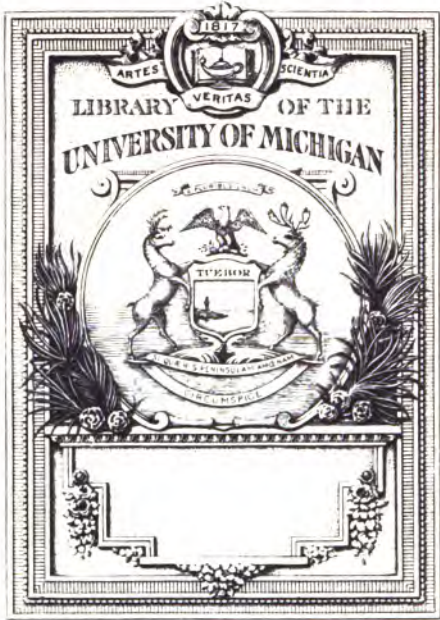


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*Thy light is come, the glory of the Lord, is  
risen upon thee .* ISAIAH . IX . 1 . Vide page 146.



A  
CHRISTIAN WREATH  
FOR THE  
PAGAN DEITIES:  
OR AN  
INTRODUCTION  
TO THE  
GREEK AND ROMAN MYTHOLOGY.

---

BY  
FRANCES ARABELLA ROWDEN.

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“As I passed by, and beheld your devotions, I found an altar with this inscription; To the unknown God. Whom therefore ye ignorantly worship, him declare I unto you.”

*Acts xvii. 23.*

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1820.

R.G.

TO  
THE RIGHT HONORABLE  
THE COUNTESS OF BESBOROUGH,  
WHO UNITES ALL THE  
ELEGANT GRACES OF TASTE AND GENIUS  
WITH THE MOST BENEVOLENT AND GENTLE  
FEELINGS OF THE HEART,  
THIS LITTLE VOLUME IS RESPECTFULLY  
INSCRIBED,  
AS A TRIBUTE OF GRATITUDE AND ESTEEM,  
BY HER MUCH OBLIGED,  
AND VERY OBEDIENT HUMBLE SERVANT,  
F. A. ROWDEN.



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## ADVERTISEMENT.

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After the preliminary works which have already appeared to simplify the Mythology of the Ancients, and adapt it for the female mind, this publication may perhaps be deemed superfluous ; and the only apology the Author can offer is the opportunity it presented of contrasting the truths of Christianity with the errors of Pagan superstition. And at a moment when our dearest interests in Religion, and our hopes of salvation are assailed on every side, and undermined in every form, she trusts she shall be pardoned this feeble attempt to intermingle with the daily lessons of the rising generation that Great Cause, which involves their future and eternal happiness.

The following outline of the Greek and Roman Mythology, which is considered as sufficient to give a general view of the subject, has been principally selected from Abbé Tressan's abridgment of the learned and voluminous labors of Abbé Bauier, and which, from the historical and moral explanation it contains, is recommended as a work which may be very profitably perused by the learner, while the ensuing pages are committed to memory.

*London, Aug. 7, 1820.*

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# MYTHOLOGY.

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**T**HE word Mythology is composed of two Greek words, *Mythos*, fable, and *Logos*, discourse. It is an explanation of the histories of the Gods of the Heathens, the greater part of whom are not merely beings of imagination, but men rendered illustrious by their heroic virtues and great achievements, which, in many instances, bear a striking reference to profane history and Holy Writ. Ancient writers abound with mythological allusions, and poetry owes to this science some of its most striking ornaments.

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## THE ORIGIN OF FABLE.

The origin of fable is involved in much obscurity. Before the invention of letters, the re-  
*Myth.* A

membrance of celebrated actions was only preserved by tradition. The human mind is fond of the wonderful; and truth not being found sufficiently attractive to satisfy the pride of man, he decked her with borrowed ornaments, and thought to magnify the reputation of heroes, and give a powerful excitement to virtue, by embellishing and exaggerating, as great exploits, some of their most simple actions.<sup>1</sup>

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#### OF THE HEROIC OR FABULOUS TIMES.

Ancient and modern history agree, that the heroic and fabulous times of Greece and Rome may be reckoned, from the deluge of Ogyges, 1600 years before Christ, to the establishment of the Olympiads, which contains a space of 1300 years. During this period we may reckon not only the different orders of Deities, to whom

<sup>1</sup> Most of the Greek fables were derived from Egypt and Phœnicia, which were the seats of arts and civilisation whilst Greece was in a state of ignorance and barbarism.

divine honors were paid, but likewise all those distinguished leaders of the Grecian colonies, the demi-gods and heroes, whose wonderful exploits in the conquest of the Golden Fleece, or the Argonautic Expedition, and during the Theban and Trojan wars, have been the constant theme of the ancient poets and historians. The times, previous to this period, were involved in such impenetrable darkness, that the Greeks themselves had no certain knowledge of them; and it was not till after the establishment of the Olympiads, that the history of Greece assumed a regular form.

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#### TRADITION OF THE GREEKS.

The Greeks traced the origin of their Deities to Cœlus or Heaven, the most ancient of the Gods, and Vesta or Earth, the most ancient of the Goddesses. Their sons were called Titan and Saturn. Titan being the elder brother, the right of sovereignty devolved on him. This he resigned, in compliance with the wishes of his

mother Vesta, to his younger brother, on condition that he should destroy all his male children, that the empire of the world might return to his descendants. Conformably to this agreement, Saturn is said to have devoured his sons, as soon as they were born. But Cybele, his wife, having twins, showed him only Juno, and gave Jupiter to her priests, called the Curetes, in the island of Crete, who brought him up. Neptune and Pluto were secreted in the same manner. Titan, having discovered this deception, made war upon Saturn, conquered and imprisoned him with Cybele. When Jupiter was arrived at manhood, he vanquished Titan and set his parents at liberty. But Saturn having been informed that one of his children was destined to usurp his sceptre, conspired the ruin of Jupiter, who, irritated at his father's ingratitude, drove him from heaven. Saturn took refuge in Italy, where he was hospitably received by Janus, king of that country, who divided his kingdom with him. Their reign was distinguished by so much wis-

dom and justice, that it was stiled the Golden Age.

---

**DIVISION OF MYTHOLOGY.**

Pagan Mythology may be divided into nine parts:—

1. The celestial Gods and Goddesses.
2. The inferior Gods and Goddesses.
3. The marine and river Gods and Goddesses.
4. The terrestrial Gods and Goddesses.
5. The infernal Gods and Goddesses.
6. The virtues and vices.
7. The heroes or demi-gods.
8. The Theban and Trojan wars.
9. Games, Temples, Oracles and Sybils.

---

**CELESTIAL GODS AND GODDESSES.**

These were called the supreme Gods, or Gods of the nations, and were considered as known

and revered by all mankind. They formed the Privy Council of Jupiter, presided over the 12 signs of the Zodiac, and the 12 months of the year, and were supposed to be more particularly employed in the government of mankind. They were 12 in number:—6 Gods, viz. *Jupiter, Neptune, Mercury, Apollo, Mars, Vulcan*; and 6 Goddesses, viz. *Juno, Ceres, Minerva, Vesta, Diana, and Venus*.

---

#### JUPITER.

Jupiter was the son of Saturn and Cybele. He was stiled the sovereign of Gods and the king of men. The appellations, that were bestowed upon him, mark the high consideration in which he was held, and the universal dominion he possessed. He was called *Optimus Maximus*, or the best and greatest; *All-powerful*; *Diespater*, the father of day; *Fluvius*, as commanding the rain; and the *Thunderer*, as master of the thunder and lightning. After having wrested the



empire of the world from Saturn his father, as we have already seen, he retained the celestial regions for himself, assigned the dominion of the seas to Neptune, and allotted the infernal regions to Pluto. He afterwards finally subdued the Titans, who attempted to besiege him in Mount Olympus, and precipitated them to the lowest depths of Tartarus. He then devoted himself to the government of his empire and the happiness of mankind. As every nation had a different Jupiter, his history is wrapped in obscurity and contradiction. He is sometimes described as the principle of all justice and virtue, and often as the weakest and most criminal of men. He was worshipped as Jupiter Ammon in Lybia, as Jupiter Serapis in Egypt, and Jupiter Belus in Assyria. His worship was the most solemn of any paid to the Heathen Deities, and was diversified according to the attributes he was distinguished by, and the nations who adored him. The victims most commonly sacrificed on his altars were goats, sheep, and white bulls with gilded horns. The oak

and olive were consecrated to him, and he had three celebrated Oracles, that of Dodona, of Trophonius, and of Ammon in Lybia. He is generally represented under the figure of a majestic man, with a venerable beard, seated on a throne, holding a thunderbolt in his right hand, and in his left a sceptre of cypress, emblematical of the durability of his empire. The Titans are seen trampled under his feet, and an eagle, with extended wings, is placed at the foot of his throne.

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### NEPTUNE.

Neptune was the son of Saturn and Cybele, and the brother of Jupiter. In the division of his father's kingdom, the dominion of the seas fell to his share. He presided over ships and maritime affairs, and had the power of subduing the stormy waves, or raising the most violent tempests. Besides the name of Neptune, the Greeks gave him that of *Poseidon*, and the Romans, that

of *Consus*, the God of Counsel. The games which were celebrated to his honor were called *Consualia*; and horses and mules, which were consecrated to him, were crowned with garlands of flowers, and enjoyed a cessation from labor. Neptune is generally represented in a vast shell, with his wife, *Amphitrite*, by his side, drawn by sea horses: sea nymphs are seen playing round his car, and Tritons and Proteus sounding their trumpets of shells. L

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#### MERCURY.

Mercury was the son of Jupiter and Maia, and the ambassador and principal minister of the Gods. He negotiated peace, inspired their public harangues, presided over commerce, and the arts and sciences. It was supposed, that he alone had the power of separating the soul from the body, and influencing the transmigration of souls. He was named *Mercury*, from *Mercatura*, commerce; *Hermes*, as the inventor of eloquence;

*Camillus*, from his office of minister to the Gods, and *Vialis*, because he was the guardian of high ways. He is represented with wings attached to his head and feet, and a caduceus, or wand twisted round with serpents, the symbol of peace.

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APOLLO.

Apollo was the son of Jupiter and Latona, and the God of physic, poetry, rhetoric, and music. Many fables are related of this God, who is said to have been banished from heaven by Jupiter, for having destroyed the Cyclops, to revenge the death of Esculapius, his son. During his exile he attended the flocks of Admetus, king of Thes-saly; here he fell in love with Daphne, who, refusing his addresses and flying from his pursuit, was metamorphosed into a laurel. This tree was afterwards consecrated to him, and wreaths of laurel were appropriated to those who gained the prize in poetry and the Pythian games. Apollo was equally unfortunate in his friendship,

for while playing at quoits with his beloved Hyacinthus, he accidentally killed him. In compassion for this loss, the pity of the Gods changed his dying friend into the flower which bears his name. Apollo had several names: *Delos*, from the Island where he was born; *Phæbus*, alluding to the sun, with which he is often confounded; and *Pythius*, from the victory he gained over the serpent Python, which the jealousy of Juno had excited against his mother Latona. This circumstance gave rise to the Pythian games, so famous in Greece, and to the name of the priestess who presided at his Oracle at Delphi. Magnificent temples were raised to his honor, and his Oracles were held in great veneration.

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#### MARS.

Mars was the son of Jupiter and Juno, and the God of armies and war. He was trained

by Jupiter for the office of a great commander, and was supposed to be the Nimrod mentioned in Scripture, as a "mighty hunter before the Lord:" for that prowess, which was afterwards employed in subduing mankind, was at first exercised against wild beasts. He had several temples at Rome and among other warlike nations. His priests were entrusted with the *Ancilia*, or sacred shields. The fable relates, that a shield, of a form at that time unknown, having been found, it was supposed to have fallen from heaven, and on its preservation, the city of Rome was destined to have the empire of the world. Numa Pompilius, to ensure it from being lost, had several shields made so exactly alike, that it was impossible to distinguish the original. The number of these *Ancilia*, and the priests who guarded them, was 12. Mars is represented in a chariot drawn by horses, and guided by his sister Bellona: terror and desolation attend his progress, and discord flies before. The poets added, that fury and indignation sat perched upon his helmet, and

that fame always announced his approach. The dog, the wolf, the raven, and cock, were consecrated to him.

---

VULCAN.

Vulcan was the son of Jupiter and Juno. He is said to have forged the thunderbolts, with which Jupiter destroyed the Titans, giants who attempted to scale the celestial regions. He was promised, in return, whatever he should demand: and he requested Venus in marriage. Having afterwards offended Jupiter, he precipitated him into the island of Lemnos; and in his fall he was lamed. He was supposed to have continued his profession in the subterraneous caverns of Lemnos and Mount Etna, where he was assisted by the Cyclops, giants with one eye in the middle of their foreheads. He was the inventor and patron of the art of fabricating metals, and executed the beautiful armour of Achilles and Æneas. Fire was consecrated to

*Myth.*

B

him, and he was worshipped in Athens and Rome. A magnificent temple was dedicated to him at Memphis in Egypt, in which his colossal statue was placed, 75 feet high. The lion was sacred to him, because its roaring resembled a volcano. He is generally represented working at a forge, attended by the Cyclops.

---

#### JUNO.

Juno was the daughter of Saturn and Rhea, and the sister ~~and~~ of Jupiter: she was stiled the queen of the Gods, and the Goddess of empires and riches. She had three children, Hebe, the Goddess of youth, who, before Gany-mede supplied her place, served the Gods with nectar; Mars, and Vulcan. She was described of a haughty disposition, extremely jealous of Jupiter, and implacable in her resentments. Eneas and his unhappy followers, and the City of Troy, were subject to her most cruel persecutions, to revenge the insult of Paris, the son of Priam, who



had given the preference to Venus, when he was charged, by the Goddess Discord, to present the apple she had thrown "to the most beautiful." She is represented under the figure of a majestic female, seated upon a throne, and sometimes in a car drawn by peacocks, which bird is consecrated to her: she holds in one hand a sceptre, and in the other a spindle; and on her head she has a radiant crown, sometimes encircled by a rainbow, which is personified by Iris, her attendant and messenger, who is a beautiful nymph, seen descending upon the rainbow with expanded wings, and a blaze of glory round her head. Argus was likewise at her command: he had an hundred eyes, and she employed him to watch the actions of Jupiter, 50 of his eyes alternately keeping watch. This spy, Mercury, at the request of Jupiter, lulled to sleep with his flute, and then killed him. Juno afterwards metamorphosed him into a peacock, which represents in its plumage his multitude of eyes. The worship of Juno was more universal than even that of Jupiter: divine honours were paid

her in Europe, Asia, and Africa, and particularly in Syria and Egypt. Her temples were very numerous: that at Argos was the most magnificent; it contained her statue of gold and ivory, of prodigious size, with the Graces and Hours placed above it. She was the genius of married women, who invoked her under the name of *Juno Lucina*.

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CERES.

Ceres was the daughter of Saturn and Cybele: she was the Goddess of the fruits of the earth, and is supposed to be the first, who taught the cultivation of corn. Pluto having carried off her daughter Proserpine, she complained of this act of violence to Jupiter, who permitted her to demand her back, and decreed, that Pluto should be compelled to restore her, provided she had not tasted any thing during her abode in the infernal regions. It was discovered and told by Ascalaphus, that she had unfortunately eaten part of a pomegranate, which rendered her return

impossible. This so irritated Ceres, that she threw some of the waters of Phlegethon into the informer's face, and he was transformed into an owl, the harbinger of misfortune. This bird, being likewise the emblem of wisdom, was afterwards taken under the protection of Minerva. Jupiter, to console and appease Ceres, permitted Proserpine to pass half the year in heaven and the other half in the infernal regions: This is supposed to be an emblem of the fruits of the earth, which remain half the year buried in the ground. Ceres is supposed to be the same as the Egyptian Isis: she was worshipped as the divinity, who presided over agriculture and the fruits of the earth. Ears of corn and wine were offered to her. She is represented as a tall majestic woman, with yellow hair surmounted with ears of corn; in her right hand she holds a bunch of poppies, and in her left a lighted torch, which she kindled at Mount Etna, when in excess of grief she went to seek her daughter through the world.

## MINERVA.

Minerva was the Goddess of wisdom, and the patroness of the arts : she was considered as the noblest production of Jupiter, and is said to have sprung from his forehead in a complete suit of armour. She was likewise called Pallas, from a Greek word signifying the brandishing of a javelin, and Athena, from being the tutelary Goddess of Athens. The fable relates, that after Cecrops had founded that city, Minerva and Neptune disputing with each other the honour of naming it, the Gods decided, that whichever produced the most useful gift to man should have that privilege : Neptune, striking the ground with his trident, caused a beautiful horse to spring forth ; Minerva produced an olive-tree in full bloom, and the deities decided in her favour. This Goddess had solemn festivals celebrated in her honour, and a magnificent temple dedicated to her by the Athenians,

which the celebrated sculptor Phidias adorned with her statue, of gold and ivory. She is represented as a beautiful woman, with a helmet and breast-plate, holding in her right hand a lance, and in her left her buckler, called *Ægis*, on which was embossed the head of Medusa, one of the Gorgons, which had the power of turning all who looked on it into stone. A cock, the emblem of valour, stood on one side of her, and an owl, the symbol of meditation, was placed on her helmet.

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VESTA.

Vesta was the daughter of Saturn, and the Goddess of fire. Numa Pompilius raised an altar to her, and instituted those celebrated priestesses; who bore the name of Vestals. These were Roman virgins chosen between the ages of 6 and 10 years. The time of their consecration lasted 30 years; they were then emancipated from their priesthood, and at liberty

to marry. Their principal employment consisted in maintaining the sacred fire, which burned in honour of Vesta, the preservation of which was considered of so much importance, that if it happened to expire, all public business and amusements were suspended till the crime was expiated. This event was a subject of general mourning, and regarded as a direful presage; if it was discovered, that one of the Vestal virgins had violated her vows of chastity, nothing could save her from the dreadful death of being buried alive. Besides the consecrated fire, the temple of this Goddess contained the household Gods, which the pious Æneas had saved from the destruction of Troy, and the Palladium, a sacred image of Minerva, which was supposed to have fallen from the skies, and had been preserved with great vigilance in the citadel of Troy, an oracle having declared that as long as it remained there the city would be invincible: it was, however, conveyed away by Ulysses and Diomed, and Troy was taken. Hence the

word palladium is used figuratively, to signify the preservation of a valuable object.

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DIANA.

Diana was the daughter of Jupiter and Latona, and the Goddess of chastity and hunting : she was called by the Greeks the triform Goddess, being worshipped under three different characters ; on earth she was stiled *Diana* ; in heaven, *Luna* ; and in the infernal regions, *Hecate*. In her earthly department she presided over the chase, where she is represented attended by her 60 nymphs, with buskins on her feet, and a quiver and bow in her hand, and her forehead ornamented with a crescent. In her heavenly office, where she is called the moon, she enlightens the earth by the mild influence of her rays : she is there represented in a chariot of ebony, covered with a black veil, surrounded with stars, and holding a flambeau in her hand. In the infernal regions she is likewise called Proserpine as well as Hecate, and is supposed to preside over the shades of the departed.

In her pride, severity, and spirit of vengeance, she resembled Juno. She punished with unrelenting cruelty the unfortunate Acteon, for accidentally entering a grotto where she was bathing with her nymphs, by metamorphosing him into a stag, when he was immediately torn to pieces by his own dogs. The temple of Ephesus, one of the seven wonders of the world, was dedicated to her; and another situated in Taurica Chersonesus, now called Crimea, where human victims were offered to her. Strangers, who were shipwrecked on the coast, were likewise sacrificed on her altars.

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#### VENUS.

Venus was the Goddess of beauty and the mother of love. She is said to have sprung from the froth of the sea, and to have been wafted by the Zephyrs to the island of Cyprus, where the rosy hours, who were entrusted with her education, received her, and conducted her into heaven. Her history is involved in much obscurity, the



ancients reckoning four different Goddesses, who bore the name of Venus, whose origin, fable, and properties, were distinct. She is sometimes a planet; sometimes presides over chaste affection and marriage; at others over criminal desires; but she is generally considered as governing the passions, and her influence is acknowledged to be more powerful than that of any of the Goddesses. Vulcan demanded her for a wife, as a reward for a signal service he had rendered Jupiter in forging his thunderbolts; Mars deposited his trophies at her feet; Adonis was enamoured of her; and Paris presented her with the apple thrown by the Goddess Discord. She is represented surrounded with the graces and loves, who are her attendants; flowers spring under her feet, and smiles and joy are in her train. She wears round her waist the mysterious cestus or girdle, which is supposed to inspire irresistible affection, and traverses the heavens in a chariot of ivory, drawn by doves. Her worship extended over all the known world; but her principal temples were at Paphos, Cytherea and Idalia. Incense was

burnt on her altars, and sometimes a white goat was sacrificed. The dove, the swan, the rose, and the myrtle, were sacred to her.

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## REFLECTIONS.

**AFTER** the fatal disobedience of our first parents, which brought death and sin into the world, the evil passions of mankind being no longer guided or restrained by the divine presence, the precepts and worship of the true God gradually decayed. Succeeding generations becoming still more involved in the mazes of ignorance and error, an almost universal depravity ensued, and the sacred ordinances of religion were buried in the grossest superstitions, and accompanied with the most atrocious barbarities. In proportion as the tradition of one Almighty, Omnipresent and Omniscient Deity became obscured, the human

mind sunk deeper into corruption, the attributes of divine perfection were lost, or so feebly portrayed, that the divinities they adored were invested with all the passions and weaknesses of the mortals who worshipped them; “professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things.” Left to wander in the chaos of doubt and uncertainty, harassed by danger, and pressed by necessity, alternately elated with hope or depressed with fear, and eager in the pursuit of that primeval happiness man enjoyed, when innocence was his lot, and the Garden of Eden his abode, they regarded every thing that surrounded them as objects of adoration and terror; and hence the influence of all created nature was invoked and worshipped. The Egyptians, Persians, Arabians, and almost all the nations of the east, worshipped the sun. They had besides different species of idolatry; but it was

1 Rom. i. 22, 23.

*Myth.*

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among the Greeks, whose inventive fancy gave life and animation to every object, that we find that multiplicity of divinities with which their mythology abounds, and which constitutes the spirit and beauty of their classic poetry. Temples and altars were raised to their honour, sacrifices offered, and victims slain, to avert the miseries to which "flesh is heir," or to atone for those crimes, which proceeded from the violation of those divine laws, that had been instituted to curb the licentious passions of man. Hence we find, that not only the universe at large had its presiding deity in Jupiter, but the world of waters its Neptune, the fertility of the earth was adored under Ceres, war had its exciting and supporting power in Mars, all the elegant and tasteful arts which adorn and grace the mind had their respective divinities in Mercury and Apollo, and the more profound stores of science, the gift of understanding, and the sublime efforts of intellect and reason, were worshipped in the form of Minerva. St. Paul indeed tells us, that "the Greeks seek after wisdom ;"

<sup>1</sup> 1 Cor. i. 23.

but theirs was not "that hidden wisdom which God ordained before the world unto our glory," and which maketh wise unto salvation," but that which the prophet Isaiah foretold :—" For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid ;"<sup>2</sup> and which prediction St. Paul himself beheld accomplished by the preaching of " the cross,"<sup>3</sup> and by him, on whom " the spirit of true wisdom and understanding" were to rest, " the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord."<sup>3</sup> This was reserved for that glorious era, when the light of revelation should arise, and the Saviour of the world, foretold by the prophets, and announced from the beginning of time, should be born. Even fire, as the principle of vital heat, which animates and supports all nature, had its presiding deity under the figure of Vesta, and her symbol was watched with unceasing care by the Vestals devoted to her worship. These were young virgins of

<sup>1</sup> 1 Cor. ii. 7.

<sup>2</sup> Isaiah xxix. 14.

<sup>3</sup> Isaiah xi. 2.

spotless reputation, consecrated by a long novitiate to the sacred duties of their office, on the violation of which a cruel death was decreed. If a life of unsullied purity, and a renunciation of all worldly pleasures, were required by a Heathen people, as a necessary preparation to maintain a perishable flame in a Pagan temple, how should we strive to regulate our lives and purify our souls, which are the temples of the living God, to preserve in our hearts the light of truth, and the spirit of faith and holiness. Let us, therefore, like the wise virgins of the parable, have "our lamps trimmed and our lights burning, "that, when the Lord cometh, we may be ready to "meet him and go in unto the marriage of the "Lamb;"<sup>1</sup> not fearing them, which kill the body but are not able to kill the soul; but rather fearing him who has power to destroy both body and soul *in Hell*.<sup>2</sup>

In perusing these records of the fables of antiquity, from the grosser superstitions of which we have been mercifully delivered, let us carefully

<sup>1</sup> Matth. xxv. 10.

<sup>2</sup> Matth. x. 28.

**examine the sincerity of our own faith, and the purity of our practice, and beware that, although we bend not the knee in worship to the Gods of former times, we cling to no idols to which the heart is bowed ; that, if we offer not the fragrant incense, nor the smoking victim, upon their altars, we may not sacrifice at the shrine of earthly pleasures the first fruits of our soul ; but that in singleness of mind, and devotedness to God, the supplicating voice and the humble spirit may breathe the same prayer, and the grateful heart beat in unison with the song of praise and the hymn of thanksgiving.**

## SECOND DIVISION.

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### THE INFERIOR GODS AND GODDESSES.

THESE Gods and Goddesses, who were considered of an inferior class, were not admitted to the council of Jupiter. They were, however, believed to possess virtues superior to the ordinary race of men, which entitled them to hold converse with the inhabitants of Olympus, and would advance them, in the course of time, to a seat in heaven. The principal were *Saturn*, *Janus*, *Momus*, *Bacchus*, *Sol*, *Phaeton*, and *Cupid*; *Cybele*, *Aurora*, *Bellona*, the *Graces*, the *Muses*, and *Latona*.



## SATURN.

Although Saturn, whose history we have already given in "the tradition of the Greeks," never ranked among the deities of the first class, he acquired so great a reputation in Latium, where he reigned, that divine honours were paid him. All Italy was called Saturnia, and the festival of the Saturnalia was instituted to commemorate the happy period of his administration, which was denominated the Golden Age; the ancient statues of Saturn had chains, in remembrance of those with which his son loaded him; but he is generally represented under the figure of an old man, armed with a scythe, to imply that he presided over the times and seasons. Under this form he is named Chronos, or Time.

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## JANUS.

This prince, who so hospitably divided his kingdom with Saturn, was endowed by him,

in gratitude for his kind reception, with extraordinary prudence, a knowledge of future events, and a perpetual remembrance of the past. From this circumstance he was called *Bifrons*, and is represented with a double face. He presided over the year, and had 12 altars, to show that it was composed of 12 months. January was named after him. Numa Pompilius erected a temple to his honour, which was open in time of war, and shut during peace, on which account he was considered as the God of peace.

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SOL.

The adoration of the sun, who is confounded with Apollo, may be considered as the origin of idolatry. He was worshipped by the Egyptians under the name of *Osiris*, by the Chaldeans under that of *Belus*, and the Persians, *Mithras*. He presided over the 12 signs of the

Zodiac, and had the guidance of the chariot of day, whose approach was ushered in by his daughter Aurora, who unlocked the gates of the east, and announced his arrival. A colossal statue of brass was raised to his honour in the island of Rhodes, and was considered one of the seven wonders of the world.

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#### PHAETON.

This ambitious youth derives his origin from the great luminary of day, or Apollo. Epaphus, the son of Jupiter, having disputed the honour of this descent, he complained of it to his Father, who swore by the river Styx (an oath which the Gods never violated), that he would grant him whatever proof he required. Phaeton asked the command of the chariot of the day: this rash request was acceded to; but being unable to restrain the impetuosity of the steeds, he in-

volved heaven and earth in conflagration, and, as a punishment, was precipitated by Jupiter into the river Po. His sisters, lamenting his death, were turned, by pity of the Gods, into poplar-trees, and their tears into drops of amber. His brother Cygnus died of grief, and was changed into a swan. ƒ. § .

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#### BACCHUS.

Bacchus was the son of Jupiter and Semele. He taught the cultivation of the vine, and invented commerce and navigation: he is likewise said to have conquered India and all the east. He is crowned with ivy or vine leaves, and carries a Thyrsis or javelin. He is represented seated in a chariot, which is sometimes drawn by tigers and lions, and sometimes by lynxes and panthers, attended by drunken bands of satyrs, fauns and nymphs, who are called

*Bacchantes.* The festivals celebrated in his honour were marked by riot and licentiousness.

H. P.

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CUPID.

Cupid was an allegorical representation of love. He is the son of Venus, with whose worship his temples and altars are confounded.<sup>1</sup> He is generally portrayed as a beautiful winged boy with a torch, and armed with a bow and arrow, and often with a bandage over his eyes. In ancient statues he is seen striding a lion, whose savage nature seems to be subdued by listening to the harmonious sounds of his lyre.

H. P.

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CYBELE.

Cybele was the wife of Saturn, and the mother

<sup>1</sup> The poets distinguished two Cupids, one of whom was chaste, and presided over legitimate union; the other was the God of sensuality, and presided over the passions.

of the Gods, and on that account called *Magna Mater*, or great mother. She was likewise named Dindymene, Idæa, and Berecynthia, from the mountains where she was worshipped : Ops and Tellus by the Romans, and Rhea by the Greeks, because she was Goddess of the earth, from which so many things proceed. She is generally represented sitting, to denote the stability of the earth; bearing a drum, emblematical of the winds confined in the bowels of the earth; a crown of towers on her head, because she is said to be the first who fortified the walls of cities with towers; and a bunch of keys in her hand, to signify she locked up in her bosom the seeds of every sort of fruit. The feasts of this Goddess were celebrated with drums and cymbals and dreadful cries. Her priests were seated on the ground when they sacrificed, and only the hearts of the victims were offered her. She had a temple at Rome, called *Opertum*, where men were never admitted.

H J

## AURORA.

The light which dawns upon the earth, before the Sun appears, was called Aurora; she was considered the daughter of that bright luminary, whose approach she announces, and had divine honors paid to her.

## BELLONA.

Bellona was the Goddess of war, and the sister and companion of Mars. She prepared his chariot and horses when he went to battle, which she is represented conducting with a whip in her hand, and dishevelled hair. She had a temple at Rome, and her priests offered her the sacrifice of the blood, which flowed from the wounds they inflicted on themselves.

*Myth.*

D

A

## LATONA.

Latona was the mother of Apollo and Diana. Juno was so jealous of her, that she cast her out of Heaven, and obliged Terra to take an oath, that she would not receive her.

She was however defeated in her vengeance, for the island of Delos, which was then covered with the sea, emerged from beneath the waves, and afforded her an asylum, where she gave birth to her two children Apollo and Diana. H. J.

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THE GRACES.

The Graces were three in number, called Aglaia, Thalia, and Euphrosyne. The ancients were not agreed respecting their origin, but the most general opinion was, that they were the daughters of Venus and Bacchus. Their influ-



ence was supposed to be universal, adding an attractive charm to beauty of every kind, and dispensing the power of pleasing, the gift of eloquence, and cheerfulness and serenity of mind ; but their noblest attribute was that of presiding over deeds of friendship and gratitude, and all the social charities of life. They were represented as young virgins hand-in-hand, in transparent flowing garments. In some countries a fourth Grace was added, to whom the name of Pasithea was given, but they were then symbolised as the four Seasons.

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#### THE MUSES.

The Muses, so called from a Greek word signifying to meditate, were the daughters of Jupiter and Mnemosyne, the Goddess of memory. They were the companions of Apollo, presided at the feasts of the Gods, and were the

patronesses of poetry and music: they are represented as nine beautiful virgins.

1. *Clio*, who presided over history. She is represented holding a lyre, which she was supposed to have invented.

2. *Thalia*, the Muse of Comedy. She is represented reclining on a pillow, with a mask in her hand.

3. *Melpomene*, the Muse of Tragedy and Sonnets, generally represented resting upon the club of Hercules, because the object of tragedy was to represent the brilliant actions and the misfortunes of illustrious heroes.

4. *Euterpe*, the patroness of instrumental music. She is portrayed as surrounded with various instruments of music.

5. *Terpsichore*, or the amusing; who presided over dancing. She has a smiling countenance, one foot lightly touching the earth, while the other sports in the air.

6. *Erato*, derived from a Greek word, signifying love. She is the inspirer of light poetry, and tender love strains.

7. *Polyhymnia*, as the inventress of Harmony, is represented with a lyre in her hand. She presides over rhetoric, miscellaneous poetry, and the ode.

8. *Urania*, or the heavenly, was esteemed the inventress of Astronomy. She is seen holding a globe, which is sometimes placed on a tripod: she has then a pair of compasses in her hand.

9. *Calliope* owes her name to the majesty of her voice. She presided over heroic poetry: arms, trophies, and crowns of laurel are seen near her.



## REFLECTIONS.

We find in the early ages of idolatry, that the sun was an universal object of adoration, and the very spirit and origin of pagan worship.

It was considered as being the principle of light and life, presiding over the whole circle of the Heavens, regulating the seasons, fertilising the earth, and dispensing the brightness of day. But not only was this glorious luminary worshipped, divine honors were likewise paid to his daughter Aurora, who was symbolised by those rosy beams which dawn upon the earth, and gradually illumine its approach to the eastern horizon;—a faint type perhaps of that holy precursor, which in later times was sent to bear witness of the true light, that through him all men might believe. If the advent of this natural blessing, which was only the harbinger of temporal good, inspired such feelings of gratitude in the heart of the unenlightened heathen, as to call forth a distinct sacrifice, and be acknowledged as a separate divinity—what worship and what praise shall we offer, whom the day spring from on high has visited, and upon whom the light of the Gospel now shines in all its glory; “that light to which the Gen-

tles were to come, and kings to the brightness of its rising ?”<sup>1</sup> In those ages of spiritual darkness, they had no aid but their feeble reason to pierce the clouds which enveloped them, corrupted by their own passions, and seduced by the passions of others, possessing only faint and disfigured traditions of Holy Writ, where truth was so interwoven with fiction, that it increased rather than dispersed the mists of error. Yet even from the wanderings of their bewildered fancy, the vagueness of their hope, and the wildness of their fear, many useful lessons may be gathered, conviction may be awakened, gratitude excited, and faith strengthened. Let us therefore apply to our improvement the ignorance of those times. Having ourselves received the truths of Divine Revelation, let us endeavour to work out our own salvation with fear and trembling; and for those millions of our fellow-creatures, who are still in the gloom and shadow of death, let us earnestly pray that God

<sup>1</sup> Isaiah LX. 3.

who so graciously commanded the light to shine out of darkness in our hearts, will give to them likewise, the blessings of his word, that "the earth may be full of the knowledge of the true God, as the waters cover the sea."

In reviewing the fanciful attributes of the other divinities particularised in this portion of mythology, we are struck with the universal ascendancy of the Graces, whose empire extended over every art and science, and who gave the finishing touch of perfection to every charm real or imaginary. They were not only portrayed with the charms of physical beauty, but all the gentler charities of life,—benevolence, love, joy, the kindness of social intercourse, the dearer ties of nature, the persuasion of eloquence, the cultivation of intellect, friendship the bond of virtue and the balm of life, and gratitude the noblest attribute of the human soul, were all comprehended in their magic and wide-extended influence. Flowers, as the fairest work, and the sweetest tribute of inanimate

<sup>1</sup> Isaiah xi. 9.

creation, were offered to them, as conveying an emblem of all that is lovely in nature, and grateful to the sense, the harbingers of the most delightful season of the year, and the symbol of youth and beauty, which, though they bloom *but to fade, and wither but to die*, yet fade to bloom again with renovated charms, and die to pour into the lap of earth the rich fruits of future harvests and succeeding seasons. Even in the narrow confines of pagan vision we find, that female beauty was considered to possess no charms, unless the correspondent graces of the soul were its adorners and attendants. Venus attired by the *Graces*, is an allegory, which the youthful mind should consider as conveying moral precepts, and admitting an interpretation susceptible of the greatest improvement. We are told in the beautiful metaphor of oriental language by him, “ who gave his heart “ to seek and search out by wisdom concerning “ all things, that are under heaven, <sup>1</sup> and who “ had great experience of wisdom and knowledge.”

<sup>1</sup> Eccles. i. 13.

what are the loveliest attributes of the female sex.

“ A virtuous woman is a crown to her husband.

“ Who can find a virtuous woman? for her price is far above rubies.

“ The heart of her husband doth safely trust in her.

“ She will do him good, and not evil, all the days of her life.<sup>1</sup>

“ Strength and honor are her clothing, and she shall rejoice in time to come.

“ She openeth her mouth with wisdom, and in her tongue is the law of kindness.<sup>2</sup>

“ Favor is deceitful, and beauty is vain, but a woman who feareth the Lord, she shall be praised.”<sup>3</sup>

And St. Peter, whose testimony as a disciple of Jesus, comes nearer to our bosoms and more forcibly to our conviction, calls it the incorruptible adorning of the heart, “ even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”<sup>4</sup> But is

<sup>1</sup> Prov. xxxi. 11, 12.

<sup>2</sup> Prov. xxxi. 25. 26.

<sup>3</sup> Prov. xxxi. 30.

<sup>4</sup> 1 Pet. iii. 4.



there not still a *Grace*, whose hallowed influence is more extensive, whose effects are more striking, whose virtues are more comprehensive, and whose value is inestimable? When the intellect is enriched with all the treasures of science, and the heart adorned with all the beauties of moral excellence, does not the soul of the true Christian aspire after a holier and more heavenly Grace? the Grace of the Holy Spirit, that directing, that restraining, that sanctifying and purifying Grace, without which our wisdom is but ignorance, our strength weakness, and our virtue vanity? It is this Grace which is the Christian's glory, the crown of his earthly hopes, and the certain promise of his future joys. This cheers him in his pilgrimage, through a world of sin and sorrow, and fits his "soul for the society of angels and the spirits of just men made perfect."

Heb. xii. 23.

## THIRD DIVISION.

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### THE MARINE OR RIVER GODS.

THE Grecians attributed such wonderful effects to water, that not only the sea and rivers, but fountains and springs were honored with statues and religious inscriptions. The poets by their fictions increased this species of idolatry. These deities exceeded in number those of Heaven and every other part of the universe. The most remarkable were:—

*Neptune*, who has been already mentioned among the celestial Gods; *Oceanus*, *Nereus*, *Æolus*; the *Tritons*, *Proteus*, *Glaucus*, *Amphitrite*; the *Syrens*, *Scylla*, and *Carybdis*, and the sea Nymphs.

## OCEANUS.

Oceanus was the son of Coelus and Terra. As he represents the greatest collection of water, he is considered the principal Marine Divinity; though, in the division of Saturn's kingdom, the dominion of the waves fell to the lot of Neptune, and he was worshipped as God of the Seas. Oceanus is portrayed under the figure of an old man seated upon the waves, holding a pike: near him is a sea monster, of a form unknown.

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## NEREUS.

Nereus was the son of Oceanus; from this God and his wife Doris, the Nymphs, or tutelary Deities of rivers, rivulets, and fountains, are said to have sprung. He is represented surrounded by his daughters, by dolphins and sea-horses.

*Myth.*

E

**ÆOLUS.**

**Æolus was the son of Jupiter. He was the God of the winds and tempests, which he was supposed to confine in a large cave; these he let loose at his own pleasure, or at the command of Jupiter. He presided over the four principal winds called,**

**1st. Boreas, or the North wind.**

**2nd. Auster, or the South wind.**

**3d. Eurus, or the East wind.**

**4th. Zephyrus, or the West wind.**

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**TRITON.**

**Triton was the son of Neptune and Amphitrite. The upper part of his body resembled that of a man, the lower part that of a dolphin. He was trumpeter to Neptune, and in the war**

of the Gods against the giants, the terrific sound of his instrument put them to flight, and left the Gods victorious. The other Tritons were imaginary sea animals.

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PROTEUS.

Proteus was the son of Neptune, and entrusted with the care of his flocks, consisting of sea calves and other marine animals. He is represented by the Poets as possessing the faculty of assuming whatever forms he pleases : hence a fickle person is often called a Proteus. He was called by the Romans, Vertumnus, and was the husband of Pomona : he gained her confidence by personating an old woman, and afterwards married her.

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## GLAUCUS AND ÆGEON.

These were mortals, changed by some extraordinary influence into sea Gods. Glaucus was a dexterous fisherman, who had the talent of remaining a long time under water. Ægeon is described as a formidable giant, who issued from the sea to assist the Titans against Jupiter, but being vanquished retired to his watery abode.

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## AMPHITRITE.

Amphitrite was the wife of Neptune, and supposed to have been the daughter of a Titan prince. She is generally represented by the side of Neptune, with sea Nymphs and Tritons round her.

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## THE SIRENS.

The Sirens were said to be daughters of the River Achelous and the Muse Calliope. They are represented as beautiful females, inhabiting the rocks on the coast of Sicily. The sweetness of their singing allured mariners who passed that way, to the dangerous shore, which proved their destruction. They were supposed to touch the lute in a most enchanting manner.

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## SCYLLA AND CHARYBDIS.

Scylla was supposed to have been the daughter of Phorcus, a sea Deity. Having excited the jealousy of Amphitrite, she poisoned the fountain in which she used to bathe. Scylla, feeling the effects of the poison, threw herself

into the sea, where she became a dreadful monster, whose extremities were changed into dogs of different species, which barked incessantly, and struck terror into the navigators.

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#### CHARYBDIS.

Charybdis was said to have been a cruel woman, who used to plunder travellers, and whom Hercules killed and precipitated into the sea. These Deities are personifications of the dangerous rocks and dashing currents situated between Reggio and Messina, so fatal to mariners in the early ages of navigation.

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#### SEA AND RIVER NYMPHS.

These Nymphs were the daughters of the God Nereus and Doris. Those who presided over the



Ocean were called *Nereids*; those who dwelt in rivers and fountains were named *Naiads*; and those who resided in marshes and pools were styled *Lymniades*. Sacrifices of milk, honey, oil, and sometimes goats, were offered them.

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#### HALCYONS.

These were sea birds, which built their nests on the waves, and had the power of calming the tempests of the sea even in winter, during the time of their incubation. The sailors called this period *Halcyon Days*.

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#### REFLECTIONS.

“ They that go down to the sea in ships, and  
“ occupy their business in great waters, these

“men see the works of the Lord, and his wonders  
 “in the deep.”<sup>1</sup> Whether the idolatrous nations  
 of antiquity considered the beauty of this ele-  
 ment, its fertilising influence, or its tremendous  
 power; the limpid stream winding its playful  
 course through beds of flowers; the majestic river  
 rolling its proud waves, and bearing on its  
 bosom the riches of different climes; or the  
 boundless expanse of ocean, which the eye  
 could not reach, nor the plummet fathom, divid-  
 ing states, assigning to each its limits, and rising  
 the bulwark of all: they raised in their astonish-  
 ed bosoms alternate feelings of delight or terror,  
 and were equally the theme of admiration and  
 reverence. We cannot, therefore, be surprised  
 that a mighty ruler, co-eval and co-equal with  
 Jupiter, should have been imagined to have  
 dominion over the seas, whose power they in-  
 voked and whose wrath they deprecated, when  
 the storms and tempests of this boisterous ele-  
 ment threatened to overwhelm their feeble

<sup>1</sup> Psalm cvii. 22, 23.

bark, which crept timidly along their shores. For it was reserved to bolder navigators, who acknowledged the protecting arm of a more powerful God, to traverse the unfathomable deep, and bring home the tributary riches of distant shores. That God, at whose command the storm ceases, and the winds are calm; "For though the waves of the sea are mighty, and rage horribly, yet the Lord, who dwelleth on high, is mightier."

If, from the terrors of the great waters, they turned to the consideration of its hidden treasures, objects more pleasing, but not less wonderful, met their eye; trees of coral rising like forests beneath the waves, marine productions of vegetable nature, beautiful in texture and vivid in colors, and shells of varied forms and exquisite workmanship, peopled by instinctive life, from whose craft and skill human ingenuity might derive a useful lesson;

"Learn of the little Nautilus to sail,  
"To spread the oar, and catch the flying gale."

\* Psalm xc. 5.

They might have exclaimed, in the language of the holy Psalmist, "O Lord, how manifold are thy works, in wisdom hast thou made them all."<sup>1</sup>

If, in this favored age, truth has withdrawn the veil of prejudice, and experience dissipated the illusions of error; if no Naiads sport to the eye of fancy in the crystal streams, nor playful Nereids dance round the fabled car of Neptune; yet, the river fertilising the meadows through which it flows, and the vapors of the sea descending in refreshing rains on the parched earth, are blessings, for which we may "offer the sacrifice of thanksgiving to the Lord, and tell out his works with gladness?"<sup>2</sup> If we no longer dread the enchanting Siren to rise from her coral palaces and sea-weed bowers, to allure, by the chords of her lute, and the melody of her voice, the enchanted mariner to shipwreck and death, have we no other temptations to fear?—does not pleasure, even in the Christian World, assume as many forms as the fancied Proteus? does not poison mingle

<sup>1</sup> Psalm civ. 24.      <sup>2</sup> Psalm cxvii. 22.

in the sparkling bowl, and destruction lurk beneath the smile of beauty? Have we not a course more difficult to 'steer than the fabled adventurer through the dashing currents and dreaded gulph of Scylla and Charybdis, even that narrow path which leadeth to salvation, "for strait is the gate, and narrow is the way, which leadeth unto life, and few there be who find it."<sup>1</sup>

In this time of temptation, in this hour of peril, where is the hand to sustain, and the pilot to direct us? To whom shall we flee for succour, but to thee, O God, in whose promises we trust, in whose mercy we hope, and for whose grace we pray, who to our weakness hast given the aid of thy strength, to our bounded view thy all-seeing providence, to our tottering steps thy protecting arm, to the bewildering mazes of false philosophy the light of thy Gospel, and, finally, the atoning blood of Christ to purify us from our sins?

If they raised their altars to the Nymphs and

<sup>1</sup> Matth. vii. 14.

Gods of fountains, let us offer up our prayers to the fountain of divine Grace. If superstition still pays its homage to the waters of the Nile and Ganges, as the principle of fertility and existence ; let us apply for the richer gifts of salvation, to the never-failing waters of life.

They hailed the blessings of a temporary peace, which they symbolized by the Halcyon bird, whose brooding wing calmed the troubled sea, and while it nurtured its infant progeny, lulled the boisterous elements to repose. We hail that "peace which passeth all understanding,"<sup>1</sup> in the Mystic Dove, which overshadowed the blessed Jesus, when the Heavens opened, and lo ! a voice was heard to say, "this is my Beloved Son, in whom I am well pleased."<sup>2</sup>

<sup>1</sup> Phil. iv. 7.

<sup>2</sup> Matth. iii. 17.

## FOURTH DIVISION.

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### TERRESTRIAL GODS AND GODDESSES.

As the number of false Divinities continued to increase, even the earth itself became an object of adoration; woods, plains, harvests, fields, gardens, meadows, groves, and valleys, all had their presiding Deities. Even houses and high-ways had their Gods, Lares and Penates; each of whom had their peculiar honors.

The principal were : Pan, Terminus, Silenus, Priapus, Adonis, Satyrs, Fauns and Egypans, Flora, Pales, Pomona, the Lares, Penates, Genii and Terrestrial Nymphs.

*Myth.*

F

## PAN.

The God Pan was the son of Jupiter and Calisto, and held a distinguished place among the ancient Divinities: he was particularly worshipped by the Arcadians, and considered the God of shepherds and hunters. In the month of February the Romans celebrated feasts to his honor, called Lupercalia, from the place Lupercal, consecrated to him, where Romulus and Remus were supposed to have been suckled by a wolf. He is represented under the form of a Satyr, half man and half goat, holding in his hand his rural pipe, called Syrinx. This pipe owed its invention to his love for Syrinx, one of Diana's Nymphs, who, flying from his pursuit to the river Ladon, her father, was metamorphosed by him into a reed. Pan, observing that the wind in agitating these reeds produced a pleasing sound, formed them into a pipe, to which he gave the name of Syrinx.



**TERMINUS.**

**Terminus was a stone worshipped as a God, and highly honored in the city of Rome. He was considered as the guardian and protector of property, and marked out the boundaries of lands. He is frequently represented by a pyramidal landmark, having a head upon the top of it.**

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**SILENUS.**

**Silenus was the chief of the Satyrs, and the foster-father and perpetual companion of Bacchus, whom he generally accompanies riding upon an ass, but so intoxicated as to be incapable of keeping his seat. Others represent him as a philosopher of great wisdom, who accompanied Bacchus to India.**

## PRIAPUS.

Priapus, said to be the son of Venus and Bacchus, was the God of gardens, where his hideous figure was placed to frighten birds. He was worshipped in the eastern nations under the name of Baal-Peor.

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## ADONIS.

Adonis was the son of Cinyras king of Cyprus, and the nymph Myrrha, who was metamorphosed into a tree before Adonis was born. At the time of his birth the tree opened, and he was received and educated by the Naiades: he delighted in rural sport and hunting. Venus, the object of his devoted affections, used to accompany him. Mars, jealous of the preference shown to him by this Goddess, excited an enormous boar to tear him to pieces. Venus, inconsolate at his loss, metamorphosed him into an Anemone. A magnificent temple was raised to his honor in the Island of Cyprus.

THE SATYRS, FAUNS, AND EGYFANS.

These were all rural Deities or Demi-gods, said to inhabit forests and mountains. They were represented as half men and half goats. It is supposed, they owed their divinity to the fear and astonishment occasioned on the first appearance of apes.

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FLORA.

Flora was the wife of Zephyrus and the Goddess of Flowers: she was worshipped at Rome, where feasts and games were celebrated to her honor, called Floralia.

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PALES.

Pales was the Goddess of shepherds and the protectress of flocks. Her festivals, called *Parilia* or *Palilia*, were celebrated in the month of April; on which occasion no victims were

slain, and the only sacrifices offered were the fruits of the earth.

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#### POMONA.

Pomona was the Goddess of orchards, and the wife of Vertumnus or Proteus. The skill of this Goddess, in the cultivation of fruit-trees and gardens, procured her so great a reputation among the Romans, that they honored her with a place in the Pantheon. She was represented under the form of a beautiful young woman, sitting upon a basket of fruit; and near her stood Vertumnus in the figure of a young man, holding fruit in one hand, and in the other, the horn of plenty.

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#### ECHO.

Echo was the daughter of the Air and the Earth. She fell in love with the beautiful Nar-

cissus, a vain youth, who, seeing his own image in a fountain, was so captivated with it, that he continued gazing on it till he languished and died. Echo, inconsolable for his loss, pined away with grief; but being immortal, she retained her voice, which she exercises in repeating all the sounds which reach her.

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#### THE LARES AND PENATES.

These Gods presided over empires, cities, highways, houses, and individuals. Their numbers were prodigious, and they were chosen at pleasure. The souls of those who had served the state faithfully, and the spirits of departed friends and relations, were placed among them. They were worshipped under the figure of small images of human form, which were kept in the most retired part of their houses, called *Lara-*

*rium*. Dogs were sacrificed to them, and the lamp, as a symbol of vigilance, was consecrated to them.


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#### GENII.

The Genii were likewise ranked among the number of domestic Deities. To every person an evil and a good Genius were assigned; the former prompting him to all kinds of evil, and the latter exciting him to the practice of virtue. They were represented as young men, holding in one hand a drinking vessel, and in the other, a horn of plenty. The ancients believed that the universe abounded with spirits presiding over all nature. Plato speaks of *Gnomes* who inhabited the earth, *Sylphs* who sported in the air, and *Salamanders* who lived in fire.

## TERRESTRIAL NYMPHS.

Though these Divinities derived their origin from the water, being descended from Nereus and Doris, yet, as they presided over forests, trees and meadows, they more properly belong to this division. Those who lived in the woods were called *Dryads*, from a Greek word which signifies an *oak*. The *Hamadryads* had their fate attached to a particular tree, with which their life commenced and ended. The *Oreades* presided over mountains, and the *Napææ* dwelt in the groves. Milk, honey, oil, and sometimes goats, were sacrificed to their honor.



## REFLECTIONS.

Though the bounded faculties and blinded reason of these ages of superstition could not

reach the sublime contemplation of one Almighty power, the Universal God, and the Creator and Dispenser of all things; yet, the restless spirit of man, which looked beyond its origin and end, though involved in the labyrinths of error, and sunk in the abyss of sin, discovered some traces of that state of bliss from which he had fallen, some faint hope of that promised day, “when the Lord would be his everlasting light, and God his glory;”<sup>1</sup> and “the Lord God would cause righteousness and praise to spring forth before all nations.”<sup>2</sup>

Wherever he turned, universal proofs of divine wisdom and goodness met his view; a Deity seemed to exist in all he saw, and a living spirit to breathe in every object that surrounded him. Hence, not only the sun, which from day to day proclaimed his great Original,—not only the moon, and “spangled heavens,” were worshipped; but likewise to the “Earth which brought

<sup>1</sup> Isaiah lx. 19.

<sup>2</sup> Isaiah lxi. 11.



“forth grass, to the herb yielding seed, and to the  
“fruit-tree yielding fruit,” they raised altars,  
and appropriated a presiding Divinity. They  
fancied a God in all the blessings they enjoyed,  
and as these were manifest in all the works of  
the Creator, their Divinities became as nume-  
rous as these blessings.

Now fiction has given place to truth, and the  
light of the Gospel has superseded the fable of  
the poet; let not our song of praise for the gift  
of revelation, nor our voice of gratitude for the  
glories of immortality, be feeble when compared  
to that prayer and voice, which was offered by  
the unenlightened heathen to Gods of wood  
and stone. Though no fair Nymph is embodied  
in the oak, nor peeping Faun starts from the  
spreading foliage; if we cannot find the spirit of  
departed friendship in one flower, nor timid  
modesty shrinking from the pursuit of licenti-  
ousness in another, yet, in the beautiful struc-  
ture of the vegetable kingdom, we may trace

<sup>1</sup> Gen. i. 12.

the hand of a benevolent Providence, and adore at once his wisdom and goodness, in the opening bud and expanded blossom, and in the embryo seed, the future treasures of vegetation, which are protected from the chilling blast and scorching sun by the sheltering calyx, or silken corolla, which close at the approach of danger, affording enjoyment for the present, and provision for the future. We may trace the same beneficent power, in the verdant carpet we tread, which is enamelled with a thousand variegated colors, presenting the loveliness of nature wherever we turn our eye to admire, and the beauty of usefulness wherever reason pauses to inquire; in the fields, waving their golden harvests; in the orchards, bending under the weight of their fruits; and in the vine, clustering with the purple grape, giving "wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to strengthen man's heart" If we do not raise altars of sacrifice to the presiding deities of groves and fields, let us offer the more acceptable incense of sincerity and truth to

the only true God, who "clotheth the pastures  
 "with flocks," and "covereth the valleys with  
 "corn;"<sup>1</sup> who "maketh the grass to grow upon  
 "the mountains, and the green herb for the use of  
 "man!"<sup>2</sup> Let every plant and flower call forth  
 his praise in our hearts, and every hill and valley  
 be a temple to awaken in our souls the grateful  
 tribute of thanksgiving. Such we are told  
 in Holy Writ, were the feelings of the pious  
 servants of God. Isaac went out into the fields  
 to meditate and pray; Solomon acknowledged  
 the glory of the Most High "from the  
 "cedar tree that is in Lebanon, to the hyssop  
 "which springeth out of the wall;"<sup>3</sup> and  
 a greater than Solomon has taught us to  
 trace the protecting care of our Heavenly  
 Father in the lily of the field. "Consider the  
 "lilies of the field; they toil not, neither do they  
 "spin; and yet I say unto you, that Solomon in  
 "all his glory was not arrayed like one of these.  
 "Wherefore if God so clothe the grass of the field,

<sup>1</sup> Psalm lxx. 13.<sup>2</sup> Psal. civ. 15.<sup>3</sup> 1 Kings iv. 33.*Myth.*

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“ which to-day is, and to-morrow is cast into the  
“ oven, shall he not much more clothe you, O ye  
“ of little faith ?” †

† Matth. vi. 28, 29, 30.

## FIFTH DIVISION.



### THE INFERNAL REGIONS, OR TARTARUS.

NOTWITHSTANDING the profound darkness and superstition in which the Heathen world was buried, an universal though vague belief prevailed of the immortality of the soul. It was imagined, that when the spirit had left the body it had animated, it was conducted by Mercury either to *Tartarus*, or the *Elysian Fields*, according to the sentence of punishment or reward, which had been decreed at the tribunal of justice, where the judges of hell presided.

DESCRIPTION OF THE INFERNAL REGIONS,  
OR TARTARUS.

This gloomy abode was an extensive subterraneous region, to arrive at which it was necessary to pass four rivers; the 1st was Acheron, the 2d was Styx, which flowed nine times round the infernal kingdom, the 3d Cocytus, supplied only by tears, and the 4th Phlegethon, whose waters were boiling. Charon, an old ferryman, received in his bark all who arrived from the other world, except those who had not received the rites of burial, and who were doomed to wait a hundred years on the shores, before they could be admitted. The triple-headed monster, Cerberus, guarded the palace of Pluto, and suffered none to return. Before the gates of this palace all the miseries which embitter life, Pain, Sorrow, Terror and Disease, Discord, War and Cruelty, with all their attendant evils, took up their abode; Night, Death and Sleep reigned within: there the Furies were seen pursuing the guilty with burning torches and whips of scorpions;

the *Parcæ* or Fates, the arbiters of life and death; the *Chimæra* vomiting fire; and the *Harpies* condemned to perpetual darkness. Near this abode was the tribunal of justice, where *Minos*, *Rhadamanthus*, and *Æacus* presided, who pronounced sentence on departed spirits, and awarded the punishment due to vice and the recompence of virtue. The principal infernal Deities were, *Pluto*, *Plutus*, the Three Judges of hell, *Charon*, *Proserpine*, the *Furies*, the *Parcæ* or Fates, *Nemesis*, *Nox*, *Somnus*, and *Mors*.

These terrible divinities, being considered as implacable, were looked upon as objects of dread and aversion. No temples nor altars were raised to them, nor any hymns composed to their honor. To deprecate their wrath, and appease their vengeance, trenches were cut in the earth, into which the priests poured the blood of black sheep and black heifers. During the prayers which accompanied this ceremony, they lowered their hands towards the earth, instead of raising them to heaven.

**PLUTO.**

Pluto was the supreme ruler of the infernal regions, and the son of Saturn and Cybele; he was likewise called Dis and Hades, which signify riches, over which he presided, because they were contained in the bowels of the earth. Milton describes gold to be buried in hell; "for that place best suits this precious bane." Pluto was represented seated on a throne, holding in his hand a two-pronged fork for his sceptre, and a key emblematical of the impossibility of returning from his empire. The victims offered to him were generally black sheep.

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**PLUTUS.**

Plutus, the son of Ceres and Jasion, was likewise the God of riches: like Fortune,



he is represented blind, to show that riches are indifferently dispensed to both good and bad.

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#### JUDGES IN HELL.

The three Judges, who pronounced sentence on the souls of the departed, were, Minos, son of Jupiter and king of Crete, who was supreme judge, Rhadamanthus, and Æacus, likewise sons of Jupiter; the former judged the Asiatics, the latter the Europeans: their decrees were irreversible. They were appointed to this office as a reward for the prudence, justice, and wisdom, with which they exercised their power, when they were kings and judges on earth.

## CHARON.

Charon is represented as an old ferryman; he received into his bark the spirits of those mortals who had been honored with funeral rites, but rejected inexorably those who had not, till they had wandered an hundred years on the solitary shores of the river Acheron.

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## PROSERPINE.

Proserpine was the Queen of Hell, the daughter of Ceres, and the wife of Pluto. As this princess, attended by her companions, was amusing herself with gathering flowers near Mount Etna, she was perceived and carried off by Pluto. Cyane, one of her nymphs, endeavour-

ing to oppose him, was changed into a fountain; and the sovereign of hell striking the earth with his sceptre, disappeared with his lovely prize. At the intercession of Ceres, Jupiter permitted her to pass six months in heaven; the other six were devoted to Pluto in the infernal regions.

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#### THE FURIES.

The Furies were three in number, named *Tisiphone*, *Megara*, and *Alecto*, which signify rage, slaughter and envy. They were the daughters of Acheron and Nox, and are represented with their heads covered with snakes instead of hair, and holding whips and scorpions. Their office was to inflict punishment on the guilty.

## THE PARCÆ, OR FATES.

The Fates were three in number, the daughters of Nox and Erebus. They were supposed to spin and cut the thread of human life ; Clotho, in a robe of various colors, and with a crown of seven stars upon her head, held the distaff ; Lachesis, in a robe covered with stars, turned the spindle ; and Atropos, in a sable garment, cut with her fatal scissars the thread of life ; happy days were spun with gold and silver thread, and days of sorrow with black worsted.

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## NEMESIS.

This Goddess, the daughter of Astrea, or Justice, presided over the punishment of crimes and the rewards of virtue. She is represented

with wings, a helm and a chariot wheel, to signify, that no place can secure the guilty from her pursuit.

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THE MANES.

The Manes were considered as the souls of the dead; they were sometimes confounded with the Lares. Their office was, to preside over funerals and the departed spirits, who were supposed to wander about the tombs.

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NOX, SOMNUS AND MORS.

Nox, or Night, was the daughter of Chaos: she was represented in a long black veil spangled with stars, traversing the heavens in a chariot of ebony. Somnus, or Sleep, was her

son, and the brother of Mors, or Death. He is represented as a sleeping child holding poppies in his hand. - Mors, or Death, his sister, and the daughter of Nox, is pourtrayed as a skeleton covered with a black robe spangled with stars, holding in one hand a scythe and in the other a winged hour-glass.

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#### THE ELYSIAN FIELDS.

Beyond this region of misery and despair, whose gloomy inhabitants we have just described, were situated the Elysian-Fields, the abodes of the blessed spirits. Here, those who had lived a virtuous life, or had accomplished the period of their punishment in Tartarus, were transported, to enjoy the most refined pleasures, and the most perfect bliss. But, after remaining a thousand years in these delightful regions, it was believed they returned to earth, to animate some new body.

## REFLECTIONS.

The fallen nature of man, prone to sin and subject to sorrow, might, in the bitterness of anguish and the pangs of remorse, form some adequate conception of that state of punishment, to which his offences had reduced him, and which his continued transgressions merited. The principle of evil, and the original corruption of his nature, predominating over the first traces which remained of his divine origin, his fancy employed all that was terrible in nature, and horrible in imagination, to portray the regions of darkness and woe, which awaited the guilty wretch. The malignant Deities, who presided in these abodes of sin and suffering, whose power the exaggerations of terror magnified, and under whose dreaded influence the conscious victim trembled, were considered of so inexorable and implacable a nature, that although their priests poured into the earth the blood of their slaugh-

*Myth.*

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tered victims, the atoning sacrifice of the heathen world, and a type of that blood, which, in the fulness of time, was to be shed for the remission of sins; they dared not offer the hymn of conciliation, nor the prayer of supplicating penitence, but in mysterious agony and hopeless silence they awaited that dreaded vengeance, to avert which their Gods of wood and stone could suggest no remedy, nor accept any sufficient sacrifice. That remedy and that sacrifice were reserved for the coming of Christ, who bore the sins of many, and who, to purify us with his "blood, offered his "body for a sacrifice once, for all."

God had indeed created man in his own image, and though driven from the blest abodes, and no longer beholding his Maker face to face, he still bore the impression of his divine hand; yet the tradition of past events was too feebly preserved to raise his mind to the contemplation of the attributes of the perfect Godhead, the Creator of heaven and earth, and the sole guide and ruler of things past, present, and to come.

<sup>1</sup> Heb. x. 10.



The dread of evil being greater than the hope of good, and his propensity to sin stronger and more lasting than his inclination to holiness, and his love of virtue; so his conceptions of the bright rewards awaiting a life of purity were faint, when compared with the punishment which the pangs of remorse had pictured. Hence, his views of future bliss possessed the character of sensual rather than spiritual pleasures, and pictured a paradise of earthly joys, which scarcely ever rose above the feelings and gratifications of material nature. To the light of truth, and the doctrine of Christianity alone, were given the full manifestation of the glories which were prepared for man, when redeemed from sin, and renewed through Christ in the image of his Maker. He beheld not that Saviour, which was foretold by the ancient prophets, and typified under various shadows of things to come, by the chosen people of God.

That great sacrifice and propitiation for sin, by which fallen man was to enter into life everlasting, being once offered, the rites of Pagan

worship were exchanged for the pure devotion of the heart, the mind emancipated from the slavery of superstition, was roused to the contemplation of the truths of revelation, and a new heaven was opened to the hopes, and promised to the faith, of the pious Christian. Yet, plain as the Gospel is, and bright as this day star appears, which has dawned upon us to our bounded view, it is given to "know only in part,"<sup>1</sup> and "see through a glass darkly."<sup>2</sup> We are told, that in this new city, "wherein dwelleth righteousness,"<sup>3</sup> God himself shall be with his people, and be their God, that he shall "wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain;"<sup>4</sup> that to dwell with angels, we must become like them, pure in spirit, and perfect in holiness, despising the perishable treasures of earthly riches, to seek the incorruptible glories of heaven, which

<sup>1</sup> 1 Cor. xiii. 9.

<sup>2</sup> 1 Cor. xiii. 12.

<sup>3</sup> 2 Pet. iii. 13.

<sup>4</sup> Rev. xxi. 3, 4.

fade not away; cultivating all spiritual affections, and practising all the gentle and benevolent feelings of the heart. To be tender hearted, "forbearing one another, and forgiving one another, even as God for Christ's sake has forgiven us." He who has obtained for us, by the price of his blood, an admission to the kingdom of his Father, has left us an example also, how we may become meet to be partakers of this inheritance. To the evil passions and predominant vices of the human heart, which Pagan pride had nurtured, and the adoration of false Divinities had increased, He has opposed the truth of his word, and the practice of his life; to their pride of heart He has opposed humility and lowliness of spirit; to their hatred and revenge, forgiveness and love; to the gratification of lawless desire, the self-denying principle which bears the cross for the love of Christ; to the temptation of ambition, which contends for

<sup>1</sup> Col. iii. 13.

earthly crowns and kingdoms, the promise of a crown of glory and a kingdom without end; and to the transitory illusions of a life which passeth like a dream, the joys of eternity and immortal bliss.

## SIXTH DIVISION.

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### PARTICULAR SPECIES OF DIVINITIES.

#### *The Virtues and Vices personified.*

As all the Gods and Goddesses were supposed to owe their advancement into heaven to the virtues, these were all deified; altars and temples were raised to them, and divine honors paid them. The ancients likewise believed, that every virtue had a counteracting vice; these were feared as destructive of human happiness, and altars were raised to them, to deprecate their malignant influence. The principal were *Virtue, Faith, Hope, Mercy, Piety, Truth, Fidelity, and Peace*;—*Envy, Fraud, Calumny, Discord, and Fear.*

## VIRTUE.

Virtue was worshipped as a Goddess, in the form of an elderly matron sitting upon a square stone; a temple was dedicated to her: it was placed near the temple of Honor, which could not be entered without passing through that of Virtue, to show that true honor can only be obtained by virtuous actions.

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## FAITH.

Faith had a temple at Rome, erected by Numa Pompilius. Her symbol was a white dog, and two young Nymphs shaking hands.

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## HOPE.

Hope, the last resource of mortals against the evils which oppress them, was worshipped as a

Divinity. She had several temples at Rome, where she was called *The Public Hope*. She was represented with a horn of plenty, fruits, flowers, and a bee-hive. Mariners portrayed her leaning upon an anchor.

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#### PIETY.

Every species of piety received divine honors. A temple was raised to filial piety, on the foundation of that house which had been inhabited by the Roman lady, who had nourished her imprisoned father with the milk of her breasts.

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#### MERCY.

The Athenians erected an altar to Mercy, which was an asylum for the unfortunate, from which no laws could force them. The Romans

imitated them, and raised temples to compassion, to which they gave the name of *Asylum*.

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#### TRUTH.

Truth was esteemed the mother of virtue. She was represented as a young virgin covered with a robe white as snow; she was considered as the pledge of all honor, and the bond of society.

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#### FIDELITY.

This Goddess presided over sincerity in treaties, and equity in commerce, and the most inviolable oaths were taken in her name. She had a temple founded to her honor by Numa Pompilius. She is generally represented by two women shaking hands.



**PEACE.**

Peace was represented under the form of a female crowned with laurel, olive, and roses. In her hand she held the Caduceus and some ears of corn, emblematical of the abundance she produces.

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**ENVY.**

Envy was represented as a woman with a pale and meagre countenance, pining away at the enjoyment of others.

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**FRAUD.**

This Deity was represented with a human face, and a serpent's body; in the end of her

tail was a scorpion's sting. She swims through the river Cocytus, and her head only is seen above water.

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#### CALUMNY.

Calumny was represented as a woman holding a lighted torch in one hand, and with the other twisting the neck of a young man whilst praying to the Gods. Suspicion and Conspiracy are near her, and Envy goes before.

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#### DISCORD.

Discord was the daughter of Nox, and the sister of the Fates and Death. She was driven by Jupiter from heaven, because she excited continual quarrels among the Gods. She is re-

presented with torn garments, and a dagger concealed in her bosom : her head is twisted round with serpents.

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**FEAR.**

The Lacedemonians placed the temple of Fear near the Ephori, in order to inspire criminals with the dread of punishment. When an oath was taken *Fear* was always named with the other Gods : she was represented with hair erect, in the attitude of looking upwards, with her mouth extended and a troubled aspect.

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**REFLECTIONS.**

The loveliness of virtue and the deformity of vice naturally excited appropriate sensations of  
*Myth.*

veneration and abhorrence. The powerful influence of good and evil actions were felt and acknowledged, and the sources, from whence they proceeded, being considered as distinct principles, they were personified as different Deities. To invoke the divine influence of virtue under every form, was a less painful effort than to train the mind to the exercise of piety and mercy, or the observance of truth and fidelity. Vanity might erect an altar to these severe and self-denying principles, which the votary had neither courage to emulate, nor virtue to aspire to. But the pure and perfect spirit, that has drawn its doctrine from the sources of revelation, and who has in view the treasures of a better and the glories of a brighter world, "where mercy and truth are met together, and righteousness and peace have kissed each other,"<sup>1</sup> will testify his veneration for those virtues, which are the harbingers of future bliss, and the symbol of happy angels, not by altars

<sup>1</sup> Psal. LXXXV. 10.

raised and sacrifices offered, but by modelling his heart to become their sanctuary. Then we shall see, not the molten image, nor the sculptured statue, but the sanctified soul, and the subdued spirit; not striking the astonished sense, nor arresting the delighted eye, but winning by the gentle voice of persuasion, and the power of example, to a life of holiness on earth, and securing the promises of eternal life in Heaven. Then we shall behold compassion pouring in the balm of pity, and binding up the wounds of the broken spirit; Faith trusting in Jesus and taking the Gospel for her guide; Hope, whose anchor is the cross, whose haven is above; Charity embracing all mankind with a sister's love; Humility walking in lowliness of mind, esteeming others better than itself; Fortitude leaning on the rock of ages as its salvation; and that peace, which Jesus gives to him who loveth him and keepeth his commandments, "the peace of a pure heart and of a good conscience, and of faith unfeigned."<sup>2</sup>

<sup>1</sup> John xiv. 27.

<sup>2</sup> 1 Tim. i. 5.

Pagan worshippers offered sacrifices and supplications to those evil propensities, which from the corruption of our nature mingle with our best intentions, and against which we are charged, in the spirit of Christian watchfulness, to keep the heart with all diligence, since out of it are the issues of life. They beheld with dismay the fatal influence of those vices, which we are taught, not so much to dread as to subdue, not to sink under but to conquer; and we are expressly enjoined by St. Paul, "not to be overcome with evil but to overcome evil with good." Inspired with terror at the appearance of misfortunes, the cause of which they were ignorant of, they addressed even their apprehensions as a Deity. Fear had temples and altars raised to her, and with the spirit of prophetic dread, they named her with the sacred Divinities by whom they swore, lest mingling her influence with their best wishes, and their purest motives, she might appal the most courageous. Support, encouragement, and consolation, were not

\* Rom. xii. 21.

the attributes of Pagan philosophy, to revive the sinking, to cheer the drooping, and banish terror from the troubled mind, is the gentle spirit of the Gospel of Jesus. "Fear not, Mary, for thou hast found favor with God,"<sup>1</sup> was the cheering apostrophe of the Holy Angel, when she was troubled in mind at the glorious salutation which hailed her the future mother of our Lord. "Fear not, for behold I bring you good tidings of great joy;"<sup>2</sup> were the grateful sounds which struck the ear of the astonished shepherds, to whom this Saviour was announced. "Be not affrighted,"<sup>3</sup> was the encouraging voice of that Saviour to the pious women, who came with devoted affection to visit the sepulchre of their crucified Lord, who having overcome the power of death and hell, and burst the confines of the tomb, confirmed by his own resurrection the promise of that immortality he died to establish. "For as in Adam all die, so in Christ shall all be made alive."<sup>4</sup>

<sup>1</sup> Luke i. 30.

<sup>2</sup> Luke ii. 10.

<sup>3</sup> Mark xvi. 6.

<sup>4</sup> 1 Cor. xvi. 22.

## SEVENTH DIVISION.

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### HEROES AND DEMI-GODS.

The heroes and Demi-Gods of profane history were, strictly speaking, the offspring of a Divinity and a mortal. But this appellation was afterwards conferred upon all those distinguished characters, who had acquired any celebrity. Among whom we may reckon the leaders of the Grecian Colonies, the conquerors of the Golden Fleece, and warriors who fought in the Theban and Trojan wars. The worship of the Heroes and Demi-Gods consisted in the celebration of games to their honor, at which their most illustrious



achievements were sung. They were supposed to enjoy continued existence, and interest themselves in the affairs of mortals. The most celebrated were *Inachus*, *Cecrops*, *Cadmus*, *Pelops*, *Perseus*, *Theseus*, *Dadalus*, *Hercules*, *Jason*, *Castor* and *Pollux*, *Orpheus*, *Æsculapius*, *Prometheus*, *Achilles*, and *Ulysses*.

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#### INACHUS.

*Inachus* came from Phœnicia into Greece 1880 years before the Christian Era. He founded the city of Argos in the Morea, anciently called Peloponnesus, situated on a river to which he gave his name. From this prince a long succession of monarchs descended, named *Inachides*. The Isthmus, which joins Morea to Greece, was famous for the Isthmian games, celebrated in honor of Neptune.

**CECROPS AND CODRUS.**

Cecrops came from Egypt to establish himself in Attica, where he founded the 12 towns which composed the kingdom of Athens. He introduced the laws, religious ceremonies, and customs of the Egyptians, and laid the foundations of those improvements, which afterwards rendered Athens the seat of arts, science, and politeness. The kingdom of Athens continued above 500 years, and ended in Codrus, who devoted himself to death to save his country. It was afterwards governed by perpetual magistrates, called Archontes.

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**CADMUS.**

Cadmus was one of the most celebrated leaders of the Grecian Colonies, and has been immortalised for the introduction of the use of

letters into Greece, the alphabet being unknown before his time. He left the coast of Phœnicia about 1350 years before Christ, to form an establishment in Bœotia, where he built the city of Thebes, so renowned for its wars and military heroes. He triumphed over all the obstacles he met with from the barbarous provinces, which surrounded him, subdued the Æolians, who received from him the customs, laws, and religion of Phœnicia and Egypt. And from that period the Æolians and Phœnicians were united as one people.

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#### PELOPS.

Pelops was the last stranger of renown, who settled in Greece before the capture of Troy. He was one of the most powerful princes of Greece, and gave his name to the peninsula of Peloponnesus. He had two sons, Atreus and Thyestes, remarkable for their mutual hatred. Atreus was the father of Agamemnon and Menelaus, who distinguished themselves in the siege of Troy.

## PERSEUS.

Perseus was the son of Jupiter and Danaë, daughter of Acrisius, king of the Argives. It having been foretold by an oracle, that Acrisius should be deprived of his life and crown by his grandson, he confined his daughter Danaë in a brazen tower, that she might have no communication with any man. Jupiter, however, found means of penetrating into her retreat, by transforming himself into a shower of gold. After Perseus was born, Acrisius had the mother and child put into a chest, and thrown into the sea. They were found by some fishermen on the shores of one of the Cyclades:—and the decrees of the oracle were verified; for Acrisius being present at the game of the quoit, in which Perseus was engaged, he accidentally received his death-blow from his grandson. When Perseus was arrived at manhood he was distinguished by the favor of the Gods; Mercury supplied his head and feet with wings, Vulcan forged him a scymetar,

and Minerva lent him a shield. With the help of these he performed many exploits, the most famous of which are, first, his delivering Andromeda, who was chained to a rock by the Nereids, to be devoured by a sea monster, because she presumed to compare her beauty with theirs: 2ndly, his defeating Medusa, one of the Gorgons, who were sea Deities of a hideous aspect; by the assistance of Minerva he cut off her head, from the blood of which sprung the winged horse Pegasus, who flying over mount Helicon, and striking it with his foot, produced the fountain Hippocrene, so much celebrated by the poets.

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#### THESEUS.

Theseus was the son of Ægeus, king of Athens, who gave his name to the Ægean sea. In a war which his father had with Minos, king of Crete, he was taken prisoner and confined in the labyrinth built by Dædalus; by the

means of Ariadne he escaped, and slew the Minotaur, an animal half man and half bull; he afterwards overcame the Centaurs, who were half men and half horses, vanquished the Thebans, defeated the Amazons, visited the infernal regions, and returned again on earth.

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#### DÆDALUS.

Dædalus was descended from Erectheus, king of Athens; he was a skilful architect, and is said to have built for Minos, king of Crete, an edifice called the *Labyrinth*, which was so curiously constructed, that those who once entered, could never extricate themselves. He was the first who invented sails to ships, which the poets have celebrated under the name of wings, which they pretended he attached to his son Icarus, who by soaring too near the sun, melted the wax which fastened these wings, and he fell into the sea, which was afterwards called the *Icarian sea*.

## HERCULES.

Hercules, called likewise Alcides, from his force and valor, was the son of Jupiter and Alcmena, the wife of Amphitryon. He was esteemed the most illustrious of all the heroes of antiquity. Being persecuted by the anger of Juno, he traversed the earth, destroying monsters, and subduing giants and oppressors. For these wonderful exploits he was deified and worshipped as the God of strength. His most celebrated achievements were called the 12 labors of Hercules, and were performed in the service of Eurystheus, according to the decree of the Gods.

1. He killed an enormous lion in the forest of Nemea, whose skin he afterwards wore as a trophy.

2. He destroyed, in the lake of Lerna, the Hydra, a dreadful serpent, which had seven heads; as soon as one was destroyed, another immediately sprung up, so that his labor was fruitless, till he seared the root with a red hot iron.

*Myth.*

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3. He bound a wild boar, of prodigious size, that infested the mountain of Erymanthus.

4. He pursued, for the space of a whole year, on the mountains of Menelaus, a hind consecrated to Diana, famous for its golden horns and brazen feet; he at length caught it.

5. He killed or drove away the birds of the lake Stymphalus, which obscured the sun in their flight, and carried way men and devoured them.

6. He defeated the Amazons, a nation of warlike women, and took their Queen, Hippolite, prisoner.

7. He cleansed, in one day, by turning the river Alpheus through it, the stables of Augeas, which had not been emptied for thirty years, though three thousand oxen were constantly lodged in them.

8. He tamed a furious bull, who did great mischief in Crete.

9. He vanquished Diomedes, tyrant of Thrace, who it is said fed his horses with human flesh.

10. He slew Geryon, King of Spain, said to have three bodies, because he reigned over three islands, Majorca, Minorca, and Ebusa.



11. He destroyed the dragon that guarded the golden apples in the gardens of the Hesperides.

12. He dragged to the light of day the triple headed Cerberus, from the infernal regions. Having achieved these celebrated labors, he became formidable not only to Eurýstheus, who had no longer any hope of conquering him, but to all the other princes in the world. But all his valor could not protect him from the power of love. Omphale, queen of Lydia, gained such an ascendancy over his affections, that he degraded himself so far as to spin among her women. He afterwards espoused Dejanira, which was fatal to him, for Nessus (who is described as a Centaur, being always on horseback) insulted and attempted to carry her off; but the hero letting fly an arrow steeped in the blood of the Hydra, gave him a mortal wound. Nessus, to revenge his death, gave her his coat, pretending it had the property of preventing the affections of Hercules from wandering. As soon as he had put on this fatal gift of Dejanira, he felt himself consumed by a devouring fire, and threw himself

on the pile he had prepared for a sacrifice, where he perished. He is represented clothed in the skin of the Nemean lion, and leaning on a club.

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#### JASON.

Jason was the son of Eson, king of Thessalia and Alcimede. He was the leader of the celebrated expedition to Colchis, to fetch the Golden Fleece. This was called the Argonautic expedition, from the ship Argo, which was said to be made of the wood of the grove Dodona, and to possess the power of giving oracular responses. In this vessel he embarked with many of the most illustrious warriors of Greece, who offered to share the glory of the enterprize. Poetic fiction has exaggerated the dangers and difficulties, which were represented as formidable monsters, who guarded this treasure—which by some was supposed to be a Ram with a golden fleece:

others imagined, that particles of gold being mixed with the sands of the river in Colchis, sheep skins were extended at the bottom; by which means *Ætes* amassed great riches.

The achievement of this conquest was obtained by the assistance of *Medea*, the daughter of this prince, who by her enchantments lulled to sleep the monsters that guarded the fleece, of which he took possession, and set sail with *Medea*, whom he married. He afterwards abandoned her for *Creüsa*, daughter of the king of *Corinth*. *Medea*, to revenge this infidelity, murdered her own children by him, and enclosing fire in a casket she sent it to *Creüsa*, who opening it, the flames burst out, and destroyed her and all the palace.

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#### CASTOR AND POLLUX.

**Castor and Pollux** were the twin sons of **Leda**, the wife of king **Tyndarus**. **Pollux**, being

honored with the appellation of the son of Jupiter, was considered immortal. Being reared together, and continually engaged in the same pursuits, they became so tenderly attached to each other, that Castor being killed in an engagement, Pollux intreated Jupiter either to suffer him to die, or suffer his departed brother to share his immortality. Jupiter granted his request, and they were transported to the Zodiac, where they form the Constellation called the Twins.

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#### ORPHEUS.

Orpheus was considered the son of Apollo and the Muse Calliope. He excelled in music, poetry, and philosophy; and played so harmoniously on his lute, that he stilled the tempests, tamed savage animals, and gave motion to the trees and rocks. After the loss of Eurydice, his wife,

he followed her to the entrance of the infernal regions, where the melody of his voice so charmed Pluto, that he obtained her restoration, on condition that he did not look behind him till he returned on earth. But the impatience of Orpheus being unable to submit to this painful restraint, he turned his eyes, and his beloved Eurydice vanished from his embrace.

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#### ÆSCULAPIUS.

Æsculapius was the son of Apollo, and the God of Physic; he is represented with a crown of laurels, and knots in the staff he leans on, to signify the difficulties in the study of Physic. It was said that he was destroyed by Jupiter with a thunderbolt, because Pluto complained that his art diminished the subjects of his empire. He was worshipped at Rome, where a serpent was consecrated to him.

## PROMETHEUS.

Prometheus was the son of Iapetus, from whom the Greeks boast their descent. Seeing Jupiter had created man, he endeavoured to imitate him, by forming statues of clay; and acquired such perfection in this art, that they appeared almost animated. Minerva telling him, that they wanted only heavenly fire to give them life, the ambitious Prometheus conceived the idea of stealing it, and lighted a flambeau at the rays of the sun. As soon he had communicated this celestial flame to his statues they rivalled the productions of Jupiter. This God, to punish his presumption, ordered Vulcan to bind him to Mount Caucasus, where a vulture continually preyed upon his liver, which was perpetually renewed. Not appeased by this vengeance, Jupiter summoned the beautiful Pandora to his presence. Pandora, which signifies *all gifts*, had been formed by the other Gods; who, jealous that Jupiter should alone possess the power of creating man, united their talents to produce a *per-*

*fect woman*; each bestowing on her some rare endowment. Jupiter desired her to carry a box to Epimetheus, the brother of Prometheus, which contained every species of evil. As soon as he had opened it these escaped, and spread over all the earth; Hope alone, the last resource of unhappy mortals, remained at the bottom of the box.

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#### ACHILLES.

Achilles was the son of Peleus and Thetis. He was esteemed an invincible warrior, and the Oracles had predicted that Troy could not be taken without his aid. Thetis plunged him into the Styx, to render him invulnerable, and when the armies assembled to besiege Troy she privately sent him to the court of Lycomedes, disguised in a female dress. Ulysses discovered this artifice, and engaged him to embark in this expedition; and Vulcan, at the intreaties of

Thetis, furnished him with armour. He killed Hector, son of Priam, King of Troy, and perished himself by the hand of Paris, who shot him in the heel, by which Thetis held him when she plunged him in the Styx ; the only part in which he was vulnerable.

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#### ULYSSES.

Ulysses, the son of Laertes, was one of the most distinguished heroes at the siege of Troy, by whose wisdom and stratagem the city was delivered into the power of the Greeks. After this war he was driven by contrary winds into different ports, and by various accidents prevented reaching his native country for a space of ten years. Penelope, his wife, during this long absence was an example of virtue and prudence ; no intreaties could prevail on her to violate the promise of constancy she had made to Ulysses.



When she was urged, by her relations and suitors, to accept a future husband, and found she could no longer defer her election, she requested to finish a task of needle-work, which she had allotted herself. The event depending on its completion, she undid by night what she had accomplished during the day ; by this delay she gained time till the return of Ulysses, who put all her suitors to death.

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### REFLECTIONS.

In perusing these exploits of the Heroes of the Fabulous Times, abounding with the marvellous and absurd, we are as much amused with the fanciful embellishments of fiction, as astonished at the miracles that undaunted courage and unwearied perseverance could achieve:—Jason trusting his adventurous bark

to the perils of unknown seas, braving the violence of the tempests through the unfathomed deep, unappalled by the fables of the fiery dragons which stratagem trusted to subdue, when courage dared not hope for success;—Hercules capturing monsters, and astounding by his deeds of prowess the princes of the earth;—Perseus endangering his own life to deliver captive innocence and beauty;—the fabled Twins, triumphant in the field of battle, and in those celebrated games, where the mental and corporeal powers, trained by a long course of discipline, displayed unrivalled agility, strength, and skill;—and, what is more interesting to friendship and feeling, the tender Pollux imploring death to be his portion if immortality was not to be the lot of his brother Castor; “they were swifter than eagles; they were stronger than lions; they were lovely and pleasant in their lives, and in their death were not divided.”<sup>1</sup> Orpheus taming the ferocious beasts, and still more ferocious heart of man, by the sweet sounds.

<sup>1</sup> 2 Sam. i. 23.

of his lyre, which melted even the obdurate spirit of Pluto, and won from the regions of the dead his beloved Eurydice,—round whose tomb the birds of song warbled a plaintive melody, to charm her wandering shade and soothe his tender melancholy. If those days of heroic prowess are past, if the improvement of the arts has removed the difficulties they encountered, and science taught the fallacy of the dangers feared; if the page of truth unadorned by the poet's fiction sinks to insignificance, when compared with these visionary achievements; let us turn from the triumphs of the Pagan to the nobler and higher conquest of the Christian hero; let us contend for the mastery of our passions, and the subjection of our heart, putting on the whole armour of God; let us fight under the banners of Christ crucified, to obtain, not the fading laurel, nor the perishable gem, but to ensure that incorruptible crown of glory, which is prepared for his followers in the kingdom of the blessed.

A corrupted tradition of the transgression of  
*Myth.*

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our first parents may be traced in the fabled adventures of Prometheus, whose presumptuous spirit dared to rival the god of his idolatry, and wrest from the celestial abodes that light and knowledge, which in mercy had been withheld from his bounded faculties. In the specious and seducing suggestions, which pointed out to him the advantages of possessing, and the means of attaining these blessings, which had been denied, the wiles of the great deceiver of mankind are faintly typified; "ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil."

In the punishment which followed the offence, and in the evils which succeeded; spreading desolation and misery over all the earth, "tribulation and anguish to every soul of man,"<sup>2</sup> leaving only *hope* to comfort his sinful and fallen race; the fatal disobedience of Adam, and the wreck of his temporal and eternal happiness are obscurely figured. But if the bringing

<sup>1</sup> Gen. iii. 45.

<sup>2</sup> Rom. ii. 9.

down from above that animating spirit, which the Heathens symbolised under the emblem of fire, roused the vengeance of the God of Prometheus, and was to him a consuming fire, even unto death; is there not for us a spirit which destroys to make alive, a spirit which purifies the heart, and sanctifies it to obedience? If the acquisition of this forbidden knowledge taught only the misery and desolation of sin, is there not a wisdom to which we may aspire, which we are bid to seek, which we are enjoined to pray for; “the wisdom that is from above, which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits?”<sup>1</sup>

In the beautiful allegory of Pandora may we not trace the consoling influence of that hope, which, though hid from many in the darker ages, and but faintly shadowed out to the chosen servants of God, softened the primal curse, that bitter punishment of sin, and tempering justice with mercy, held out the promise of redemption to a future race, and the hope of salvation to the ends of the earth?

<sup>1</sup> James iii. 17.

## EIGHTH DIVISION.

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### THE THEBAN WARS.

THE city of Thebes, so renowned for its wars, was situated in Bœotia. Laius, its king, had been informed by the oracle, that the son who should proceed from his marriage with Jocasta should be the murderer of his father, and the husband of his mother. When the child was born, he was exposed to become the prey of wild beasts. But being found by one of the shepherds of the king of Corinth, he was presented to the queen, who brought him up as her son, under the name of Œdipus. Having learnt when he arrived at manhood, that he was not the son of Polybus, and finding from the oracle he con-

sulted, that he should discover his father at Phocis, he took the road thither. Meeting in a narrow way with an old man who haughtily bade him not to obstruct his passage, he attacked and slew him. This was his father Laius.

After this fatal accident the kingdom of Thebes and the hand of Jocasta were promised to him, who should deliver the city from the miseries it was afflicted with, by the incursion of banditti, who having united with Sphynx, the natural daughter of Laius, laid waste the country. Œdipus discovered her retreat, dispersed the accomplices of her crimes, and in receiving the hand of Jocasta accomplished the oracle in its full extent. By her he had two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene. This unfortunate and guilty pair having discovered the fatal secret, Jocasta terminated her grief by a violent death, and Œdipus tore out his eyes, and sentenced himself to perpetual exile. Eteocles and Polynices agreed to share alternately the cares of government. Eteocles, the elder, reigned first,

but refusing to resign the kingdom at the appointed time, Polynices applied to Adrastus, king of Argos, for redress. He gave him his daughter in marriage, and promised him powerful assistance. It was in this expedition that the illustrious warriors of Greece immortalised their name, and the military art acquired a reputation till then unknown. After a long and undecisive battle, in which the flower of the rival army perished, Eteocles and Polynices, urged to madness by hatred and ambition, agreed to determine the dispute by single combat. They attacked each other with fury, and both perished in the dreadful contest. Though the Thebans at last conquered, and the greatest part of the Argian generals were slain, their triumph was but of short duration. The sons of those slaughtered chieftains avenged their fathers' cause. The city was attacked, abandoned and given up to pillage, and the Thebans being persuaded, that the judgment of the Gods would haunt them while the blood of OEdipus remained upon the earth, placed another family on the throne, and afterwards adopted the republican form of government.



## THE TROJAN WAR.

Troy was anciently the capital of Asia Minor. It is celebrated for the ten years' war it sustained against the Greeks. An implacable hatred had long existed between Priam, king of Troy, and Agamemnon, king of Mycene, near Argos. This was kindled into a war by the treachery of Paris, the son of Priam, who, enamoured with the beauty of Helen, the wife of Menelaus, abused his confidence and hospitality, and carried her off to Troy. The Grecian Princes breathing only revenge for this insult and dishonor, summoned the different states, who united under the command of Agamemnon, solemnly vowing not to lay down their arms till they had conquered the Trojans. After repeated battles, in which the pride of their armies perished, a long siege, the most atrocious cruelties, and the most artful stratagems, the Greeks triumphed, and Troy was reduced to ashes.

## REFLECTIONS.

In the history of the Theban wars we behold the madness of ambition, which to obtain a perishable crown, sacrificed the dearest interests of nature, and rent asunder the closest ties. We see children of the same parents, reared under the same roof, and cradled in the same arms, forget "how good and pleasant a thing it is for brethren to dwell together in unity;"<sup>1</sup> a good which the holy psalmist compares to precious ointment, or the gentle influence of refreshing dew to the parched earth. Sacred writ, which every where abounds with the glowing language of oriental metaphor, employs this beautiful and striking figure to express the force of friendship and the devotedness of affection. Saul wept for Jonathan with a brother's love: "I am distressed for thee,

<sup>1</sup> Psal. cxxxiii. 1:

“my brother Jonathan: very pleasant hast thou  
 “been unto me: thy love to me was wonderful.”  
 Paul exhorts the disciples and servants of  
 Christ to love one another. “My beloved brethren,  
 “let us love one another; for love is of God:”  
 “—and every one that loveth is born of God,  
 “and knoweth God.”<sup>2</sup> The blessed Jesus  
 to express his love for those he came down to  
 save, could find no tenderer appellation than that  
 of brother. “Whoso doeth the will of my Father  
 “which is in Heaven, he is my brother.”<sup>3</sup> Even  
 in the Pagan world, feelings of hatred, when  
 indulged against strangers and enemies, were  
 held in just abhorrence as destructive in prin-  
 ciple and fatal in effect; but when direct-  
 ed against a brother’s interest and a brother’s  
 life, they were considered so deep and dead-  
 ly a crime, that poetry has employed a fright-  
 ful figure to express the relentless passions  
 which animated them and the horrors of the deed,  
 representing that the flames which rose from  
 their funeral pile refused to unite, that their

<sup>2</sup> 2 Sam. i. 26.

<sup>2</sup> 1 John iv. 7.

<sup>3</sup> Matth. xii. 50.

ashes might not be confounded, as if their animosity continued after death to be perpetuated in their future existence. The lustre of an earthly diadem, when no brighter one was held out to their hope, and the applause of an admiring multitude, might dazzle the sense and smother the gentler feelings of those, who could not contemplate the joy of heaven nor join in the hallelujahs of an angelic host; but we in a christian age, and let us not despise the glorious privilege, have the example and the precepts of a Saviour, who has taught us to “love our enemies, “to bless them that curse us, to do good to them “that hate us, and to pray for them which despitefully use us and persecute us.”<sup>1</sup>

“From whence come wars and fightings among you? come they not hence even of your lusts, “which war in your members?”<sup>2</sup> Nothing can more strongly exemplify the language of the Apostle than the subject we have just been considering. We see in the Trojan war lawless passion and female frailty deluge the earth with

<sup>1</sup> Matth. v. 44.

<sup>2</sup> Jam. iv. 1.

blood. During a space of ten years we find the flower of the Grecian youth, and their most renowned heroes, torn from their kindred and country, and led to perish on foreign shores. Those who escaped the fate of battle were exposed on their return to all the disasters of imprisonment and shipwreck, and after wandering as exiles, were received as strangers unexpected and unwelcome. Betrayed by their nearest relations and friends, many were driven to seek in distant lands a safer asylum. And a few generations only had passed away, before even the name and lineage of the confederated chiefs and triumphant conquerors of desolated Troy were buried in oblivion.

## NINTH DIVISION.

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### GAMES.

**GAMES** were at first instituted from religious motives. They were at the same time a public amusement among the Greeks and Romans. Of these games or exercises, three principally engaged the attention of the Romans.

1. The Equestrian or Curule games, which consisted of races run in the Circus.

2. The Combats called Agonales, which consisted in wrestling, or in combats between men and animals, trained for that purpose. These combats were exhibited in the Amphitheatre.

3. Theatrical representations of Tragedies, Comedies and Satires.

The most celebrated games among the Gre-

cians were the Olympian, the Pythian, the Nemean, and the Isthmian. These consisted of

1. Music and singing.

2. Chariot and foot races:

3. Leaping and the discus: this latter was a heavy stone, which they contended who should throw farthest.

4. Wrestling, which consisted in exerting all their strength to throw each other on the ground.

5. The Cestus, or boxing.

All these games began with a solemn sacrifice. The conquerors were proclaimed by a herald, and celebrated with songs of victory. They were distinguished by the most flattering honors, and supported during life at the public expense.

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#### TEMPLES:

In the early ages of Pagan worship altars  
*Myth.*

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of stone or turf were the only preparations for their sacrifices ; but after idolatry was established and the arts cultivated, magnificent temples were raised, in which the statues of the Gods and of illustrious men were placed. Their votive offerings, and the trophies taken from the enemy, were likewise deposited there. The buildings were consecrated with the greatest ceremony ; they were held in profound veneration, and considered an asylum for debtors and criminals. The principal were :

1. The Temple of Belus.
2. The Temple of Diana at Ephesus.
3. The Temple of Jupiter Olympus.
4. The Temple of Apollo at Delphi.

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#### THE TEMPLE OF BELUS.

This famous edifice was the most ancient of the Pagan Temples. It was composed of eight



towers, raised upon each other, and regularly diminishing towards the top. This temple, so remarkable for its construction and riches, was consecrated to the memory of Belus, who was supposed to be the same as Nimrod. It is recorded in Scripture under the name of the Tower of Babel, where God, to punish the daring impiety of man, confounded their language, and scattered them abroad on the face of the earth.

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#### THE TEMPLE OF DIANA AT EPHESUS.

This Temple, one of the seven wonders of the world, was the work of several ages. All the nations of the east vied with each other in adorning and enriching it. It was 427 feet long and 200 broad, and the superstructure was supported by 127 columns, each 60 feet high, the presents of as many kings. It was burnt by Erestratus,

who wished to render his name immortal by a crime that could never be forgotten.

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#### TEMPLE OF JUPITER OLYMPUS.

As this magnificent edifice was intended to convey an idea of the Divine Majesty of Jupiter, the sublimest efforts of human art were employed in its construction. It contained the throne and statue of Jupiter Olympus, composed of gold and ivory, and the work of the immortal Phidias. They reached from the pavement to the vault, which was 68 feet, and were objects of universal wonder and admiration.

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#### TEMPLE OF APOLLO AT DELPHI.

This Temple, though not equal to that of Jupiter in point of beauty or dimension, was much

richer in its possessions. For no answer could be obtained by those who consulted its oracles, till some considerable present had been made to adorn it. It was erected over the cavern which gave birth to its oracles, and though once swallowed up by an earthquake, was replaced by another of equal splendor.

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#### THE PANTHEON OF ROME.

This superb building, which during the reign of Paganism was consecrated to *All the Gods*, is now known under the name of the *Church of All Saints*. It is considered as the greatest effort of architecture, and the sublimest monument of human genius. It still remains uninjured amidst 'the war of elements, the wreck of matter, and 'the crush of worlds.'

## ORACLES.

Oracles were the invention of Priests to impose on the credulity and superstition of the people, by pretending by these means to predict future events and resolve important questions. They were very numerous, and the most remarkable were

1. The Oracle of Dodona.
  2. The Oracle of Ammon.
  3. The Oracle of Delphi.
  4. The Oracle of Trophonius.
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## THE ORACLE OF DODONA.

This Oracle was one of the most ancient in Greece. The chapel of this priestess was situated near an oak, at the foot of which a fountain flowed, whose gentle murmurs were interpreted by the priestess who presided, as predictions of future events.

## ORACLE OF AMMON.

This Oracle was situated in the deserts of Lybia. It was consecrated to Jupiter under the name of Jupiter Ammon, who was represented with the head of a ram having horns. Eighty priests carried this statue upon their shoulders in a gilded ship, followed by young girls and matrons singing hymns in honor of the God. The responses of this oracle were announced by the priests from some movement or sign of the statue.

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## ORACLE OF DELPHI.

The Oracle of Delphi was of great antiquity, and the most celebrated in Greece. Its priestess was called Pythia, from the serpent Python, slain by Apollo. These priestesses were young virgins, selected with great care: it was supposed

they were inspired from the exhalations of a vapour which issued from a cavern. Over the opening of this cavern, a tripod was placed, on which the priestess was seated, when she repeated the answers dictated by Apollo.

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#### ORACLE OF TROPHONIUS.

Though Trophonius did not rank among the Gods, he had a famous oracle in Bœotia. The responses were given in a cavern. Those who wished to consult this oracle were prepared by certain ceremonies before they were admitted. On their return they wrote on a tablet what they had seen or heard, and this was interpreted by the priest.

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#### SYBILS.

The ancients gave the name of Sybils to a certain number of young females whom they

supposed endowed with the gift of prophecy. These oracles were written in a species of poetry, called *Sybilline verses*. The Sybils were very numerous: the most famous were,

1. The Persian, called Sambethe, who styled herself daughter-in-law of Noah.

2. The Lybian, said to be a daughter of Jupiter.

3. The Delphian, who, after the capture of Thebes, was appointed priestess to the temple of Apollo at Delphi.

4. The Sybil of Cumæ.

This was the most celebrated of all the Sybils, a native of Cumæ, near Rome. She was priestess to Apollo, by whom she was inspired. She rendered her oracles from the bottom of a cavern, placed in a temple of that God, which had an hundred doors, whence the answers of this prophetess were announced in as many terrible voices. She had a temple erected to her by the Romans, who honoured her as a divinity.

### 5. The Erythrean.

This prophetess foretold the success of the Trojan war, at the time the Greeks embarked for that expedition.

### 6. The Cumean.

This Sybil, born at Cuma, a city of Æolis, is celebrated for having sold her collection of Sybilline verses to Tarquin the Elder. This collection consisted of nine books, for which she asked three hundred pieces of gold: this being refused, she threw three of them into the fire, still demanding the same price. Tarquin persisted in his refusal, and the priestess in her demand, till only three books remained. The king fearing she would destroy these likewise, granted her the sum she required. These books were confided to the care of two priests called *Duumviri*, whose whole employment was to watch over the sacred treasure. When Christianity was established, public veneration for these verses diminished, and they were burnt under the reign of the Emperor Honorius.



## REFLECTIONS.

The public games among the ancients were not merely amusements; they were originally instituted from religious motives in celebration of national victories, and in honor of their Gods, and were attended with all the solemnities and sacrifices of their worship. The combatants were trained to these different exercises by a long course of discipline and painful privations; strength was requisite to some, agility to others, but entire devotion to the general cause was indispensable to all. Such likewise is the warfare of the Christian combatant; but the Pagan contended only for the prize of a corruptible crown, which in the contest one only could obtain; to the Christian's view and the Christian's hope, an incorruptible crown is offered, and the mastery promised to every man that continueth in well-doing. But if their reward was less glorious, so were their trials less severe; they wrestled only against flesh and

blood, we against the principalities and rulers of darkness. But as they had only temporal adversaries, so had they only temporal supports; to us the whole armour of God is given, the breastplate of righteousness, the shield of faith, the helmet of salvation, and above all, the sword of the spirit, which is the Word of God.<sup>1</sup> With these “let us strive to fight the good fight of faith, and lay hold on eternal life,<sup>2</sup> that we may receive the crown of righteousness, which the Lord, the righteous Judge, shall give at the last day, to all who love his appearing.”<sup>3</sup>”

If we wish to contemplate the vanity of earthly splendor and the weakness of human art, we have but to turn our eyes to the temples of the Heathens, those monuments of antiquity, which are now mouldering into ruins. Those magnificent edifices raised to Gods made with hands, the united labors of successive ages, the most

<sup>1</sup> Ephes. vi. 14, 16, 17.      <sup>2</sup> 1 Tim. vi. 12.

<sup>3</sup> 2 Tim. iv. 8.

exquisite devices of craft and genius, "the temple of the great Goddess Diana, whom all Asia and the world worshipped."<sup>1</sup> Even the Temple of Solomon, the glory of the East, to which the Queen of Sheba came to pay her homage, "bringing very great stores and precious stones;"<sup>2</sup> and the "Great Babylon," the boast of him "who built it by the might of his power, and for the honor of his majesty;"<sup>3</sup> these have all yielded to the sweeping influence of time, and sunk in the lapse of ages. Their mighty oracles too are dumb, and their prophetic ministers are mute. Those oracles which decided the fate of nations, to which every eye was turned, and every ear listened in silent expectation, to whose power the most gigantic mind and the haughtiest spirit bowed and became "gentle as a little child:"<sup>4</sup> those far-famed priestesses, whose inspirations were supposed to have been caught from heaven, and whose hallowed lips

<sup>1</sup> Acts xix. 27.<sup>2</sup> 1 Kings x. 10.<sup>3</sup> Dan. iv. 30.<sup>4</sup> Luke xviii. 17.*Myth.*

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were believed to have uttered decrees of almighty wisdom: fraud, tyranny and superstition were their supporters, and with them they have fallen. The Sun of Righteousness, which has arisen, has dispelled those clouds of darkness and error, and the light of truth now shines on the Christian world in all its glory.<sup>1</sup>

But if these prophetic warnings are dumb, have we not an oracle that shall never fail; the words of eternal life, sealed with the blood of a crucified Saviour, who has declared that it is easier for heaven and earth to pass, than one tittle of the law to fail.<sup>2</sup> To this oracle let us then turn, and on the page of sacred writ rest our hope and our trust. The pride and policy of Pagan priests taught their doctrine in ambiguity, and shut out the light of truth from the untutored mind; but Jesus invites

<sup>1</sup> Vide Frontispiece. Superstition, terrified at the annihilation of the Pagan Deities, is directed by the Angel of Light to behold the manifestation of the Gospel, which is symbolised by the Cross of Christ.

<sup>2</sup> Luke xvi. 17.

the simplest and the humblest sinner to drink at the pure and heavenly streams, whose waters are the fountain of life.

If the interpretations of their oracles and the intercession of their priests, who "daily offered up sacrifice; first for their own sins and then for the people's,"<sup>1</sup> must be purchased by gifts and treasures proportioned to the wealth and crimes of the transgressors, let us be thankful "that we have not an High Priest who cannot be touched with our infirmities,"<sup>2</sup> but one who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who, when he had offered up himself, and made one sacrifice for sin, for ever sat down on the right hand of God, where he ever liveth to make intercession for us."<sup>3</sup> If their priests, to expiate the guilt of their penitent offenders, enjoined painful penances, and fatiguing ceremonies, let us be grateful for the cheering invitation that Jesus gives to all, who groan under the burden of their sins. "Come unto me, all ye that labor and

<sup>1</sup> Heb. vii. 27.

<sup>2</sup> Heb. iv. 5.

<sup>3</sup> Heb. vii. 25.

“ are heavy laden, and I will give you rest.  
 “ Take my yoke upon you, and learn of me, for  
 “ I am meek and lowly of heart, and ye shall  
 “ find rest unto your souls : for my yoke is easy,  
 “ and my burden is light.”<sup>1</sup>

If Pagan worshippers were not allowed to enter their mysterious sanctuary, which was hidden from the public eye, and closed to the access of the multitude ; let us rejoice that we may have “ boldness to enter into the holiest by “ the blood of Jesus, by a new and living way, “ which he has consecrated for us through his “ flesh.”<sup>2</sup>

If our temples boast not the workmanship of successive ages, nor the wealth of tributary nations, let the heart of every true Christian be the temple of that God whom the heaven and “ heaven of heavens cannot contain, much “ less a house builded by human hands.”<sup>3</sup> If we do not bring the votive gifts to the molten shrine, to conciliate the favor, or deprecate the vengeance of Gods of wood and

<sup>1</sup> Matt. xi. 28, 29, 39.

<sup>2</sup> Heb. x. 19, 20.

<sup>3</sup> 1 Kings viii. 27.

stone, " knowing that we are not redeemed  
 " with corruptible things as silver, and gold,  
 " but with the precious blood of Christ,"<sup>1</sup>  
 let us offer the sacrifice of a broken spirit  
 and a contrite heart, which God will not  
 despise; having this assurance, that if our sa-  
 crifice is sanctified by faith and humility, and  
 offered in spirit and in truth, the supplicating  
 prayer of repentant guilt, and the grateful voice  
 of thanksgiving which resound from our humble,  
 but hallowed roofs, will through the mediation  
 of a Saviour be registered on high, in a temple  
 " not made with hands, eternal in the Heavens."

If the accumulated riches of those far-  
 famèd temples of Greece and Rome; if those  
 treasures, the magnificent but perishable tribute  
 of superstition; if the costly but vain offer-  
 ing of gratitude, and the exquisitely wrought but  
 unavailing propitiation for sin have sunk into  
 oblivion, corrupted by " the moth and rust,"  
 and fallen the prey of the cruel spoiler; let us not  
 hope to preserve those Idols we have set up in

<sup>1</sup> 1 Pet. i. 18, 19.

our hearts, nor those treasures in which we trust ; but rather let us lay up for ourselves “ treasures “ in Heaven, where neither moth, nor rust doth “ corrupt, and where thieves do not break “ through nor steal. For where our treasure is “ there will our heart be also.”<sup>1</sup>

From their altars streaming with the blood of bulls and goats, which could not take away sin,<sup>2</sup> let us turn to that all-sufficient atonement and eternal redemption, that we have obtained through the blood of Christ; from their lamb without spot and blemish; renewed every year, let us look to the Lamb of God, by which “ one offering, we are all sanctified, once “ for all,”<sup>3</sup> and from their festive board, covered with the smoking victim, and adorned with the first fruits of spring and autumn, let us draw near with faith to the Holy Table, provided with the precious body and blood of Christ, by which his sacrifice is kept alive in our hearts, and we show forth his death till he come.<sup>4</sup>

<sup>1</sup> Matt. vi. 20, 21.

<sup>2</sup> Heb. x. 4.

<sup>3</sup> Heb. x. 10.

<sup>4</sup> 1 Cor. xi. 26.









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