He was the son of Jason and Ceres. He is represented as

blind and injudicious, to show us that wealth is frequently given to wicked men, whilst good men remain in poverty. He is described as being lame, to show us that great riches are acquired slowly. He was said to be timid and fearful, to represent the care with which men watch over their treasures.

SOMNUS.



1. SOMNUS was the god of sleep, and the son of

1. Who was Plutus ? How was he represented ?

Erebus and Nox. His palace was a dark cave, where the sun never penetrated. Poppies grew at the entrance, and Somnus himself was supposed to be always asleep upon a bed of feathers, with black curtains. In his palace there were two gates, through which dreams passed and repassed. Morpheus was his chief minister.

-
1. Who was Somnus? What of his palace? How was he represented? Who was Morpheus?



VICTIM LED TO THE SACRIFICE.

TERRESTRIAL GODS AND GODDESSES.

LATONA, AURORA, PAN, FLORA, PALES, COMUS, FERONIA, POMONA, ÆOLUS, MOMUS, ASTREA, TERMINUS, AND NE-MESIS.

1. BESIDES the deities we have already mentioned, there were others, whose chief residence was the earth, and who were inferior in dignity to Jupiter, Neptune, Apollo, Minerva, Ceres, Vulcan, Juno, Mars, Mercury, Diana, Venus, and Vesta.

2. These twelve deities being held in the greatest reverence, especially by the Athenians, their portraits were placed in a gallery called the Ceramicus. We shall now proceed to describe some of the inferior gods who were considered terrestrial.

1. What of other deities?

2. Which were held in the greatest reverence?

LATONA.

1. LATONA was the daughter of Phœbe and of Corus the Titan. She was at one time a celestial goddess, but her beauty was so great, that she was admired by all the gods, and especially by Jupiter. This excited the jealousy of Juno. She caused Latona to be cast out of heaven, and sent the serpent Python to persecute her. Latona wandered from place to place. The heavens would not receive her again. Terra, or the earth, refused to give her a resting place, fearful of offending Juno. The serpent Python pursued and terrified her.

2. At length Neptune was moved with pity for the fugitive. The island Delos used to wander through the Egean sea; sometimes it appeared above the waters, and then sunk below

-
1. Who was Latona? Why was she cast out of heaven?
 2. Where did she at last find a resting place?

them. Neptune struck the island with his trident. It became immovable, and Latona flew there in the shape of a quail. Here her children, Apollo and Diana, were born.

3. But Juno did not cease to persecute her, and Latona was obliged to fly from Delos. She travelled over the greatest part of the world, and at last arrived at the country of Lycia, in Asia. Here she wandered through the fields when the heat of the sun was very great. She had become faint and thirsty, when seeing a spring in a cool valley, she ran towards it with great joy.

4. The goddess knelt down to quench her thirst in the cool waters. Some rude peasants, who were employed in weeding a marsh, drove her away. Latona earnestly begged them to have mercy upon her.

Why hinder you, said she,
The use of water that to all is free?

-
3. Why did she again wander over the world?

The sun, the air, the pure and cooling wave,
Nature made free : I claim the boon she gave:
My tongue wants moisture, and my jaws are dry;
Scarce is there way for speech ; for drink I die :
Water to me were nectar.

5. But the peasants were deaf to her entreaties. Latona turned round, as she was leaving the valley, and called to Jupiter to punish their barbarity. Immediately they were all changed into frogs.

6. Niobe was the daughter of Totalus, and the wife of Amphion, king of Thebes. She had fourteen beautiful children, of whom she was very proud. She had the imprudence to scoff at Latona, and to say that she herself had a better right to altars and sacrifices than the mother of Apollo and Diana.

7. Upon hearing this, Latona desired her children to punish the proud Niobe. Diana and Apollo armed themselves with arrows, and

6. Who was Niobe ? How did she offend Diana ? How was she punished ?

hastened to obey their mother. The sons of Niobe were pierced with the darts of Apollo, and her daughters were destroyed by Diana. The unfortunate Niobe, deprived of her children, wandered into the wilderness, and wept bitterly. The gods pitied her, and changed her into a stone.

8. Latona was worshipped at Argos and Delos, and was consoled for her misfortune by seeing her children receive divine honours.

AURORA.

1. AURORA was the goddess of morning, the sister of the sun and moon, and the mother of the stars and winds. She was the daughter of Terra and Titan, or, as some say, of Hyperion and Thea. She married Astræus, son of the

8. Where was Latona worshipped? What of her children?

1. Who was Aurora? How was she represented?

Titans. The poets represent her as sitting in a golden chariot, drawn by horses as white as snow.



AURORA.

2. A brilliant star sparkles upon her forehead. With her rosy fingers she opens the gates of the east, lifts the dark veil of night, and pours dew upon the grass and flowers. The stars fade at her approach, for they know that the rosy clouds which surround her foretell the arrival of the sun.

3. Aurora also married Tithonus, a Trojan prince. Tithonus prayed her to grant him immortality. The goddess obtained this gift for him; but she forgot to ask for the vigour, youth, and beauty, which alone could make immortal life desirable. Therefore, Tithonus became old and infirm. Weary of his life, he prayed to Aurora to let him die. The goddess could not grant this prayer, but she changed him into a grasshopper.

4. This insect was considered by the ancients as peculiarly happy and long lived. The Greek poet Anacreon wrote some verses to the grasshopper, which a modern poet has translated.

Oh thou, of all creation blest,
Sweet insect, that delight'st to rest
Upon the wild wood's leafy tops,
To drink the dew that morning drops,

3. Who was Tithonus? What did he desire of Aurora? Into what was he changed?

4. How did the ancients consider the grasshopper? Repeat the verses translated from Anacreon.

And chirp thy song with such a glee,
That happiest kings may envy thee !
Whatever decks the velvet field,
Whate'er the circling seasons yield,
Whatever buds, whatever blows,
For thee it buds, for thee it grows.
Nor yet art thou the peasant's fear,
To him thy friendly notes are dear,
For thou art mild as matin dew,
And still, when summer's flowery hue
Begins to paint the bloomy plain,
We hear thy sweet prophetic strain,
Thy sweet prophetic strain we hear,
And bless the notes, and thee revere !
The muses love thy shrilly tone,
Apollo calls thee all his own,
'Twas he who gave that voice to thee,
'Tis he who tunes thy minstrelsy.
Unworn by age's dim decline,
The fadeless blooms of youth are thine,
Melodious insect ! child of earth,
In wisdom mirthful, wise in mirth,
Exempt from every weak decay
That withers vulgar frames away ;
With not a drop of blood to stain
The current of thy purer vein,
So blest an age is past by thee,
Thou seem'st a little deity.

MOORE.

5. Memnon, a king of Ethiopia, was the son of Aurora and Tithonus. A statue of Memnon,

made of black marble, stood in the temple of Serapis at Thebes, in Egypt. It was said, that when the rays of the rising sun touched this statue, it uttered a sweet harmonious sound, as if rejoicing at the approach of its mother Aurora. At sunset, a low and mournful note proceeded from the statue, as if it grieved for Aurora's departure.

PAN.

1. PAN was the god of shepherds and huntsmen, and the most eminent of all the rural deities. He was born in Arcadia, and was the son of Mercury. His mother was generally supposed to be Dryope, an Arcadian nymph.

2. He invented the pastoral flute, with seven tubes, which he called Syrinx ; a nymph of that

5. Who was Memnon? What was said of the statue of Memnon?

1. Who was Pan? 2. What did he invent?

name, whom he loved, fled from him, and the gods changed her into a bundle of reeds. All strange noises heard in solitary places were attributed to Pan. For this reason, fear without cause is called a *panic*.



PAN.

3. He was represented as a grotesque figure, half man and half beast. He had a long beard,

2. Who was Syrinx? Into what was she changed?

and the horns, legs, and feet of a goat. He had a ruddy complexion. His head is crowned with pine, and he holds in one hand a crooked staff, and in the other his pipe of uneven reeds. The nymphs danced around him, and the gods themselves were cheered by his music.



PAN AND APOLLO.

FLORA.



1. FLORA was the goddess of flowers and gardens. She married Zephyrus, god of the west wind, a graceful boy, with the wings of a butterfly. Flora was described as a beautiful female, blessed with perpetual youth. She wore

1. Who was Flora? How was she described? Where was she worshipped?

a crown of flowers, and her robe was covered with garlands of roses. She held a cornucopia, or horn of plenty, and was worshipped at Rome in the season of flowers.

PALES.

1. THIS was the goddess of sheepfolds and pastures. She was chiefly worshipped at Rome, where her festivals were called Palilia. She was a venerable matron, and nothing that had life was sacrificed at her altar. Milk, cakes made of millet, cheese, and boiled wine were offered to her. The festival terminated by her worshippers dancing round a fire made of straw.

-
1. Who was Pales? What of her festivals?



1. Comus was the god of revelry and feasting. He presided over entertainments, and was usually represented as a young and drunken man,

1. Who was Comus?

sometimes with a torch in his hand, and at other times with a mask. Though standing upright, he appeared more asleep than awake, except when somewhat excited. During his festivals, men and women often exchanged dresses with each other. Perhaps this may be an allegory, to set forth, that excess in drinking makes women bold, and men, oftentimes, effeminate.

FERONIA.

1. FERONIA was the guardian goddess of woods and groves. A grove in Etruria, sacred to her worship, having taken fire, the inhabitants of the surrounding country flew to save her statue from the flames. Feronia, grateful for this care, instantly restored the grove to its former verdure and beauty. It was said that those whom she favoured could walk unhurt over burning coals.

POMONA:



1. THIS was the goddess of fruit-trees. She married Vertumnus, a god who presided over orchards. Vertumnus disguised himself in many ways to gain the love of Pomona. She stood one day in an orchard, lopping the branches of her trees, when an old grayheaded woman,

2. Who was Pomona ?

leaning on a staff, came up to her, and admired the beauty and richness of the fruit.

2. She then told Pomona that marriage would add greatly to her happiness. Pomona listened respectfully to the counsel of the old woman, who, after discoursing for some time with her, suddenly changed into the god Vertumnus; Pomona then consented to become his wife. This goddess is represented in the prime of beauty and health, decorated with the blossoms of fruit-trees; and holding in her hand a branch loaded with apples.

ÆOLUS.

1. ÆOLUS was the god of the winds, and the son of Jupiter and Acesta. He lived in one of the Æolian islands, which received their name

2. Who did Pomona marry? How did Vertumnus persuade Pomona to become his wife?

1. Who was Æolus? What power had he? Story of Ulysses? What is supposed with respect to Æolus?

from him. He had the power of foretelling winds and tempests long before they arose;



ÆOLUS.

and could also raise and control them at his will. When Ulysses visited this god in his island, Æolus gave him a bag, in which all the contrary winds were tied up, in order that he might have a speedy passage.

2. The companions of Ulysses, desirous of knowing what this bag contained, opened it.

The winds rushed out, and destroyed the whole fleet, with the exception of the ship which carried Ulysses. It is supposed that Æolus was a skilful astronomer and natural philosopher, and that he invented sails, for which reason, the poets called him the god of the winds.

MOMUS.

1. Momus was the god of pleasantry and folly. He was the son of Night and Sleep. His constant employment was laughing at the other gods, and turning them into ridicule. At length, growing tired of his observations upon their conduct, the gods drove him from heaven.

ASTREA.

1. Astrea was the goddess of justice, and was sometimes called the daughter of Themes. At

1. Who was Momus? Why was he driven from heaven?

1. Who was Astrea?

other times she was confounded with that goddess, who was a daughter of Cœlus and Terra. Astrea lived upon earth in the golden age, but the wickedness and impiety of men drove her to heaven.



ASTREA.

2. She was represented as a stern and majestic

goddess. In one hand she held a balance, in which she weighed the good and bad actions of men. In the other she held a sword, to show her power of punishing the wicked. Over her eyes is a bandage, to represent the impartiality with which she listened to persons of all conditions.

TERMINUS.

1. TERMINUS was the god of boundaries. It was his office to see that no one usurped the land of his neighbour, or encroached beyond his own limits. Numa introduced his worship into Rome. His image was a stone head, without feet or arms, to intimate that he never moved from the place where he was stationed.

2. When Tarquin the Proud wished to build

2. How was Astrea represented?

1. Who was Terminus? Where was he worshipped? What was his image?

a temple to Jupiter, on the Tarpeian rock, the god Terminus, whose temple stood there, refused to give way. The people of the country used to assemble once a year, in honour of Terminus, and hang garlands upon the stones, which marked the limits of their different possessions.

NEMESIS.

1. NEMESIS was the goddess of vengeance. She was the daughter of Nox and Oceanus. She rewarded virtue, and punished vice. The Romans sacrificed to this goddess, before they went to war. In Attica she had a celebrated statue, sculptured by Phidias. It was ten cubits in length, and was made of Parian marble.

2. What of Tarquin the Proud? What did the people do once a year?

1. Who was Nemesis? What of her? Her statue?

THE MORE ANCIENT GODS.

CHAOS, CŒLUS, TERRA, SATURN, JANUS.

1. THE most ancient of all the Grecian deities, was Chaos. The word chaos means a rude and shapeless mass of matter. In this condition, the poets suppose the world to have existed before an Almighty voice called the confused elements into order. Chaos was the consort of darkness, and of them was born Terra, that is, the earth. Thus the obscure fiction of the poets agrees with the inspired account given us by Moses:

“And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light.”

-
1. Who was Chaos? What did the poets suppose? How does the poetic fiction agree with the account given by Moses?

2. Terra, the earth, married Cœlus, or heaven. Their children were Titan and Saturn. Titan was the eldest son, but he gave up his dominion to his brother Saturn, who thus became the king of heaven and earth. Saturn married his sister Ops, otherwise called Rhea.

SATURN.



1. THE reign of Saturn was called the golden

2. What of Terra? What of Titan? Saturn?

age. The earth produced subsistence for its inhabitants without culture; war was unknown. All things were in common, and Astrea, the goddess of justice, ruled over the actions of men.

2. But Saturn had received his kingdom from Titan upon one condition. He had made a solemn promise to devour all his male children. His wife, Ops, hid one of these children, and brought him up unknown to Saturn. This child was Jupiter. Titan therefore, made war upon Saturn. He was assisted by his half brothers, the gigantic Titans.

3. Each of these Titans had fifty heads, and a hundred hands. They deprived Saturn of his kingdom and liberty. Jupiter then arose, and assembled the modern gods on Mount Olympus. The Titans collected their forces on Othrys, an

-
1. Why was the reign of Saturn called the golden age ?
 2. What promise had Saturn made to Titan ?
 3. What of Jupiter ? Who were the Titans ?

opposite mountain, and the war of the gods began.

4. This war lasted for ten years, when Jupiter called the Cyclops to his assistance, together with some mighty giants, who owed to him their deliverance from confinement. These joined him in battle. And now Olympus was shaken to its foundation. The sea rose, the earth groaned, and the mighty forests trembled.

5. The thunderbolts were hurled from the mighty hand of Jupiter. The lightnings flashed, and the woods blazed. The giants, in return, threw massy oaks at the heavens, piled the mountains upon each other, and hurled them at the Thunderer. Jupiter was victorious, and released his parents from captivity.

6. But Saturn was afterwards deposed by Jupiter, and took refuge in Italy. He was highly honoured there, and became king of

Latium, a part of Italy, which lies along the Mediterranean Sea. He taught his subjects agriculture, and other useful arts. He had a temple on the Capitoline hill, and his festivals at Rome were called *Saturnalia*.

7. Saturn was represented as an old man bent with age and infirmity. He held a scythe in his right hand, and in his left, a child, which he was about to devour. By his side, was a serpent biting its own tail, which is an emblem of time, and of the revolution of the year.

JANUS.

1. WHEN Saturn arrived in Italy, he was hospitably received there by Janus, king of that country. Janus was the son of Cœlus and Hecate. He was drawn with two faces, to intimate his knowledge of the past and the future.

-
1. Who received Saturn in Italy? How was Janus drawn?

He first built temples and altars, and instituted



JANUS.

religious rites. His temple was very celebrated in Rome.

2. It was built by Romulus, and Numa ordained that it should be opened in time of war, and shut in time of peace. During the whole

-
1. What of him? Where was the temple of Janus?
 2. What did Numa ordain?

period of the Roman republic, this temple was only shut twice. In religious ceremonies, the name of Janus was invoked first, because he presided over gates and avenues; and it was supposed that no prayers could reach heaven, but through his means.

3. When Saturn was expelled from his throne, the ancient gods were nearly forgotten; they seemed to retreat behind mysterious clouds and mist. Jupiter became the first of the gods, and the father and king of heaven. Homer thus describes his absolute power:

He whose all-conscious eyes the world behold,
The eternal thunderer, sat enthroned in gold;
High heaven the footstool for his feet he makes,
And wide beneath him, all Olympus shakes.
He spake; and awful bends his sable brows,
Shakes his ambrosial curls, and gives the nod;
The stamp of Fate, and sanction of the god:
High heaven, with trembling, the dread signal took,
And all Olympus to the centre shook.

2. Over what did Janus preside?

3. What happened when Saturn was expelled from the throne?

NYMPHS, SATYRS, ETC.

1. THE imagination of the ancients filled all nature with an invisible and poetic creation. To them, the dark grove, the shady valley, the cool rivulet, and every solitary scene, appeared the haunt of these half divine beings, whose existence formed a mysterious link between gods and men; more beautiful than mortals; less sacred than the gods.

2. In the deep gloom of the forests, the Dryads abode, while the Hamadryad lived in the oak, with which she was born, and with which she died. The Oread roamed over the mountains, in pursuit of the swift stag, or the young Naiad

-
1. What of the imagination of the ancients ?
 2. What beings were supposed to inhabit the groves, mountains, and fountains ?

leaned upon her urn, bending over the cool fountain which reflected her divine image.

3. When the shepherd wandered through the shady groves of Arcadia, his imagination represented these airy beings around him. He heard their soft voices whispering through the leaves. Or fainting from the heat of the noonday sun, a spot more peculiarly favoured by nature met his view ; a cluster of shady trees, or a clear brook, whose bubbling waters sparkled over the flowery turf. A mysterious charm seemed to invest the solitary scene ; and fancy pictured the white feet of the retreating nymphs, glancing through the dark foliage.

4. When the huntsman, in the keen excitement of the chase, followed the deer over the lonely mountains, and the shades of night began to veil the surrounding objects, the fleet Oread

3. What was imagined by the shepherd when he wandered through the groves ?

4. By the huntsman ?

with bow and quiver bounded past him. He saw her, with step more than mortal, spring down the steep descent, and join the train of the huntress queen.

5. Then beside the lonely rock, in the dark and mystic recess, the ear was startled by the discordant laugh of the half human Satyr or the mocking Faun. The credulous peasant, as he fled affrighted from the sound, believed that he beheld a band of these grotesque creatures dancing under the spreading oak, with their features expressive of mockery, and their human shape disfigured by the horns and feet of a goat, forming the link which connected the brute creation with the human family.

6. Every river, grove, and valley, was animate with life. The silent shores of the sea, were peopled by the green haired Nereides. In

5. What was imagined of the Fauns and Satyrs ?

6. What of the green haired Nereides ?

grottos and rocky caves, where bright spars and coloured shells were arranged in fantastic variety, these sea nymphs were accustomed to dwell. Altars smoked in their honour, along the sea-coast, and offerings of milk, oil, and honey, were laid there by the mariner, who came to implore their favour and protection.

7. At night, their light forms glided along the shore, with coral and pearls glittering in their long tresses. But when Triton blew a blast upon his silver sounding shell, they plunged into the blue waters, and dived into the deep to attend the car of Amphitrite.

At eventide, when the shore is dim,
And bubbling wreaths with the billows swim,
They rise on the wing of the freshen'd breeze,
And flit with the wind o'er the rolling seas.

8. These credulous notions, when blended with religion, appeared in a degree to be sanc-

tified. They became objects of faith, and to have doubted their reality, would have been considered weakness, if not wickedness. The mild climate and blue-sky of Greece seemed to realize all the fictions of their poets. It pleased the fanciful mind to believe that the morning dew had been freshly scattered by the rosy fingers of Aurora ; that the rainbow was the chariot of the light footed Iris, and the breeze that gently agitated the leaves, the breath of the boy-god Zephyrus.

9. Thus mythology was a kind of religion, founded upon imagination. It was a beautiful, though in some respects, a fearful dream, where there was much meaning and connexion. In it allegory and true history were mixed and blended together ; and although it was neither founded upon reason nor revelation, yet it shadowed

8. What pleased the imagination in Greece ?

9. Upon what was the mythology of the Greeks founded ?

forth sublime truths in dark and mysterious images.

10. While the enlightened mind rejects these fantastic superstitions, it cannot but allow that the credulous worshipper of the heathen gods, to whom all nature seemed replete with divine beings, was superior to the modern unbeliever who can behold the wonders of the universe with an unmoved eye; who can view the sun sinking on the bosom of the ocean; the blue sky spangled with stars; all that creation has of beautiful and terrible, without tracing that sublimity and beauty to a divine source; without feeling that

There is a power whose care
Teaches thy way along that pathless coast,
The desert and illimitable air,
Lone wandering, but not lost.”

10. What must be allowed concerning the worship of the heathen gods?

THE
MUSES, GRACES, AND SIRENS.

THE MUSES.



1. THE Muses were nine sisters, daughters of Jupiter and Mnemosyne. Their names were Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania.

1. Who were the Muses?

2. Calliope presided over eloquence and heroic poetry. Clio was the muse of history. Erato was the muse of eloquence or lyric poetry.

3. Euterpe presided over music. Melpomene was the muse of tragedy; Polyhymnia of singing and rhetoric.



4. Terpsichore was the muse of dancing; Thalia of pastoral or comic poetry; Urania of

2. What of Calliope? Clio? Erato?

3. What of Euterpe? Melpomene? Polyhymnia?

astronomy. She also presided over hymns and sacred subjects.

5. The principal abodes of the Muses were the celebrated mountains Parnassus, Pindus, and Helicon. On the descent of Parnassus, was the Castalian spring. The fountain of Aganippe was on mount Helicon, and higher up on the same mountain was the inspiring Hippocrene, which gushed forth from under the hoof of the winged horse Pegasus.

6. The Muses were supposed to have been born on Mount Pierus, in Macedonia. They were generally painted with their hands joined, dancing in a chorus, to intimate the connection which exists between the sciences and the liberal arts. Apollo presided over them ; he was represented as sitting in the midst of them, and hold-

5. On what mountains did the Muses reside ? Where was the Castalian spring ? The fountain of Aganippe ? Hippocrene ?

6. Where were the muses born ? How were they represented ? Who presided over them ?

ing a harp. In this character, he wore the long flowing dress of a bard.

7. They were drawn as young and beautiful females. Calliope was crowned with laurel, and held books in her hand. Clio had a trumpet in her right hand, and a book in her left. Erato carried a lyre, and was crowned with roses and myrtle; Euterpe wore a garland of flowers, and held a flute; Melpomene bore a crown and sceptre in one hand, and in the other a dagger. She wore the buskin, and a sweeping robe, resplendent with gold and purple.

8. Polyhymnia, had a flowing white robe, and a sceptre in her left hand. The right was raised in an attitude to speak. Terpsichore appears dancing, and holding a musical instrument. Thalia had her gown fastened up, as if to move freely: she wore the sock, and carried a mask. Urania had a tiara of stars, a robe of

bright blue, a globe in her hand, and different instruments of mathematics around her. The Muses were, however, often represented in a manner different to that in which I have described them.

9. The worship of the Muses was very universal. No poet ever commenced his lays without a solemn invocation to the immortal nine. Among the Thespians, especially, they were held in high honour.

THE GRACES.

1. THE Graces were three sisters, daughters of Jupiter and Eurynome, a sea-nymph. They were called Aglaia, Thalia, and Euphrosyne. In Olympus they surrounded the throne of Jupiter. They were also the constant attendants of Venus, since beauty without grace is but a dead picture.

9. What of the worship of the Muses ?

1. Who were the Graces ?

2. Temples and altars were erected everywhere to their honour. Their dominion was acknowledged both in heaven and on earth.



THE GRACES.

They were represented as young, and lightly dressed, their hands joined, and in a dancing

2. What was done in their honour? How were they represented? Who were the Hora?

attitude. Sometimes the Hora, or the children of Jupiter and Themis, mingled with them in chorus.

THE SIRENS.

1. THE Sirens were three sea-nymphs, daughters of the muse Melpomene, and the river Achelous. They had the faces of beautiful women, but the bodies of flying fishes. They dwelt near the promontory Pelorus, in Sicily. There, with the sweetness of their voices, they allured all who passed by these coasts. And when, by their melodious music, they had charmed their listeners into a deep sleep, they took them from the ship, and drowned and devoured them.

2. The fates had ordained, that the Sirens

1. Who were the Sirens? How did they allure those who passed by their coasts?

2. What had the fates ordained? What of Ulysses?

should live only until some person should sail past them without being charmed by their fatal melody. Ulysses, king of Ithaca, in returning to his native island, found it necessary to pass by the dwellings of the Sirens. The enchantress Circe had forewarned him of their power.

3. Ulysses therefore stopped the ears of his companions with wax, to prevent them from hearing the songs of the Sirens, and caused himself to be tied to the mast of his ship. It was fortunate that he did so; for when the ravishing melody first broke upon his ear, he made signs to his companions to stay and listen to the music. But his signs were disregarded, and the fatal coast was passed in safety.

4. The Sirens in despair threw themselves headlong into the sea and perished. They were

3. What did he do in order to avoid stopping to hear the songs of the Sirens ?

4. What did the Sirens do in their despair ? How were they represented ? What is shown by the fable of the Sirens ?

represented one holding a lyre, the second a flute, and the third singing. The fable of the Sirens is intended to show us the precautions which men ought to take against the allurements of pleasure.

5. Ulysses also passed safely by the whirlpools and shoals of Scylla and Charybdis. Scylla was formerly a beautiful woman, the daughter of Typhon, a giant. She was beloved by Glaucus, a sea-god, but scorned his addresses. Glaucus beseeched the enchantress Circe to assist him in his suit. But Circe loved Glaucus, and was envious of the beauty of Scylla. Enraged at seeing Scylla preferred before her, she poured the juice of some poisonous herbs into the water where Scylla bathed.

6. Immediately, the body of Scylla assumed a monstrous form. She had twelve feet and six

5. Who was Scylla? What of Glaucus? What did Circe do?

heads, each with three rows of teeth. In despair she threw herself into that part of the sea which separates Sicily from Italy, and was changed into a rock, which long continued to bear her name. Charybdis was a ravenous woman, changed by Jupiter into a whirlpool beneath this rock.

6. What became of Scylla? Who was Charybdis?



THE

FURIES, FATES, HARPIES, LARES, AND MANES.

—
THE FURIES.

1. THE Furies were said to have sprung from the drops of blood which flowed from the wound given by Saturn to his father Cœlus. They

1. Who were the Furies ?

were three in number. Their names were Tisiphone, Megæra, and Alecto. It was their office to punish the guilty both in the infernal regions and upon earth.

2. The earthly criminal was afflicted by them with the stings of conscience. In hell, their punishment was constant torture and flagellation. Their worship was universal ; but no one dared to pronounce their names, or to look upon their temple. Turtle doves and sheep, with branches of cedar and hawthorn, were offered to them.

3. They had the faces of women, but grim and terrible. Their garments were black, and spotted with blood. They held lighted torches, daggers, and whips of scorpions. Snakes wreathed and twined round their heads, and lashed their necks and shoulders :

With serpents girt alike, and crowned with hissing hair.

2. How were criminals punished by them? What of their worship?

3. How were the Furies represented?

THE FATES, OR PARCÆ.



1. As the three Furies punished the guilty, so the three Fates sternly pronounced their sentence. Their names were Clotho, Lachesis, and Atropos. They were the daughters of Nox and Erebus, and their power was very great. To

-
1. What was the duty of the Fates? What were their names? Who were they?

them was entrusted the management of the fatal thread of life.

2. Clotho drew the thread between her fingers ; Lachesis turned the wheel ; and Atropos cut the spun thread with a pair of scissors. Their decrees were unalterable. They are generally described as three old women, dressed in robes of white ermine, bordered with purple. They wore chaplets made of wool, and interwoven with the flowers of the narcissus.

THE HARPIES.

1. THESE were three voracious monsters, with the faces of women, the bodies of vultures, and the claws of dragons.

At length I land upon the Strophades ;
Safe from the danger of the stormy seas :

2. How were each of them employed ? How were they described ?

1. Who were the Harpies ?

Those isles are compass'd by the' Ionian main ;
The dire abode where the foul Harpies reign :
Where from the mountain tops, with hideous cry,
And clattering wings, the hungry Harpies fly :
They snatch the meat ; defiling all they find :
And parting leave a loathsome stench behind.
Monsters more fierce, offended Heaven ne'er sent
From hell's abyss, for human punishment.
With virgin faces, but with forms obscene,
Foul paunches, and with ordure still unclean :
With claws for hands, and looks for ever lean.

2. To them we may add the three Gorgons, who were very beautiful, but whose heads were covered with vipers instead of hair. Whoever beheld them was struck with terror, and changed into stone.

LARES AND MANES.

1. ANOTHER class of divinities were the Lares, or Penates, household gods, who presided over hospitality. The hearth was their altar, and was considered a sanctuary for strangers.

2. The Lares of the Romans where the manes of their ancestors ; small waxen images of them were placed round the hearth in the hall, and on festivals they were crowned with garlands. The Penates were of divine origin ; they were worshipped in the innermost part of the house. The difference you observe between them is this, that though both were household gods, one was of human origin, the other of divine.

3. The Manes were infernal deities who presided over sepulchral monuments. Sometimes by Manes the souls of the departed only are signified.

3. The Manes ?



DEMI-GODS AND HEROES.

HERCULES, JASON, THESEUS, CASTOR AND POLLUX, PERSEUS, ESCULAPIUS, PROMETHEUS, ATLAS, ORPHEUS, AMPHION, ROMULUS AND REMUS.

1. AMONG the ancients, when any person by his superior knowledge, beneficence, or valour, raised himself above the age in which he lived, and the persons by whom he was surrounded, his actions were frequently magnified, by the credulity of the vulgar, into deeds worthy of the gods themselves. After the death of these distinguished persons, flattery and superstition led the people to offer them divine honour. Some were worshipped as heroes; others were adored as gods.

1. What people among the ancients were worshipped as heroes and adored as gods?

2. Truth and falsehood became so blended together in their history, as to render it impossible to draw any distinct line between them. Viewed through the mist of ages, the heroes of antiquity are considered as beings of a higher order; who, though born on this earth, by their deeds and their fame have risen to the skies.

HERCULES.

1. HERCULES was a celebrated hero, who, after his death, was ranked among the gods, and received divine honours. He was supposed to be the son of Jupiter and of Alcmena, queen of Thebes. Eurystheus, son of the king of Mycenæ, was two months older than Hercules. Jupiter had ordained that whichever of the children was born first should rule the other. Hercules,

2. What of their history? Heroes of antiquity?

1. Who was Hercules? Who was Eurystheus? What had Jupiter ordained? What was imposed upon Hercules?

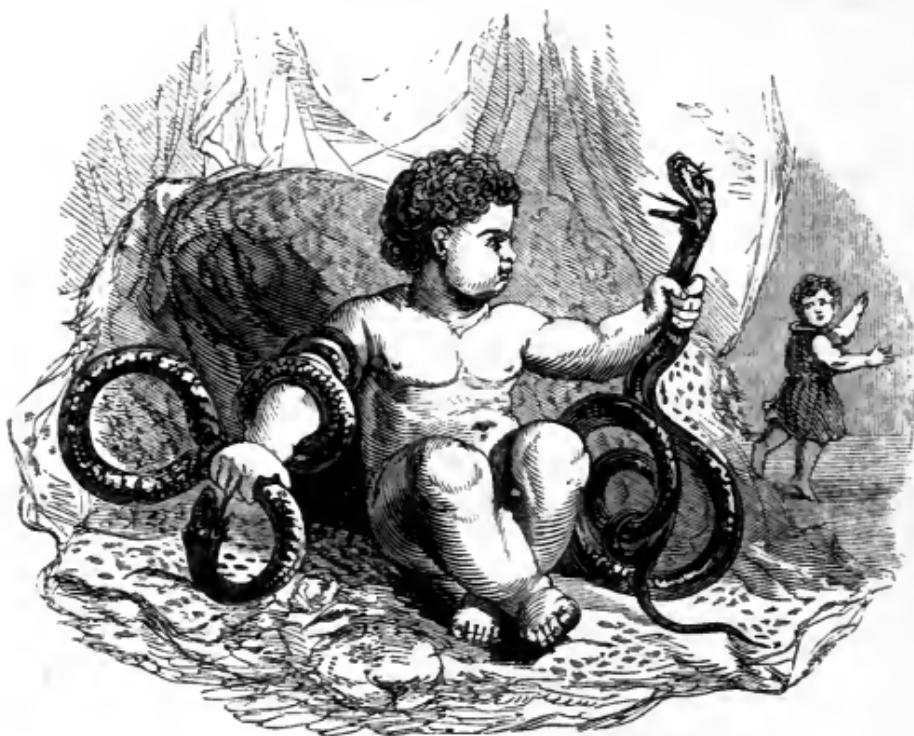
therefore, was subject to Eurystheus, who imposed upon him the twelve labours which rendered his name illustrious.



HERCULES.

2. Hercules was called Alcides by his parents, to denote his extraordinary strength. Juno was jealous of Alcmena, and endeavoured to destroy the infant Hercules. She first sent two vipers

to devour him while he lay in the cradle, but the child boldly seized them in his hands, and



HERCULES STRANGLING THE VIPERS.

squeezed them to death. Hercules served Eurystheus twelve years. From each of the gods

-
2. What was Hercules called by his parents? How did Juno attempt to destroy Hercules?

he received a present suitable to the difficult tasks which he was destined to perform.

3. Minerva gave him a coat of arms and a helmet; Mercury a sword; Neptune a horse; and Jupiter a shield. From Apollo he received a bow and arrows, and from Vulcan a golden cuirass and brazen buskin. He had also a celebrated wooden club, which he cut for himself in the forest of Nemea. His twelve labours were as follows.

4. He killed a fierce lion in the Nemean forest, which ravaged the country near Mycenæ. This lion fell from the moon, and no weapon could pierce it. Hercules fought with it in its den, and choked it. He then carried it on his shoulders to Mycenæ, and ever after clothed himself with the skin.

5. Eurystheus then commanded him to destroy

3. What did Hercules receive from each of the gods? What of his wooden club?

4. Relate the adventure of the Nemean lion.

a hydra with seven heads, which infested the neighbourhood of the Lernean Lake in Argos. Hercules attacked it with his club. But as fast as he cut off one head, two sprang up in its place. Hercules then requested his friend Iolaus to supply him with lighted brands from the neighbouring woods. These he applied to the roots of the hydra's head, and succeeded in destroying it. He then dipped his arrows in the gall of the monster, so that every wound which he afterwards gave was incurable.

6. He was ordered to bring to Mycenæ a stag, whose swiftness was incredible. It had golden horns, and brazen feet, and was sacred to Diana. Hercules hunted it for a year on foot, caught, and brought it home on his shoulders.

7. He bound a fierce wild boar, which ravaged

-
5. How did Hercules destroy the Lernean Hydra ? .
 6. How did Hercules succeed in obtaining the stag ?
 7. The boar of Erymanthus ?

the neighbourhood of Erymanthus, and brought it alive to Eurystheus.

8. He killed the voracious birds called Stymphalides, which dwelt near Lake Stymphalus, in Arcadia, and fed upon human flesh.

9. He defeated the Amazons, and won from their queen a precious girdle, which she had received from the god of war.

10. He cleansed the stables of Augeas, a king in Elis, a task which was considered impossible, since they contained three thousand oxen, and had not been cleansed for thirty years. Hercules accomplished this in one day, by turning the course of the river Alpheus through the stable.

11. Neptune, to punish the inhabitants of Crete for having failed in respect to him, sent a furious bull into their island. It blew fire from

8. What of the birds called Stymphalides ?

9. What of the queen of the Amazons ?

10. How were the stables of Augeas cleansed ?

its nostrils, and ravaged the country. Hercules subdued the fierce animal, and brought him bound to Mycene.

12. Diomedes, king of Thrace, had four horses whom he fed with the flesh of his guests. Hercules conquered him, and threw him to be eaten himself by the carnivorous beasts.

13. Geryon was a monster who had three bodies. He was king of Gades, and was famous for his flocks and herds, which fed upon human flesh. Hercules overcame a fierce dragon and dog which guarded them, slew Geryon, and carried his flocks to Italy.

14. He killed a furious dragon which guarded the golden apples in the gardens of the Hesperides, and brought the golden fruit to Eurystheus.

-
11. What did Hercules do with the bull of Crete?
 12. With Diomedes, king of Thrace?
 13. Who was Geryon? How did Hercules treat him?
 14. What dragon did he destroy?

15. Lastly, he descended to hell, and carried off Cerberus, the triple-headed watch-dog.

16. Hercules was educated by the wise Chiron, a Centaur, that is, half a man and half a horse. He performed many other valiant deeds. He married Dejanira, daughter of the king of Etolia, and slew the Centaur Nessus, who carried her away.

17. When Nessus was dying, he, out of revenge, gave Dejanira a poisoned tunic, which, he assured her, had the power of recalling the affections of her husband, should she ever lose them. Hercules afterwards left Dejanira, and became attached to Omphale, queen of Lydia. Upon this, Dejanira sent him the tunic, hoping to regain his love.

18. Hercules was about to make a solemn

15. What did Hercules do lastly?

16. By whom was Hercules educated? Whom did he marry?

17. What did Nessus do in revenge? What did Dejanira do with the tunic?

sacrifice to Jupiter. He dressed himself in the tunic, but no sooner had he put it on, than he was seized with violent and incurable pains. The hero erected a burning pile on the top of Mount Oeta, laid himself upon it, and expired in the flames. Immediately a loud clap of thunder was heard, and Jupiter received him into heaven.

19. Hercules was represented as a strong muscular man, covered with the skin of the Nemean lion, and holding a knotted club in his hand.

JASON.

1. JASON was the son of Æson, king of Thessalia, and Alcimede. Upon the death of his father, being yet an infant, his uncle Pelius

18. What effect had the poisoned tunic upon Hercules? Where was he received after death?

19. How was Hercules represented?

1. Who was Jason? Pelius?

usurped the throne. When Jason came of age, he demanded his throne from his uncle. Pelius



JASON.

promised to give it up to him, but advised him first to undertake an expedition, which, he said, would add greatly to his glory.

2. He reminded him that Ætus, king of Colchis, had cruelly murdered their relation

2. Of what did Pelius remind Jason? What was the golden fleece? Who had possession of it?

Phryxus, son of the king of Thebes, in order to obtain possession of a golden fleece which belonged to him. This fleece was the hide of a ram which had carried Phryxus on its back to Colchis.

3. Pelius recommended Jason to go to Colchis, and regain the golden fleece from Ætus.

4. Jason gladly undertook the expedition. He embarked on board the ship Argus, with noble princes of Greece. They took the name of Argonauts. On their arrival at Colchis, they found the golden fleece guarded by furious bulls, and by a watchful dragon. Medea, the king's daughter, fell in love with Jason, and by means of enchanted herbs, lulled the dragon to sleep.

5. Jason tamed the fierce bulls, obtained the fleece, carried off Medea, and married her.

4. In what ship did Jason embark? How was the golden fleece guarded? What did Medea do?

But he afterwards ungratefully deserted her, and married Creusa, a princess of Corinth. Medea, in revenge, murdered her two children before the eyes of Jason their father. The Argonautic expedition has been much celebrated by various ancient authors.

THESEUS.

1. THIS celebrated hero was king of Athens, and son of Egeus and Ethra. Until his time, the Athenians were bound to pay Minos, king of Crete, an annual tribute of seven young men and maidens from the noblest families of their city. These were given by Minos to the Minotaur, a monster, half man and half bull, who devoured them.

5. What did Jason do? How did Medea revenge herself?
Is the Argonautic expedition celebrated?

1. Who was Theseus? What tribute were the Athenians obliged to pay to Minos?

2. The fourth year, the lot fell upon Theseus. At this, his father Egeus was much grieved.



THESEUS.

Theseus went on board a ship of which the sails and tackle were black. As his father took leave of him, he told Theseus that should he, through the providence of heaven, escape the

2. When did the lot fall upon Theseus? What did his father say to him?

dangers that threatened him, and be permitted to return, he desired him to hoist white sails when he came within view of the coast, that so he might be assured of his safety.

3. When Theseus arrived in Crete, he was shut up in the labyrinth, where he attacked and slew the Minotaur. He defeated the Amazons,



CENTAUR.

and overcame the Centaurs, a people of Thessaly,

who were partly men and partly horses. By the assistance of the beautiful Ariadne, the daughter of Minos, he found his way out of the winding passages of the labyrinth. He then escaped from Crete, and carried Ariadne with him.

4. In the island of Naxos, he ungratefully abandoned Ariadne, and continued his voyage to Athens. Here Egeus, standing on a high rock near the seashore, watched with anxiety for the return of the ship. But when at last he descried a black sail, which Theseus, forgetting his instructions, had omitted to exchange for a white one, he cast himself headlong into the sea, which was thence called the Egean, or Black Sea.

5. After his death, temples were erected in honour of Theseus, and he was worshipped as a

3. What did Theseus do when he arrived in Crete? How did he escape from the labyrinth?

4. Where did he leave Ariadne? What happened to Egeus?

god. Hippolitus, his son, was also a famous hero, and received divine honours after his death.



TEMPLE OF THESEUS.

-
5. What took place after the death of Theseus? What of Hippolitus?

CASTOR AND POLLUX.



1. CASTOR and Pollux were twin brothers, and sons of Jupiter and Leda. Castor was very skilful in riding and managing horses, and Pollux in wrestling. These two brothers accompanied the Argonauts on their expedition to Colchis. During the voyage a dreadful tempest arose, when two flames were seen to play

-
1. Who were Castor and Pollux? In what were they very skilful? What happened during the expedition to Colchis?

round the heads of Castor and Pollux, and immediately the storm abated.

2. Jupiter permitted them to enjoy immortality by turns. Thus they alternately lived and died every six months. They were drawn as two youths riding side by side, upon white horses, armed with spears, and a glittering star upon their heads.

PERSEUS.

1. PERSEUS was the son of Jupiter and Danae, who was the daughter of Acrisius, king of Argos. He received from Mercury a pair of wings, and a diamond dagger. Pluto gave him a helmet which had the power of rendering the wearer invisible; and Minerva a shield of

2. What did Jupiter permit? How were Castor and Pollux represented?

1. Who was Perseus? What did he receive from Mercury, Pluto, and Minerva? What of the head of Medusa?

brass, which reflected images like a looking-glass. He cut off the head of the Gorgon Medusa, and, as he carried it over the sandy



PERSEUS.

deserts of Libya, the drops of blood that fell from it produced the innumerable serpents which have ever since infested that country.

2. Being inhospitably received on his journey by Atlas, king of Mauritania, he showed him

the Gorgon's head, which changed all who looked on it into stone. Atlas instantly became the mountain, which still bears his name in the northern part of Africa. On the coast of Ethiopia, he beheld the beautiful Andromeda chained to a rock, and a sea-monster going to devour her. He showed the head of Medusa to the monster, who became a stone. He then unloosed Andromeda, and married her.

3. When he reached Peloponnesus, he joined in some games with which the Greeks were celebrating the death of the king of Larissa. In throwing a quoit, he chanced to kill his grandfather Acrisius, and thus accomplished the oracle.

4. The winged horse Pegasus sprang from the blood of Medusa's head, when Perseus cut it off. This horse flew to Helicon, where it became the favourite of the Muses.

-
2. How was Atlas affected by the sight of the Gorgon's head ?
The sea-monster ? 3. What happened at the Peloponnesian
games ? 4. What of the winged horse Pegasus ?

ESCULAPIUS.



1. ESCULAPIUS was the son of Apollo and the nymph Ceronis. He was physician to the Argonauts, and after his death was worshipped as the god of medicine. His instructor was Chiron the Centaur. He restored so many to life by

his knowledge of the medicinal properties of herbs, that Pluto complained of it to Jupiter.

2. Jupiter struck Esculapius with thunder, and Apollo revenged the death of his son by killing the Cyclops, who forged the thunderbolts. Esculapius was first worshipped at Epidaurus,



HYGEIA.

-
1. Why did Pluto complain of him?
 2. How did Jupiter kill Esculapius? How did Apollo revenge his death? What of his worship and temples?

where he was born. He had a temple at Rome, on an island at the mouth of the Tiber, where he was adored under the form of a serpent.

3. He was drawn as an old man with a long beard, and a laurel crown, and leaning upon his cane. Esculapius was the father of Hygeia, who was worshipped as the goddess of health, but by most authors is considered the same as Minerva,

PROMETHEUS.

1. PROMETHEUS was the son of Iapetus and a sea-nymph. He climbed the heavens by the assistance of Minerva, and stole celestial fire from the wheel of the sun's chariot. He then formed a man of clay, and gave him life by means of this fire. To punish Prometheus for his presumption, Jupiter commanded Mercury

3. How was Esculapius represented? Who was Hygeia?

1. Who was Prometheus? Why did Jupiter punish him?

to chain him to Mount Caucasus, and sent a vulture, which continually gnawed his liver.



PROMETHEUS.

2. Prometheus was the father of Deucalion, king of Thessaly, in whose reign the whole earth was overwhelmed by a deluge. The impiety of mankind provoked Jupiter to destroy them. No one was saved but Deucalion and his wife Pyrrha, by means of a vessel which Prometheus advised his son to build.

2. Who was Deucalion? How were he and his wife saved?

ATLAS.



1. ATLAS was brother to Prometheus, and king of Mauritania. He was changed by Perseus into the mountain of that name in Africa, which is so lofty that it was supposed to touch the heavens.

1. Who was Atlas? Into what was he changed?

2. Atlas was a famous astronomer, from whence arose the fable of his supporting the heavens on his shoulders. He was the father of seven daughters, who were changed after their death into the constellation of the Pleiades.

3. Hesperus was the brother of Atlas, and was changed into the star Vesper or Hesperus. This is called the evening star, when it sets after the sun, but when it rises before the sun, it is called Lucifer or the morning star. Hesperus was the father of three daughters, called the Hesperides.

2. What of Atlas?

3. Who was Hesperus? What other names has the star Hesperus? Who were the Hesperides?

ORPHEUS.



1. ORPHEUS was the son of Apollo and the Muse Calliope. He played so sweetly on his father's lyre, that he tamed the wild beasts of the forests, and stayed the course of the rivers.

-
1. Who was Orpheus? What was the power of his music?

Even the lofty trees bent to listen to his music. His wife Eurydice, whom he tenderly loved, was bit by a serpent that was lurking in the grass, and died of the wound.

2. Orpheus, disconsolate for her loss, descended to the gloomy abode of Pluto, and resolved to obtain her or die. At the sound of his divine lyre, the wheel of Ixion stopped, and the stone of Sisyphus stood still ; Tantalus forgot his thirst, and even the furies relented.

3. Proserpine was moved by his sorrow, and the grim king of hell forgot his sternness, and consented to restore Eurydice, provided he forbore to look back at her until he had reached the light of day. Orpheus joyfully consented to this condition, but just as the upper regions of the air appeared in sight, he turned back to look

-
1. What of Eurydice ?
 2. How did Orpheus attempt to regain her ?
 3. What did Proserpine consent to do ?

at his long lost Eurydice, and she vanished from his eyes.

4. After this, Orpheus fled for ever from mankind. His lyre was silent. The Thracian women, enraged because he avoided their society, attacked and killed him, during the feast of Bacchus. They threw his head into the Hebrus, and as it was carried down into the Egean sea, it was heard to murmur the name of Eurydice.

AMPHION.

1. AMPHION was another celebrated musician, son of Jupiter and Antiope. He raised the walls of Thebes by the music of his lute, which he received from Mercury.

2. The fable of his moving stones and raising the massy walls of Thebes by the music of his lyre, has been explained to mean that by the

-
1. Who was Amphion? What did he do by means of his lute?

convincing power of his eloquence, he constrained a wild and uncivilized people, to build a defence, and protect themselves from their enemies.

ROMULUS AND REMUS.



1. ROMULUS, a son of Mars and Ilia, was the grandson of a king of Alba, named Numitor. He and Remus were born together. The crown of Numitor was usurped by his brother Amulius, who ordered Romulus and Remus to be thrown into the Tiber.

1. Who were Romulus and Remus?

2. Fortunately both were saved; and it is said, that a she wolf suckled them, and brought them up for some time; after which they put Amulius to death, and restored to their grandfather Numitor the crown that belonged to him.

3. The two brothers then undertook to build a city, and in order to ascertain which of them should rule, they observed the flight of birds for an omen. Remus saw six vultures, but soon after Romulus saw a flight of twelve.

4. Romulus began to build the city, but the walls which he had marked out were so slender, that his brother in derision leaped over them; an act which so exasperated Romulus, that he killed him. Romulus then founded Rome.

5. Besides the deities, demi-gods, and heroes, already spoken of, there were other objects of adoration; such as qualities of the mind and body, with the miseries, blessings, and accidents

of human life. Among these were the following: Justice, Honour, Virtue, Truth, Prudence, Good Sense, Courage, Fidelity, Fortitude, Temperance, Chastity, Hope, Fear, Pain, Poverty, Envy, Fraud, Discord, and Jealousy; as well as Fame, Fortune, Liberty, Peace, Concord, Plenty, Silence, Necessity, Providence, Tranquillity, Time, and Eternity.



OF TARTARUS, ELYSIUM, ETC.

CHARON, TITYUS, IXION, TANTALUS, SISYPHUS, AND THE
DANAIDES.

1. THE immortality of the soul was a general belief amongst the heathens. As it appeared to them inconsistent with the justice of the gods, that the good and the bad should associate together in another world, they supposed that separate abodes were assigned them. Tartarus was the residence of the wicked, and Elysium of the blessed. Both were frequently called Erebus.

2. Immediately upon death, according to mythology, spirits were conveyed by Mercury to the care of Charon, the ferryman of hell. He transported them across the river Acheron, to the

1. What was generally believed among the heathens? What was Tartarus? Elysium?
2. Where were spirits conveyed after death?

shore of eternity. They were then carried before the judges of the dead, and, according to their past conduct, were sentenced either to heaven or hell.

3. The Greeks believed that the souls of the departed dead could not be admitted into the Elysian fields, but would wander desolate on the banks of the river Styx, till their bodies were deposited in the earth ; and if they were so unfortunate as to be deprived of the rites of sepulture, they were excluded for a hundred years from the common receptacle of ghosts. This was the reason why, of all imprecations, the greatest was to wish that a person might die without burial, and of all deaths, the most terrible was that by shipwreck.

4. The entrance to the infernal regions was

-
2. What was the office of Charon ?
 3. What did the Greeks believe of the souls of the departed ?
What was the consequence of this belief ?
 4. Where was Avernus ?

called Avernus. Before it were stationed a multitude of frightful forms. Disease, Terror, Hunger, Discord, and the Furies. The whole region was surrounded by a brazen wall, the work of Neptune; and four rivers, Acheron, Cocytus, Styx, and Phlegethon, flowed through these gloomy dominions.

5. After passing through the dark entry, the souls arrived at the banks of the Acheron, where thousands of shivering ghosts stood waiting for their passage across.

"There Charon stands, who rules the dreary coast :
 A sordid god ; down from his hoary chin
 A length of beard descends ; uncomb'd, unclean :
 His eyes, like hollow furnaces on fire :
 A girdle, foul with grease, binds his obscene attire.
 He spreads his canvass, with his pole he steers ;
 The freights of fitting ghosts in his thin bottom bears.
 He look'd in years ; yet in his years were seen
 A youthful vigour, and autumnal green.

4. Who were stationed before it ? What wall surrounded the whole region ? What river flowed through it ?

5. Over what river were the ghosts taken ?

An airy crowd came rushing where he stood ;
Which fill'd the margin of the fatal flood.
Husbands and wives, boys and unmarried maids ;
And mighty heroes, more majestic shades ;
And youths intomb'd before their fathers' eyes,
With hollow groans, and shrieks, and feeble cries :
Thick as the leaves in autumn strew the woods ;
Or fowls, by winter forced, forsake the floods,
And wing their hasty flight to happier lands :
Such, and so thick, the shivering army stands,
And press for passage with extended hands."

Charon, the ferryman, was a morose old man, with a long white beard. Every ghost paid him an obolus, a small brass coin, for his fare. Among the Greeks, before the interment of a corpse, a piece of money was put into its mouth for this purpose.

6. After crossing the river, the souls passed through the Fields of Lamentation, a middle district inhabited by the souls of infants. They then arrived at the gate of Pluto's palace, where

-
5. What did each ghost pay for its fare ? 6. Where are the Fields of Lamentation ? Where was Cerberus stationed ?

the tremendous three-headed watch-dog Cerberus was stationed.

7. The judges of the dead were Minos, Eacus, and Rhadamanthus. They held their tribunal in the field of Truth. Tartarus was an immense and gloomy prison to which the souls of the wicked were condemned. Triple walls of solid brass surrounded it. Beneath it rolled the fiery waves of Phlegethon. Farther distant was the river Cocytus, which howled and groaned with a lamentable noise, in imitation of the condemned souls.

8. The Styx was a river in hell by which the gods swore. If any one of them broke an oath sworn by Styx, he was banished for nine years from the assembly of the deities. Virgil calls it

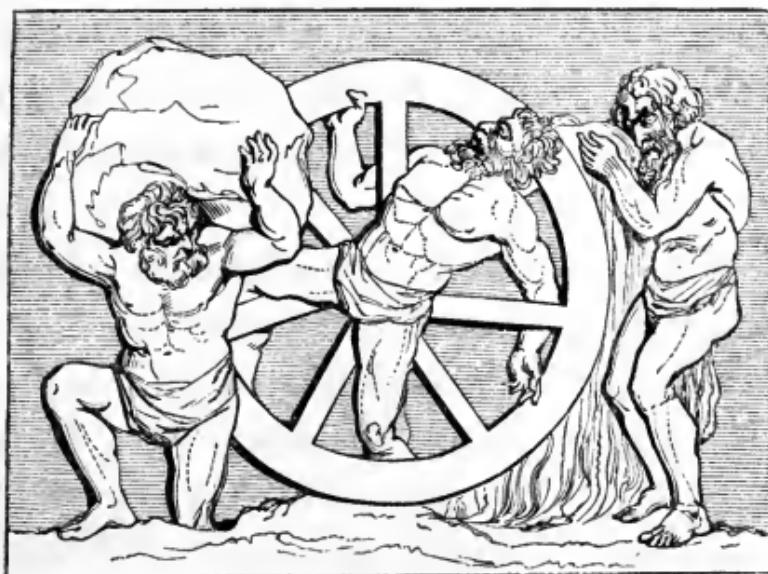
The sacred stream, which heaven's imperial state
Attests in oaths, and fears to violate.

7. Who were the judges of hell? What of Tartarus?

8. The river Styx?

Its waters were of an inky blackness. Lethe was the stream of oblivion: whoever drank of its waters forgot all that was past.

In Lethe's lake they long oblivion taste
 Of future life secure, forgetful of the past.
 Whole droves of minds are, by the driving god,
 Compell'd to drink the deep Lethean flood:
 In large forgetful draughts, to steep the cares
 Of their past labours, and their irksome years.



SISYPHUS, IXION, AND TANTALUS.

9. The most celebrated of the criminals in Tartarus, punished for their crimes, were—

Tityus, whose entrails were torn and devoured continually by vultures. Ixion, who was bound fast to a wheel, revolving without intermission. Tantalus, who was placed up to his chin in water, which constantly flowed away from his lips, though parched with an ever burning thirst. Sisyphus, who had to roll a large stone up a hill, when no sooner had he accomplished his task, than it continually rolled down again: and the Danaides, who were doomed to fill with water a vessel full of holes, so that their punishment was eternal.

10. After passing the palace of Pluto, the road divided. The left led to Tartarus, and the right to the Elysian fields.

11. Elysium was represented as a delightful country, the abode of perfect peace and happiness. There the souls of the just, freed from sorrow, wandered over the flowery fields, amidst groves for ever green, refreshing streams, and

-
9. Who were the most celebrated criminals in Tartarus ?

verdant flowers. The air was pure and serene. The song of the birds was never silent, and no cloud disturbed the serenity of the skies, or the hearts of the inhabitants.

12. Some passed their hours in repose and contemplation. Some wandered through groves, or struck their lyres under the shady trees. The souls of the heroes scoured the plain upon their gallant steeds, or exercised themselves in the games and warlike amusements which had occupied them upon earth. And there were others who feasted upon the golden fruit, and passed their time in revelry.

There, rage no storms, the sun diffuses there
His temper'd beams, through skies for ever fair ;
There gentler airs o'er brakes of myrtle blow,
Hills greener rise, and purer waters flow ;
There bud the woodbine and the jasmine pale,
With every bloom that scents the morning gale ;
While thousand melting sounds the breezes bear,
In silken dalliance to the dreamy ear,
And golden fruits, mid shadowy blossoms shine,
In fields immortal, and in groves divine.

11. How is Elysium represented ?

TEMPLES, IMAGES, ALTARS, GROVES, AND CONSECRATIONS.

TEMPLES.

1. HAVING described to you the principal deities of the heathen mythology, I will proceed to tell you something more than I have yet told you about their most famous Temples.

2. It is no wonder that Greece and Italy, where so many deities were worshipped, should be crowded with temples. Both countries might be said to be studded with them, and Italy especially abounded with them, as well as with triumphal arches, noble columns, amphitheatres, beautiful monuments, villas, aqueducts, baths, bridges, and catacombs. The following rule for the building of temples existed, but was not always observed.

3. Temples in honour of Jupiter, Juno, and

Minerva were erected in places of the greatest eminence, whence a view of the town walls might be obtained. Temples to Mercury stood in the market-place. Those of Apollo and Bacchus were placed near the theatre. Temples to Hercules were built near the Gymnasium, the Amphitheatre, or the Circus, while those of Venus, Vulcan, and Mars were without the city walls. Doric pillars were sacred to Jupiter, Mars, and Hercules ; Ionic to Bacchus, Apollo, and Diana ; and Corinthian to Vesta.

4. The number of temples erected to Jupiter was very great, for his worship was universal. He was the Ammon of the Africans, the Belus of Babylon, and the Osiris of Egypt.

5. The temple of Jupiter Olympius, at Athens, was a model of art. It was raised from the spoils which the Eleans took at the sacking

-
-
3. Where were temples erected to Jupiter, Juno, and Minerva ?
Where did temples to Mercury stand ?

of Pisa. It was of the Doric order, and from the centre of the roof there hung a gilded victory.

6. It sometimes happened that ancient temples were dedicated to several gods. The following is an inscription on one of them: "To Jupiter, the Sun, Great Serapis, and the gods who cohabit in the same temple." Isis and Apis were also joined in the same temple; and, in another, Ceres, Bacchus, and Phœbus. Besides these, I might mention Juno and Minerva; Apollo Palatinus, Latona, and Diana; Hercules and the Muses; Venus and Cupid; Castor and Pollux, and others.

7. One of the most ancient of all Grecian temples was that of Jupiter Panhellenios, standing on Mount Panhellenios, far from any habitation. A forest of pine and juniper surrounded

-
6. Were temples ever dedicated to more than one god?
 7. Was the temple of Jupiter Panhellenios an ancient building?

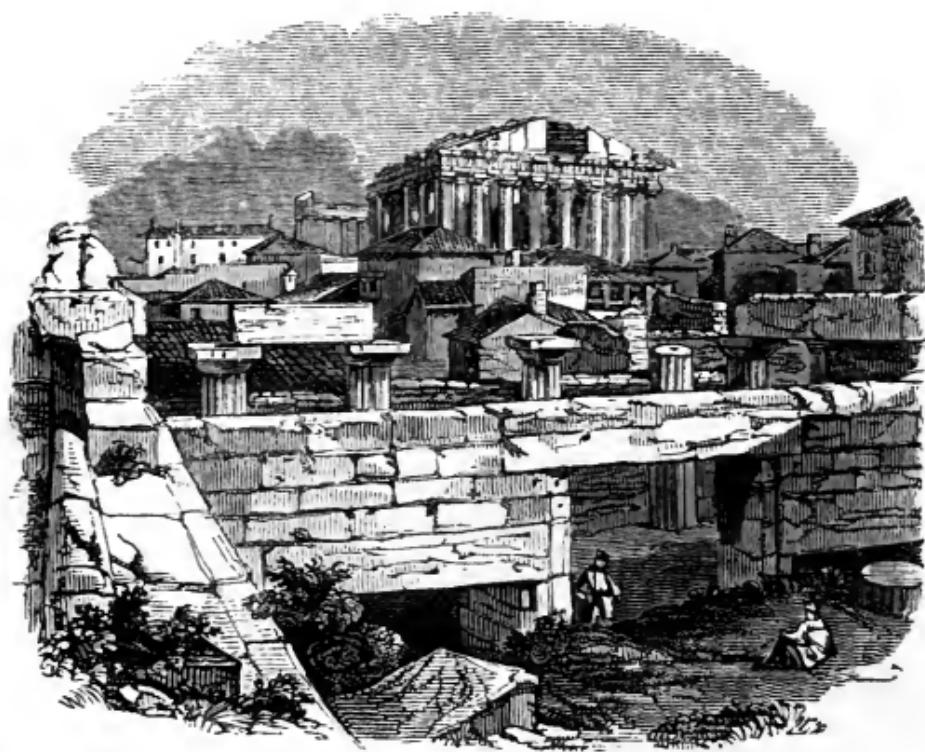
the mount. The temple was of stone, stuccoed over, and had thirty-six principal pillars.



TEMPLE OF JUPITER PANHELLENIOS.

8. Perhaps no temple exceeded that of the Parthenon, or Temple of Minerva, at Athens. The pillars were truly magnificent, and the pediments were decorated with the finest sculpture. Battles with men, horses, and centaurs contending together were represented thereon,

in a manner that called forth the admiration of every spectator.



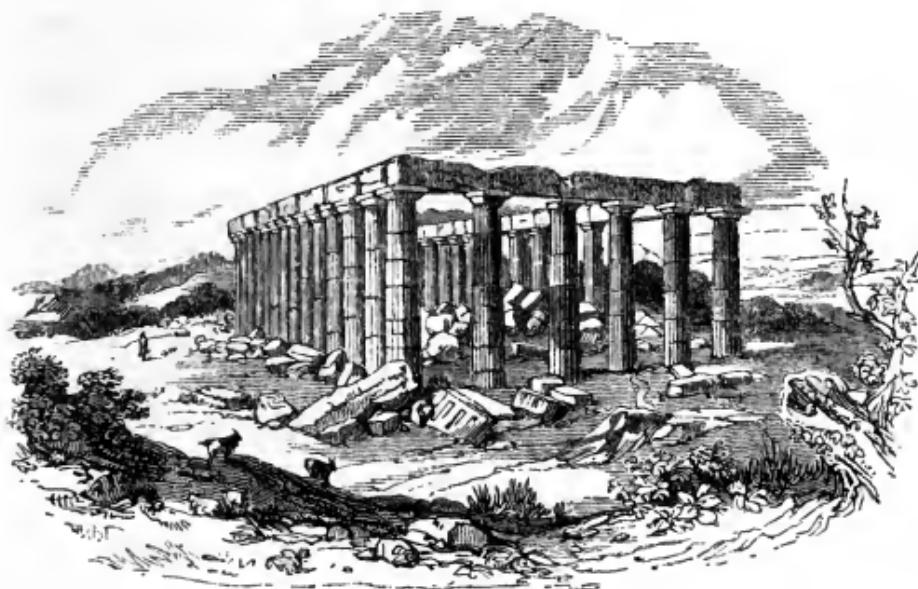
THE PARTHENON.

9. In the Parthenon stood the famous statue

9. Where did the famous statue of Minerva stand? How is it represented?

of Minerva, of ivory and gold, executed by the celebrated Phidias. Minerva was represented with garments reaching to her feet, holding a spear in her hand, while a helmet defended her head, and a Medusa's head adorned her breast.

10. The Temple of Apollo Epicurius, stand-



TEMPLE OF APOLLO EPICURIUS.

ing on Mount Kotylion, in Arcadia, was a magnificent structure. It was built by Iktinos,

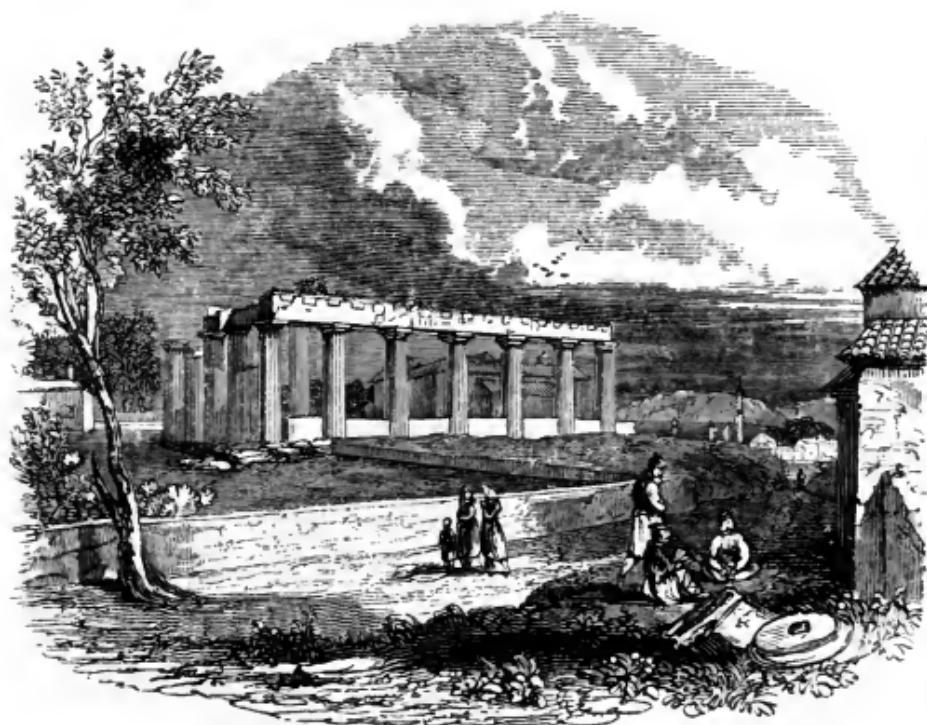
who erected the Parthenon under the direction of the famous Phidias. It could not be regarded without wonder and admiration.

11. Apollo had a temple at Antioch, which has been spoken of as a kind of enchanted place. Some will have it that the statue within it sang, and others affirm that it played on the lyre.

12. The Temple of Apollo at Delphos was not on such a magnificent scale as some others, though it was a superb structure, the cost of it amounting to not less than three hundred talents, or forty-five thousand pounds.

13. Two other temples of Apollo might be mentioned, the one at Didyma, belonging to the Milesians, and the other on Mount Palatine at Rome. The latter was built of Clarian marble, and its gates were of ivory, exquisitely carved ; over the frontispiece was placed a chariot of the sun, and horses, of massy gold.

14. The Temple of Corinth was of the Doric order, with fluted pillars, a noble pile, though



TEMPLE OF CORINTH.

not of such costly workmanship as many other temples erected when architecture had attained a greater degree of perfection.

14. Of what order of architecture was the Temple of Corinth ?

15. The Theatre of Bacchus was not wanting in grandeur ; indeed we can now form but a very

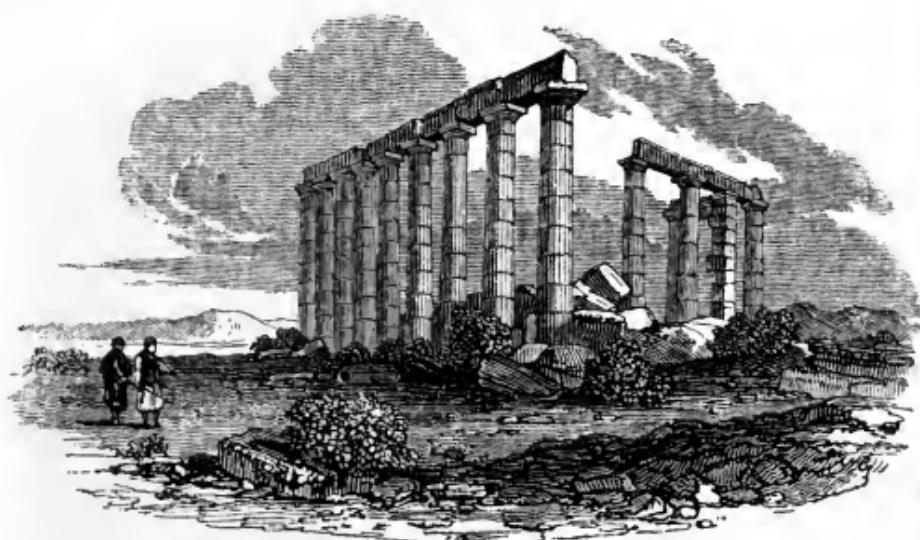


THEATRE OF BACCHUS.

faint conception of the magnificence of ancient buildings of this kind.

16. The Temple of Ceres and Proserpine, at

Eleusis, was of the Doric order, and so large that it could contain thirty thousand persons. There was also a fine temple at Surium.



TEMPLE OF SURIUM.

17. Diana had a temple on Mount Aventine at Rome, adorned with cow's horns, on account of the offering of a very fine cow to the goddess by Autro Coratius, a Sabine. But the prin-

16. Of what order was the Temple of Ceres and Proserpine at Eleusis?

cipal temple of Diana was at Ephesus. This was considered as one of the seven wonders of the world. For as much as two hundred years, all Asia may be said to have contributed to its erection.

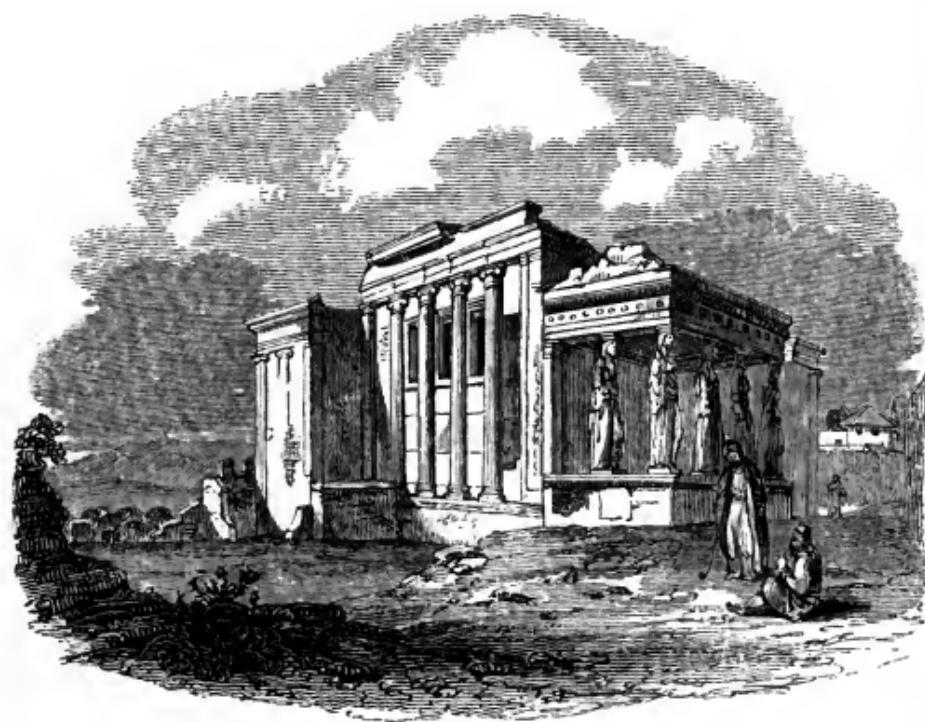
18. Near Crotona stood a temple dedicated to Juno, famous for the vast concourse of people who came to it from all countries. I will tell you a strange story respecting this temple. In it there stood a column of massy gold, and Hannibal was determined to apply this to his own use. In the night, however, Juno appeared before him, and so frightened him with the threat of putting out his remaining eye, for he had but one, that he gave up all thoughts of taking possession of the golden column.

19. There were three temples a little northward of the Parthenon. That to the east was

17. Where was Diana's principal temple?

18. In what temple stood a column of massy gold?

Neptune Erechtheus ; that to the west, Minerva Polias, protectress of Athens ; and the remaining



MINERVA POLIAS AND THE PANDROSUM.

one was called Pandrosus, or the Pandrosium. Before the temple of Neptune Erechtheus stood

-
19. What were the three temples a little north of the Parthenon ?

an altar of Jupiter. Cakes, without wine, were here offered, but no living thing was sacrificed thereon.

20. In the Temple of Minerva Polias stood the most ancient of all the statues of the goddess, which many believed to have fallen down from heaven. It was said to be guarded by a large serpent, which had a regular allowance of honied cakes to satisfy his hunger. The reptile was looked upon as divine, and lived to be very old. This is another of the many strange tales with which mythology abounds.

21. The Temple of Janus, at Rome, was built by Numa, with two brazen gates, one on each side ; these gates were to be kept open in time of war, and closed in time of peace.

22. The Temple of Victory formed the right wing of the Propylea, a building at Athens with a roof of white marble, which adorned

the entrance to the Acropolis. The idol in this temple was called Victory without wings. She held a pomegranate in her right hand, and a helmet in her left : but I must tell you why she had no wings.

23. When Theseus went to Crete with the tributary children, to be devoured by the Minotaur, of which fabulous account I told you in my Tales about Greece, he brought home the news of his success himself. Thus Victory did not, as she generally does, fly before success. Ægeus, the father of Theseus, expecting his son's return, as before mentioned, stood watching the sea, for the preconcerted signal of a white sail, but not discerning it, in despair, he flung himself headlong from the rock and perished.

24. The Capitolium, a famous temple and citadel at Rome, occupied a place on the Tarpeian rock. It was built on four acres of ground,

and the ascent to it was by a hundred steps. The magnificence of this temple is beyond any thing you can conceive. Every successive consul gave a large sum towards it, and Augustus bestowed upon it, at one time, the princely gift of two thousand pounds weight of gold. Its thresholds were brass, and the sumptuous roof was of gold. It had shields of solid silver, and chariots of gold. Thrice it was destroyed, and after that Domitian raised it, if possible, more splendid than ever.

25. The Pantheon was built at Rome by Agrippa, in the reign of Augustus : it was dedicated to all the gods. This temple also was destroyed, or nearly so, being burnt by lightning ; but Adrian repaired it. After this it was used as a Christian temple, and attracted much attention.

26. You know enough of the principal tem-

ples of antiquity now, though I ought to tell you that the temple of Belus is usually considered to have been the most ancient of any in the pagan world. It was originally the tower of Babel, and when, at the confusion of tongues, this was destroyed, the ruins were set apart for a temple of Belus. It was a huge structure, of eight towers, one rising above another, gradually diminishing from the lowest to the highest. The height of it might be, perhaps, twice as high as St. Paul's cathedral, in London. Let us now say something about images.

IMAGES.

1. You must try to remember, that in ancient temples there was not only the altar on which oblations were offered, but the porch in which stood, as the case might be; an image or an

-
1. Where did the images stand in a temple?

altar, as well as the place in the centre, on which was erected the image of the deity to whom the temple was dedicated.

2. This view of a temple, however, has respect to the time when idols or images were in use; for at an earlier period temples were without statues. The first representations of deities were suited to the state of ignorance in which the people were. It is said, that adoration was offered by the Scythians to a sort of sword, while the Arabians worshipped a stone, and the Persians a river.

3. At first, the rudest stock or stone was sufficient for an idol; indeed, even at the present day, the idols which are worshipped in many parts of the world are no better. At Delos, a very old statue of Venus had a square stone instead of feet; and in Achaia, thirty square stones, on which the names of as many gods were graven, were preserved with the most reverential care.

4. At Petra, in Arabia, the god Mars was represented by a black stone, such a stone being considered more solemn and impressive than others, and therefore best adapted to represent a deity. Black stones were, on this account, at one time, commonly chosen for idols. Some are of opinion, that the pillar of stone set up by the patriarch at Bethel was the origin of setting up stones in this manner, and perhaps they are right.

5. There is an old saying, that Dedalus formed walking statues; but the saying arose from the circumstance that he was the first who formed the piece of stone at the bottom of a statue into two feet. This, you will say, is a very different thing to that of making a statue walk. Even when images, in after years, were beautifully formed, the old misshapen blocks

-
4. How was Mars represented at Petra?
 5. What is the saying about Dedalus?

were frequently more highly prized on account of their antiquity. The same remark might be made even at the present time, for a painting, or a statue, by the hand of an ancient master, is much more highly valued than a superior modern piece of art.

6. Though statues were frequently formed in old times of wood, such as oak, yew, bay, cedar, cypress, or ebony, yet these were not used indiscriminately, for if any tree was considered sacred to a deity, it was thought to be most grateful to him, and on that account best adapted to his statue. Statues of Jupiter were generally made of oak, and those of Venus of myrtle; while representations of Hercules were formed of poplar, and those of Minerva of the olive tree.

7. I said that black stones were used to represent deities, because they were thought to

6. What were statues of Jupiter usually made of? What those of Venus? What those of Minerva?

be more solemn and impressive than others; but there was another reason for their use, it was this, that they served to set forth the invisibility of the gods. Clay and chalk, marble, ivory, brass, silver, and gold were also used; and the principal place for images was, as I told you, in the middle of the temple.

8. You may wonder what model the ancients had for their imitation in forming their deities, inasmuch as, being fabulous, they never could have seen them; but the imagination of the carver or sculptor, assisted by what poets, particularly Homer, had written, was sufficient to direct them.

ALTARS.

1. You have already been told that ancient temples usually had some kind of architecture, or some peculiarity about them, which was thought suitable to the deity for whose worship

they were erected, and it was the same with respect to ancient altars.

2. Altars were places for sacrifices to be offered up, or for offerings to be made. The altar of a celestial god was high, that of a terrestrial god was low; that whereon sacrifices were offered for heroes was close to the ground, and altars to the infernal deities were in a trench, or ditch, cut on purpose for them. The altar of Jupiter Olympius was more than twenty feet high.

3. Altars were in use long before temples were erected, they stood in groves, or by the way side; in the low and shadowed glen, or on the mountain top, as the case might be. They were of different forms, and of various materials, as I told you at the beginning of my mythological account.

2. Was there a difference between an altar erected to a celestial god and a terrestrial god?

3. Were altars used before temples?

4. Altars of the most ancient kind had horns usually attached to them, for horns from time immemorial have been a symbol of power. Whether the horns on ancient altars were, however, intended to denote power, or whether they were for the convenience of binding to them the victims about to be sacrificed, is a matter of doubt. When any one ran into a temple, which had the privilege of being a place of refuge, he took hold of the horns of the altar, and it might be for this, as well as other reasons, that horns were provided.

5. But though many altars and temples among the Greeks and Romans were places of refuge for slaves who were cruelly used by their hard-hearted masters, as well as for criminals and debtors ; and though it was reckoned an act of impiety to touch them ; yet there were not wanting ways, on particular occasions, of forcing

such from their asylum. Sometimes combustible matter was heaped round the place, and set on fire, and sometimes temples were even unroofed, that those at the altar might be said to be driven away by the gods having dominion over the elements, and not by men.

6. When Pausanias, king of Sparta, fled to the temple of Minerva Chalciæcus, the Lacedæmonians uncovered it, that he might perish with cold and hunger.

7. Still, it was generally considered, that when any one took refuge at the altar, it was impious to do him an injury, and on this account Grecian temples were at times filled with the worst of characters. Many of those who did injury to persons who had fled to the sanctuary were, it is said, afterwards visited for their crime.

8. The followers of Cylon, who had robbed

the Temple of Minerva, were killed hanging to the altar, but their destroyers were regarded as profane. When Laodamia was killed at Diana's altar, a fearful famine and civil war followed, and Milo, who killed Laodamia, went mad, and tore out his bowels with his teeth.

9. The cities of refuge among the Jews were ordered much more prudently with regard to man-slayers and guilty persons who fled to them for protection, than the refuge temples of the Greeks and Romans ; for the culprits were there kept in safety only till they could be brought to a just trial, and then given up to justice : thus three advantages were derived, the innocent were preserved, the guilty punished, and bad characters prevented from crowding the place.

10. Altars usually had the name of the deity

8. Who were killed at the altar ?

10. Had altars any name or inscription upon them ?

to whom they belonged, or his symbol, inscribed upon them. The following inscription is an instance of this: "Caius Julius Anicetus willingly dedicates this altar to the divine Sun, in performance of a vow;" and very likely you may remember that St. Paul found at Athens an altar inscribed "To the Unknown God."

11. I have already told you that altars were not all adapted for the same sacrifices, some being for offerings of blood, some for cakes and fruits of the earth, and others for offerings made with fire.

GROVES.

1. I OUGHT to tell you, that where groves of trees could be obtained, they were greatly preferred as suitable places wherein to erect altars; and it was so common to have altars surrounded with trees, that such places were often called groves, even when no trees grew there.

2. The silence as well as solitude of the grove was impressive, and no doubt this had much influence with ancient nations in the choice of the places where their altars should stand. Then, again, the agreeableness of a spreading canopy of shadowy foliage in hot climates was not overlooked. Such cool retreats were no doubt very grateful, and a superstitious people would be more apt to believe their gods inhabited such places than others.

3. This impression with respect to groves was, indeed, very general in eastern nations. A sort of religion was attached to groves among Pagans, and it was, no doubt, to prevent the Jews from such idolatry that they were thus commanded, “Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God.”

4. It is thought, also, as another reason why

groves were held as it were sacred to deities, and altars erected there, that, in the most primitive ages, trees were the only shelter for men, and that mankind, naturally enough, made that a habitation for their gods which was a shelter to themselves.

5. Those who reason thus, support their opinion by observing that most of the rites and ceremonies of religion were at first taken from such customs as prevailed in common life, and that, when once established, it was thought an act of irreverence to depart from them.

6. True it is, that in after ages, when mankind built houses, and dwelt in towns and cities, delighting in costly edifices and magnificent erections, groves, by little and little, came into disuse, but even then, those which stood were highly honoured on account of their antiquity,

and to cut them down was considered no common crime among pagan people.

7. In holy writ we read of many of the kings of Israel destroying the altars and cutting down the groves, where strange gods had been worshipped by those who had reigned before them. You will like to hear a little about the consecration of temples, idols, altars, and groves.

CONSECRATIONS.

1. THE act of consecrating or making sacred their temples, idols, altars, and groves was considered one of much importance by pagan nations. Among the Greeks and Romans it was performed in an economical or lavish manner according to circumstances. Common images, such as that of Mercury, which stood in the

-
7. What do we hear of altars in the sacred scriptures?
 1. Was consecration an important act?

market-place, were not consecrated in so costly a manner as images of Jupiter and Minerva, which stood in magnificent temples.

2. Three things were necessary to convert an image into a deity—ornaments, consecration, and oration. Without these a statue was not worshipped or regarded as holy, but with them the pagans reverenced highly their stocks and their stones.

3. There was little, if any difference, in the consecration of altars and images. In the most common consecrations an offering of sodden peas or beans was made; a woman, dressed in a garment of various colours, bore this on her head in a pot. This offering was presented with certain forms to the deity, personified by the image, or to whom the altar was erected, as a grateful remembrance retained by the people of their ancient diet.

3. Were altars and images consecrated in the same way?

4. When, however, consecrations to superior statues took place among worshippers who could better afford to manifest their high reverence for their gods, they were more expensively conducted. Sometimes a new vessel with two ears was used in the ceremony: on each of the ears was bound a chaplet of white wool, and in the fore part another chaplet, of yellow wool, the vessel being covered. The libation poured out before this was of water, honey, and all kinds of fruit, attended with many rites.

5. Another mode of consecration, and not an uncommon one, was to put a crown on the images, and to anoint them with oil. Prayers and oblations were then offered, and a denunciation uttered against all such as should injure or profane them. The name of the deity and the cause of the dedication were frequently inscribed on the base on which the image stood.

-
4. Were consecrations ever expensively conducted ?

6. Perhaps the custom of uttering a denunciation against those who should injure the image or altar, may remind you of a more modern instance of this kind. In the church of Stratford on Avon, in Warwickshire, on the tomb of the celebrated Shakspeare, are graven these words, written by himself:

Blest be the man who spares these stones,
And curst be he who moves my bones.

7. An example of the customs of ancient times is furnished in the following lines, wherein the Spartan virgins promise to consecrate a tree to Helena :

We'll search the meads where humble lotus grows,
Then chaplets weave, and twine them on the boughs ;
On chequer'd grass, beneath the shady bower,
From costliest vials sweetest oils we'll pour ;
And then, in spreading letters, this indite,
I'm Helen's plant, and worship in my right.

6. Do you remember Shakspeare's denunciation against those who should disturb his bones ?

8. The unction, or anointing with oil, was one of the principal rites of the act of consecration, from a very remote period. Many of the ceremonies of the pagan world were at first learned from the Egyptians ; and those practised by the Jews during the time they were in captivity in Egypt were no doubt imitated.

9. Not only did Moses consecrate, by the divine command, the priests of the congregation by pouring oil on their heads, but all the Jewish kings and prophets were consecrated in the same manner.

10. Nor was the rite of anointing among the Jews confined to persons, for we are told in holy writ, that Jacob anointed the stone that he set up at Bethel: “ And Jacob rose up early in the morning, and took the stone that he had put

-
8. What was one of the principal rites of consecration ?
 9. How did Moses consecrate the priests ?
 10. What did Jacob anoint ?

for his pillow, and set it up for a pillar, and poured oil upon the top of it, and he called the name of that place Bethel." Gen. xxviii. 18, 19.

11. The more you read the Old Testament, the plainer you will see the resemblance between many of the pagan customs and the religious observances of the Jews. This striking difference, however, must not be overlooked, that the Jews worshipped the true and the living God, while the pagans bowed down to the false and the dead idol.

12. Great sacrifices were sometimes made at pagan consecrations, and sumptuous entertainments given. This was the case also among the Jews: when Solomon's Temple was dedicated, the king offered burnt offerings and meat offerings, and held a great feast. When Moses consecrated his tabernacle, the Jewish princes

offered oblations; and when Aaron sinned against God, in making a golden calf for the children of Israel to worship, he made a proclamation, and a feast was made. The people rose up betimes to offer their burnt offerings and their peace offerings, to eat and to drink and to play.



OF PRIESTS, SACRIFICES, PRAYERS, OATHS,
AND ATHENIAN LAWS.

PRIESTS, SACRIFICES, PRAYERS.

1. PRIESTS were considered mediators between gods and men. They offered the sacrifices and prayers of the people to their deities, and, on the other hand, they were employed by the gods to interpret their divine will to man. Thus the office of priest was held very sacred, and in some parts of Greece their dignity was equal to that of kings. Some temples were served by priestesses, who were chosen from the most noble families.

2. Every king of Egypt was a priest; and this was a custom so rigidly observed, that in

1. What of priests?

2. Were kings ever priests?

cases wherein the royal power was usurped, the usurper was constrained to be consecrated to the priestly office: without this rite, he was not permitted to govern.

3. In Greece, too, the custom of consecrating kings prevailed in some parts, though not generally. Thus, at Sparta, no sooner were sovereigns invested with their authority, than they took upon themselves a double priesthood, that of the heavenly, and of the Lacedæmonian, Jupiter. This consecration rather raised them than otherwise, in public estimation: it gave a sacredness to power, and greatly increased their influence with the people.

4. Invested with regal and priestly power, they offered up, in person, such sacrifices as were thought necessary for the welfare of the state; nor is it wonderful that the people should suppose the gods more ready to hear the prayers and accept the offerings of kings than of other people.

5. The custom of the highest and most honourable of the people officiating as priests is indeed very ancient: it prevailed among the patriarchs, for the sacred rites of sacrifice were performed by Noah, Abraham, Job, and Jacob. When, however, Aaron was appointed to the priesthood, the sacred office was vested in him and his sons.

6. Among different nations there were different modes of appointing to the priesthood, and sometimes even among the same people. Inheritance was the customary tenure by which the holy office was held; but it was also, in other cases, acquired by lot, by the appointment of the prince, or by the election of the people.

7. Every one appointed to be a priest was required to be free from any bodily disease or ailment, and to possess a pure and upright mind;

5. Is the custom of the honourable of the people being made priests an ancient one?

7. What was required with regard to a priest?

for it was not thought right that one who was imperfect or impure, should take part in the worship of the gods, ministering in holy things.

8. Though second marriages were not considered creditable among priests, they were not, in all cases at least, forbidden to marry once. Theana was at the same time priestess of Minerva and wife of Antenor the Trojan ; Chryses, Apollo's priest, had a daughter named Chryseis ; and Dares, the priest of Vulcan, had two sons. This information is obtained from Homer, to whose writings we are indebted for very much of what we know of mythology.

9. To every god, a different order of priests was consecrated. There was likewise a high priest, who superintended the rest, and executed the most sacred rites and ceremonies. When the priests officiated in the temples, the garments which they wore were made of fine flax

or linen. They commonly descended to the ankles, and were of a white colour. They wore crowns, and their feet were bare.

10. Sacrifices were of different kinds: 1st. They were vows or free will offerings: these were such things as were promised to the gods before, and paid after a victory. 2dly. They were propitiatory offerings, to avert the wrath of some angry god. 3dly. Petitionary sacrifices for success in any enterprise. 4thly. Such as were imposed by an oracle. 5thly. Sacrifices in honour of the gods, from respect and veneration in their worshippers, or the sacrifices offered by those who had escaped from some great danger. The most ancient sacrifices were very simple. They consisted of herbs and plants, burnt with their leaves and fruit, or of corn and salt.

In early times the gods were cheaply pleased,
A little meal with salt their wrath appeased.

11. Some say that as long as men were

themselves contented with the fruits of the earth, they offered nothing that had life to their gods. But when this primitive simplicity was laid aside, and man had lost his natural horror at plunging the steel into the breast of an innocent and useful animal, then living victims smoked upon their altars ; cows, lambs, goats, or birds. This view of the case I can by no means subscribe to, because the Bible tells us that Abel, in his offering to the Lord, " brought of the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel, and to his offering." Gen. iv. 4.

12. Among the Greeks and others, different animals were sacrificed by different persons ; by a shepherd a sheep, by a neatherd an ox, by a fisherman a fish. To an infernal deity a black victim ; but white to a celestial power.

11. What was at first offered to the gods ? When were living victims sacrificed ?

12. What animals were sacrificed by different people ?

Particular animals were consecrated to particular deities. A stag to Diana, a horse to the Sun, a dog to Hecate, to Venus a dove. The Bœtans used to sacrifice large eels, and when a stranger asked them the reason of this practice, they replied that they were not obliged to give any answer to a stranger.

13. Men were sometimes sacrificed, but rarely in Greece. In Arcadia, young damsels were beaten to death in honour of Bacchus. In Sparta, children were whipped in honour of Diana. Every one sacrificed according to his means. A rich man sometimes offered a hecatomb, or a hundred oxen at once; a poor man might offer a cake, both were equally acceptable. Every person was purified with water before attending a sacrifice. Hector says,

With unwash'd hands I dread to bring
An offering to the heavenly king.

The sacrifice of a hecatomb is thus described by Homer :

So Chryses pray'd, Apollo heard his prayer :
And now the Greeks their hecatomb prepare ;
Between their horns the salted barley threw,
And with their heads to heaven the victims slew :
The limbs they sever from the inclosing hide ;
The thighs, selected to the gods, divide :
On these, in double cauls involved with art,
The choicest morsels lay from every part.
The priest himself before his altar stands,
And burns the offering with his holy hands,
Pours the black wine, and sees the flames aspire ;
The youth with instruments surround the fire :
The thighs thus sacrificed, and entrails drest,
The assistants part, transfix, and roast the rest :
Then spread the tables, the repast prepare,
Each takes his seat, and each receives his share.

14. Those who sacrificed to the infernal deities were dressed in black ; to the celestial, in purple ; and to Ceres, in white. Various ceremonies were used in the performance of the sacrifice. The offerings to the infernal gods,

who were supposed to hate the light, were frequently made at midnight. The victim was killed by the priest, or sometimes by the most honourable person present. Prayers were offered up while the sacrifice was burning ; and if the deity was a gay and æerial power, harmonious music was played to propitiate his favour.

15. Sometimes they danced round the altars, while they sang the sacred hymns. Of all musical instruments, the flute was chiefly used. After the sacrifice, there was generally a feast, where the worshippers drank to excess, and continued to sing the praises of the god.

16. Besides sacrifices, the Greeks offered presents to the gods, especially when forsaking their employments ; thus a fisherman presented his nets to the nymphs of the sea ; a shepherd hung up his pipes to Pan ; an old beauty sent her looking-glass to Venus.

17. Libations of wine were also offered to the gods according to the occasion. When Achilles consents that his friend Patroclus shall go against the Trojans with his armour and men, he offers a libation :—

But, mindful of the gods, Achilles went
To the rich coffer in his shady tent :
There lay on heaps his various garments roll'd,
And costly furs, and carpets stiff with gold
(The presents of the silver-footed dame).
From thence he took a bowl, of antique frame,
Which never man had stain'd with ruddy wine,
Nor raised in offerings to the powers divine,
But Peleus' son ; and Peleus' son to none
Had raised in offerings, but to Jove alone.
This tinged with sulphur, sacred first to flame,
He purged ; and wash'd it in the running stream.
Then cleansed his hands ; and fixing for a space
His eyes on heaven, his feet upon the place
Of sacrifice, the purple draught he pour'd
Forth in the midst ; and thus the god implored.

18. The piety of the ancient Greeks is manifest from their constant prayers and supplications. During their prayers, they generally

18. How did the Greeks manifest their piety ?

held green branches in their hands, with which they touched the knees of the statue they addressed. They turned their faces towards the east, when they prayed to the gods; to the west, when they addressed a hero or demi-god.

19. When they prayed to the celestial gods, they raised their hands to heaven; pointed them downwards, and frequently stamped with their feet, when they implored the infernal deities. Lastly, they stretched their hands towards the sea, when addressing marine gods.

OATHS.

1. In the golden age, say some, when men were true and just, oaths were unnecessary; but when men degenerated from their first simplicity, they found it necessary to take precautions against

19. What of their prayers?

1. When were oaths found necessary?

the fraud and falsehood of each other. Hence the origin of oaths. They were considered by the Greeks as very sacred and binding. Oaths were supposed more peculiarly to belong to Jupiter. The Greeks however swore by various other deities. The women swore by the goddesses. Sometimes, the Greeks swore by all the gods; sometimes by the ground on which they stood; or by the rivers, fountains, floods, and the sun, the moon, and the stars.

2. In all solemn leagues and covenants, the Greeks sacrificed to the gods by whom they swore. In some places, false swearers suffered death; in others, only a pecuniary fine. Perjured persons were supposed to be haunted by the Furies. The crime of perjury, however, was common in Greece.

-
1. By whom did the Greeks swear?
 2. What was done in solemn leagues and covenants? What of perjury?

ATHENIAN LAWS.

1. You shall here have a few particulars of the Athenian laws, relative to religious rites.

2. We are told by the poets that Ceres first taught the Athenians the use of laws. In the time of Theseus, laws were used. After Theseus came Draco, who punished all crimes with death. He was followed by Solon, a famous lawgiver; when a vow was entered into by certain rulers, that he who broke the statutes should dedicate to the Delphian Apollo a golden statue as big as himself.

3. Pisistratus, Clisthenes, Euclides, Diocles, Aristophon, and Demetrius the Phalerean, as well as Thales, and Æschylus, were also law-makers. The Athenian laws were committed to writing, but Lycurgus and the lawgivers of other cities thought it better to imprint their laws on the hearts of the people, than to write them on tablets.

LAWS RELATING TO RELIGIOUS RITES.

4. Let sacrifices be performed with fruits of the earth. Let it be a law among the Athenians, for ever sacred and inviolable, always to pay due homage in public towards their gods, and native heroes, according to the usual customs of their country; and with all possible sincerity to offer in private first fruits with anniversary cakes.

5. Cattle designed for sacrifice should be culled. This law provided that the best of the cattle should be offered to the gods. It is ordered that the sacrificer carry part of his oblation home to his family. All the remains of the sacrifice are the priests' fees.

6. All slaves and foreigners are permitted to come to the public temples, either out of curiosity of seeing or devotion.

7. They who survive the report of being

dead, are prohibited entrance into the Furies temple.

8. Let no violence be offered to any one who flies to the temple for succour. This is a very ancient law.

9. While the celebration of the new moon, or other festival, continues at Athens, it is ordered that no one be defamed or affronted in private or public, and that no business be carried on, which is not pertinent to this feast.

10. No foreigner is to be initiated into the holy mysteries.

11. Death shall be his penalty who divulges the mysteries.

12. No one shall be arrested or apprehended during the celebration of the mysteries.

13. No impure person shall be elected into the priesthood.

DIVINATION.

ORACLES AND THEOMANCY.—AUGURIES, OMENS, FLIGHT OF BIRDS, ETC.

ORACLES.

1. It was an universally received opinion, that the gods conversed familiarly with some favoured mortals. Divination was principally of two kinds; that which was received by divine inspiration; and that which was the result of experience. Of the first kind were oracles and theomancy.

2. Oracles were supposed to proceed directly from the gods. They were held in great veneration by the Greeks, and were consulted on all great emergencies. But as it was necessary to

-
1. How many kinds of divination were there ?
 2. What of oracles ?

offer them presents and sacrifices, few but men of opulence were able to do so, and even they were only permitted to approach them on certain days.

3. As it was thought to be an act of reverence to the gods to consult the oracle, and an act of obedience to their will implicitly to follow its counsel, so it gave confidence to those who had recourse to this mode of direction, in their enterprises and plans. Oracles rapidly increased in number, and at one time, there were twenty-five of them in the small province of Bœotia, and as many in the Peloponnesus.

4. The oracle of Dodona was considered the most ancient of all the Grecian oracles, and was sacred to Jupiter. Dodona was a city of Epirus, and the first temple was founded there by Deucalion. The fable says that a black pigeon

4. What of the oracle of Dodona? What of the first temple that was founded there?

alighted upon an oak there, and pronounced these words, "Institute on this spot an oracle in honour of Jupiter." It is supposed that an aged princess carried the rites of Jupiter to Dodona, which gave rise to this fable, since the same Greek word signifies pigeon, and old woman.

5. The temple of Jupiter at Dodona, and the porticoes round it, were decorated with innumerable statues, and with offerings from almost every nation in the world. Close to the temple was a grove of oaks, said to be endued with a human voice, and with the spirit of prophecy. The gods revealed their secrets to the priestesses of this temple in various ways. Sometimes these women stood by the prophetic tree, and listened to the murmur of the wind through the leaves, or to the sound of the waters that gushed from the spring at its foot; remarked the gra-

dations of the sound, and thence presaged the future.

6. But the oracles of Apollo were the most numerous and celebrated. Among them, the oracle of Delphi claimed the first place, on account of its antiquity, the perspicuity and truth of its responses, the magnificence of its structures, and the multitude who resorted there for counsel. The place where the oracles of Delphi were delivered, was called Pythium ; and the priestess Pythia.

7. Some goats straying among the rocks of mount Parnassus, approached a fissure in the earth, from which an unwholesome exhalation issued, and became affected with convulsions. The goatherd went to view the cavern, and was seized with a species of frenzy. This being noised abroad, multitudes flocked there, and the

6. What of the oracles of Apollo ? Which claim the first place ?

7. What circumstance gave rise to the institution of the oracle at Delphi ?

same effect was visible on every one. They became delirious, and pronounced broken and unconnected phrases. These words were considered as prediction; and the vapour of the cavern as the breath of the god. At length no one was allowed to approach it. A tripod was placed on its mouth, and a priestess elected, who was ordered to sit there, and give forth the responses.

8. The tripod was a seat of brass or gold with three legs, which were supposed to signify the past, present, and future. Before the Pythia ascended the tripod, she washed in the fountain of Castalia, at the foot of Mount Parnassus. She then shook the laurel tree which grew near it, and was thought to add to the inspiration. Both herself and the tripod were covered with laurel branches and chaplets. Then the inspired air issued from the cavern.

8, 9. Describe the means by which the priestess was inspired ?

9. The Pythia began to foam at the mouth, tore her hair, and became distracted. During the paroxysm she uttered the words which were carefully collected by the priests chosen for that purpose, who sat near the tripod. These answers being very ambiguous, generally suited any event which happened, according to the interpretation given of them by the priests.

10. Virgil thus described the inspiration of the Pythia :

Thus while she said.

(And shivering at the sacred entry staid,)
 Her colour changed, her face was not the same,
 And hollow groans from her deep spirit came ;
 Her hair stood up ; convulsive rage possess'd
 Her trembling limbs, and heaved her labouring breast.
 Greater than human kind she seemed to look,
 And with an accent more than mortal spoke ;
 Her staring eyes with sparkling fury roll,
 When all the god came rushing on her soul.

11. But however highly the opinion and advice of the oracle might be prized, it could

10. Repeat the lines by Virgil ?

not be procured and adopted without danger. The dark and obscure words in which it was usually conveyed, were liable to much misconstruction ; thus the advantage of a consultation was very doubtful.

12. Crœsus was told, when he consulted the oracle of Delphi, that if he crossed the Halys, he would destroy a great empire. Nothing doubting that this meant the empire of his enemy, he boldly prosecuted his design of conquest, but found, to his cost, that the lost empire was his own. In like manner Nero was told by the same oracle, to beware of seventy-three years. The belief that he should live to that age rendered him careless, but some time after he was dethroned by Galba, who had reached his seventy-third year.

THEOMANCY.

1. THEOMANCY differed from oracles, in this, that it was not confined to any particular place or time, as the oracles were. The Pythia could only be inspired in the temple of Apollo, but those who were gifted in theomancy, after offering sacrifices and performing rites, could prophesy at any time, and at any place.

2. In many cases the manner of their inspiration was the same with the Pythia, for Sibyls and others were filled with divine fury, and gave way to ungovernable rage, like persons distracted. Those who pretended to divine inspiration would hardly have been relied on, had they not raged, and yelled aloud, and foamed at the mouth, gnashing their teeth, shuddering and shivering. By such persons, also, laurel wreaths were worn

-
1. In what did theomancy differ from oracles ?
 2. Was the inspiration much the same ?

round the brows, and leaves of the same prophetic plant eaten.

3. There were three kinds of persons who officiated in Theomancy, and they received the afflatus, or the pretended divine influence, in three different modes. The first were possessed with demons, who resided as it were within them, and either prompted them what to say, or spoke for them from their bodies, while their lips were closed.

4. The second were enthusiasts, who were not possessed of demons having them within them, but who, yet, were inspired by demons in the knowledge of what should happen.

5. The third kind were those who fell into trances, for either a long or a short period, and on their awaking, gave strange and amazing relations of what they had seen and heard.

3. What were the three kinds of persons who were skilled in theomancy ?

Wonderful stories are told of this latter kind, how some lay for years in a trance, how the souls of others wandered about in the world, and then returned home again to the sleeping body; and how the spirits of others visited heaven, earth, and hell, and afterwards came back to relate astounding things they had witnessed in their absence.

6. An account is given by Plato of Pamphilus, who lay for ten days among the carcasses of slain men. Being taken up and placed on the funeral pile he again revived, and to the astonishment of the bystanders, related wonderful things that he had seen in heaven, earth, and hell.

7. It was also reported of Hermodorus, that his soul would leave him and travel over different countries, discoursing with people at a great distance. Once, however, when his soul was

-
6. What does Plato say of Pamphilus?
 7. What is said of Hermodorus?

thus absent, his body was delivered to his enemies, by the treachery of a woman, and his house wrapped in flames. We will now leave theomancy and enter on other things.

AUGURIES, OMENS, FLIGHT OF BIRDS, ETC.

1. BESIDES the divination by oracles and theomancy, there was, as I told you, the divination arising from experience, and with this latter mode of obtaining a knowledge of future events, as with the former, was mingled up much of deception and imposture. I shall speak more fully, by and by, of dreams, or visions of the night, in which the gods were supposed to manifest their will to men by appearing to and conversing with them during slumber, as well as of lots, another method of divining the hidden mysteries of futurity.

2. Divination by sacrifices was very common. It consisted of conjectures made by the priest

or diviner, on the outward form and motion of the victim, as well as on the appearance of the entrails when the animal was slaughtered.

3. Opinions were also drawn from the colour, form, and motion of the flame with which the sacrifice was consumed; from the appearance of the cakes and flour, and the wine and water, used on the occasion, and, indeed, from almost every thing connected with the sacrifice.

4. Whenever the beast was dragged by violence to the altar, on account of the opposition made by him; when he escaped, or avoided the blow meant for his destruction; when he neither fell quietly, nor bled freely, but, on the contrary, leaped up, kicked, bellowed, beat upon the ground, and died with convulsive struggles, it was regarded as a very unfavourable omen.

5. Still more ominous was it considered

2. Of what did divination by sacrifice consist?

4. What were bad omens in sacrificing?

when an animal avoided the knife, and died suddenly; this sometimes was the case. When Pyrrhus, king of Epirus, was about to make a league with two other kings, Theodotus forbade him to proceed, and foretold the death of one of the kings, when one of the three victims, about to be sacrificed at the altar, fell down dead.

6. In cases where the victim approached the altar willingly, bled freely, and died quietly, it was thought that the gods were propitious. On this account, means were adopted to call forth signs of apparent willingness from the animal. Water was poured into his ear, which made him nod his head, this was taken as a sign of his consent to be sacrificed. A knife was drawn from his head all along his back, this made the beast shake his tail, an accepted token of joy that he was about to be offered to the gods.

7. If the liver and entrails of the victim were of a healthy hue, and uncorrupted, without spot or blemish, prosperity and success were expected; but if they were discoloured and corrupted, danger and misfortune were to be feared.

8. If the heart was small, or shriveled, or had no fat, it was a very bad omen; and if the gall, the spleen, the lungs, and the membranes enclosing the bowels, were not as they are in a healthy animal, it was almost equally disastrous.

9. If serpents or other terrible things were found in the victims, or if any thing strange and unnatural took place during the sacrifice, omens were drawn from the same.

10. The death of King Pyrrhus is said to have been foretold by the heads of the beasts slain in sacrifice licking their own blood. And in another instance, a swarm of ants carried by degrees the blood of the sacrifice from the place where it lay congealed on the ground, and laid

it at the feet of Cimon, the Athenian general. Just as he perceived it, word was brought him that the liver of the sacrifice had no head. In a very short time after, the general died.

11. Many omens were also drawn from the appearance of the sacrifice in burning. If the flames took hold at once of the victim; if the fire was bright, and pure, without smoke or noise, if the sparks ascended like a pyramid, and the conflagration kept up till all was consumed to ashes, it was a very favourable sign: while the contrary of this boded nothing but evil. Besides these, there were numberless other points to which the priest, or diviner, turned his attention in obtaining a prognostication of what was to come.

12. Future events were thought to be foretold by the flight of birds, insects, reptiles, and signs in the sky. Those who were skilled in

this kind of divination were called Augurs, and were held in high estimation.

13. When these augurs made their observations, they were clad in white, and wore crowns of gold. At one time, scarcely any affairs of moment, either in peace or war, were undertaken till a successful augury had been obtained. The Roman augurs were clothed in purple or scarlet.

14. At Lacedemon, the king and the senate had always an augur to attend them. Monarchs themselves studied augury. It was supposed that, as birds were always flying about in the air, they had an opportunity of prying into the secret actions of men, and could, therefore, disclose what, otherwise, would remain unknown. At the present day mothers often say to their children, "A little bird told me so and so."

13. How were augurs clad when making their observations?

15. In the Iliad of Homer, King Priam thus supplicates Jove :

Oh first and greatest ! heaven's imperial lord,
On lofty Ida's holy hill adored !
To stern Achilles now direct my ways,
And teach him mercy when a father prays.
If such thy will, dispatch from yonder sky
Thy sacred bird, celestial augury !
Let the strong sov'reign of the plumpy race
Tower on the right of yon ethereal space :
So shall thy suppliant, strengthen'd from above,
Fearless pursue the journey mark'd by Jove.
Jove heard his prayer, and from his throne on high
Dispatch'd his bird, celestial augury !
The swift-wing'd chaser of the feather'd game,
And known to gods by Percnos' lofty name.
Wide, as appears some palace-gate display'd
So broad, his pinions stretch'd their ample shade,
As stooping dexter with resounding wings
The' imperial bird descends in airy rings.

16. Birds were fortunate or unfortunate either from their own nature, or from the place and manner of their appearance. Eastern omens were accounted good by the Grecians, Romans, and all other nations, because in the east the

sun rises; while western omens were decidedly unlucky.

17. A flock of birds flying about a man was a good omen. Gordius was a poor country farmer, he had this omen, and was exalted to a kingdom.

18. A brisk eagle clapping her wings, and flying from the right to the left, was one of the happiest of omens. When Telemachus was at Sparta, searching for Ulysses, an eagle, bearing in her talons a goose which she had caught, came flying on his right hand. From this omen Helena truly foretold that Ulysses would return home, surprise the suitors in his palace, and give them their deserved punishment.

19. The downfall of Dionysius the Syracusan was foretold by an eagle, which, suddenly pouncing down, snatched from the hand of one of his soldiers a javelin, and cast it into the deep.

18. What was one of the best omens respecting birds ?

20. Omens, lucky and unlucky, were obtained from vultures, hawks, buzzards, swallows, owls, magpies, cocks, and other birds and fowl, as well as from locusts, toads, and serpents. Bees were considered an omen of future eloquence. A swarm of bees having fixed themselves on the lips of Plato while he slept in his cradle, the augurs foretold that he would be famous for his language and eloquence.

21. Comets were thought to portend something dreadful. Eclipses of the sun, or moon, have terrified whole armies. The Greeks feared lightning so much, that they worshipped it, and poured out libations of wine while a thunder-storm lasted.

22. Another sort of divination foretold coming events by the internal feelings or ominous words. Sneezing was held sacred ; and there was even

20. From what birds were omens principally obtained ?

21. What did the Grecians do during a storm of thunder and lightning ?

a god of sneezing who was worshipped. To sneeze on the left hand was unlucky, on the right fortunate. To sneeze at a certain hour, or on a particular side, was sufficient to persuade any one to undertake, or to desist from, the most important business.

23. To see a black dog; to spill salt; to meet a snake, an ape, or a negro; these were all accounted unlucky accidents which boded evil.

24. Lightnings on the right hand were good omens; on the left hand they were bad. The winds were considered prophetical, and thunder was the most noble of all the heavenly omens. Thunder, in a calm sky, was a well credited confirmation that Jupiter was favourable to, or had accorded, the thing desired of him.

25. The poet speaks thus, where he has described Ulysses praying to the gods for an

encouraging sign in his determination to destroy the suitors of Penelope :

Thus prayed the sire, and all-wise Jupiter
Forthwith, propitious to the earnest prayer,
A clap of well presaging thunder sent,
From bright Olympus' crystal firmament,
Which glads his soul.

26. Fortunate and unfortunate omens were found in marks on the body, in sudden fears, and in ominous words ; but on this part of my subject I will come to a close, by relating what happened to Brennus, the Gallic general, who had been defeated by the Greeks.

27. The night following his defeat, both he and his remaining troops were suddenly seized with such an extraordinary panic, that, in their terror and distraction, not knowing what they did, they turned their arms against each other, wounding and killing till they were almost utterly destroyed.

27. What happened to Brennus, the Gallic general ?

DREAMS, LOTS, RODS, AND ARROWS.

1. THE different kinds of dreams, by which the future good or ill was foretold, were three. The first included dreams wherein deities or spirits, either in their own or an assumed shape, conversed with men. Agamemnon was advised by the god of dreams, in the form of Nestor, to attack the Trojans; and Proserpine, in a dream, reproved Pindar, the poet, for not composing hymns to her praise.

2. The second kind of dreams was that wherein such things as were to occur, or something like them, appeared visible. Alexander dreamed he should fall by the hand of Cassandra; and Crœsus, king of Lydia, that his son

-
1. How many kinds of dreams foretold the future? What were they?

should be mortally wounded with a spear of iron.

3. The third description of dreams set forth the future by types and figures. Thus the event that was to follow was signified by some sign. Hecuba dreamed that she had conceived a firebrand ; by which was meant that her offspring should bring about the destruction of his country. This was fulfilled by her son Paris.

4. I am not aware that, besides these three kinds of dreams, any other were relied on as prophetical.

5. It has in all ages, even to the present, been a question very difficult to answer, "What is the origin of dreams?" The ancients, however, had their opinions on the subject, some of which I shall here relate.

6. Jupiter was regarded as the first author of dreams ; but as it could hardly be expected

that so great a god should usually interfere in such commonplace events, other and more subordinate causes were assigned as the ordinary source of dreams.

7. The earth was one of these causes; and for this reason, that she intercepted the rays of the sun, and thereby made that darkness wherein dreams take place. And again, the earth produced meats, which, being eaten by mankind, promoted sleep, and dreams spring from slumber.

8. Other causes of dreams were supposed to be the infernal ghosts, Hecate, and the moon: but, after all, the god of sleep was believed to be most concerned in bringing about dreams. Ovid, indeed, describes him as living among the Cimmerii, in a darksome den, where whole swarms of dreams lay around him: these he sent off in different directions at his pleasure.

7. Was the earth regarded as an origin?

8. What other causes existed for dreams?

9. The god of sleep was thought to have three attendants more ingenious than the rest in the management of dreams, Morpheus, who assumed the forms of men ; Phohetor, who took the shape of brutes ; and Phantasus, who imitated the appearance of inanimate things. The following poetic account of them is thus given :

He roused the antic fiend, than whom none can
More subtly, or more lively, mimic man.
The beaux, the clown, he'll in their garb express,
And set his tongue to each man's proper phrase.
Their looks, though ne'er so different, he can ape,
But he's obliged to' assume a human shape.
The different shapes of beasts a second bears,
And now in snaky wreathings he appears
A hissing serpent ; now again he seems
A timorous bird, thus mixes all extremes.
Him Icelos the immortal beings call,
But men Phohetor.—
Phantasus next, but he, distinct from these,
Usurps the uncouth shapes of wither'd trees,
Of stones, or other lifeless substances.

10. It was thought that delusive dreams

9. Who were the three attendants on the god of sleep ?

came through a gate of ivory, and correct dreams through a gate of horn. Near break of day was the most favourable time for dreaming, because then the fumes of the last night's supper were thought to be dissipated.

11. Those who wished good dreams abstained from any thing hard of digestion; while some fasted, and drank no wine. Sacrifices were, also, made at times to Mercury, to obtain propitious dreams, and if they were of doubtful import, an interpreter was consulted.

12. Divination by lots was much practised: one mode was that of putting strips of paper, on which were written verses of a prophetic character, into a vessel.

13. Each person drawing out one of the strips, considered the verses written on it as prophetic of his destiny.

-
10. Through what gates came true and false dreams ?
 12. How was divination by lot practised ?

14. Sometimes books of the poets were resorted to, instead of the strips of paper and the vase, in which case the first verse that struck the eye, on opening the leaves, was looked upon as the prediction. Homer's poetry was mostly resorted to, but that of Euripides, Virgil, and others was not altogether neglected. This fallacious custom of dipping into books for advice, comfort, and knowledge is not yet laid aside, for many to this day do the same thing with their Bibles, as the Grecians and Romans did with their poets.

15. Lots, such as black and white beans, little clods of earth, distinguished by certain characters, pebbles, and dice were also cast into a vessel, that they might signify future occurrences. These were drawn out after supplication had been made to the gods, when, according to

the character drawn, the future event was conjectured.

16. Persons also carried out with them lots, having certain significations, and asked the first person they met to draw one, when, if the lot drawn agreed with what they had before conceived, it was held as a prophecy that might be relied on.

17. It was not unusual in highways, markets, and public places for boys to stand with small tablets, on which prophetic verses were written. Dice were then thrown, when the verses on which they fell made known the fortunes of those who had consulted the tablets.

18. Mercury was thought to preside over this divination ; and all lots were held sacred to him, whether thrown into vessels or cast on consecrated tables. Though the lot-diviners

16. Did persons carry lots about with them ?

18. Who presided over divination by lots ?

were very many, the true prophets were very few.

19. Divination by rods was thus conducted : after erecting two long sticks, or rods, certain charms, believed to be very efficacious, were pronounced, or muttered, as the case might be, and then, according as the rods fell backwards or forwards, to the left hand or the right, the future was to be disastrous or propitious.

20. Divination was practised also with arrows shaken together in a quiver, or thrown into the air. In the latter case, the consulter was to steer his course in the same way towards which the arrows inclined in their fall.

21. Fortune tellers are common enough at the present time, for almost every female gipsy is a fortune teller by trade. The market places and circus at Rome abounded with diviners,

-
19. How was divination by rods practised ?
20. How with arrows ?

whom women, for the most part, consulted. Diviners were to be had at all prices, even the poorest persons might consult them respecting their future lives. The poet has recorded this fact in the following lines :

The middle sort, who have not much to spare,
 Into the crowded circus straight repair,
 And from the cheaper lots their fortunes hear.
 Or else to cunning chiromancers go,
 Who clap the pretty palm, and thence their fortunes know.
 But the rich matron, who has more to give,
 Her answers from the Brachman will receive ;
 Skill'd in the globe and spear, he gravely stands,
 And with his compass measures seas and lands.
 The poorest of the poor have still an itch
 To know their fortunes, equal to the rich :
 The dairy-maid inquires if she may take
 The trusty tailor, and the cook forsake.

22. Divinations by lots is said to have been very much discouraged by Jupiter, because Minerva had the credit of inventing lots, whereas it was the desire of the father of the gods that

22. Did Jupiter encourage or discourage divination by lots ?

Apollo should preside in chief over divination. To an attentive observer it will be seen that many of our customs owe their origin to what once was general in Greece and Rome. We will now go to Magic and Incantations.



MAGIC AND INCANTATIONS.

1. IF there be any difference between magic and incantations, they so closely resemble each other that it will neither answer your purpose nor mine, to enter into a nice and particular distinction between them.

2. Magic may generally be considered as that art which compels spirits to act in obedience to commands given, and magicians, enchanters, necromancers, sorcerers, conjurors, and wizards are much the same description of persons.

3. Incantations are magical powers or charms, at times put forth in a singing tone, though more frequently, as I said before, magic and

incantations should be looked upon as the same things. Both were a kind of divination, for they had for their object some hidden knowledge, or future event.

4. Magic is supposed to have been invented by the Persians, and you may perhaps remember that the prophet Daniel was "made master of the magicians, astrologers, Chaldeans, and sooth-sayers," by Nebuchadnezzar king of Babylon; by which we gather that the word magic had a signification different then from that it now bears, for Daniel was a very different person from a common magician.

5. In course of time, however, the learned and wise men called magi, who studied the secrets of nature and philosophy, who superintended divine worship, and gave advice in matters of moment to kings, degenerated and became invokers of spirits and demons. They

then practised that magic and those incantations of which I am about to speak.

6. One mode of divination by magic consisted in obtaining knowledge from deceased persons, either by a magical use of a bone or vein, or by pouring warm blood into a dead body, to bring it back, as it were, to life. Another was to raise up the spirit of the deceased to life, or to sacrifice animals, and invite the ghosts of the departed to partake of the blood, after which they were questioned concerning the future.

7. While I describe the illusions and deceptions by which those who professed to understand magic practised upon others, you will hardly believe that such strange things could ever have been attempted or credited. The agency of an evil spirit was supposed to be employed in almost all kinds of magic and incantation.

-
6. Did diviners foretell the future by deceased persons ?

8. Divination was practised by observing water in all its forms, changes, risings, fallings, swellings, images, and colours. If a sick person looked well in a mirror dipped in water, he would recover, if he looked ill, he was likely to die.

9. Stones, or wedges of gold or silver, were cast into water, when the turns they made in descending, made known the future good or ill, and rings were suspended by threads from the fingers, over a bowl of water, and prayers to the gods put up to decide the point at issue. If the ring remained still, all was wrong, if it struck of its own accord against the side of the bowl, all was right.

10. Glasses were filled with pure water, with lighted torches round them. A demon was then invoked in a low muttered tone, and such ques-

-
8. How was divination practised with water ?
 9. How with wedges of gold and silver ?
 10. How with glasses filled with water ?

tions proposed as were required to be answered. All this time a boy was to observe carefully all the alterations in the water, while he entreated and commanded the demon to reply. Images in the glasses reflected in the water, were supposed to represent what should come to pass.

11. Sometimes persons wrapped their heads in napkins, having first placed a bowl full of water in the open air. Questions were then proposed, when if the water boiled, the view before taken of the subjects in hand was confirmed.

12. A precious stone having been thoroughly washed in spring water by candlelight, the person who wished to consult it covered his face and repeated prayers, and placed certain characters in a certain order. It was then expected that, influenced by the spirit to whom the prayer had been made, the stone would

-
11. How with a bowl of water?
 12. How with precious stones?

move of itself, and in a gentle childlike voice, return a reply.

13. When persons were suspected of having done amiss, a thread was tied to a sieve, and upheld by it, and gods were prayed to, or demons commanded, that they might assist and direct. The names of the accused were then repeated, when he, at whose name the sieve turned round, was judged guilty. Very likely you may call to mind a custom resembling this, practised even yet, to detect a thief. A key is placed in an opened bible, on the words "when thou sawest a thief, then thou consentedst with him." Psa. l.

18. The bible is then closed, and bound round tightly. Two persons each place a little finger under the handle of the key, to support the bible. The psalm is then read from another book, when, if the key remains stationary, the

accused is innocent, but if the key turns round, he is considered guilty.

14. A cock was employed in a very mysterious divination, thus. The letters of the alphabet were written in the dust, and a grain of corn placed in each. A cock magically prepared, was put down among them, when the letters from which he had picked the grains of corn, were held significant of the thing desirous to be known.

15. The different modes of magic, incantation, and enchantment, in common practice, were endless. An enchantress in Ovid, thus boasts of her power :

Whene'er I please, the wondrous banks behold
Their waters backward to their fountain roll'd,
The seas if rough and in vast ridges rise,
As though their angry waves would dash the skies,

14. How was a cock employed ?

15. Was the modes of divination numerous ?

I give the word, and they no longer roam,
But break and glide away in silent foam.
If plain and calm, and ocean's surface lie
Smooth like some well spread azure canopy,
I rouse th' unruly waves with hideous roar,
And bid their swelling heaps insult the shore.
Then straight the watery mountains heave their heads,
O'erleap their bounds, and drown th' enamel'd meads.
Clouds me obey, and at my summons sent
Infest, or quit, th' ethereal firmament.
Winds, too, on downy wings attend my will,
And, as I bid, or boisterous are, or still.
I burst the vipers by my magic verse,
And from their basis rend both rocks and trees,
The thronging woods I move at my command,
The moon shrinks back, and mountains trembling stand.

16. So general was the belief in the power of magic, that whenever the moon was eclipsed, it was thought to be done by enchantment, and drums and kettles were beaten, trumpets were sounded, and haut-boys were blown, that, thereby the voices of the magicians being overcome, their charms might be rendered ineffectual.

17. Persons skilled in magic, readily under-

16. What was thought of the moon when eclipsed ?

took to cure wounds, and to stop the flowing of blood. When Ulysses received a wound, in hunting the wild boar, Autolycus's sons staunched the blood by means of a charm. This reminds me of a charm which was put into my hand, some years ago of a curious kind. Most likely it sprang from the Grecian model. It was written on vellum paper, and had on it the sign of the cross. It ran thus :

Jesus was born in Bethlehem, and baptized in the river Jordan.

The child was good, and the water was rude,
He bade it stand, and still it stood :
In the name of the Father, Son, and Holy Ghost,
Staunch all his blood.

18. Such profane mummeries have always found people ignorant and credulous enough to believe in their magical effects.

19. Among other charms or enchantments, might be mentioned enchanted girdles ; brace-

17. Did those skilled in magic pretend to cure wounds ?

lets and necklaces made of shells, corals, and precious stones ; garlands of certain herbs, and amulets of various kinds : all these were supposed to be prepared by magical art. Many a mother, at the present time, hangs round the neck of her child an ornament to beautify his person, without ever supposing that the same thing was worn long ago, as a potent charm against enemies, evil spirits, and disease.

20. Great pains were taken to guard against fascination or the power of injuring with the eye. It was believed that many persons possessed this power, and that whoever they praised highly, and looked upon steadily or angrily, were much injured. The Tryballi and the Illyrians are said to have had two pupils to each of their eyes, which greatly increased their fascinating power.

21. The god Fascinus was a deity worshipped

-
19. Mention some other charms besides those already alluded to ?
 20. What of the Tryballi ?

by the Romans, and he was thought to have great influence in resisting and defending from fascination. It was customary for children and other persons, to wear something odd about their persons, that the eye of the fascinator might be drawn to them, and not be fixed on the persons themselves. Gardens, houses, and shops, often had something hung up to avert fascination. The nailing of a horse to a door, may have something to do with this custom, though it used to be influential in defending from evil spirits of all kinds.

22. It was thought that when a person was highly praised, there was great danger of fascination and therefore when one person spoke very highly of another, to his face, he usually gave the assurance that his praise was sincere, and not offered with a bad design. A useful lesson may be gathered from this, for praise of

itself, without the influence of a malignant spirit, is a fascination.

23. One method to protect infants and young children from fascination, was this. They first tied round the neck of the young person a thread of different colours, then spitting on the ground, they mixed the spittle with the dirt, and rubbed it with the finger on the child's lips and forehead.

24. Of magic, enchantment, and incantations I might say much more, but enough has been said to put you in possession of the customs and opinions of ancient times respecting them. However absurd many of the opinions and practices of the Grecians and Romans were, it is not well to be altogether ignorant of them, for we learn thereby, into what follies the wisest people may run, when unassisted and unenlightened by revelation.

FESTIVALS, MYSTERIES, AND GAMES.

—
FESTIVALS.

1. IF I were to undertake to describe the whole of the Festivals, or Feasts, of the Grecians, it would be no easy task. They were very numerous and very splendid, and their celebration was attended with every demonstration of joy and festivity. After gathering in the fruits of the earth, the people of the different nations assembled to offer up sacrifices, and to indulge in that mirth which is the natural consequence of plenty.

2. Four especial objects appear to be had in view in their institution of feasts, the praise of

the gods; the procuring of some favour from them; the remembrance of departed friends; and the pleasure of the labouring part of the community.

3. Those festivals instituted in honour of the gods were intended as a grateful acknowledgement of services rendered by them. When a great victory had been obtained, or a signal danger averted, or when success had attended any important undertaking, it seemed reasonable that the particular deity supposed to have conferred the favour should be honoured by a festival being instituted in his praise.

4. The superstitious opinions of the Grecians led them to believe that offerings and festivals were acceptable to their deities, and that by these means their anger might be appeased, and their favour secured. No wonder, then, that in times of danger, of famine, and of difficulty, they endeavoured by festivals to propitiate them.

5. To a warlike people, the thought that they should be held in honourable remembrance was a strong stimulant to perform deeds of bravery and heroism, and the festivals that were held to commemorate the deeds of the valiant or virtuous dead were very influential. What could be more exciting to one thirsting for glory, than the hope and belief that his deeds would outlive him, that his memory would be held sacred, and that his praise would be handed down from one generation to another. You must remember that we are speaking of Pagans, and not of Christians; of men who thought little or nothing of any other than an earthly immortality.

6. That festivals for the ease and enjoyment of labouring men should have been established cannot be matter of surprise to us, seeing that, at the present day, we have our sheep-shearings

5. What influence had festivals over the minds of the valiant?

and our harvest homes, our wakes, and our Christmas times. Toil cannot always be pursued, and the sinews of labour must occasionally be relaxed. The Grecians knew this, and established festivals for the working class of their community.

7. When the harvest was housed, and the vintage gathered, the loud laugh of merriment and joy was heard on every hand; for the people thought it an homage due to the gods that they should partake freely of the gifts of the earth so liberally bestowed upon them.

8. In course of time, festivals, at first simple and economical, became complicated and costly. Games, processions, and ceremonies of various kinds were introduced one after another, and the fabulous actions of fabulous gods were imitated and applauded.

-
6. Did the working people have festivals ?
 8. Were festivals costly ?

9. The festivals in honour of Bacchus were celebrated at Athens with peculiar splendour. At some of them, the worshippers wore the skins of fawns, carried drums, pipes, and flutes, and crowned themselves with ivy and vine leaves. Some rode upon asses, dressed as Pan or Silenus, or the satyrs. Others ran about the hills, dancing and shouting. His festivals were nearly innumerable. The most celebrated festivals in Greece were those in honour of Ceres. They lasted nine days, and much mystery and solemnity was observed by the worshippers.

10. No people among the Grecians outdid the Athenians either in the number of their gods or their festivals. On their high and holy days, labour was altogether suspended, shops were closed, and courts of justice closed ; solemnity and splendour were mingled with revelry

9. How were those of Bacchus kept?

10. Had the Athenians many festivals?

and mirth; and the very excesses into which the people ran, were in many cases considered rather as commendable than worthy of reprobation.

11. Festivals were called *Feriæ*, or days of rest. *Feriæ Stativæ* were immovable feasts; *Feriæ Conceptivæ* were moveable; *Feriæ Imperativæ* were extraordinary holidays, and *Feriæ Nundinæ* were days for fairs and markets.

12. I will not weary you by enumerating the names of the different festivals held by the Grecians, they are so numerous. The solemnities consecrated to Jupiter were the Ammalo, Apaturia, Carneia, Diasea, Diipaleia, Diomeia, Hecalesia, Hecatempnoia, Ithomia, Lycaia, Maimacteria, Olympia, Saleazia, and others. You will, no doubt, willingly excuse me from giving you the names of the festivals held in honour of the other deities. Among the Ro-

mans, the Saturnalia, or feasts of Saturn, were the most celebrated.

13. You shall now have a short account of such particular festivals as are most likely to be interesting to you ; I shall give them in as few words as possible. Even if you derive from them but little instruction, you will be sure to be amused at their singularity.

FESTIVALS OF JUPITER.

1. At an Athenian festival celebrated on a day sacred to Jupiter, it was customary to place certain cakes on a table of brass, and to drive oxen round the table, when such of them as tasted the cakes were slaughtered. Three families were employed in this festival ; one family drove the oxen, another knocked down such of them as were condemned, and the third slaughtered and cut them up.

-
1. What was customary at a feast to Jupiter in Athens ?

2. The origin of this strange custom was as follows: an hungry ox, at a feast of Jupiter, ate a consecrated cake, when the incensed priest killed him. To kill an ox under such circumstances was a great offence, and the priest fled for safety. The Athenians tried the bleeding ox instead of the priest, and brought him in not guilty. This is one version of the story; but another is, that the priest and people present when the deed was committed, were accused and acquitted, while the ox was condemned.

3. There was a solemn sacrifice to Jupiter, made by the Messenians when any of them killed a hundred enemies.

4. Another festival was held by the Platæans in honour of those who had lost their lives in defence of their country's liberty, when, at break of day, a trumpeter headed a procession,

2. State the origin of this custom.

3. When did the Messenians sacrifice to Jupiter?

sounding with his trumpet a point of war. After these came chariots laden with myrrh, garlands, and a black bull, together with free-born young men, for none other were allowed to attend. The young men bore libations of milk and wine, with jars of oil, and ointments of a costly kind.

5. Then came the chief magistrate, in a purple robe, with a water pot, and a sword, he proceeded through the town to the sepulchres, when, drawing water from a neighbouring fountain, he washed and anointed the monuments. The black bull was sacrificed by him, and he made also supplications to infernal Mercury and Jupiter, inviting the spirits of the departed heroes to join the festival. Lifting the bowl to his lips, he pronounced the words, "O, drink to those that lost their lives for the liberty of Greece."

FESTIVAL OF JUNO.

6. AT a festival held in honour of Juno, a hundred oxen were sacrificed, and their relics distributed among the citizens.

FESTIVAL OF VENUS.

7. THERE was an annual festival throughout Greece in honour of the goddess Venus, to commemorate the death of Adonis, whom she loved. The first day all was mourning and lamentation, but on the second rejoicing and mirth, because it was supposed that Proserpine had restored Adonis to life.

8. A festival held in the isle of Delos was instituted by Theseus in honour of Venus. The

-
- 6. Describe the festival of Juno.
 - 7. That of Venus.
 - 8. That in the isle of Delos.

statue of the goddess was crowned with garlands, music was performed, and horse races appointed. At this festival a singular dance, called the Crane, was introduced, in which the dancers imitated the various turnings and windings of the Cretan labyrinth, from which Theseus, who invented the dance, had escaped.

FESTIVAL OF APOLLO.

9. AT Thebes, Apollo had a festival, in which he was represented with gray hairs. The custom was to sacrifice a bull, but it so happened on one occasion that no bull could be had, a working ox was therefore taken from his labour, and sacrificed in his place. After that time labouring oxen were frequently killed, though before then it was considered profanity to destroy them.

FESTIVALS OF BACCHUS.

1. A FEAST in honour of Bacchus was held by night, in which women pretended to search for the god; not finding him, they agreed that he must have hidden himself among the muses. An entertainment then followed; great quantity of ivy was used at the festival, that plant being sacred to Bacchus. The family of Minya was excluded from this feast on pain of death, because on one occasion the daughters of Minya, in a furious fit of devotion, slew Hippasus, the son of Leucippe, and served him up at the table.

2. The Athenian husbandmen celebrated a feast to Bacchus, wherein they sacrificed a he goat, thinking the god must hate goats for destroying his vines. After the sacrifice, a

-
1. Describe the night feast of Bacchus.
 2. What did the Athenian husbandmen sacrifice?

bottle was formed of the skin of the goat, which was filled with oil and wine. The husbandmen then tried their skill in leaping upon it, and he who could fix himself firmly on one foot on the bottle was the victor.

3. In some of the Bacchanalian festivals it was customary for the worshippers to imitate, in their dress and behaviour, the fabulous accounts given of Bacchus. They wore fine linen, dressed themselves in the skins of fawns, and put mitres on their heads. They bore about with them thyrsi, a particular kind of rods, with drums, flutes, pipes, rattles, and other musical instruments, and crowned themselves with ivy, fir, and vine.

4. Then, again, some acted the characters of Silenus, Pan, and the Satyrs, with all manner of odd notions, arrayed in comical attire; while others mounted themselves on asses, or drove goats to the slaughter. Both men and women ran wildly about the hills and desert places,

wagging their heads, shrieking hideously, and dancing in all kinds of ridiculous postures. In short, every sort of folly and excess was indulged in.

5. At a feast of Bacchus kept by the Eleans, it was thought that the god himself personally attended ; the reason for such supposition was as follows. In a certain chapel three priests placed three empty vessels in the presence of the multitude, the doors were then shut, and sealed with the signets of the people. The next day the people returned to see that their signets were unbroken, after which, on opening the doors, the vessels were found filled with wine.

6. At another festival of Bacchus, the worshippers ate raw flesh, and entrails of goats, to imitate the god. They also counterfeited madness, as, indeed, they did in other Bacchanalian revelries.—But you have now had enough of Bacchus.

-
5. Did Bacchus attend personally at any of his festivals ?

FESTIVALS OF MINERVA.

7. AT two of the festivals of Minerva, the Great Panathea and the Lesser Panathea, ten presidents, elected out of the ten tribes of Athens, took the management of the games, which consisted of races with torches, by horsemen and footmen, wrestling, musical contentions, and other displays, and trials of skill and manhood, when prizes were distributed.

FESTIVAL OF VULCAN.

8. RACING with torches furnished much amusement to the Grecians. At a feast in honour of Vulcan, the race was thus conducted. Three young men contended; one of them started off with a lighted torch, and if it were extinguished before he arrived at the goal, one of the others took it, and ran on. In like manner, the third

took it, if it again went out. He who took it lighted to the goal, was the victor. No one was allowed to run slowly, if he did so, the people struck him with the palms of their hands.

FESTIVAL OF DIANA.

9. IT was a custom at one of the festivals of Diana, for certain men to sing one of Homer's poems. The most remarkable of the persons, present at the ceremony, were ten virgins, drest in yellow vestments, consecrated to Diana. These virgins were called bears. I will explain the reason.

10. At a certain place in Attica, a tame bear used to eat, and play with the young people, till a young maiden made too free with it, when it tore her in pieces. The maiden's friends killed the bear, when a pestilence followed. The oracle advised the people to appease the

wrath of Diana, who was angry on account of the bear, by consecrating virgins to her. The Athenians in obedience to this divine command, enacted a law, which required every virgin, prior to marriage, to go through this ceremony.

11. At another festival of Diana, free born boys were publicly whipped at the goddess's altar, but in after times boys of meaner birth underwent the cruel ceremony. The parents of the sufferers were present, to exhort their children to endure with fortitude and patience. Though sometimes boys were lashed to death, it was a rare thing for one of them to utter a groan.

12. Some say that this custom was introduced by Lycurgus, to accustom the youths of Sparta to think lightly of pain ; but whoever he was that enacted such a law, you will, I dare say, think not a whit the better of him on that account.

11. When were boys publicly whipped at Diana's altar ?

13. The following particulars of what is said to have taken place, at a feast of Diana, will show you what a love of patriotism and disdain of death, existed among the Grecian people. Diana, having the name of "The Huntress," had a cake presented to her, in the form of a deer, at this festival, which had its origin in the following manner.

14. The Thessalonians having reduced the Phocensians to extremity, Daiphantus proposed, rather than submit to their enemies, to heap up a vast pile of combustible matter, and to place upon it their wives and children, together with all their substance; that in case the Thessalonians got the better, the pile might be set on fire, and nothing fall into the enemy's hands.

15. This daring resolution, however, could not be well executed without the consent of the wives. A public assembly of them took place,

and the proposal was made, when instead, as you may imagine, of opposing the design, the women highly applauded it, and decreed a crown to Daiphantus for his noble design. The boys also gave their full consent to the resolution.

16. The consequence of this was, that the Phocensians, knowing how much they had at stake, fought with such fury that their enemies were entirely routed. It was in commemoration of the victory obtained, that this festival of Diana was established. The attendance of the people was very numerous, and great solemnity was observed.

17. A festival was held in Achaia to Diana, wherein they made an ascent to the altar, in the shape of steps, formed of soft earth, and placed pieces of green wood around it, with dry wood upon it; on the second day they offered up in

16. What consequence followed?

sacrifice, birds, bears, and lions, with wolves, and bucks, as well as garden fruits.

18. You have now heard a great deal about festivals, I will therefore only allude to a few singular customs observed in some of them, and then describe the games.

19. At a festival in Crete, held I think in honour of Mercury, the servants sat down to table, while their masters stood round and waited upon them. This custom was also kept up at the Roman Saturnalia.

20. At Argos a feast was held in the dog days, when all the dogs that were met were killed. This Grecian custom of killing dogs is sometimes, as you know, practised in England, when a report of mad dogs gets abroad.

21. The festival of sea onions was observed in Sicily, on which occasion a combat took place

19. Describe the curious custom at the festival of Crete.

20. When were dogs killed?

between youths, who beat each other with sea onions. The victor was entitled to a bull.

22. The last odd custom that I shall now mention is, one which took place at a festival held in Athens, when the women took all the old bachelors they could find, and dragged them round the altar, beating them well with their fists. This was done that the shame and ignominy which they then underwent, might compel them to marry.

MYSTERIES.

1. AMONG the many commemorations and solemnities observed among the Grecians, there was one so mysteriously solemn, and so famed for its secrecy, as to receive the name of "The Mysteries." It was held by some every fourth year, but by the Athenians, every fifth, at Eleusis,

-
1. How often were the mysteries held ?

a borough town of Attica. Adrian the emperor translated it to Rome.

2. Habitually severe as the Grecians were, in all things belonging to their religious ceremonies, they were particularly so in the mysteries. A greater offence could scarcely be committed, than that of divulging any of the rites practised therein. The offender was held unworthy of clemency, a divine judgment was supposed to hang over him, he was treated as a public enemy, and put to death.

3. This solemnity was sacred to the goddess Ceres, and her daughter Proserpine; and such was the secrecy enjoined, that if any one not initiated, either by design or error, attended, his life became forfeited. I have already told you a little about this strange festival, but will now speak more at large.

4. Superstition came with its terrors and its

3. To whom was the solemnity sacred?

rewards, to render the mysteries more solemn and impressive; for those who neglected the ceremony were looked on as having committed a heinous offence, for which they would be punished after death; while those who were initiated in the mysteries would, as the favourites of the goddesses, spend happier lives than others, and at death be allotted a more honourable place in the Elysian shades.

5. When Socrates was condemned to death, one part of the accusations brought against him, was a neglect of the mysteries.

6. In the more primitive times, the Athenians would not allow any one, who was not a member of the commonwealth, to partake of this celebration. Every one, also, who had committed a crime, was rejected, but in after years the rigidity of these rules was somewhat relaxed.

7. Hercules happening to go near where the

mysteries were being commemorated, at Eleusis, desired to be initiated ; what was to be done ? The laws forbade a stranger's admission, yet Hercules, who had rendered such public services to his country, was not a person to be refused. An expedient was found. Another ceremony called "The Lesser Mysteries," was instituted, and to this he was admitted.

8. In later times, the lesser festival was used as a preparative to the greater, and those who attended it purified themselves, offering sacrifices and prayers, and wearing crowns and garlands of flowers, having under foot the skin of a victim offered to Jupiter.

9. It was not till about a year after, that, having sacrificed a sow to Ceres, they were allowed to attend the greater mysteries. Being crowned with myrtle, they were admitted into

7. What of Hercules ? Were strangers admitted to the mysteries ?

8. How were the lesser mysteries used ?

the mystical temple, an edifice of vast dimensions.

10. They were directed to wash their hands in holy water, and admonished to present themselves with pure minds, without which, the outward cleansing was of no avail. After which the holy mysteries were read to them, and they were questioned by the priest.

11. And now came around them fearful things that awed their very souls. Strange and amazing objects were before their eyes, while the walls of the edifice seemed to totter. At one moment, light and radiant fire blazed brightly, and the next, darkness and horror surrounded them. Thunderings and lightnings followed, terrible apparitions were visible, and loud noises and frightful bellowings were heard.

12. The garments they wore on these occa-

-
10. Describe how persons proceeded who were admitted to the mysteries.

sions were ever after held sacred, they resisted charms, incantations, and other evils, and were never cast off till they were worn to rags.

13. This strange festival continued nine days, during which time, no man could be arrested, and no petition presented without incurring a penalty of a thousand drachms. It was not lawful for those who partook of the rites, to eat beans, mullets, or weazles, or to sit upon a well, nor was a woman permitted to ride in a chariot to Eleusis under a fine of six thousand drachms.

14. The first day the worshippers assembled, the second they purified themselves by washing in the sea, the third day they offered sacrifices, the fourth day they made a solemn procession to Ceres, the fifth day, at night, the men and women ran about with torches, the sixth day they carried the statue of Iacchus, the son of Jupiter, in procession, with a torch in his hand,

from Ceramicus to Eleusis ; the seventh day they filled two earthen vessels with wine, one easterly and one westerly, mystical sentences were spoken, and then the earthen vessels were thrown down, and the wine, as a libation, spilt upon the ground.

GAMES.

1. GAMES were public sports used among the ancients on religious, funeral, festive, and honorary occasions ; prizes were given to such of the competitors as were the most successful.

2. I am now about to describe the four public and solemn games only, which were considered sacred among the Greeks, being instituted in honour of the gods, or of deified persons. The names of these games were, the Olympian, the

1. What were the games ?

2. Their names ?

Pythian, the Isthmian, and the Nemean. They always began and ended with sacrifice.

3. The Olympic games were the chief of the four. Their name is derived from Olympian Jupiter, to whom they were dedicated, though various origins are assigned to them. They were celebrated every five years at Olympia, in Elis, and continued five days.

4. Some say the Olympian games were instituted by Jupiter himself, when he conquered the sons of Titan, and that the gods engaged in them ; when Mars was crowned for boxing, and Apollo for running.

5. Others say they were instituted by Hercules, when he had dethroned and despoiled Auges, king of Elis, for defrauding him of his reward for cleansing the Augean stables. They add, too, that Hercules was victor in every

-
3. Which were the chief of the games ?

exercise but that of wrestling, in which none would contend with him, until Jupiter for that purpose took a human form ; neither of them was vanquished.

6. For the most part, the sports consisted of leaping, running, throwing the discus, or quoit, darting, boxing, and wrestling ; and the place where they took place was called the stadium. This stadium was a sort of terrace of earth, somewhat more than a hundred English paces in length, with a seat for the judges on one side, and on the other an altar of white marble, on which sat the priestess of Ceres, attended with virgins, to witness the games.

7. But no doubt great changes took place in the rules by which these games were governed ; for it is said that at one time women were not allowed to be present, and if any one even ventured to cross the river Alpheus during their celebration, she was hurled down a rock headlong.

8. Wonderful proofs of agility were given in leaping, for as no one was allowed to contend at the games who had not perfected himself by ten months practice, so no inferior leapers entered the stadium.

9. Running was much practised before the games took place, being a very favourite exercise ; and very swift of foot were all they who dared to contend for the prize, which was a wreath or crown of wild olive. It was not profit, but glory, that the candidates desired. The race was sometimes twelve, or even twenty-four times the length of the stadium.

10. Throwing the discus required much muscular strength, and many an arm that had bravely repressed the foes of Greece engaged in this athletic exercise. The discus was a large lump of brass, round and smooth, like a small

8. What was required before leaping or running ?

9. What was the prize ?

shield, but without a handle. It was heavy, and difficult to be taken up, on account of its smoothness.

11. Darting, like the exercise of throwing the discus, required great strength. Sometimes the javelin was cast with the bare arm, and sometimes with the help of a thong. The victory was his who threw his javelin the farthest; though, it is said, there was a limit which was not to be passed.

12. Boxing required the union of great skill and strength, and every precaution was used that no unfair advantage should be taken. A heavy fine was the punishment for false play or bribery, and the father and near relations of the combatants were required to swear that they would act uprightly. Criminals were not allowed to contend.

13. Wrestling was conducted in a very differ-

ent manner to what it is now, for the candidates were naked, and their skins were rubbed over with oil, or with an unguent compound of oil, wax, and dust. The slippery state of the skin made it very easy to elude or break from the hold of an antagonist, and consequently the contests were prolonged and toilsome.

14. Lots were cast to decide who were to engage together, and if there was an odd number of combatants, he who drew the lot with no opponent marked on it had to wait till the others had wrestled, when he contended with the conqueror. This odd combatant had a great advantage, because he came fresh to contend with his worried, though successful rival.

15. The combatants in these several exercises contended naked, or nearly so; and no one received the olive crown unless he had been victor in them all.

16. The Pythian games were instituted in honour of Apollo, who overcame Python, a serpent, or cruel tyrant, it is doubtful which. They were celebrated at first every ninth year, near Delphi, and afterwards every fifth year. Among other prizes, one was given to him who best sung the praises of Apollo.

17. The gods are said to have contended in the first Pythiod, when Castor obtained the victory in horseracing, Pollux in boxing, Calais in running, Zethes in fighting under armour, Peleus in throwing the discus, Telamon in wrestling, Hercules at the pancratium, which united wrestling and boxing; and they all obtained crowns of laurel from Apollo.

18. The Nemean games had their names from Nemea, a village where they were celebrated. The victors were crowned with parsley,

17. For whose honour were the Pythian games instituted ?

18. Whence did the Nemean games derive their names ?

or wild olive. The games are said to have arisen on account of Hercules killing the Nemean lion; though others contend that they had their origin in the death of Opheltes, son of Lycurgus, the priest of Jupiter, and Eurydice. This child was killed by a venomous serpent, and the games were instituted to console the grief of the mother, or the nurse. Among other exercises, chariot driving was the favourite diversion.

19. The Isthmian Games, probably instituted in honour of Neptune, were held every third year, in the Isthmus of Corinth, and partook of the same character as the preceding.

19. How often were the Isthmian games celebrated ?



CELEBRATED MOUNTAINS.

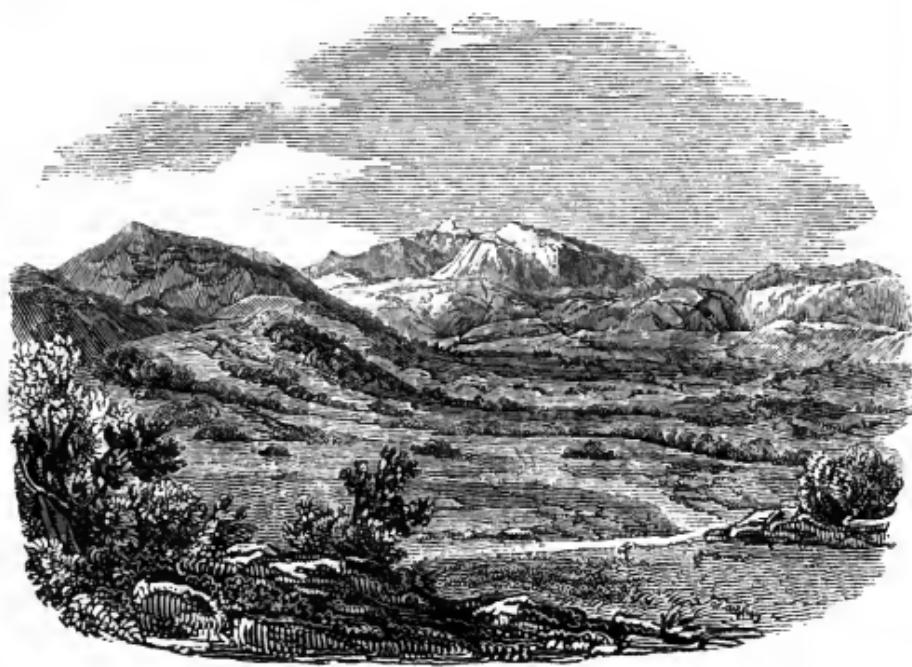
OLYMPUS, PARNASSUS, HELICON, PINDUS, OSSA, PELION,
ATHOS, AND ATLAS.

1. THERE are many mountains in Greece closely connected with Mythology ; a short account of these must be given, and, first, I will mention Mount Olympus, which is the highest of them all.

2. MOUNT OLYMPUS stands in Thessaly, now Lacha. Its perpendicular height is about a mile and a half, though the apparent height is much increased by its abrupt rise from the plain.

3. You will always find a great difference between a mythological and a natural or correct

account of any place, for superstition loves to clothe its descriptions with what is strange and wonderful. The mythological account of Olym-



MOUNT OLYMPUS.

pus represents it as covered with beautiful woods and groves, whereas it abounds with

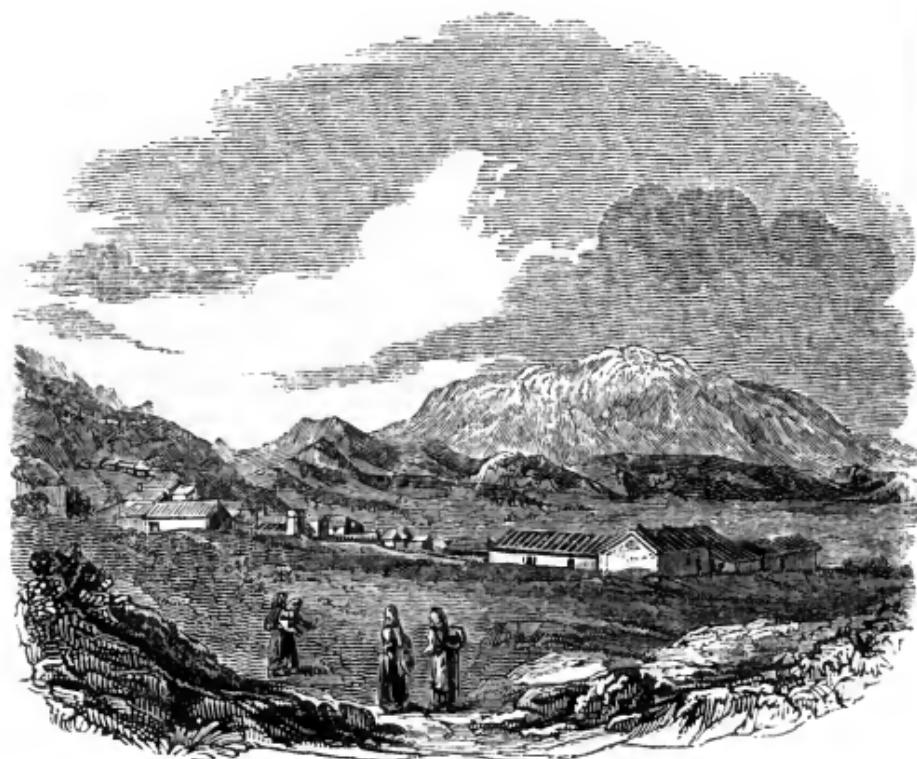
-
3. Describe it mythologically.

gloomy forests of pine trees, that give it a dark and forbidding appearance.

4. Then, again, it is said that an eternal spring reigns around, and that neither wind, nor rain, nor cloud is to be found there, though, in reality, none of them are absent; snow, indeed, sometimes lies on the top for the whole year. The ancients believed that Olympus touched heaven, and that Jupiter, after he had divided his dominions with his brothers Pluto and Neptune, had a palace, and held his court, at the top of the mountain.

5. MOUNT PARNASSUS rises in Phocis, it was once called Larnassus, from the boat of Deucalion, which was carried there in the deluge. The mountain, according to the poets, was divided in the upper part, so that it had two tops. One of these was sacred to Apollo and the Muses, and the other to Bacchus. The

prospect from the summit of the mountain is said to be strikingly beautiful.



MOUNT PARNASSUS.

6. Between the rocky points of Parnassus a stream takes its rise, and this is no other than the source of the celebrated Fountain of Cas-

talia. Now Parnassus itself was not more renowned for being the abode of the Muses and Graces, than the Castalian Fountain was



FOUNTAIN OF CASTALIA.

for the inspiration it was supposed to impart. Even at the present day, when the wild theories

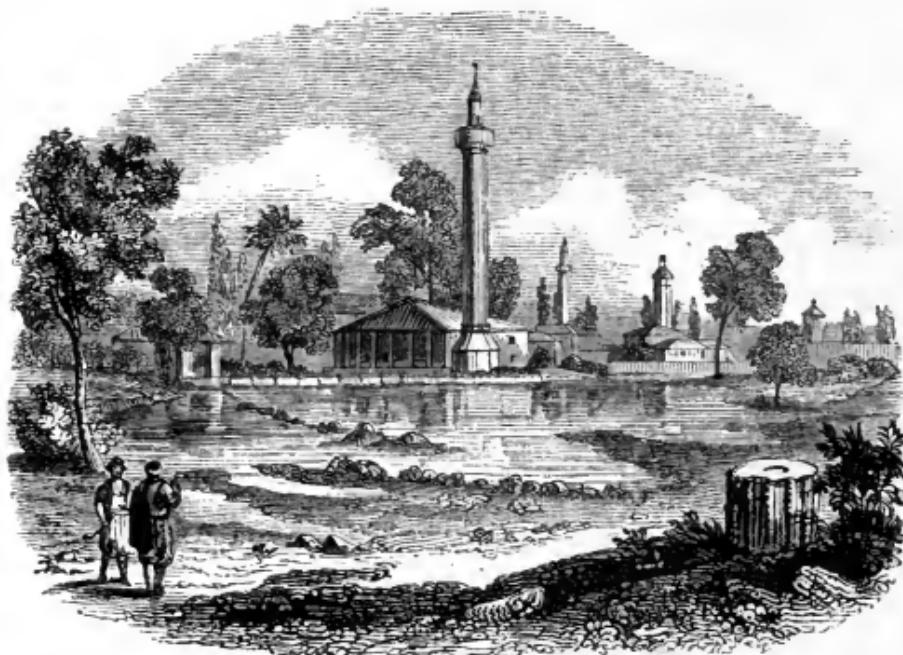
of mythology are set aside by the Christian religion, poets continually invoke Parnassus, and implore the song-inspiring draughts of the Castalian spring.

7. There is a MOUNT HELICON, which is only divided from Mount Parnassus by a plain. This is one of the most beautiful in Greece: but many writers say that the true mountain of this name, sacred to the muses, is Mount Helicon, now Zagaro Vонни, in Bœotia, on the borders of Phocis. The muses had a temple there, and the fountain Hippocrene flowed from its side.

8. MOUNT PINDUS is rather the name of many mountains than of one. It comprises a chain of hills between Thessaly, Macedonia, and Epirus. As a spot sacred to Apollo and the muses it was much celebrated. The famous

-
7. Where is Mount Helicon?
 8. Where is Pindus?

Hyperian Fountain stands in the town of Pheræ, in Thessaly.



HYPERIAN FOUNTAIN.

9. MOUNT OSSA, situated in Thessaly, is very high. It is frequently mentioned in mythology as having once been the residence of the Centaurs. It is said, at one period, to have joined Mount Olympus, and that the two mountains were separated by Hercules, that he might

make between them the far famed vale of Tempé. Perhaps this separation may with more propriety be attributed to an earthquake than to Hercules.

10. You may remember that in describing Jupiter I told you that the beginning of his reign was disturbed by the giants, the sons of Titan, who, by heaping up mountains, and hurling rocks, endeavoured to scale heaven. Well, Mount Ossa was one of these mountains which the giants are said to have piled one upon another.

11. MOUNT PELION is the mountain on which the sons of Titan placed Ossa, for Pelion is in Thessaly as well as the former mountain. Pine trees grow abundantly on its sides and summit. The wars between the gods and the giants have rendered it remarkable.

12. It was upon this mountain, too, that the

haft of the celebrated spear of Achilles was cut. The spear had the name of Pelias, because no one but he could wield it. Chiron, a centaur, who was the preceptor of Achilles, and who resided on the mountain, gave the spear to Achilles.

13. MOUNT ATHOS is another mountain of celebrity. It stands in Macedonia, and is said to be one hundred and fifty miles in circumference ; but this statement, perhaps, exceeds the truth. It now goes by the name of Monte Santo, and is famous for monasteries, which are believed to contain manuscripts very ancient and very valuable.

14. Denocrates, a sculptor, willing to gratify the vanity of Alexander, offered to carve Mount Athos into a statue of the king, on so vast a scale that he should hold in one hand a town, and in the other a basin sufficiently large to contain all the waters that flowed from it.

15. This offer, it is said, presumptuous as it

was, much pleased Alexander ; but though he praised the design, he did not countenance its execution, assigning as a reason, that the neighbouring country was not sufficiently fruitful in corn and provisions to support the people who were to dwell in the city in the statue's hand. Other accounts say that Alexander reproved Denocrates for his adulation.

16. The last mountain that I shall mention is ATLAS. This, like many others, was supposed to touch the heavens.

Atlas, whose head, with piny forests crowned,
Is beaten by the winds, with vapours bound ;
Snow hides his shoulders, from beneath his chin
The founts of rolling streams their race begin.

17. All these mountains are connected with the wild stories of mythology, some of which probably will be called to remembrance till the highest hills pass away, and the mightiest mountains shall be no more known.

THE

SEVEN WONDERS OF THE WORLD.

—

1. As the Seven Wonders of the World are in a degree connected with mythology, I will here give you a short account of them.

2. The first was the Colossus at Rhodes. This was a statue of the sun, of an amazing size, commanding, as it were, the entrance of the harbour. To such an extent were its legs stretched, and so high did they reach, that a large ship could sail between them. An earthquake brought this statue to the ground.

3. The second was the celebrated Temple of Diana at Ephesus, to which I have alluded

2. What was the first wonder of the world?

before. This temple stood in very great estimation. It was burnt by Erostratus.

4. The third was King Mausolus' Sepulchre. Its beauty and size were equally wonderful. It is from this building that the word mausoleum is derived : all monuments more sumptuous and splendid than ordinary are called mausoleums.

5. The fourth was the Statue of Jupiter, by Phidias, the famous sculptor. No one could gaze upon it without wonder and admiration.

6. The fifth was the Great Wall of Babylon, built round the city by Queen Semiramis. It was of extraordinary height, thickness, and extent, and well fortified with towers.

7. The sixth was the Pyramids of Egypt, where the Egyptian kings are supposed to have been buried. The other wonders have been

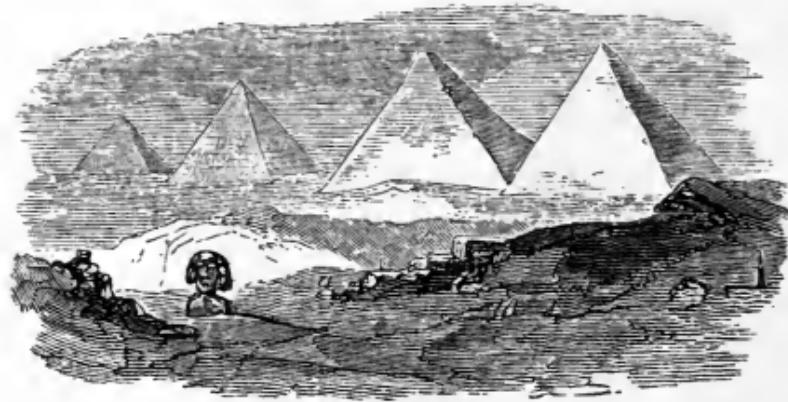
4. Whence is the word mausoleum derived ?

7. Where were the Egyptian kings supposed to be buried ?

swept away, or destroyed by time, but the Pyramids are standing yet.

8. The seventh and last wonder was the splendid Palace of the renowned Cyrus, king of the Medes, so costly and magnificent that the very stones with which it was built are said to have been cemented together with gold.

8. What was the seventh wonder of the world?



THE
ILIAD, THE ODYSSEY, AND THE ÆNEID.

I WILL now give you a short account of three of the principal poems wherein the heathen deities are frequently mentioned. The first is the Iliad, the second the Odyssey, and the third the *Æneid*. The last was written by Virgil, and the other two by Homer.

THE ILIAD.

1. THE Iliad describes the resentment of Achilles, and the siege of Troy. The war between the Grecians and Trojans was occasioned by Paris, the son of Priam, king of Troy, who ran away with Helen, the wife of Menelaus. The

-
1. What does the Iliad describe?

Grecians assembled their warriors on board their ships, and sailing to Troy laid siege to the city.

2. Agamemnon is the general of the Greeks, and Achilles their bravest warrior. A quarrel takes place between the two, about Chryseïs and Bryseïs, two beautiful captives taken by the Greeks. Chryses, the priest of Apollo, claims his daughter Chryseïs, who had been given to Agamemnon. Agamemnon seizes on Bryseïs in revenge, and Achilles, in discontent, withdraws himself and his forces from the Greeks.

3. Thetis, the mother of Achilles, supplicates Jupiter to give victory to the Trojans; he granting the request, offends Juno; they quarrel, and are reconciled by Vulcan.

4. Agamemnon finding the army discouraged by the plague, and by the loss of Achilles, con-

trives, by a stratagem, to make trial of their disposition. They are about to return home, but are detained by the address of Ulysses. Nestor, a Grecian sage, advises Agamemnon to divide his troops into their several nations, before they proceed to fight.

5. When the Grecians and Trojans are ready to engage in battle, a single combat is proposed between Menelaus and Paris. Helen is called to the walls of Troy to behold the fight. Paris is vanquished, but is snatched away in a cloud by Venus. Agamemnon demands Helen to be restored, but the Trojans refuse.

6. The gods agree that the war shall be prolonged. Agamemnon proves himself a good general, and hoary headed Nestor is famous for his discipline among the troops. Diomed performs wonders on the side of the Greeks, and Hector, the bravest of the Trojans, signalizes

himself. A great slaughter takes place. The god Mars is on the side of the Greeks, and Juno and Minerva on that of the Trojans.

7. When the gods leave the field of battle, the Grecians are successful. Hector returns to Troy, to appoint a solemn procession to the temple of Minerva. Glaucus and Diomed, as a proof of friendship, exchange armour; and Hector, having taken a tender leave of his wife Andromache, returns to the field. A single combat is fought between Hector and Ajax. Night comes on, and they are parted by heralds.

8. A council of the deities is called by Jupiter, who threatens those who shall dare to disobey him in assisting the contending armies. The Greeks are driven back to their fortifications before the ships, and pass the night under arms.

9. When Agamemnon finds the Greeks de-

feated, he proposes to give up the siege; but Diomed and Nestor are against this course. Nestor recommends an embassy to Achilles, to persuade him to come to their assistance. Ulysses, Ajax, and old Phœnix go, but Achilles rejects their suit.

10. Agamemnon is in great distress, and it is at last determined to send scouts secretly into the enemy's camp to learn their intentions. Diomed and Ulysses go; they obtain information, kill Rhesus, and secure his famous horses, bringing them back to the camp.

11. Another battle is fought; Agamemnon, for a time, carries all before him, and then Hector makes a great slaughter. He is resisted by Ulysses and Diomed. Nestor tries to persuade Patroclus to get leave to fight in Achilles' armour.

9. Who go on an embassy to Achilles?

10. Whose horses are brought to the Grecian camp?

12. The Greeks take refuge in their entrenchments, and Hector endeavours to force them, but in vain. An omen of an eagle, with a serpent in his talons, appears on the left of the Trojans, when Polydamas makes an attempt to withdraw the Trojan troops. Hector will not allow this. Sarpedon makes a breach in the wall, and Hector, bursting open one of the gates with a stone of a vast size, rushes in with his troops, and drives the Grecians back to their ships.

13. Neptune, seeing the Greeks in distress, takes the form of Calchas, a prophet, to assist them. The Ajaxes oppose Hector and the Trojans. Idomeneus, the Cretan, kills Othryoneus, Abius, and Alcathous, but he in his turn is opposed by Deiphobus and Æneas. Much bravery is manifested on both sides. Hector is struck to the ground with a massive stone by

Ajax, and is borne from the battle. Neptune greatly succours the Greeks, and the Trojans give way.

14. The deities are much interested in the combat, and try in different ways to assist those they favour. Apollo inspires Hector with fresh strength, so that he breaks down a part of the Grecian wall. The Trojans, determined to set the first line of the Greek ships on fire, rush through the broken wall, but are repulsed with great slaughter by Ajax.

15. Patroclus obtains permission of Achilles to fight in his armour at the head of his troops. The Trojans, taking him for Achilles, fly before him. Patroclus, elated with success, pursues the Trojans to the very walls of Troy. He is there repulsed by Apollo, wounded by Euphorbus, and killed by Hector. Menelaus bravely defends his body, which, after much fighting,

is covered with a dark cloud by Jupiter. Æneas and Hector attempt the chariot of Achilles, but do not succeed, as it is driven off by Automedon. Meriones and the Ajaxes at last bear away the body.

16. Achilles mourns the death of his friend Patroclus, and shows himself at the head of the Greek intrenchment. This animates the Greeks, and spreads consternation among the Trojans. Vulcan, at the request of Thetis, forges new armour for Achilles ; the shield is a prodigious piece of workmanship.

17. Agamemnon and Achilles at length become reconciled. Minerva strengthens the latter for the fight. He reproaches his horses with the death of Patroclus, when one of them is miraculously endued with the gift of speech, and prophesies his fate. Achilles, regardless

of the prodigy, arrays himself in his new armour, and rushes to the fight.

18. Jupiter allows the gods to assist which party they like, and a dreadful combat takes place, in which men and gods are mingled. Æneas and Achilles fight, but Neptune preserves Æneas. Achilles, with a great slaughter, pursues the Trojans, and Hector is in great danger, but is borne away in a cloud by Apollo.

19. The battle continues, and the Trojans fly before the dreadful Achilles, who takes twelve captives alive to sacrifice to the shade of his friend Patroclus. The river Scamander attacks the Grecian hero. The gods again carry on the fight; Grecians and Trojans sternly contend, till the latter retire into Troy.

20. Though the Trojan troops have retired,

Hector remains on the field to fight with Achilles. Priam and Hecuba vainly try to persuade him to take refuge in the city. Brave as he is, he flies at the approach of Achilles, who chases him three times round the walls of Troy.

21. Minerva coming to the aid of Achilles, she deceives Hector, by taking the shape of Deiphobus, and persuading him to stand the combat. Hector is killed by Achilles, who drags his body at his chariot wheels in the sight of Priam and Hecuba. Andromache hears the loud cry of lamentation, and rushes to the city walls. Thence she beholds the dead body of her husband, and swoons at the sight.

22. The funeral honours of Patroclus take place. Achilles sacrifices sheep, oxen, dogs, and twelve Trojan captives to the manes of his friend. He then sets fire to the funeral pile.

-
21. Who kills Hector? How does Achilles treat Hector's body?

The bones of Patroclus are gathered after the flame, and placed in a golden urn. Achilles institutes the funeral games, the chariot race, the fight of the cestus, the wrestling, the foot race, the single combat, the discus, the shooting with arrows, and the darting the javelin.

23. The gods deliberate about Hector's body, and at last Jupiter sends Thetis to persuade Achilles to give it up. Aged Priam sets off in his chariot, with a waggon loaded with presents, to seek Achilles; he finds him at his table, when, casting himself at his feet, he begs the body of his son. The stern heart of Achilles relents; he gives up the body, which Priam bears back to Troy. Great lamentations are made by Andromache, Hecuba, and Helen, after which solemn funeral rites take place, and the body of the great Hector is consigned to the flaming pile.

23. Does Achilles give up Hector's body? At whose suit?

24. In this poem of the Iliad, the heathen deities are very freely introduced. The brief sketch which I have here given, may enable you to understand it better, and to read it with greater pleasure.

We will now go to the Odyssey.

THE ODYSSEY.

1. THE Odyssey relates the return of Ulysses, king of Ithaca, to his own country, after the destruction of Troy, with the adventures and misfortunes that attended his voyage.

2. Ulysses had remained seven years in the isle of Calypso, when the gods determine that he shall return home. To effect this, Mercury is sent to Calypso, and Minerva to Ithaca.

3. Minerva, in the shape of Mentes king of the Taphians, persuades Telemachus to go in

-
1. What does the *Odyssey* relate?
 2. How long had Ulysses remained at the isle of Calypso?

search of his father. The suitors of Penelope conduct themselves riotously in her palace, and quarrel with Telemachus, who calls a council the following day.

4. Telemachus makes complaint to the lords of Ithaca of the conduct of the suitors, and insists on their quitting the palace. An omen of two eagles appears to predict the ruin of the suitors. Telemachus embarks in a ship for Pylos and Sparta, to seek his father; he is attended by Minerva, in the shape of Mentor, an ancient friend.

5. Telemachus having arrived with Mentor at Pylos, finds Nestor and his sons offering sacrifice on the sea shore to Neptune. He tells him the cause of his coming, and learns that the Grecian fleets had been separated in sailing from Troy, since which time Ulysses had not been heard of.

-
4. What omen appears to Telemachus ?

6. Nestor advises Telemachus to go to Sparta, and inquire further of Menelaus. Minerva, at the end of the sacrifice, vanishes in the shape of an eagle. After lodging in the palace, a sacrifice of a bullock is made to Minerva, and Telemachus proceeds to Sparta with Pisistratus.

7. Telemachus when he arrives at Sparta, is told by Menelaus, who hospitably receives him, many particulars of what happened to the Grecians, after sailing from Troy. From the prophecies of Proteus, it appears that Ulysses is detained in the isle of Calypso. The suitors consult together how to destroy Telemachus on his return to Ithaca ; when Penelope, who hears of the plot, is comforted by Minerva, who appears to her in the shape of Iphthima.

8. A complaint is made to the gods by Minerva, that Ulysses is detained by Calypso,

6. Who advises Telemachus to go to Sparta ?

8. What complaint does Minerva make to the gods ?

when Mercury is dispatched to hasten his removal. Calypso unwillingly consents to the departure of Ulysses, who, building himself a vessel with his own hands, embarks on the ocean. The hatred of Neptune raises a storm, and shipwrecks Ulysses, but he is succoured by Leucothea, and arrives safe at Phæacia.

9. In a dream, Minerva appears to Nausicaa, the daughter of Alcinous king of Phæacia, commanding her to go to the river and wash the robes of state ready for her nuptials. While she and her maidens are diverting themselves, they awake Ulysses, who was asleep. Nausicaa relieves and clothes him, and instructs him in the best way to apply to the king and queen of the island.

10. Minerva, in the form of a young virgin, guides him to the palace. She involves him in

10. What shape does Minerva take to guide Ulysses to the palace?

a mist, which enables him to pass invisibly to the queen, at whose feet he falls, when the mist is dispersed. The queen inquires how he procured the clothes he wore, when he gives an account of his quitting the isle of Calypso, and getting ashore at Phœacia.

11. Alcinous determines to help back Ulysses to his own country. He entertains him, and introduces the games, racing, wrestling, and throwing the discus. Ulysses is much admired for his skill and strength. At the banquet Demodocus sings the loves of Mars and Venus, and afterwards the introduction of the wooden horse of Troy. This affects Ulysses to tears, when Alcinous inquires the history of the parentage and fortunes of his guest.

12. Ulysses informs him that after the destruction of Troy, and an unsuccessful incursion on the Cocons, he was driven by storms on the coast of the Lotophagi. From this place he sailed to the land of the Cyclops. He describes

the giant Polyphemus and his cave, the usage he and his companions met with, and the stratagem by which they made their escape.

13. Æolus, when Ulysses arrives at his island, gives him prosperous winds. He gives him also a bag filled with adverse winds, which is untied by his companions. He is then driven back. Eleven ships are lost, and one only reaches the island of Circe, where a part of Ulysses' companions are turned into swine. Ulysses, by eating the herb moly, given him by Minerva, is enabled to overcome the enchantress, and to recover his men. He remains a year with Circe, and then prepares by her persuasion for his voyage to the infernal regions.

14. He arrives at the land of the Cimmerians, performs ceremonies, and descends into the shades. He converses with Elpenor and Tire-

13. What winds does Æolus give to Ulysses?

14. Does Ulysses descend to the shades?

sias, meets his mother, sees the shades of the ancient heroes, and converses with Agamemnon and Achilles. Ajax will not deign to speak to him. He then beholds Tityus, Tantalus, Sisyphus, and Hercules. The sight of horrid spectres, and the cries of the wicked in torment, prevent him going farther.

15. Ulysses relates how, when he came back from the shades, Circe sent him on his voyage. He tells of his dangers and escape from the sirens, and from Scylla and Charybdis, and of his adventures on the isle of Trinacria, where his companions destroyed the oxen of the sun. All his comrades perished by shipwreck, but he swimming on the mast of the ship, reached the isle of Calypso.

16. He quits Phæacia and arrives at Ithaca, where, while he is asleep, the sailors lay him, with his treasures, on the shore. To conceal

his return, and disguise him from the suitors, Minerva changes him into the figure of an old beggar. He is received and entertained by his faithful old servant Eumæus.

17. Telemachus, commanded by Minerva, prepares to return to Ithaca. He takes leave of Menelaus, receives on board his ship Theoclymenus the soothsayer, at Pylos, arrives at Ithaca, and goes to the lodge of Eumæus.

18. Eumæus is sent by Telemachus to inform Penelope of his safe return. Minerva commands Ulysses to make himself known to his son. In the mean time the suitors, who had lain in wait to destroy Telemachus, finding their plot defeated, return to Ithaca.

19. Telemachus relates his adventures to Penelope his mother, and Ulysses is conducted to the palace by Eumæus, where his old dog

17. Does Telemachus return to Ithaca?

19. What of Ulysses' old faithful dog Argus?

Argus immediately knows him, though he has not seen him for twenty years. Poor old Argus dies with joy. Eumæus goes back into the country, and Ulysses remains among the suitors.

20. Ulysses is insulted by a beggar named Irus, a quarrel ensues, in which Irus is severely punished. The suitors give presents to Penelope, and Ulysses holds a dialogue with Eurymachus.

21. The weapons in the armoury are removed by Ulysses and Telemachus. Ulysses, in his disguise, relates to Penelope a feigned tale of his adventures, and tells her, after describing her husband's person, that he heard of him in Phæacia, and Thesprotia, and that he feels certain of his return home within a month. Ulysses while bathing, is discovered by Euryclea, who knows him by a scar on his leg.

22. Ulysses witnesses the disorders carried

on in the palace. The feast of Apollo is celebrated, and the suitors hold a banquet, with great riot and excess. Ulysses is insulted by Ctesiphus. Prodigies are seen by Theoclymenus the augur, who interprets them: they set forth the destruction of the suitors.

23. Penelope, to get rid of the suitors, offers to marry the person who shall bend the bow of Ulysses, and shoot through the rings. The suitors try in vain, when Ulysses bends it with ease, and shoots through the rings. The thunder of Jupiter is heard, and Ulysses receiving the omen, gives a signal to Telemachus, who stands near him ready armed.

24. Ulysses begins the slaughter of his enemies the suitors. Telemachus helps him. Minerva encourages them both in the shape of Mentor, and all the suitors but Medon and Phenius are slain. Melanthius, and all the

servants who have been unfaithful, are put to death, while the rest with great joy acknowledge their master.

25. Penelope is awakened from slumber by Euryklea, who informs her of the return of her husband, and the death of the suitors. At first she cannot believe this, but when she sees Ulysses, restored by Minerva, to the beauty of his youth, she falls into a transport of love and tenderness. Penelope and Ulysses relate to each other all that has occurred in their absence, and the next day the latter, arming himself and his friends, goes to visit his father.

26. In the last book of the *Odyssey*, Mercury conducts the souls of the slain suitors to the infernal shades. Ulysses, in the visit he pays to his father Laertes, finds him alone, busily employed in his garden; he discovers himself to

25. Who tells Penelope of the return of her husband?

26. What does the last book of the *Odyssey* contain?

him, when they return to the lodge, where Ulysses is acknowledged by old Dolias, and the servants. Led on by Eupithes the father of Antinous, the Ithacensians rise against Ulysses. A battle takes place, in which aged Laertes slays Eupithes. The poem closes with the lasting peace which Minerva makes between Ulysses and his subjects.

THE ÆNEID.

1. *THE Æneid* gives an account of the adventures which Æneas the Trojan, son of Anchises and Venus, passed through, after the city of Troy was taken and destroyed by the Grecians.

2. When Troy was sacked and burnt, the Trojans took to their ships and sailed about for seven years; at last they made for Italy, but Juno, who hated Æneas, prevailed on Æolus to

-
1. What does the *Æneid* give an account of ?
 2. Who hated Æneas ?

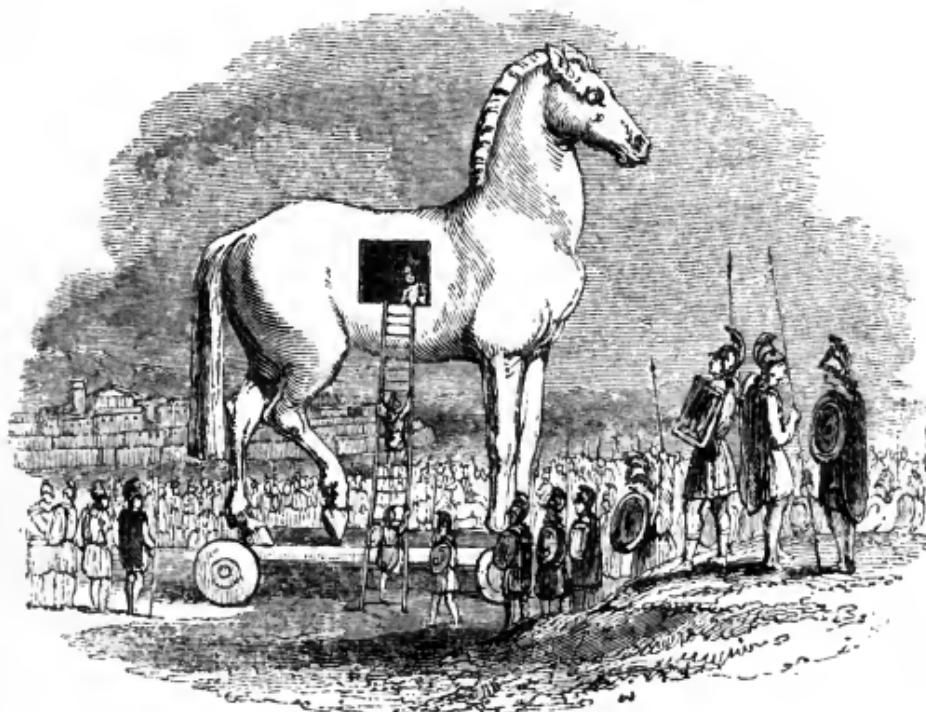
raise a dreadful storm. The ships were scattered, but at last Neptune forces the winds to retire, so that Æneas, with his own ship and six others, enters an African harbour.

3. Venus makes a complaint to Jupiter, of the misfortunes of her son, when Mercury is dispatched to prepare the Carthaginians to receive him kindly. As Æneas is surveying the country, his mother meets him, and takes him in a cloud to Carthage, where he finds many of his friends. Dido, the queen, asks him the history of his adventures.

4. Æneas tells the queen how Troy was taken by the treachery of Simon, and the Grecian stratagem of the wooden horse. Venus and the ghost of Hector both urge him to settle in another country. He carries his father Anchises on his shoulders, and with his wife and son quits the city. He loses his wife, but her ghost tells him the land that is designed for him.

5. Æneas describes his fleet, and his first

voyage to Thrace. He goes to Delos to consult



WOODEN HORSE.

the oracle as to the place appointed for his home. He mistakes the reply of the oracle, and settles in Crete. A dream in which his house-

-
5. Where does *Aeneas* consult the oracle ?

hold gods explain the oracle, disposes him to sail for Italy. After many adventures he lands in Sicily, and there his father dies. When he quits Sicily he is thrown by a tempest on the coast of Carthage.

6. Æneas and queen Dido are driven into a cave by a storm raised by Juno. They are married. Mercury comes to Æneas, being sent by Jupiter to persuade him to leave the country. When queen Dido finds out that Æneas is preparing to depart, she tries to persuade him to remain with her, and not succeeding, destroys herself.

7. Æneas sails from Africa, and is driven by a storm on the coast of Sicily, where he institutes funeral games in memory of his father; while the ceremonies are proceeding, the Trojan women set fire to the ships, and burn four of them. This they do by the persuasion of Iris,

who is sent to them by Juno. The flame is extinguished by Jupiter. Æneas builds a city for the women and old men, and then sails for Italy. Neptune at the request of Venus, promises him a safe voyage.

8. Æneas is told by the Sibyl what shall happen to him in Italy. She goes with him to Hades, describes the place, and takes him to his father Anchises, who instructs him in wondrous things, and shows him the glorious race of heroes which shall proceed from him.

9. After this, king Latinus is so friendly with Æneas, that he gives him hospitable entertainment, and promises him his daughter Lavinia in marriage, but this is resisted by Turnus, who obtains the aid also of Camilla, Mezentius, and Messapus.

10. The war between Æneas and Turnus breaks out, the latter sends for Diomedes, while

the former solicits aid from Evander and the Tuscans. Venus interests herself on behalf of her son, and gets Vulcan to make him arms. Æneas is also assisted by Pallas, the son of Evander, who supplies him with men.

11. While Æneas is absent, Turnus is actively employed against him, he wraps some of his ships in flames, and makes an attack upon his camp. The burnt ships are transformed into nymphs of the sea. Nisus and Euryalus are dispatched in haste for Æneas, to prevent the ruin of the Trojans.

12. The gods, in a council summoned by Jupiter, are commanded not to interfere in the quarrel. A terrible battle takes place, on the return of Æneas, who kills Lausus and Mezentius. On the other hand, Pallas is slain by Turnus.

13. A trophy is raised by Æneas of the spoils

of Mezentius. He also grants a truce, that the dead on both sides may be interred. With much ceremony the body of Pallas is conveyed home to his father. A carnival is then called by Latinus, with the view of bringing about peace. In an engagement Camilla is killed, and the Latine troops are put to the route.

14. A challenge is at length given to Æneas by Turnus, to meet him in single combat. This is accepted, but the Rutuli break the engagements which had been made, and Æneas is wounded by them. Cured of his wounds by Venus, Æneas compels Turnus to meet him in arms. This combat concludes with the death of Turnus, and the victory of Æneas.

14. Who gives a challenge? Who break the engagements? Do Æneas and Turnus fight? Who gets the victory?

AN ALPHABETICAL LIST

OF SOME OF THE MOST REMARKABLE OF THE HEATHEN DEITIES,
DEMI GODS, HEROES, ETC. OF GREECE AND ROME.

Abaris, a Scythian priest of Apollo.

Acantha, a nymph beloved by Apollo.

Acastus, the name of a famous hunter.

Achates, a trusty friend of Æneas.

Acheron, a son of Sol and Terra, converted into a river of hell for assisting the Titans, who fought against Jupiter.

Achilles, the son of Peleus king of Thrace, and Thetis a goddess of the sea, a Greek who signalized himself in the Trojan war, and being dipped by his mother in the river Styx, was invulnerable in every part except his right heel, but was at length killed by Paris, with an arrow.

Acratus, the genius of drunkards.

Acteon, a celebrated hunter.

Adonis, the offspring of Cinyras and Myrrha, remarkably beautiful, beloved by Venus and Proserpine.

Æga, Jupiter's nurse, daughter of Olenus.

Ægeus, a king of Attica, giving name to the Ægean sea by drowning himself.

Ægis, a Gorgon, whom Pallas slew.

Ægle, one of the three Hesperides.

Ællo, one of the three Harpies.

Æneas, the son of Anchises and Venus.

Æolus, the god of the winds.

Æous, one of the four horses of the sun.

Æsculapius, the god of physic.

Æthon, one of the four horses of the sun.

Agamemnon, the generalissimo of the Grecian army at the siege of Troy.

Aganippe, daughter of the river Permessus, which flows from mount Helicon.

Agenor, the first king of Argos.

Aglaia, one of the three Graces.

Ajax, one of the most distinguished princes and heroes at the siege of Troy.

Alcides, a title of Hercules.

Alecto, one of the three Furies.

Aloa, a festival of Bacchus and Ceres.

Aloeus, a giant who warred with Jupiter.

Amalthæa, the goat that suckled Jupiter.

Ambrosia, the food of the gods.

Ammon, a title of Jupiter.

Amphion, a famous musician.

Amphitrite, the wife of Neptune.

Andromache, the wife of Hector.

Andromeda, the daughter of Cepheus and Cassiope ; who, contending with Juno and the Nereids for beauty, was exposed to a sea monster, but immediately delivered and married by Perseus.

Angerona, the goddess of silence.

Anubis, an Egyptian god with a dog's head.

Aonides, the name of the Muses.

Apis, the son of Jupiter and Niobe.

Apollo, the god of music, poetry, &c.

Argo, the ship that conveyed Jason and his companions to Colchis, and reported to have been the first man of war.

Argonauts, the companions of Jason.

Argus, the son of Aristor, said to have had a hundred eyes; also an architect, who built the ship *Argo*.

Ariadne, the daughter of Minos, who from love helped Theseus out of the Cretan labyrinth; but, being afterwards deserted by him, was married to Bacchus, and made his priestess.

Arion, a lyric poet of Methymna.

Astrea, the goddess of justice.

Astrologus, a title of Hercules.

Astyanax, the only son of Hector.

Ate, the goddess of revenge.

Atlas, a king of Mauritania.

Atropos, one of the three Fates.

Avernus, a lake on the borders of hell.

Augeas, a king of Elis, whose stable of three thousand oxen was not cleansed for thirty years, and Hercules cleansed it in one day.

Aurora, the goddess of the morning.

Autumnus, the god of fruits.

Bacchus, the god of wine.

Bapta, the goddess of shame.

Bellona, the goddess of war.

Berenice, a Grecian lady, who was the only person of her sex that was admitted to see the Olympic games.

Bergion, a giant killed by Jupiter.

Boreas, the son of Astræus and Heribeia, generally put for the north wind.

Briseis, the daughter of Brises priest of Jupiter, given to Achilles upon the taking of Lyrnessus in the Trojan war.

Brontes, a maker of Jupiter's thunder.

Cadmus, the son of Agenor and Telephessa, who, searching in vain for his sister, built the city of Thebes, and invented sixteen letters of the Greek alphabet.

Calchas, a famous prophet.

Calisto, the daughter of Lycan.

Calliope, the muse of heroic poetry.

Calypso, the daughter of Oceanus and Thetis, who reigned in the island of Ogygia, and loved and entertained Ulysses.

Cambyses, the son of Cyrus, and king of the Medes and Persians.

Canes, a title of the Furies.

Cassandra, the daughter of Priam, endowed with the gift of prophecy by Apollo, but credited by no one.

Castalides, the Muses, from the fountain Castalius at the foot of Parnassus.

Castor, the son of Jupiter and Leda, between whom and his brother Pollux, immortality was alternately shared.

Cecrops, the first king of Athens.

Celæno, one of the Harpies and Pleiades.

Centaurs, children of Ixion, half men half horses, inhabiting Thessaly.

Cerberus, a dog or monster with three heads, which guarded the gates of hell.

Ceres, the goddess of agriculture.

Chalcea, festivals in honour of Vulcan.

Charon, the ferryman of hell.

Chiron, the preceptor to Achilles.

Circe, a very noted enchantress.

Cirrha, a cavern of Phocis, whence the winds issued, which caused a divine rage, and produced oracular responses from Apollo's temple at Delphi.

Clio, the muse presiding over history.

Clytemnestra, the daughter of Jupiter and Leda, killed by her son Orestes.

Cocytus, a river of hell, flowing from the Styx.

Comus, the god of laughter and jollity.

Concordia, the goddess of peace.

Corybantes, and *Curetes*, priests of Cybele.

Cunia, a goddess of new born infants.

Cupid, the son of Mars and Venus, and god of love, smiles, &c.

Cybele, the wife of Saturn.

Cyclopes, Vulcan's workmen, with only one eye in the middle of the forehead.

Cynocephali, a people of India, said to have heads resembling those of dogs.

Cynthia and *Cynthius*, Diana and Apollo.

Cypria and *Cytheris*, titles of Venus.

Dædalion, the son of Lucifer.

Damon, the sincere friend of Pythias.

Danaides, the fifty daughters of Danus, king of Argos, all of whom, except Hypermnestra, killed their husbands, the sons of Ægyptus, on the first night after their marriage, and were therefore doomed to draw water out of a deep well in a bucket full of holes.

Daphne, a nymph beloved by Apollo.

Dardanus, the founder of Troy.

Dares, a very ancient historian, who wrote an account of the Trojan war.

Dejanira, the wife of Hercules.

Deiphobus, the son of Priam and Hecuba.

Delos, an island where Apollo was born.

Delphi, a city of Phocis, famous for a temple to, and an oracle of Apollo.

Derbices, a people near the Caspian Sea, who punished all crimes with death.

Deucalion, the son of Prometheus, and king of Thessaly, who, with his wife Pyrrha, were preserved from the deluge, and repeopled the world.

Diana, the goddess of hunting, chastity, &c.

Dido, daughter of Belus, and queen of Carthage, who burned herself through despair, because Æneas left her.

Diomede, a king of Ætolia, who gained great reputation at Troy, and with Ulysses, &c. carried off the Palladium; also a tyrant of Thrace.

Dionysia, feasts in honour of Bacchus.

Diræ, a title of the furies.

Discordia, the goddess of contention.

Dryades, nymphs of the woods.

Electra, daughter of Agamemnon and Clytemnestra, who instigated Orestes to revenge their father's death on their mother and Ægistus.

Endymion, a shepherd of Caria, condemned to a sleep of thirty years; Diana visited him by night in a cave of Mount Latmos.

Erato, the muse of love poetry.

Erebus, an infernal deity, son of Chaos and Nox; river of hell.

Erinnys, a common name of the furies.

Eros, one of the names of Cupid.

Erostratus, he who, to perpetuate his name, set fire to the temple of Diana at Ephesus.

Eteocles and *Polynices*, sons of Oedipus, who violently hated and killed each other.

Evadne, daughter of Mars and Thebe, who threw herself on the funeral pile of her husband Catenus, from affection.

Euphrosyne, the daughter of Agenor, whom it is said Jupiter, in the form of a white bull, carried away.

Eurydice, the wife of Orpheus.

Fabula, the goddess of lies.

Fates, the three daughters of Nox and Erebus, Clotho, Lachesis, and Atropos, entrusted with the lives of mortals.

Faunus, the son of Mercury and Nox, and father of the fauns, rural gods.

Feronia, a goddess of woods.

Fidius, a goddess of treaties.

Flora, the goddess of flowers, &c.

Fortuna, the goddess of happiness.

Furies, Alecto, Megæra, and Tisiphone, the three daughters of Nox and Acheron, armed with snakes and lighted torches.

Galatea, the daughter of Nereus and Doris, passionately beloved by Polyphemus.

Ganymede, the cup-bearer of Jupiter.

Genii, guardian angels.

Glaucus, a fisherman, made a sea-god by eating a certain herb; also the son of Hippolochus, who exchanged arms of gold for brazen ones of Diomede.

Gorgons, the three daughters of Phorcus and Cete, Euryale, Medusa, and Stheno, who could change into stones those whom they looked upon; Perseus slew them.

Graces, Aglaia, Euphrosyne, and Thalia, three daughters

of Jupiter and Eurynome, attendants on Venus and the Muses.

Gyges, a rich king of Lydia; also a shepherd, who was possessed of a ring, by turning the bezil of which toward his body he could render himself invisible.

Hades, a title of Pluto.

Harpies, three monsters, Ællo, Celæno, and Ocypete, with faces of virgins, bodies of vultures, and hands armed with monstrous claws.

Harpocrates, the god of silence.

Hebe, the goddess of youth.

Hecate, Diana's name in hell.

Hector, the son of Priam and Hecuba.

Hecuba, the wife of Priam.

Helena, the wife of Menelaus, the most beautiful woman in the world, who, running away with Paris, occasioned the Trojan war, and was at last strangled.

Helicon, a famous mountain near Parnassus, dedicated to Apollo and the Muses.

Hercules, the son of Jupiter and Alcmena, remarkable for his numerous exploits and dangerous enterprises.

Hermes, a name of Mercury.

Hermione, daughter of Mars and Venus, married to Cadmus; also a daughter of Menelaus and Helena, married to Pyrrhus.

Hero, a beautiful woman of Sestos in Thrace, and priestess of Venus, whom Leander of Abidos loved so tenderly, that

he swam over the Hellespont every night to see her; but at length being unfortunately drowned, she threw herself into the sea through despair.

Hesperus, or *Vesper*, the evening star.

Hesperides, daughters of Hesperus, *Ægle*, *Arethusa*, and *Hesperethusa*, who had a garden of golden apples watched by a dragon, which Hercules slew.

Hippocampi, Neptune's horses.

Hippocrene, a fountain at the bottom of Mount Helicon, dedicated to Apollo.

Hippolytus, the son of Theseus and Antiope or Hippolite. He was restored to life by *Æsculapius*, at the request of Diana, after having been killed by his chariot horses.

Hippona, the goddess of horses and stables.

Hyades, the seven daughters of Atlas and *Æthra*, *Ambrosia*, *Coronis*, *Eudora*, *Pasithæ*, *Plexaris*, *Pytho*, and *Tyche*.

Hybla, a mountain in Sicily, universally celebrated for its thyme and bees.

Hydra, a serpent which had seven heads, and was killed by Hercules.

Hygæia, the goddess of health.

Hymen, the god of marriage.

Hyperion, a name of the sun.

Iacchus, a name of Bacchus.

Ianthe, the beautiful wife of Iphis.

Janus, the first king of Italy; and a son of Apollo: also a god of new-born infants.

Jason, a Thessalian prince, and the son of Æson, who, by Medea's help, brought away the golden fleece from Colchis.

Icarius, the son of Æbalus, who, having received from Bacchus a bottle of wine, went into Attica to show men the benefit of it; but making some shepherds drunk, they thought he had given them poison, and threw him into a well.

Icarus, the son of Daedalus, who, flying with his father out of Crete into Sicily, and soaring too high, melted the wax of his wings, and fell into the sea, from thence called the Icarian sea.

Ida, a mountain near Troy.

Idalia, a name of Venus.

Ilissus, a river in Attica.

Ilus, the son of Tros and Callirhoe, from whom Troy was called Ilion.

Imperator, a name of Jupiter.

Io, the daughter of Inachus and Ismena, who was worshipped as a goddess, by the Egyptians, under the name of Isis.

Iphigenia, the daughter of Agamemnon and Clytemnestra, who, standing as a victim to be sacrificed to appease the rage of Diana, was, by the goddess, carried to Tauris, and made her priestess.

Iris, the mistress of the harpies, goddess of discord, and messenger of Juno, who turned her into the rainbow.

Juno, the wife of Jupiter.

Jupiter, the deity of the Pagan world.

Jupiter Secundus, a name of Neptune.

Jupiter Tertius, Infernus, or Stygius, several appellations given to Pluto.

Ixion, the son of Phlegias, who was fastened in hell to a wheel perpetually turning round.

Lachesis, one of the three Fates.

Laocoön, the son of Priam, and high priest of Apollo; he and his two children were killed by serpents.

Lares, the son of Mercury and Lara, worshipped as household gods.

Latona, daughter of Phœbe.

Leteranus, a household god.

Leander, see *Hero*.

Leda, the daughter of Thespius.

Lethe, a river of hell, whose waters have the power to cause forgetfulness.

Lucifer, son of Jupiter and Aurora, made the morning star; also the archdevil.

Lycaon, a king of Arcadia.

Maia, loved by Jupiter, and by him turned into a star, to avoid Juno's rage.

Manes, infernal deities presiding over sepulchral monuments.

Mars, the god of war.

Mausolus, a king of Caria, who had a most magnificent tomb erected to him by his wife Artemisia.

Medea, a wonderful sorceress.

Medusa, one of the three Gorgons.

Megæra, one of the three Furies.

Megara, the wife of Hercules.

Melpomene, the muse of tragedy.

Memnon, a king of Abydon.

Meneiaus, a famous Centaur.

Menelaus, the husband of Helena.

Mentor, the governor of Telemachus.

Mercury, the messenger of the gods, inventor of letters, the god of eloquence, merchandise, and robbers.

Merope, one of the seven Pleiades.

Midas, a king of Phrygia, and the son of Gordius, who, entertaining Bacchus, had the power given him of turning whatever he touched into gold.

Milo, a wrestler of remarkable strength.

Minerva, the goddess of wisdom.

Momus, the god of raillery.

Morpheus, the god of dreams.

Mors, the goddess of death.

Mulciber, a title of Vulcan.

Muses, nine daughters of Jupiter and Mnemosyne, mistresses of all the sciences, presidents of musicians and poets, and governesses of the feasts of the gods; Calliope, Clio,

Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania.

Muta, the goddess of silence.

Nænia, the goddess of funeral songs.

Naiades, the nymphs of rivers, &c.

Narcissus, a very beautiful youth, who, falling in love with his own image in the water, pined away into a daffodil.

Nemæa, a country of Elis, famed for a terrible lion killed by Hercules.

Nemesis, the goddess of revenge.

Nereus, son of Oceanus.

Neptune, the god of the sea.

Nereides, sea nymphs.

Niobe, the daughter of Tantalus, and wife of Amphion, who, preferring herself to Latona, had her fourteen children killed, and wept herself into a statue.

Nomus, a name of Apollo.

Nox, the most ancient of all the gods.

Oceanus, an old sea god.

Ocypete, one of the three Harpies.

Œdipus, the son of Laius and Jocasta, and king of Thebes, who solved the riddle of the Sphinx ; unwittingly killed his father, married his mother, and afterwards ran mad and tore out his eyes.

Olympus, a mountain in Thessaly, the most beautiful in the world, and the residence of the gods.

Ops, a name of Cybele.

Orion, a great and mighty hunter.

Orpheus, the son of Jupiter and Calliope, who had great skill in music, and was torn in pieces by the Mænades.

Orythia, a queen of the Amazons.

Osiris, the son of Jupiter and Niobe, married to Io, and worshipped by the Egyptians under the form of an ox.

Pæan and *Phæbus*, names of Apollo.

Pales, the goddess of shepherds.

Palladium, a statue of Minerva, on which the fate of Troy depended.

Pallas, and *Pylotis*, names of Minerva.

Pan, the god of shepherds.

Pandora, the first woman made by Vulcan, and endowed with gifts by all the gods and goddesses, whose box contained all evils, with hope at the bottom.

Parcœ, a name of the Fates..

Paris, or *Alexander*, the son of Priam and Hecuba, a most beautiful youth, who ran away with Helen, and occasioned the Trojan war.

Pegasus, a winged horse belonging to Apollo and the Muses.

Penelope, the daughter of Icarus, remarkable for her chastity and constancy during the long absence of Ulysses.

Perseus, the son of Jupiter and Danae, who performed many extraordinary exploits by means of Medusa's head.

Phaeton, the son of Sol and Clymene, who asked the guidance of his father's chariot for one day, as a proof of his divine descent; but set the world on fire, and was therefore struck by Jupiter with a thunderbolt into the river Po.

Philammon, a skilful musician.

Phlegon, one of the four horses of Sol.

Phæbes, the priestess of Apollo.

Phæbus, a name of Apollo.

Pindus, a mountain of Thessaly.

Pitho, a goddess of eloquence.

Pleiades, the seven daughters of Atlas and Pleione; Asterope, Celæno, Electra, Halcyone, Maia, Merope, and Taygete.

Pluto, the god of hell.

Plutus, the god of riches.

Pollux, see *Castor*.

Polydamas, a famous wrestler.

Polydius, a famous prophet and physician.

Polyhymnia, the muse of rhetoric.

Pomona, the goddess of fruits and autumn.

Priapus, the god of gardens, &c.

Prometheus, the son of Iapetus, who animated a man that he had formed of clay with fire, which, by the assistance of Minerva, he stole from heaven, and was therefore

chained by Jupiter to Mount Caucasus, with a vulture perpetually gnawing his liver.

Proserpine, the wife of Pluto.

Proteus, a sea god, who could change himself into all shapes.

Psyche, the goddess of pleasure.

Pylades, the constant friend of Orestes.

Pyramus and *Thisbe*, two lovers of Babylon, who killed themselves by the same sword, and occasioned the turning of the berries of the mulberry-tree, under which they died, from white to brown.

Pyrætis, one of the four horses of the sun.

Pyrrhus, the son of Achilles, remarkable for his cruelty at the siege of Troy.

Python, a huge serpent produced from the mud of the deluge, which Apollo killed, and in memory thereof instituted the Pythian games.

Regina, a title of Juno.

Rhadamanthus, an infernal judge.

Rhea, a title of Cybele.

Romulus, the first king of Rome.

Rumina, a goddess of new-born infants.

Salus, the goddess of health.

Saturnalia, feasts of Saturn.

Saturnus, the son of Cœlum and Terra.

Satyrs, the priests of Bacchus, horned monsters, half men, half goats.

Scyron, a famous robber of Attica.

Seuta, a goddess of married women.

Sileneus, the foster-father and companion of Bacchus, who lived in Arcadia, and rode on an ass.

Sisyphus, the son of Æolus, killed by Theseus, and doomed to roll a huge stone up a mountain in hell, for his perfidy and numerous robberies.

Sol, a name of Apollo.

Somnus, the god of sleep.

Sphinx, a monster, born of Siphon and Echidna, who destroyed herself because Oedipus solved the enigma she proposed.

Stata, a goddess of grown persons.

Stentor, a Grecian, whose voice is reported to have been as strong and loud as the voices of fifty men together.

Stheno, one of the three Gorgons.

Styx, a river of hell.

Sylvanus, a god of the woods and forests.

Syrens, sea monsters.

Tacita, a goddess of silence.

Tantalus, a king of Paphlagonia, who, serving up the limbs of his son Pelops to try the divinity of the gods, was plunged to the chin in a lake of hell, and doomed to everlasting thirst, as a punishment for his barbarity.

Tartarus, the place of the wicked in hell. .

Taurus, the bull under whose form Jupiter carried away Europa.

Telemachus, the only son of Ulysses.

Tempe, a most beautiful valley in Thessaly, the resort of the gods, &c.

Terminus, the god of boundaries.

Terpsichore, the muse of dancing, &c.

Terror, the god of dread and fear.

Thalia, the muse of comedy.

Theseus, king of Athens.

Thespis, the first tragical poet.

Thetis, the daughter of Nereus and Doris, and goddess of the sea.

Thyrsus, the rod of Bacchus.

Tisiphone, one of the three Furies.

Triton, Neptune's trumpeter.

Tritonia, a name of Minerva.

Troilus, the son of Priam and Hecuba.

Troy, a city of Phrygia, and the richest in the world, destroyed first by Hercules, and then by the Greeks, after a siege of ten years.

Venus, the goddess of love, beauty, &c.

Vergiliæ, a title of the seven Pleiades.

Vesta, the goddess of fire.

Virgo, a name of Astrea and Fortune.

Vitula, the goddess of mirth.

Ulysses, the son of Laertes and Anticlea, and king of Ithaca, who, by his subtilty and eloquence, was eminently serviceable in the Trojan war.

Urania, the muse of astronomy.

Vulcan, the god of subterraneous fires.

Xanthus, one of the horses of Achilles, born of the harpy Celæno; also a river of Troas.

Zagreus, a title of Bacchus.

Zephyrus, the son of Æolus and Aurora, who passionately loved the goddess Flora, and is put for the west wind.

Zetus, the son of Jupiter and Antiope, very expert in music.



CHRONOLOGICAL TABLE.

B. C.

THE kingdom of Athens began under Cecrops, who came from Egypt with a colony of Saites. This happened about seven hundred and eighty years before the first Olympiad	1556
Scamander migrates from Crete, and begins the kingdom of Troy	1546
The deluge of Deucalion in Thessaly	1503
The Panathenæa first celebrated at Athens	1495
The first Olympic games celebrated in Elis by the Idæi Dactyli	1453
The Eleusinian mysteries introduced at Athens by Eumolpus	1356
The Isthmian games first instituted by Sisyphus, king of Corinth	1326
The Argonautic expedition. The first Pythian games celebrated by Adrastus, king of Argos	1263
Olympic games celebrated by Hercules	1222
Troy taken after a siege of ten years. Æneas sails to Italy	1184
The kingdom of Athens ends in the death of Codrus .	1070
Homer and Hesiod flourished about this time	907

B. C.

Lycurgus, forty-two years old, established his laws at Lacedæmon, and, together with Iphitus and Cleosthenes, restores the Olympic games at Elis, about one hundred and eight years before the era which is commonly called the first Olympiad	884
The Pythian games first established at Delphi	591
The Isthmian games restored, and celebrated every first and third year of the Olympiads	582
The Nemean games restored	568
The first sacred war concerning the temple of Delphi .	448
The sacred war is finished, by Philip taking all the cities of the Phocians	348
The temple of Janus shut at Rome the first time since Numa	235
A. C.	
Adrian rebuilds Jerusalem, and raises there a temple to Jupiter	130
The worship of Serapis brought to Rome	146

THE END.

CHISWICK PRESS:

PRINTED BY C. WHITTINGHAM.







