

PINNOCK'S CATECHISMS.

A. J. Walker

CATECHISM

OF

MYTHOLOGY;

OR,

A SHORT ACCOUNT

OF THE

Heathen Gods and Heroes;

Necessary for the understanding of the

ANCIENT POETS AND THE CLASSICS.

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PINNOCK'S  
CATECHISM  
OF

*Mythology*

being a  
*Compendious History*  
of the  
HEATHEN GODS & HEROES.



LONDON,

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PINNOCK'S CATECHISMS.

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HEATHEN GODS AND HEROES.

NECESSARY FOR

THE UNDERSTANDING OF THE

ANCIENT POETS AND THE CLASSICS.

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“ Ten thousand colours wafted through the air,

“ In magic glances play upon the eye,

“ Combining in their endless fairy forms

“ A wild Creation.” *Akenside.*

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SIXTEENTH EDITION.

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LONDON:

PRINTED FOR GEO. B. WHITTAKER,  
AVE-MARIA LANE.

1828.



## PREFACE.

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A KNOWLEDGE of the Greek and Roman Mythology is so essentially necessary to a right understanding, not only of their own poets and historians, but also of many of our's, that the duty of instructing youth in it cannot be too strongly inculcated. It is the handmaid to the Classics; the key which unlocks the stores of antiquity; and the fertile source from whence the poet derives that beautiful imagery, and the artist those embellishments, which adorn their respective works. To render the study of Mythology, however, suitable to the purposes of Education, it requires to be purged of those licentious and indelicate stories which are unfit to meet the eye, till mature age renders them harmless.

In some instances, where an evident moral resulted from the Fable, or a probable connexion existed between it and any portion of the Sacred Scriptures, with which, in fact, though dreadfully perverted, the analogy may often be traced, some suitable reflections and observations have been given; while the poetical extracts that have been selected cannot fail to shew how Mythology is blended with Poetry, thereby affording an evidence of the necessity of acquiring a knowledge of it, and at the same time rendering the work more valuable and interesting. On the whole, it has been written with the intention of affording all essential information, without the admission of a sentence that is incompatible virtue with and delicacy.

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LONDON :

Shackell and Baylis, Johnson's-court, Fleet-street.

# CATECHISM OF MYTHOLOGY.

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## CHAPTER I.

### *Introduction to the Study of Mythology.*

Q. WHAT is Mythology ?

A. Mythology, in its most extensive sense, signifies an explanation of any fabulous doctrines ; but its import is usually restricted to the history of the Gods and Heroes of ancient Greece and Rome.

Q. Whence is the term Mythology derived ?

A. From the Greek words *Mythos*, a fable, and *Logos*, a word—or discourse.

Q. What was the origin of Mythology ?

A. Its origin must be attributed to the following causes : the natural desire of man, in the absence of a true religion, to pay his adoration to some object for the blessings he received ; the artifices of priests and legislators ; the fictions of poets ; and the extreme ignorance of the generality of the people during the early ages of society.

Q. Had any other nations a Mythology besides the Grecians and Romans ?

A. Yes ; the Egyptians, and many other nations of antiquity, worshipped the celestial bodies, or other natural objects, under various forms and names, and attributed to them certain powers and qualities ; but as very few of their writings have been preserved, an acquaintance with their Mythology is not essential to a liberal education.

Q. Has not the Bible been considered as the source from whence much of the fabulous history of the Ancients has been corrupted ?

A. Yes, it is so considered, and with great marks of probability. The religion of the Jews was known to the Egyptians, and their priests appear to have veiled many



historical facts recorded in the Bible, in the garb of fiction; thus concealing the history of the Creation, and other sublime truths, in the obscurity of fable.

Q. Can the whole of the Grecian and Roman Mythology be thus accounted for?

A. By no means. The ancient Greeks, who at first were the most rude and uncivilized of human beings, were so pleased with the rites and ceremonies which belonged to the worship of the Gods, that had been introduced into their country by the colonies from Egypt and Phœnicia, that they soon greatly added to their number, by paying divine honours to such persons as rendered themselves in any way famous.

Q. What were the natural consequences of this deification of mortals?

A. The natural consequences of raising mortals to the rank of Gods were, that the actions attributed to them, form an absurd mixture of the mighty and the mean, and exhibit them, if taken in their literal sense, as guilty of the most ridiculous follies and the most atrocious crimes.

Q. What advantages do we derive from the study of Mythology?

A. Without an acquaintance with Mythology we are unable to understand the classic authors, or even the writings of our own poets, who frequently make allusions to the supposed actions of the fabulous deities.

Q. Why is it necessary for them to do so?

A. The actions and qualities of the heathen deities are so finely depicted by the ancient authors, and embrace such a variety of objects, that they afford to the imagination of the modern poet an inexhaustible fund for enriching the subject of his poem by beautiful allusions and enchanting descriptions.

Q. Are not artists equally benefited by a knowledge of Mythology?

A. Yes; if the painter and the statuary, for instance, did not sometimes enrich their labours by introducing a portion of the fabulous history of the Heathen divinities,

the finest productions of their genius would fall infinitely short of their present excellence, and the powers of the imagination would not be called into action.

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## CHAPTER II.

### *Of the Gods of Greece and Rome.*

Q. WHY did the Grecians, and after them the Romans, adopt this fabulous history as their religion?

A. They found by experience that it was admirably adapted to flatter the vanities and passions of human nature, while it stimulated them to the exercise of the most distinguished virtues and glorious actions.

Q. You before said that their system of Mythology was adopted to supply the want of a knowledge of the true God: give me your reason for that opinion.

A. The Heathens having no idea of the omnipresence of the Almighty, their imagination created various species of Gods and Goddesses to preside over the different parts of the universe, so that man should believe he was every where observed by some of those deities for whom he was taught to have the greatest veneration.

Q. Did the Romans improve upon the Mythology of the Greeks?

A. No: the Romans, in the early ages of their republic, were too much engaged in war and politics, to bestow much attention on science and philosophy; they therefore adopted the Gods of the conquered nations without scruple, giving, in general, the preference to those of Greece.

Q. In what manner was the worship of the Gods conducted?

A. The worship of the Gods of Greece and Rome was usually conducted by priests in splendid and costly habits, who offered sacrifices of animals, fruits, perfumes, &c. These sacrifices were sometimes accompanied by prayers, music, dancing, &c. Human victims were occasionally sacrificed.

Q. Into what classes were the Gods divided ?

A. By the Greeks they were divided into three classes : *Celestial*, *Marine*, and *Infernal*. The Romans divided them into the greater or superior Gods, and the lesser or inferior Gods.\*

Q. Which were reckoned as the superior Gods by the Romans ?

A. Their superior Deities were twelve ;—namely, Jupiter, Juno, Vesta, Minerva, Mars, Venus, Diana, Neptune, Apollo, Mercury, Vulcan, and Ceres—to these are sometimes added Chaos, Saturn, Pluto, Proserpine, and Bacchus.

Q. Which were their inferior Deities ?

A. Their inferior deities were so extremely numerous, that a bare catalogue of their names would fill a volume. The principal were, Pan, Janus, Æolus, Plutus, Hymen, Momus, Somnus, Mor'pheus, Harpoc'rates, Auro'ra, Vertum'nus, Flora, Pomo'na, Fortu'na, Hyge'ia, He'be, the Fates, the Furies, &c. &c.

Q. Were there not other deities of a class still inferior ?

A. Yes : there was a class called Demi-gods, which consisted of Heroes or celebrated Persons, who for their great qualities were deified after death. The principal of these were, Æscula'pius, Her'cules, Jason, The'seus, &c.

Q. What Deities were there that cannot properly be classed under either of the foregoing heads ?

A. The Dryads, Fauns, Satyrs, Na'iads, Ne'reids, Tri'tons, La'res and Penates, Fame, &c. &c.

\* Their superior Deities were termed *Dii majorum gentium*, Gods of the greater nations ; their inferior Deities they called *Dii minorum gentium*, Gods of the lesser nations. The former were such as had been deified by the Egyptians, Assyrians, and other great and wise nations ; the latter class of deities were adopted from nations of less celebrity, with whom the Grecians and Romans had intercourse.



CHAPTER III.

*f*Chaos and his Descendants

Q. WHO was Chaos ?

A. Chaos has by some been represented as the oldest of the Gods ; but he is only an allegorical personage, representing that confused mass of matter, from which the universe was formed.\*

Q. Do not the poets assert that Chaos had children ?

A. Yes : the children of Chaos were Tellus, or Terra, which signifies the earth, Er'ebus and Nox, or gloominess and night.

Q. What Deities sprang from these ?

A. Tellus or Terra had a son, named Coelus or Ura'nus, whom she afterwards married. He was the father of Titan, Saturn, Ocea'nus, the former of whom rebelled against him.

Q. Were not Erebus and Nox united ?

A. Yes : and from their union sprang air and day. Nox was likewise the mother of the Parcae or Fates, the Hesper'ides, Momus, the Furies, and many others.

\* The idea of Chaos is evidently taken from the Mosaic account of the Creation : " And the earth was without form, and void ; and the Spirit of God moved upon the face of the waters." *Gen.* chap. i.

MILTON thus beautifully illustrates the subject :

" Silence! ye troubled waves, and thou deep, peace,

" Said then th' omnific word, ' your discord end :'

" Nor stay'd, but on the wings of cherubim

" Uplifted, in paternal glory rode

" Far into Chaos, and the world unborn ;

" For Chaos heard his voice : him all his train

" Follow'd in bright procession to behold

" Creation, and the wonders of his might."

PARADISE LOST.

## CHAPTER IV.

*Saturn and Cybele.*

Q. WHO was Saturn ?

A. Saturn was the son of Cœlus and Terra, and was worshipped by the Ancients as the God of Time. He is also styled the father of the Gods.

Q. What have you to relate of him ?

A. By the consent of his brother Titan, who had rebelled against his father, and obtained the dominion of the universe, Saturn enjoyed it, on the condition that he should not suffer any of his male children to live.

Q. Did Saturn fulfil this condition ?

A. Yes ; he is said to have devoured his male children as soon as they were born ; but his wife Rhe'a, or Cyb'ele, contrived to deceive him, and to preserve his sons Jupiter, Neptune, and Pluto, from destruction.

Q. What was the consequence ?

A. Titan, hearing that the conditions were broken, dethroned Saturn ; but Jupiter flew to this rescue, and restored him to liberty and to his dominions.

Q. Was Saturn grateful for this kindness ?

A. No : he grew jealous of his son, and conspired against him. Upon this Jupiter drove him from heaven, and he fled for refuge to Janus, king of Italy.

Q. How was he received by that prince ?

A. Saturn was received by Janus with the highest respect, and made the partner of his throne. In return for this kindness, "the father of the Gods" taught his subjects agriculture and the liberal arts, and governed with such mildness and equity, that his reign was called "the golden age."\*

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\* THE FOUR AGES.—The first was called the GOLDEN AGE, from justice and innocence reigning throughout the earth, and every soil producing what was necessary to the subsistence and enjoyment of mankind. The second was

Q. How is Saturn represented ?

A. Saturn is represented as a very old man with wings, holding in one hand a scythe and a serpent with its tail in its mouth, emblems of time and eternity, and in the other a child, which he appears just ready to devour.

Q. What may be observed of Cybele ?

A. Cybele, the sister and wife of Saturn, called also Rhea, Ops, Dindyme'ne, Berecyn'thia, Vesta, Bona Dea (the good goddess), and the great mother of the Gods, was held in high veneration by the Greeks and Romans, and her festivals were celebrated with much pomp—her priests were called Coryban'tes, Galli, &c.

called the SILVER AGE, from human nature beginning to degenerate, the heavens to be inclement, and the earth to withhold her spontaneous bounties. The third was called the BRAZEN AGE, from man having become more licentious and vicious. And the fourth was called the IRON AGE; there being no crime which the sword had not been used in defence of.—This fable of the *Four Ages* appears to have been taken from the famous statue of which the king Nebuchadnezzar dreamed, as recorded in the Book of Daniel. The head was gold, the body and arms silver, the thighs brass, and the legs iron. The gold represented the first monarchy, which was the Chaldean; the silver the second, which was founded by Cyrus, king of Persia; the brass the third, which was that of Alexander the Great; and the iron meant that of the Romans, whose prowess was effected and supported by the sword.

The following lines allude to the period of Saturn's dominion in Italy :

“ Then Saturn came, who fled the power of Jove,  
 “ Robb'd of his realms, and banish'd from above.  
 “ The men, dispers'd on hills, to towns he brought;  
 “ And laws ordain'd, and civil customs taught:  
 “ And Latium call'd the land where safe he lay,  
 “ From his unduteous son, and his usurping sway.  
 “ With his mild empire, peace and plenty came;  
 “ And hence the 'Golden Times' derived their name.”

DRYDEN'S VIRGIL.



Q. How is Cybele represented?

A. Cybele is represented as a majestic woman crowned with towers, riding in a chariot drawn by lions. In one hand she holds a sceptre, and in the other a key, and her garments are of various colours. Sometimes she is represented with numerous breasts.\*

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## CHAPTER V.

### *Jupiter.*

Q. WHO was Jupiter?

A. There appears to have been many Jupiters, † but the actions of all the rest have been attributed to the son of Sa'turn and Cyb'ele, who was saved by his mother from destruction, and entrusted to the care of the Corybantes. ‡

Q. Where was Jupiter born and educated?

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\* As Saturn is called the father, so Cybele is styled the mother of the Gods, and she was supposed to preside over cities and the productions of the earth. The towers on her head are descriptive of the towers and castles built on earth; her key denotes the treasures she locks up in the earth in winter, and dispenses in summer; her chariot, drawn by lions, is emblematical of the motion of the earth; and her being dressed in divers colours denotes the variety of hues that clothe the face of nature. Her name, Bona Dea, implies that all blessings of the earth proceed from her.

† Almost every nation had its Jupiter: thus, there was Jupiter Olym'pias, amongst the Greeks; Jupiter Ammon, of the Lybians; Jupiter Belus, worshipped by the Assyrians, &c. In short, all the Heathen nations seem to have worshipped a deity possessed of similar attributes, under different names.

‡ The Corybantes were a sort of jugglers who dwelt on Mount Ida, and who are represented as having made such a noise with their symbols as to prevent the cries of the infant from reaching the ears of his father Saturn.

A. He was born on Mount Ida, in Crete, and nourished by the milk of the goat Amalthea, whom he afterwards placed among the constellations. The horn of this goat, called the cornucopia, or horn of plenty, he gave to the nymphs, and by it they were furnished with whatsoever they desired.

Q. What was his first exploit?

A. He made war upon his uncle Titan, and set his father Saturn at Liberty; but meeting with an ungrateful return, he drove him from his kingdom, and shared the universe with his brothers: the heaven and the earth he reserved for himself; but gave the sea to Neptune, and the infernal regions to Pluto.

Q. Did he enjoy his new empire undisturbed?

A. No: the giants, descendants of Titan, made war upon him, and by heaping mountain upon mountain attempted to scale heaven; but Jupiter by the assistance of Her'cules, defeated and destroyed them.\*

Q. Were the subsequent actions of Jupiter worthy of him as supreme God?

A. No: on the contrary, he is represented as having recourse to the most unworthy artifices to gratify the basest of passions. Thus he is said to have assumed the shape of a bull, to carry off Euro'pa, of a swan, to seduce Le'da, of a shower of gold, to gain access to Danae, &c.

\* " Here a vast hill 'gainst thund'ring Baal was thrown,  
 " Trees and beast fell on't, burnt with lightning; down  
 " One flings a mountain, and its river too  
 " Torn up with't, that rains back on him that threw;  
 " Some from the main to pluck whole islands try;  
 " The sea boils round with flames shot thick from sky."

COWLEY.

We read in Scripture of the fallen angels warring against the Supreme Being, and this fable seems very analogous to it. The giants piling mountains on mountains, in order to scale the celestial walls, is descriptive of the power and ambition of those evil spirits, and the magnitude of their designs.

Q. What are the attributes of Jupiter ?

A. Jupiter was worshipped as the Supreme God of the Heathens, who had the power of governing all things by his will.

Q. How is Jupiter represented ?

A. Jupiter is usually represented as a majestic personage, seated on a throne, with a sceptre of cypress in one hand, and thunderbolts in the other ; at his feet stands an eagle with expanded wings.

Q. How was he honoured ?

A. He was worshipped with the greatest solemnity ; goats, sheep, and white bulls were the usual offerings, and the oak was sacred to him.

Q. Had not Jupiter a variety of names ?

A. Yes : he was called Jove by the Greeks, and among the Romans he had the surnames of Fere'trius, Capitoli'nus, Maximus, Op'timus, Olym'pius, &c. &c.

## CHAPTER VI.

### *Juno.*

Q. WHO was Juno ?

A. Juno was the daughter of Saturn and Cybele, consequently the sister of Jupiter, Neptune, Pluto, Ceres, &c. She is said by some to have been born at Argos,\* by others at Samos,† and in her infancy was entrusted to the care of the Seasons.

Q. Whom did she marry ?

A. She married her brother Jupiter, and thus became queen of heaven and earth.

Q. Was this union a happy one ?

A. No : the numerous amours of her husband rendered her furiously jealous, and she punished those

\* The capital of Argolis in Peloponnesus,

† An island in the Ægean sea, near the coast of Asia Minor.



whom Jupiter preferred with unrelenting severity ; thus she changed Iö into a cow, occasioned the death of Sem'ele, &c. &c.

Q. Had Juno any children ?

A. Yes ; she was the mother of Mars, Vulcan, He'be, and Ilith'ya or Luci'na.

Q. Is Juno represented as a dutiful wife ?

A. No : she persecuted Hercules, the son of Jupiter by Alcme'na, with such severity, that as a punishment, her husband caused her to be suspended between heaven and earth by a golden chain. Vulcan, attempting to deliver his mother from this degrading situation, was kicked out of heaven, and broke his leg by the fall.

Q. How did Juno resent this insult ?

A. She engaged the Gods in a conspiracy against Jupiter : but by the assistance of Bria'reus, their attempt was frustrated, and Apollo and Neptune were banished from heaven for the offence.

Q. What was the peculiar province of Juno ?

A. Besides her regal power among the Gods, Juno presided over marriage and child-birth ; she was the peculiar patroness of virtuous females, no woman of vicious character being permitted to enter her temples. Dryden describes her as the

“ Great queen of nuptial rites.

“ Whose power the soul unites,

“ And fills the genial bed with chaste delight.”

Q. How is Juno represented ?

A. She is sometimes represented seated on a throne, or in a chariot drawn by peacocks, with a diadem\* on her head, and a golden sceptre in her hand. Iris, displaying the rich colours of the rainbow, is her usual attendant.

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\* A diadem is not a crown, but a fillet or band, usually adorned with jewels, and worn by sovereign princes.

## CHAPTER VII.

*Neptune.*

Q. WAS not Neptune the next in rank among the Gods?

A. Yes : Neptune, son of Saturn and Cyb'ele, and the brother of Jupiter, had for his share of the empire of the universe, the dominion of the sea, and of all waters.

Q. Was Neptune satisfied with this portion?

A, No : he therefore joined in a conspiracy against Jupiter, was defeated, banished from heaven, and compelled for one year to be subject to Laom'edon, king of Troy. By that monarch he was employed in building the walls of that famous city.

Q. Did not Neptune contend with Minerva?

A. Yes ; Neptune disputing with Minerva, respecting the right of giving a name to the capital city of Cecro'pia, they agreed to refer the matter to the Assembly of the Gods.

Q. What was their decision?

A. The Gods decreed that whichever of the two presented the most valuable gift to mankind should be allowed the privilege contended for. Neptune struck the earth with his trident and produced the Horse ; \* Minerva caused the Olive † to spring out of the ground, and was unanimously pronounced the victor.

Q. Was Neptune married?

A. Yes ; to Am'phitrite, daughter of Oce'anus and Te'thys, by whom he had Triton. But, like his brother Jupiter, he was unfaithful to his wife ; and his progeny by his various mistresses are too numerous to be mentioned here ; among the most ‡ celebrated were Polyph'e'mus, the Cyclops, Beller'ophon, and Anca'us, one of the Ar'gonauts.

\* The emblem of war.

† The emblem of peace.

‡ See the *Odyssey* and *Æneid*.

Q. How is Neptune usually represented ?

A. Neptune is usually represented seated in a chariot made of a shell, and drawn by dolphins or sea-horses, and surrounded by Tritons, Nymphs, and sea-monsters.\* On his head he wears a *radiated* crown, and in his hand he holds a trident or sceptre, with three teeth or prongs.

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CHAPTER VIII.

*Pluto.*

Q. WHO was Pluto ?

A. Pluto was the son of Saturn and Cybele, and on the partition of the kingdom of the Universe, received for his share the infernal regions, or parts under the earth. He is frequently called by the poets, Dis, Hades, Orcus, &c.

Q. Was Pluto married ?

A. Yes : but as, from his austerity of disposition and the gloomy nature of his dominions, all the goddesses refused to marry him, he was compelled to take a wife by force.

Q. How did he accomplish this ?

A. Happening to see Pros'erpine, the daughter of

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\* “ His finny train Saturnian Neptune joins,  
 “ Then adds the foaming bridles to their jaws,  
 “ And to the loosen'd reins permit the laws.  
 “ High on the waves his azure car he guides,  
 “ Its axle thunders and the sea subsides,  
 “ And the smooth ocean rolls her silent tides.  
 “ The tempests fly before their father's face,  
 “ Trains of inferior gods his triumph grace ;  
 “ And monster-whales before their master play,  
 “ And choirs of Tritons crowd the wat'ry way.”

DRYDEN'S VIRGIL.

Ra'diated, *a.* adorned with rays of light.



Ceres, gathering flowers in the plains of Enna in Sicily, he seized her, and opening a passage for his chariot through the earth, carried her to his residence, married her, and thereby made her queen of hell.

Q. How is Pluto represented?

A. Pluto is generally represented as seated on a throne of Sulphur, from beneath which flow the rivers Le'the, Phleg'ethon, Cocy'tus, and Ach'eron; his countenance is stern, on his head is a radiated crown; in one hand a sceptre with two teeth, called a bident, and in the other two keys.

Q. By whom is he attended?

A. Proserpine is usually seated at his left hand, the three-headed dog Cer'berus is at the foot of the throne, the Eumen'ides or Furies stand around, and the Harpies hover over his head; near him are the Fates, with the distaff, spindle, and scissars.

Q. How was he worshipped?

A. Only black victims were offered to him, the blood of which was always spilled on the ground. The Cypress and other gloomy and funeral plants were sacred to Pluto.\*

\* The Pluto of the Heathens certainly corresponds in some measure with the Satan of Scripture; the empire of both being described to be subterraneous.

“ Pluto, the grisly god, who never spares,  
 “ Who feels no mercy, and who hears no pray'rs,  
 “ Lives dark and dreadful in deep Hell's abodes,  
 “ And mortals hate him, as the worst of Gods.”

POPE.

Plutus (though sometimes confounded with Pluto) was the son of Jason and Ceres, and is styled the god of riches from gold, silver, and other valuable metals, being dug from the bowels of the earth. In his approach to us he is feigned lame, to shew how slowly wealth is acquired; but in his departure he is described to have wings, and to fly from us with the greatest speed, to shew with what rapidity our riches vanish.

## CHAPTER IX.

*Apollo.*

Q. WHO was Apollo ?

A. There were several gods of this name ; but the Apollo to whom the actions of all the rest seem to have been attributed, was the son of Jupiter and Lato'na, and born in the island of De'los, whither his mother had fled from the persecutions of Juno.

Q. Give some farther account of this Deity.

A. Apollo presided over medicine, music, poetry, and eloquence ; having been endowed by Jupiter with the knowledge of future events, his oracles, particularly that at Delphi, were in high esteem.

Q. Enumerate some of his actions.

A. Having acquired his full stature as soon as born, he immediately with his arrows destroyed the serpent Python, which Juno had sent to persecute his mother Latona. In conjunction with Diana, he slew the children of Ni'obe, because that princess had insulted their mother : Niobe herself was changed into a stone.

Q. How did he incense Jupiter against him ?

A. His son Æscula'pius having been killed by Jupiter with his thunderbolts, for raising the dead to life, Apollo in revenge slew the Cyc'lops who had forged them, and engaged with Neptune in a conspiracy against his sovereign. This so incensed Jupiter, that he banished him from heaven.

Q. Whither did he retire ?

A. He entered into the service of Adme'tus, king of Thessaly, as a shepherd, and some time after assisted Neptune in building the walls of Troy. But Laom'edon having refused him the stipulated reward, the God sent a pestilence which destroyed the inhabitants.

Q. Of what is Apollo said to have been the inventor ?

A. Apollo is said by some to have been the inventor of the Lyre, but others assert that this instrument was given him by Mercury in exchange for the famous

Cadu'ceus, or staff, with which Apollo drove the flocks of Adme'tus.

Q. Had Apollo any other adventures while on earth?

A. He accidentally killed Hyacin'thus, his favourite, with a quoit; he changed Cyparis'sus into a cypress tree; conquered Marsyas, a musician, in a trial of skill, and flayed him alive; and gave Midas, king of Phrygia, a pair of ass's ears, because he decided in favour of Pan at another musical contest.

Q. Did Apollo continue on earth?

A. No; Jupiter, thinking that he had now been sufficiently punished, recalled him to heaven, and gave him the name of Phœbus; to him was now committed the duty of giving light to the world, from which circumstance he has been considered as the sun.

Q. How is Apollo represented?

A. Apollo is represented as a tall, beardless youth, with rays round his head; sometimes he holds a lyre in his hand, sometimes he has a bow, with a quiver of arrows at his back.

Q. Where was his favourite residence?

A. The favourite residence of Apollo was on Mount Parnas'sus,\* where he presided over the Muses.

Q. Who were the children of Apollo?

A. The children of Apollo were so numerous that we shall mention only two, Æcula'pius and Pha'eton; the latter having requested permission to drive the chariot of the sun for one day, found himself unequal to the task, and the horses ran away and set fire to the heavens and the earth. To prevent farther mischief, Jupiter struck Pha'eton with a thunderbolt, and hurled him into the river Po.

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\* A mountain of Phocis in Greece.



## CHAPTER X.

*Diana.*

Q. WHO was Diana?

A. There were three goddesses of the name of Diana, the most celebrated of whom was the daughter of Jupiter and Latona, and twin sister of Apollo. She was the goddess of hunting, and devoted herself to perpetual *celibacy*.

Q. Did she always avoid the attentions of lovers?

A. No: she is said to have been exceedingly kind to the God Pan, and to have become so enamoured of the shepherd Endym'ion, that she came down every night from heaven to enjoy his company.

Q. What other actions are attributed to her?

A. She transformed Actæ'on, the grandson of Cadmus, into a stag, because he accidentally saw her bathing, and he was torn to pieces by his own dogs.

Q. Had not Diana various names?

A. Yes; she was called Triformis, having the name of Luna, or the moon, in heaven; Diana on earth; and Hec'ate, in the infernal regions. When invoked by women in child-bed, she was denominated Luci'na, Juno Pron'uba, &c.; and when worshipped in the cross ways, she was addressed by the name of Trivia.

Q. How is Diana represented?

A. She is represented as a tall, majestic woman, lightly clad, with a crescent on her forehead, a bow in her hand, a quiver on her shoulders, her legs bare, and buskins on her feet. She is attended by her nymphs, and followed by several dogs; sometimes she is represented in a chariot drawn by stags.

Q. Where was Diana particularly honoured?

A. The inhabitants of Tau'rica\* held Diana in particular veneration, and offered on her altar all strangers

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\* Now the Crimea.

Celib'acy, *s.* single life; an unmarried state.

shipwrecked on their coast. At Sparta, boys were annually scourged at the foot of her statue, and at Ephesus a temple was erected to her honour, which was justly esteemed one of the wonders of the world.\*

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## CHAPTER XI.

### *Minerva.*

Q. WHO was Miner'va ?

A. Minerva, the goddess of wisdom and of war, is fabled to have sprung, completely armed, from the head of Jupiter, and to have been immediately admitted into the Assembly of the Gods.

Q. Was Minerva a powerful goddess ?

A. Yes : she possessed power equal to that of Jupiter, but she used it for the most part for the benefit of mankind.† Her dispute with Neptune has already been related ; she named the city Athenæ, and became the tutelar deity of the place.

Q. Did not Minerva benefit mankind by other useful inventions ?

A. Yes : she instructed mankind in the arts of ship-building, navigation, spinning, and weaving ; and is said to have been the inventress of the flute ?

Q. What story is told of her contest with Arach'ne ?

A. Arach'ne, a woman of Col'ophon,‡ extremely expert in embroidery, challenged Minerva to a trial of

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\* This magnificent temple was 227 years in building, and was supported by 127 superb columns, sixty feet high, each the gift of a king. It was set on fire the night that Alexander was born, by one Eros'tratus, who committed this atrocious act to perpetuate his name to posterity.

† Juno complains in *Æneis*, lib. 1, that Pallas could do what she was forbidden to attempt.

‡ A city in Io'nia, and one of the seven that contended for the honour of having given birth to Homer.

skill. Being overcome, she in despair, hanged herself, and was changed into a spider by the goddess.

Q. What other actions are attributed to Minerva?

A. She assisted Per'seus in destroying Medu'sa, one of the Gorgons, whose head she placed in her ægis or shield, because it had the property of turning into stone those that looked upon it.

Q. Was not the city of Troy under her peculiar protection?

A. While the citadel of Troy was building, an image of the goddess, called afterwards the Palla'dium, is said to have fallen from heaven into or near it. By the oracle of Apollo the Trojans were informed that, while this image continued in the city, no enemy could prevail against it.

Q. Was it carefully preserved?

A. Yes, for a long time; but at length Ulysses and Diome'de, having secretly gained access to the city, brought away the miraculous image, and Troy was soon after taken by the Greeks.

Q. By what names is she most frequently mentioned by the Poets?

A. She is frequently called Athe'na, Pal'lus, Parthe'nos, Trito'nia, Glanco'pis, &c.

Q. How is Minerva represented?

A. Minerva is generally represented as a majestic female, of a bold and commanding aspect, armed with a helmet, breast-plate, shield, and spear. By her side, or on her crest, is an owl, the bird particularly sacred to her.

Q. Was the worship of Minerva general?

A. Yes: she had magnificent temples in Egypt, Phœ'ni'cia, Greece, Italy, Sicily, and Gaul; and the Par'thenon\* still remains at Athens as a monument of the high veneration in which she was held in that city. She was called by Homer the azure-eyed goddess.†

\* So called from Parthenos, one of the names of Minerva.

† The following lines allude to the brightness of Minerva's eyes:



## CHAPTER XII.

*Venus.*

Q. WHO was Venus ?

A. Venus, the goddess of beauty, the mother of Love, and the patroness of the Graces, is said by some to have been the daughter of Jupiter and Dio'ne ; by others, to have sprung from the froth of the sea near Cytheræ/a,\* to which she was wafted by Zeph'yrus, and where she was received by the Seasons, daughters of Jupiter and Themis.

Q. Did she take up her residence on that island ?

A. No ; she was soon after taken up to Heaven, and married by Jupiter to his deformed son Vulcan.

Q. Were the actions of Venus correct and proper ?

A. No : her conduct is described as licentious in a high degree ; and her worship was celebrated with the most disgraceful ceremonies.

Q. Is she not said to have been the original cause of the Trojan war ?

A. Yes : the goddess Discord having thrown a golden apple among the other goddesses, inscribed, "*to the fairest,*" each claimed it as her own. At length all gave way to the pretensions of Juno, Minerva, and Venus, who appointed Paris, son of Priam, king of Troy, to decide the dispute.

" MINERVA, swift descended from above ;

" Sent by the sister and the wife of Jove ;

" (For both the princes claimed her equal care)

" Behind she stood, and by the golden hair

" Achilles seized ; to him alone confest ;

" A sable cloud concealed her from the rest.

" He sees, and sudden to the goddess cries,

" Known by the flames that sparkle from her eyes."

POPE'S HOMER.

\* Now Cerigo, an island near Peloponnesus.

Q. To whom did he adjudge the apple ?

A. Paris adjudged the apple to Venus, who, in return, assisted him in carrying off Helen, the wife of Menela'us, king of Sparta ; this outrage kindled up the flames of war, and ultimately occasioned the destruction of the Trojan nation.

Q. What are the most usual names of Venus ?

A. Venus is frequently denominated Cyp'ria, Pa'phia, and Cytheræ'a, from the places where she was particularly worshipped. Anadyom'ene, as having risen from the sea, &c. &c.

Q. How is Venus usually represented ?

A. Venus was represented by the ancients under a variety of forms ; but most commonly as a beautiful woman, elegantly attired, and girt about the waist with a cestus or girdle, that had the power of inspiring love. She was usually accompanied by a favourite youth, named Adonis,\* by her son Cupid, and by the three Graces. Swans, doves, and sparrows were sacred to her, as were also the rose, the myrtle and the apple. †

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### CHAPTER XIII.

#### *Vulcan.*

Q. WHO was Vulcan ?

A. Vulcan was the son of Jupiter and Juno ; or, as some say, of Juno alone ; the god of fire, and the patron of those that worked metals.

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\* Adonis being killed by a boar he was hunting, Venus changed the blood that flowed from his wounds into the flower Anemone, which is said to have ever since retained the colour of its origin.

† St. Augustine supposes from the meaning of the Hebrew word *Noema* or *Naamah*, that the sister of Tubalcain, who was thus named, is the same as Venus or the wife of Vulcan. They both express nearly the same sense, and signify pleasure or beauty, either of which is applicable to the goddess of love described by the mythologists.

Q. Did he reside in heaven ?

A. Yes : for a considerable time ; but having offended Jupiter, by attempting to deliver his mother from the chain by which she was suspended, he was kicked down from the celestial abodes.

Q. What became of him ?

A. After continuing to descend for nine days and nights, he fell in the isle of Lemnos with such violence, that he broke his leg, and was rendered lame for ever after.

Q. What reception did he experience there ?

A. The inhabitants of Lemnos treated him with such kindness, that he took up his abode amongst them, and taught the use of fire and the art of working metals.

Q. To whom was Vulcan married ?

A. To the beautiful goddess Venus ; but she appears to have despised her deformed husband, and to have had children by Mars, by Mer'cury, by Bacchus, by Neptune, and by Anchi'ses.

Q. Mention some of the actions of Vulcan ?

A. Vulcan is said to have framed some exquisite statues of gold, and to have animated them, so that they followed him wherever he went. He likewise formed the first woman, who was afterwards named Pando'ra.

Q. What is related of this woman ?

A. As soon as she was created, all the Gods hastened to make presents to her, and Jupiter gave her a golden box, with orders that none should open it but her husband.

Q. What followed ?

A. Epime'theus, the brother of Prome'theus, married Pandora, and as soon as he opened the box, there issued from it a multitude of evils and diseases which have continued ever since to afflict mankind. Hope alone remained at the bottom.

Q. By what surnames was Vulcan distinguished ?

A. Vulcan was called Lem'nus, Ætne'us, Lipa'reus, Mul'ciber, &c.

Q. How is Vulcan usually represented ?



A. Vulcan is usually represented working at the forge, with one hand raising a hammer ready to strike, and with the other holding a thunderbolt with pincers on an anvil. An eagle waits to carry it, when finished, to Jupiter.

Q. Who were his servants or workmen?

A. The Cyclops, a race of giants, with only one eye in the middle of their forehead—they are represented as working in the caverns of Mount Etna. Apollo slew them all, because they had fabricated the thunderbolts with which Jupiter killed his son Æscula'pius. Polyph'e'mus was their chief.\*

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## CHAPTER XIV.

### *Ceres.*

Q. GIVE some account of Ce'eres.

A. Ceres, the goddess of corn and of harvest, was the daughter of Saturn and Cybele, and sister of Jupiter, Neptune, and Pluto.

Q. Was Ceres a chaste goddess?

A. No; but it is said that she repented of her licentiousness, put on mourning garments, and retired so long from the world, that a universal famine would have ensued, had she not been prevailed on to return.

Q. Was not Ceres a beneficent goddess?

A. Yes; she instructed Triptol'emus, son of Celeus, king of Attica, in the art of cultivating the earth, gave

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\* The idea of this Heathen divinity appears to have been borrowed from Tubal-cain, the son of Lamech, mentioned in Scripture, and there described as the inventor of smith's work. Vulcan is said to have followed the occupation of a blacksmith on Mount Ætna; and his teaching the inhabitants of Lemnos the art of working in metals, exactly corresponds with Tubal-cain's instructing all those who worked in brass and iron.

him her chariot drawn by winged dragons, and commanded him to travel over the earth, and communicate the art of raising corn to all its inhabitants. On his return, he established the Eleusinian mysteries in honour of the goddess.

Q. What were the Eleusinian mysteries?

A. The Eleusinian mysteries were a festival celebrated by the Greeks, every fifth year, in honour of Ceres. None but the initiated dared to be present, and whosoever revealed the secret ceremonies that took place was put to an ignominious death.

Q. Did not Ceres experience a heavy misfortune?

A. Yes; her grief for the loss of her daughter Proserpine, who had been carried off by Pluto, was inconsolable—lighting two torches at the flames of Etna, she set out in search of her through the world.

Q. What did she do on hearing of the situation of Proserpine?

A. She obtained of Jupiter a promise that her daughter should be restored to her, provided she had eaten nothing during her residence in hell. On inquiry, however, it appeared that Proserpine had eaten some grains of pomegranate; the only favour therefore that Ceres could obtain was, that she should pass six months with her and six months with her husband Pluto.

Q. Was Ceres insulted with impunity?

A. No; she changed Abbas into a lizard for using towards her opprobrious language; Erisich'ton was punished with such insatiable hunger, for cutting down a grove sacred to her, that he gnawed his own flesh; and some clowns, who prevented her drinking at a spring were metamorphosed into frogs.

Q. By what appellations was Ceres distinguished?

A. In common with Cybele she was sometimes called Magna Dea, and Bona Dea; Alma, Mammo'sa, &c. as the common mother of the world; and Thesmoph'oris, or the law-giver, because she taught men to affix boundaries to their possessions.

Q. How was Ceres represented?

A. As a majestic and beautiful woman, crowned with ears of corn; in one hand she held poppies and ears of corn intermingled, in the other a lighted torch.\*

## CHAPTER XV.

### *Mars.*

Q. WHO was Mars?

A. Mars, the God of war, was the son of Jupiter and Juno, or, as some say, of Juno alone, and educated by the God Priapus, who instructed him in every warlike exercise.

“ And mighty Mars, for war renown'd,

“ In adamantine armour frown'd.” ADDISON.

Q. What extraordinary circumstance is related of Mars?

A. It is said that Hallirho'tius, the son of Neptune, having offered violence to Alcippe, the daughter of Mars, the offended father slew him. For this he was cited by Neptune before an assembly of the Gods, on a hill, where afterwards the celebrated court of Areopagus was held, by whom he was acquitted.

Q. Name some of the actions of Mars.

A. He gained the affections of Venus, the wife of Vulcan; but their guilty intercourse having been discovered by the injured husband, he exposed them to the ridicule of all the Gods. In the war between the Trojans and the Greeks, Mars took the part of the former, but was wounded and put to flight by Diomedes.

- “ Ceres was she who first on furrows plough'd ;
- “ Who gave sweet fruit, and easy fruits allow'd.
- “ Ceres first tam'd us with her gentle laws,
- “ From her kind hand the world subsistence draws.”

VIRGIL.



Q. Was the worship of Mars universal?

A. No; he was held in but little esteem by any nation, except by the Thracians and the Romans, who highly venerated him. The horse, from his warlike nature; the wolf, for his ferocity; the magpie and the vulture, from their following armies to feed on the dead bodies, and the cock for his courage, were offered upon his altar.

Q. How was Mars represented?

A. Mars was usually represented as an old man, armed and seated in a chariot drawn by two horses called Flight and Terror—his sister Bellona was his charioteer; Discord goes before him in a tattered garment, with a torch, and Anger and Clamour follow.

Q. What were the different appellations of Mars?

A. Mars was called by the ancients, Gra'divus, Mavors, Quiri'nus, &c.

Q. What children had Mars?

A. Mars had a numerous progeny; the principal of whom were Cupid, Anteros, and Harmo'nia, by Venus; he was the reputed father of Romulus, and many other celebrated characters.\*

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## CHAPTER XVI.

### *Mercury.*

Q. WHO was Mercury?

A. Mercury was the messenger of the Gods, the patron of travellers, shepherds, orators, merchants, thieves, and dishonest persons—the God by whom the souls of men were released from their bodies at death, and con-

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\* The character of Mars has been compared to that of Joshua, in Scripture, for irresistible strength and courage. Such were the victories of Mars, that he gained the appellation of the god of war; and we know that to whatever Joshua opposed himself, he vanquished.

ducted to the infernal regions, the tutelar God of roads and crossways, the inventor of weights and measures, &c.

Q. What was his origin?

A. He was the son of Jupiter, by Ma'ia, the daughter of Atlas; born on mount Cylle'ne,\* in Arcadia, and educated by the Seasons. By the Greeks he was called Hermes.

Q. What exploits are recorded of Mercury?

A. On the day that he was born, he is said to have stolen the oxen of Admetus, that were under the care of Apollo; this theft having been witnessed by Battus, Mercury gave him a cow to keep the secret.

Q. Was Battus faithful?

A. No; to try him Mercury appeared in another shape, and offering him a higher reward, Battus told him all he knew: enraged at this duplicity, the God turned him into a stone.

Q. Are there not other thievish exploits of Mercury on record?

A. Yes; he is said, in sport, and in spite of their utmost vigilance, to have robbed Apollo of his bow and quiver, Neptune of his trident, Jupiter of his scepter, Venus of her cestus or girdle, Mars of his sword, and Vulcan of his tools.

Q. What more is related of him?

A. With his lyre he charmed the hundred eyes of Argus, while he was guarding Iö from the embraces of Jupiter; and he chained Prome'theus to Mount Caucasus for stealing fire from heaven.

Q. How did Mercury become possessed of his Caduceus, or rod of power?

A. It was given him by Apollo, in exchange for the Lyre; as he was passing through a wood, he saw two serpents fighting—laying his rod between them they became instantly reconciled, and twisted round the wand.

Q. How was Mercury represented?

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\* From this circumstance he was called Cellenius.

A. Mercury was represented by the ancients in a variety of ways; but the most usual was as a naked youth standing on tiptoe, having on his head the *petasus* or winged cap, and on his feet the *talaria*, or winged sandals—in one hand he holds his rod, and in the other a purse. As the patron of eloquence, the tongue of the victim was burned on his altar with great solemnity.

Q. Had Mercury any children?

A. Yes; many. The most celebrated were Hermaphroditus by Venus, and Pan by Penelope, the wife of Ulysses.\*

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## CHAPTER XVII.

### *Bacchus.*

Q. WHO was Bacchus?

A. Bacchus, the god of wine, was the son of Jupiter and Sem'ele, the daughter of Cadmus, king of Thebes.

Q. What extraordinary circumstances attended his birth?

A. Juno, on hearing of the intimacy between Jupiter and Sem'ele, determined on her destruction; assuming the figure of an old woman, she persuaded Sem'ele to beg of Jupiter that he would come to visit her in all his glory and majesty, and thus prove that he was indeed a god and not a deceiver.

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\* The following extract from Virgil is descriptive of his qualities:

“Hermes obeys, with golden pinions binds

“His flying feet, and mounts the western winds.

“But first he grasps within his awful hand,

“The mark of sov'reign power, his magic wand:

“With this, he draws the ghosts from hollow graves;

“With this, he drives them from the Stygian waves;

“With this, he seals in sleep the wakeful sight,

“And eyes, though clos'd in death, restores to light.”



Q. Did Jupiter grant this imprudent request?

A. Jupiter having sworn by Styx\* to grant whatever she should ask, was obliged to comply. He therefore came in all the splendours of celestial majesty, armed with thunder and lightning, and Sem'ele perished amidst the fires of her lover.

Q. What exploit is recorded of his childhood?

A. Some Tyrrhenian merchants having found him asleep, took him on board their ship, intending to carry him into slavery: but, on a sudden, their ship became immoveable in the sea, the masts were surrounded with vines, and the oars with ivy; the mariners themselves, struck with madness, leaped into the sea, and were changed into dolphins.

Q. What were his most memorable exploits on coming to maturity?

A. In the war which the giants waged against heaven, Bacchus distinguished himself greatly; for, while the other gods and goddesses fled under the forms of different animals, and took shelter in Egypt,\* Bacchus combated boldly under the form of a lion.

Q. Proceed in your narrative.

A. Bacchus determined to make an expedition to the East—he accordingly assembled an army, composed of a great multitude both of men and women. In his progress every one submitted to him, and he taught the people the cultivation of the vine, and the arts of tillage.

Q. Was he not severe to those who insulted him?

A. Yes: Alcith'œ, a lady of Thebes, refusing to be present at his festivals, because they were accompanied by immodest ceremonies, was changed into a bat; and

\* Styx was a river of hell, by which the Gods swore. If any one broke his oath, he was deprived of his divinity for one year, and of nectar and ambrosia nine years.

† This accounts for the veneration in which the Egyptians held certain species of animals.

Pentheus, for ridiculing his orgies, was torn in pieces by the Bacchanals, among whom were his mother and sister.

Q. What farther is related of him?

A. Midas, king of Phrygia, having entertained Sile'nus, one of the favourites of Bacchus, at his court, the god, to recompense his hospitality, promised him whatever he should ask.

Q. What request did Midas make, and with what consequences was it attended?

A. Midas requested that he might have the power of turning every thing he touched to gold. His request was granted, but he soon found that it was a serious misfortune, for even his very food became metal the moment that it touched his lips.

Q. In this extremity, what did he do?

A. He entreated the god to recal his gift, and was commanded to bathe in the river Pacto'lus, the sand of which from that time became gold.

Q. How were the festivals of Bacchus celebrated?

A. The festivals of Bacchus were celebrated in various ways; but the principal of them, called Bacchana'lia, Dionys'ia, or Or'gia, was celebrated by persons of both sexes, who clothed themselves in skins, and ran about the hills and country, shouting, and accompanying their shouts with the sound of drums, pipes, and flutes.\*

Q. Did not this licentious conduct disgrace these solemnities?

A. Yes: among both the Greeks and Romans they were attended with drunkenness and debauchery; but at length the disorder and pollution which was practised at these rites, drew the attention of the Senate of Rome, and the Bacchanalia were abolished for ever.

Q. How is Bacchus depicted?

\* They shouted *Evoe Bacche! Io! Io! Evoe! Iacche! Io! Bacche! Evohe!*

A. Bacchus is generally depicted as a corpulent and ruddy youth of an effeminate aspect, crowned with ivy and vine leaves, holding in his hand a thyrsus or small javelin, bound about with vine leaves; his chariot is drawn by lions or panthers, and he is attended by old Sile'nus on his ass, by nymphs, and satyrs.

Q. To whom was Bacchus married?

A. To Ariad'ne, daughter of Minos king of Crete, whom he found abandoned by Theseus in the isle of Naxos; Bacchus gave her a crown of seven stars, which at her death he placed in the heavens as a constellation.

Q. Had Bacchus any children?

A. Yes: Hymen the god of marriage was his son by Ariadne: he had many other children, but they deserve no particular notice.

Q. By what surnames is Bacchus distinguished?

A. The surnames of Bacchus are numerous; suffice it to mention Dionys'ius, Brisæ'us, Ia'chus, Lenæ'us, Liber, and Liber Pater.\*

## CHAPTER XVIII.

### *Vesta the Younger.*

Q. Who was Vesta?

A. Vesta the elder was the same as Cyb'ele already

\* The name of Bacchus is seldom mentioned by the poets except in allusion to mirth-inspiring wine or some scene of festivity;

“When gay Bacchus fills my breast,

“All my cares are lull'd to rest,

“Rich I seem as Lydia's king,

“Merry catch or ballad sing;

“Ivy wreaths my temples shade,

“Ivy that will never fade:

“Thus I sit in mind elate,

“Laughing at the farce of state.”—ANACREON.



noticed, Vesta the younger, the goddess of fire, was her daughter by Saturn, and the sister of Jupiter, Neptune, Pluto, Juno, and Ceres.

Q. What may be observed concerning Vesta?

A. This goddess was held in high veneration by the Romans; she presided over the entrances of houses (which from her were called *Vestib'ula*) altars and hearths; a sacred fire, kindled from the sun, was kept perpetually burning in her temple.

Q. By whom was this fire maintained?

A. By noble virgins, called Vestals, who were consecrated for that purpose; if they suffered the sacred fire to go out they were severely punished,\* and if they violated their vow of chastity, they were buried alive.

Q. How was Vesta represented?

A. As the goddess of fire no statues were erected to Vesta, that element being considered too subtle to be thus represented; but as the guardian of houses and hearths, her image was represented in a long flowing robe, with a veil on her head, a lamp in one hand and a javelin in the other. On some medals she is represented with a drum.

Q. Had not the Vestal Virgins another solemn charge beside the sacred fire?

A. Yes: they had the charge of an image, on which the very existence of Rome was supposed to depend, and which was believed to be the palladium of Troy, brought from thence by Æneas.†

Q. Had not these Vestals great privileges?

A. Yes: if in their solemn processions they accidentally met a criminal going to execution, they could

\* When such a misfortune occurred, it was considered as an unhappy omen; all business and amusements were suspended, till by prayers and sacrifices the offence had been expiated.

† To account for this, it is said that the image stolen by Ulysses and Diomede was not the real palladium, but a common statue of Minerva.

pardon him if they pleased ; whenever they went abroad they were attended by Lictors with the fasces ;\* their declarations on trials were taken without the formality of an oath, and even the consuls, when they met them, made way for them, and bowed their fasces in token of respect.

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## CHAPTER XIX.

### *Pan.*

Q. WHO was Pan ?

A. Pan, the principal of the *Dii minorum gentium*, or inferior deities, was the son of Mercury and Dry'ope ; or, according to some, of Mercury and Penelope, before her marriage with Ulysses. He was the god of hunters, of shepherds, and of country persons in general.

Q. Was not the form of Pan extremely uncouth ?

A. Yes : his upper part resembled a man, with horns on his head, and a long beard ; his lower part was like a goat, covered with long shaggy hair ; his dress was a leopard's skin thrown over his shoulders.

Q. Relate some particulars respecting him.

A. Soon after his birth he was entrusted for education to the nymph Sin'oe ; but the disgusting figure of her pupil terrified her, and she abandoned her charge. He inhabited the woods and rugged mountains of Arcadia.

Q. Had Pan any amours ?

A. Yes : he loved the beautiful Syrinx, daughter of the river Ladon, but she fled from him ; Pan pursued her, but at the moment he came up with her, she was at her earnest prayer transformed into a bunch of reeds ; struck with the moaning sound which these made when

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\* The Fasces were axes bound up in bundles of rods, and carried before the consuls.

agitated by the wind, he formed with them a pipe which he named from her, *Syrinx*.\*

Q. Was he more successful in his addresses to others?

A. Yes; in the shape of a beautiful white ram, he gained the favour of Diana; by the nymph Echo, he had a son named Lynx, or, according to some, a daughter, Iryn'ge, a famous sorceress.

Q. What gave rise to the expression, a *panic fear*?

A. It is said, that when Brennus, leader of the Gauls, made an irruption into Greece, and was about to plunder the city of Delphi, his army was so terrified by frightful noises uttered by Pan and his attendant Fauns, that they precipitately fled. From this circumstance, fear without any apparent cause is called a *panic fear*.

Q. Where was Pan more particularly worshipped?

A. Pan was particularly worshipped in Egypt, Arcadia, and Rome; in Arcadia he gave oracles on Mount Lycæ'us. At Rome he was worshipped under the name of Luper'cus,† because he guarded the sheep-folds from wolves; and festivals, called Luperca'lia, were instituted to his honour.

Q. Were there not other rural deities that resembled Pan?

A. Yes; the Fauns, his usual attendants, and the Satyrs, who were generally in the train of Bacchus, were demi-gods of the vineyards, woods, and fields,

\* Now called Pandean pipes, or mouth organs. LUCRETIUS has beautifully alluded to the manner in which Pan discovered how to form melodious sounds from reeds.

“And while soft gales blew o'er the plains,  
 “And shook the sounding reeds, they taught the swains;  
 “And thus the pipe was fram'd, and tuneful reed;  
 “And whilst the tender flocks securely feed,  
 “The harmless shepherds tun'd their pipes to love,  
 “And Amaryllis sounds in ev'ry grove.”

† From *Lupus*, a wolf.



of exactly the same external form, having their upper part like a man, their lower like a shaggy goat.

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## CHAPTER XX.

### *Vertumnus and Pomona.*

Q. WAS not Vertumnus a rural god?

A. Vertum'nus was the god that presided over orchards and the Spring; he is said to have had the power of assuming any shape, but his usual appearance was that of a young man, holding fruit in his hand.

Q. With whom did he fall in love?

A. With Pomo'na, the goddess of gardens and of fruits; but, as she had rejected the addresses of numerous deities, Vertumnus was obliged to have recourse to artifice to gain his point.

Q. How did he do this?

A. After in vain endeavouring to gain access to her under the form of a fisherman, a soldier, a reaper, &c. he at length succeeded under the unsuspected disguise of an old woman, and by his artful speeches and caresses, and at last by assuming his own proper shape, he prevailed on the goddess to marry him.

Q. How is Pomona represented?

A. Pomona is usually represented as a beautiful woman, holding in one hand a sickle, and in the other fruit. Both these deities were of Roman origin, and unknown to the Greeks.\*

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\* "The god VERTUMNUS lov'd POMONA fair,  
 " A nymph that made the orchard's growth her care;  
 " To gain her love a thousand shapes he tries,  
 " But all in vain, to please the virgin's eyes.  
 " At length a sober matron's form he wears,  
 " Furrow'd with age and crown'd with silver hairs,  
 " Enters with tott'ring step the silent grove,  
 " And thus attempts to warm her heart to love."

## CHAPTER XXI.

*Zephyrus, Flora, Priapus, and Terminus.*

Q. WHO was Zephyrus?

A. Zeph'yrus, or the west wind, was the son of Astræus and Auro'ra, and the god of flowers. He is represented as a beautiful and delicate youth, with wings on his shoulders, and a wreath of flowers round his head.

Q. Whom did he marry?

A. He married Chloris or Flora, the goddess of gardens and flowers, who is said to have enjoyed perpetual youth. She was represented as a beautiful nymph, crowned with flowers, and bearing a cornucopia, or horn of plenty, in her hand.

Q. How was she worshipped?

A. At Rome, certain games, called Flora'lia, were instituted to her honour, in which the most unbounded licentiousness is said to have prevailed.\*

Q. Give some account of Priapus and Terminus.

A. Pria'pus, the son of Venus by Bacchus, was an obscene deity that presided over gardens. He had the human face with the ears of a goat, but his lower part was a shapeless log. Ter'minus greatly resembled him in shape, but his office was to watch over boundaries and land-marks.

## CHAPTER XXII.

*Janus, Æolus, and Boreas.*

Q. WHO was Janus?

A. Janus is said by some to have been the son of

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\* It is said that Flora was a rich woman of bad character, who left her wealth to the Senate, on condition that she should have annual games instituted to her honour; but there is no good authority for this assertion.

Cœlus, and brother of Saturn, but by a different mother; others represent him as the son of Apollo, and born in Thessaly; from thence he removed to Italy, and built a little town called Janic'ulum.

Q. What happened to him there?

A. Saturn having been driven from heaven by his son Jupiter, he took refuge with Janus, and that hospitable prince not only received him kindly, but shared with him his throne.

Q. What return did Saturn make for this kindness?

A. In return for this kindness, Saturn taught his subjects to cultivate corn and the vine, to make bread, and to raise temples and altars to the gods, who before were worshipped in groves.

Q. What was the peculiar province of Janus?

A. Janus is said to have presided over highways, doors, gates and locks, and all new undertakings, and to have regulated the months.\* On this latter account, he is usually represented with two faces, that of an old man looking towards the year that is past, and that of a young man regarding the year that has just commenced.

Q. How was Janus worshipped?

A. To Janus were offered cakes of new meal and salt, new wine and frankincense, on the day that the Roman Consuls entered on their office. At Rome, a temple of brass was erected to him, the doors of which remained constantly open in time of war, and shut in time of peace.†

Q. Was Janus always represented with two faces?

A. No: he sometimes had four, to represent the four seasons; from hence he was called *Quadrifons*. In his right hand he held a key, and in the other a staff.

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\* January takes its name from this god.

† During a period of 700 years, this temple was shut only three times: once in the reign of Numa, again at the conclusion of the punic war, and lastly in the reign of Augustus.



Q. Who was Æolus?

A. Æolus, the god of the winds, is generally supposed to have been the son of Jupiter by Aces'ta or Serges'ta, the daughter of Hip'potus. Virgil gives us to understand that he was raised to the regal dignity by the influence of Juno, and that he reigned in the Æolian Isles, now called Lipari.

Q. What was the peculiar province of Æolus?

A. Æolus is represented as confining the winds in a huge rocky cavern, and occasionally giving them their liberty to blow over the world. So much command had he over them, that, when Ulysses visited him in his return from Troy, he gave him all the winds, tied up in a bag, that could hinder his voyage from being prosperous.

Q. What followed?

A. The companions of Ulysses, fancying that it contained treasure, opened the bag just as they came in sight of the desired port. The winds rushing out with great violence, drove back the ship many a weary league, and occasioned him great delay in returning home.

Q. Was not Bo'reas likewise a god of the winds?

A. Yes; Bo'reas, the son of Astræus and Aurora, was the god of the north wind. He was represented as an old man, with wings and white hair. When Xerxes invaded Greece, the Athenians invoked this deity, and he scattered and destroyed great part of the fleet of that monarch.\*

\* Eurus, the east wind; Auster, the south wind; and Zephyrus, the west wind, were described by the Mythological fabulists as servants or attendants on Æolus; as was also Boreas, above described.

The deification of the winds originated in the time of the Trojan war, by there being a person named Æolus, who reigned over the Æolian islands, at that time called the Vulcanian, who was able to calculate when and from what points the wind would blow, with considerable accuracy.

## CHAPTER XXIII.

*Plutus, Hymen, and Momus.*

Q. FROM whom did Plutus derive his origin?

A. Plutus, the god of riches, was the son of Jason and Ceres, and educated by the goddess Pax or Peace; on which account Pax was represented at Athens as holding the god of riches in her lap.

Q. How was Plutus represented?

A. Plutus was usually represented blind, because he seldom gave riches to the deserving; lame, because wealth is in general slowly acquired; and with wings, to show that riches are sometimes dissipated with great rapidity.

Q. Who was Hymen?

A. Hymen, the god of marriage, was either the son of Bacchus and Venus, or of Apollo and one of the Muses. His presence at the nuptial rites was considered so essential to the future happiness of the married pair, that his name was loudly invoked during their celebration.

Q. How was Hymen represented?

A. Hymen was represented as a handsome youth, crowned with marjoram and roses, clothed in a saffron-coloured vest, and holding in his hand a burning torch.

Q. What do these emblems denote?

A. The youthfulness of Hymen denotes that mankind should marry when they are young; his crown of roses implies that rational pleasures should engage the minds of those who wed; and his torch denotes that a pure and unextinguishable flame of love should pervade their hearts.

Q. What was remarkable of Momus?

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This knowledge he chiefly obtained by attentively observing the direction in which the smoke of the volcanoes was driven by the winds, which was the most violent, and which was generally of the longest duration.

A. Momus, the god of censoriousness and sarcasm, was the son of Erebus and Nox. He delighted in finding fault and turning into ridicule even the actions of the gods themselves. Though at first his bitter jests were admired, they ultimately occasioned his being driven from heaven in disgrace.

Q. Give some instances of his critical severity.

A. When Vulcan had formed the first man, Momus observed that he was incomplete, because there was not a window in his breast, to discover his inmost thoughts. He said, that in the bull which Neptune had produced, the eyes were too far from the horns to insure an effective blow.

Q. What other faults did he find ?

A. After examining the house that Minerva had built, and finding it complete both within and without, he said that it ought to have been on wheels, to avoid, if occasion required, a bad neighbourhood. Finding no defect in the beauty or shape of Venus, he could only observe that her sandals made too much noise as she walked.

Q. How was Momus represented ?

A. Momus is sometimes represented as holding a small image of folly in one hand, and raising a mask from his face with the other, under which a satirical smile appears on his countenance.

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## CHAPTER XXIV.

*Somnus, Morpheus, Harpocrates, Hebe, and Aurora.*

Q. DESCRIBE the residence of Somnus.

A. Somnus, the son of Erebus and Nox, and the god of sleep, has his residence in a deep and gloomy cavern, into which light and wholesome air never penetrate ; on the contrary, it is filled with a heavy benumbing vapour, the profoundest stillness reigns throughout, and the god himself here reposes on a couch covered with black.



Q. Who are the attendants of Somnus ?

A. The Dreams stand around his bed, and Mor'pheus, who by some is called his son, watches diligently to prevent any noise. Sometimes Morpheus himself is represented under the form of a corpulent sleeping youth, holding a bunch of poppies in his hand. He could assume the likeness of any person whom he pleased.

Q. Who was Harpoc'rates ?

A. Harpoc'rates, the god of silence, was the same as the Egyptian Orus, the son of Osiris and Isis.

Q. How is he represented ?

A. He is usually represented as a young man, holding the finger of one hand on his lips, while in the other hand he grasps a cornucopia. The Romans placed his statue at the entrance of their temples, to denote that the mysteries of religion must not be revealed to the vulgar.

Q. What was the office of He'be ?

A. He'be, the daughter of Jupiter and Juno, and the goddess of youth, was made cup-bearer to the gods. Having displeased her father, she was removed from the office, and Gan'ymede, a beautiful youth, whom Jupiter had taken up to heaven, appointed in her room. He'be, soon after, was married to Hercules.

Q. How is Hebe generally depicted ?

A. As a beautiful virgin, crowned with roses, holding a vase or ewer, with a goblet, into which she pours nectar. Sometimes the eagle of Jupiter is represented as drinking from the goblet.

Q. Who was Auro'ra ?

A. Auro'ra, the goddess of the morning dawn, was the daughter of Titan and Terra, and the wife of Astræ'us, one of the Titans, by whom she became the mother of the stars and winds.

Q. Was Aurora faithful to her husband ?

A. No: she had Memnon and Æma'thion by Tith'o-nus, and Pha'eton\* by Ceph'alus.

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\* Not the Phaeton who drove the chariot of the Sun.

Q. How was Aurora represented ?

A. Aurora is represented as riding in a splendid chariot, and covered with a veil ; she is the harbinger of the Sun, and is attended by the winged Hours. Nox and Somnus fly before her.

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## CHAPTER XXV.

### *Æsculapius, Hygeia, and Fortune.*

Q. GIVE some account of Æsculapius.

A. Æscula'pius, the god of medicine, was the son of Apollo, by the nymph Coro'nis. On the death of his mother, who was shot for her infidelity, by Apollo, he was placed under the care of the centaur Chiron, who taught him the art of medicine.

Q. What farther may be observed respecting him ?

A. He accompanied the Argonauts in their expedition to Colchis, in quality of their physician ; and on his return performed so many wonderful cures, raising even the dead to life, that Jupiter, at the request of Pluto, killed him with a thunderbolt. Apollo, to revenge his son's death, slew the Cyclops who had forged those formidable weapons.

Q. How is Æsculapius represented ?

A. As an old man, with a beard, leaning upon a staff, around which a serpent twines. He married Epi'one, by whom he had two sons, famous in the Trojan War, Macha'on and Podalir'ius, and four daughters, of whom Hyge'ia is the most celebrated.

Q. Relate some particulars of Hygeia.

A. Hygeia, the goddess of health, was held in high veneration, and figured under the most engaging forms. Her statues represented her as a beautiful young woman, having a serpent wreathed round her arm, and feeding out of a cup which she held in her hand.\*

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\* The serpent is usually the emblem of health and immortality, from the circumstance of its annually casting its skin and seeming to renew its youth.

Q. Who was Fortune ?

A. Fortune, the daughter of Oce'anus, was a deity of no mean rank, particularly among the Romans, by whom she was worshipped under a variety of names. By her they supposed that riches and poverty, blessings and misfortunes, pleasures and pains, were distributed among mankind.

Q. How is Fortune represented ?

A. In a variety of ways ; sometimes with a cornucopia, at others with Plutus the god of riches in her arms, but most commonly with a bandage over her eyes, a purse in her hand, and standing on a wheel, to show her mutability and the indiscriminate manner in which she bestows her favours.

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## CHAPTER XXVI.

### *Hercules.*

Q. WHO was Hercules ?

A. There are no less than forty-three heroes of this name, mentioned by ancient authors ; but the most famous among them was the son of Jupiter and Alcme'na, the wife of Amphy'trion, king of Thebes.

Q. What extraordinary events took place at his birth ?

A. Jupiter having boasted that a child was about to be born that day who it was decreed should have dominion over all of his own blood, Juno, in revenge, retarded the birth of Hercules, and hastened that of Eurys'theus, son of Sthen'elus, king of Argos, Alcmena's brother ; in consequence of which Hercules became subject to Eurys'theus.

Q. Did Juno's malice end here ?

A. No : when Hercules was only eight months old, Juno sent two serpents to destroy him in his cradle ; but the heroic babe seized them by the neck, and strangled them both.



Q. What contributed to render Hercules afterwards so famous?

A. The excellent education that he received. Linus, the son of Apollo, taught him philosophy; Eurytus, archery; Eumolpus, music; Harpalychus, the athletic exercises; Castor, the use of arms; and Chiron, astronomy and medicine.\*

Q. What were the consequences of his subjection to Eurystheus?

A. At the instigation of Juno, who bore an implacable antipathy to all the children of Jupiter by other mothers, Eurystheus attempted his destruction, by imposing on him in succession twelve dangerous enterprises, usually called his twelve labours.

Q. What was his first labour?

A. A monstrous lion, said to have fallen from the moon, ravaged the country around the forest of Nemæa. This lion Hercules was commanded to destroy. Finding, however, that its skin was impenetrable to any weapon, he strangled it with his hands, and afterwards wore its skin.

Q. What achievements constituted his second labour?

A. He was sent to destroy an immense hydra, or serpent, which infested the marches of Lerna; it had several heads,† which grew again as fast as they were cut off by the sword of the hero.

Q. How did Hercules overcome this difficulty?

A. He ordered his companion I'olas to burn the wound with a red hot iron, the moment a head was cut off; and by this expedient he succeeded in destroying the monster. Hercules dipped his arrows in its

\* From this enumeration, we may learn that the Ancients considered something besides mere animal strength and courage necessary to form a hero.

† Some say seven, others fifty, and Diodorus asserts that they were one hundred.

gall, which rendered them poisonous, so that the slightest wound inflicted by them was fatal.

Q. Mention his third labour.

A. He was commanded to bring alive to Eurystheus a monstrous boar that ravaged the plains of Eryman'thus. This he accomplished by seizing the fierce animal in a thicket, to which he had traced it by its footsteps in the snow. So terrible was the monster, that when brought into the presence of Eurystheus, he nearly fainted at the sight.

Q. What exploit did he perform on his way to Erymanthus?

A. He destroyed the Centaurs, who had attacked him unprovoked, and among the rest his preceptor Chiron accidentally, to whom the others had fled for protection.\* His body was translated to the skies, and made the constellation Sagittarius.

Q. What was his fourth labour?

A. For his fourth labour he was commanded to bring alive and unhurt to Eurystheus a hind, with golden horns, and brazen hoofs, which frequented Mount Mæn'alus, and was sacred to Diana. This he accomplished after a chase of a whole year.

Q. Describe his fifth labour.

A. He was next to destroy the Stymphalides, which were monstrous birds, armed with beaks and talons of iron, that ravaged the shores of the lake Stympha'lus in Arcadia. Hercules killed them with his arrows.

Q. What expedition is denominated his sixth labour?

A. Eurystheus ordered him to procure the belt of Hyppol'ita, the queen of a warlike nation of women called Am'azons. After a severe engagement, Hercules slew them all, except Hyppolita, whom he gave in marriage to The'seus. The belt was presented to Eurystheus.

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\* The Centaurs are fabulous monsters, half man and half horse; it is supposed that they were merely the first men who rode on horseback.

Q. What servile task was allotted for his seventh labour ?

A. His seventh labour was to cleanse the stable of Auge'as, king of Elis, in which three thousand oxen had been kept for thirty years, and from whence the filth had not once been removed. He accomplished it by turning the course of the river Alphe'us through it.

Q. What reward was promised him for this service ?

A. Augeas promised to give him the tenth part of the cattle, but broke his word. To punish this dishonourable conduct, Hercules slew him with his arrows, and gave the kingdom to his son Phyle'us.

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## CHAPTER XXVII.

### *Hercules, continued.*

Q. DESCRIBE the eighth labour of Hercules.

A. Minos, king of Crete, having neglected the worship of Neptune, that god sent a prodigious wild bull, which destroyed numbers of the inhabitants of the island. Hercules took it, and brought it alive to Eurystheus.

Q. Was his ninth labour one of great difficulty ?

A. Yes: Diome'des, king of Thrace, kept several mares that breathed fire from their nostrils, and fed on human flesh. The tyrant commanded Hercules to be thrown to them; but the hero resisted, inflicted on him the punishment he had intended for another, and brought away the mares in safety.

Q. Was his tenth labour equally dangerous ?

A. Yes: more so; for he was commanded to bring away the oxen of Ge'ryon, king of Ga'des, which fed on human flesh. The king himself was a monster with three bodies and three heads, and his heads were guarded by a dragon with seven heads, and a dog with two. Hercules slew Geryon, the dragon, and the dog, and returned to Argos with the spoils.

Q. What was his eleventh labour ?



A. His eleventh labour was to bring away some of the golden apples from the garden of the Hesperides. They were guarded by a dragon that never slept; but Hercules slew the dragon, and obtained the precious fruit.

Q. What was the nature of his twelfth labour?

A. His twelfth labour was, if possible, more dangerous than any of the preceding; for he was commanded to bring Cerberus, the three-headed dog of hell, to the upper regions.

Q. Did he accomplish this dangerous undertaking?

A. Yes; he went down into hell, and dragged the monster into the regions of day. Cerberus no sooner saw the light than he vomited, and thence sprang the poisonous herb wolf's-bane.

Q. Are there not other exploits recorded of Hercules?

A. Yes, many. He vanquished Antæus, a monstrous giant, in a wrestling match, and squeezed him to death. He sacrificed Busiris, king of Egypt, on the altar of Neptune, on which that tyrant had been accustomed to immolate strangers.

Q. What farther is related of him?

A. He dragged Cacus, the son of Vulcan, from his den, and slew him, for having stolen some of his oxen. He assisted Jupiter in his war with the giants, and took and plundered the city of Troy.

Q. Was not Hercules devoted to the female sex?

A. Yes; he loved Iole, the daughter of Eurytus, one of his preceptors; Omphale, queen of Lydia, had so great an influence over him that she made him wear a female dress, and spin among her women. He had likewise a wife named Dejanira, the sister of Meleager, who was the cause of his death.

Q. Relate the particulars.

A. As Hercules was travelling, he came to a river. The Centaur Nessus carried over Dejanira, but behaving rudely to her, Hercules shot him with one of his poisoned arrows. The dying Centaur gave Dejanira his shirt stained with his blood, and told her, that if her

husband ever should love another, he would instantly return to her on putting on that shirt.

Q. Was the experiment tried?

A. Yes; some time after, Hercules renewed his acquaintance with Iole. Dejanira hearing it, sent him the shirt as he was about to perform a sacrifice. He put it on, but was soon seized with such torments, that, after dashing out the brains of Lichas, who brought it, he threw himself into the flames on the altar, and was from thence translated to heaven.

Q. How is he represented?

A. Hercules is represented as a robust man, leaning on a club; the skin of the Nemæ'an lion over his shoulders, and Hesperian apples in his hand.

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## CHAPTER XXVIII.

### *Perseus.*

Q. WHO was Per'seus?

A. Perseus was the son of Jupiter and Dan'aë, daughter of Acris'eus, king of Argos.

Q. How was he favoured by the gods?

A. When Perseus was grown up, he obtained the helmet of Pluto, the buckler of Minerva, and the falchion of Mercury, with wings for his feet.

Q. What exploits did he perform?

A. By the assistance of these, he performed several glorious actions; the most famous of which was cutting off the head of Medu'sa, and delivering Andromeda from the sea-monster to which she was exposed, by showing him the head of Medusa, which turned him into a rock.

Q. What farther may be observed of Perseus?

A. He built the city of Myce'næ, in Greece, and made it the capital of his dominions. After death he received divine honours, and was placed among the constellations.

## CHAPTER XXIX.

*Atlas.*

Q. Who was Atlas?

A. Atlas was the son of Iap'etus and Clym'ene. He was king of Maurita'nia, now Morocco in Africa. He was also a great astronomer, and the first who represented the universe by a sphere, so that he was said to have borne the heavens on his shoulders.\*

Q. What was his fate?

A. Having treated Perseus inhospitably, the latter shewed him the Gorgon's head, and changed him into the mountain which bears his name.

Q. Had Atlas any children.

A. Yes; he had seven daughters by his wife Plei'one, whose names were Elec'tra, Halcy'one, Ma'ia, Aster'ope, Tayg'ete, and Mer'ope; they were called by one common name, Plei'ades. By his wife Æ'thra he had seven more, who were, in the same manner, called Hy'ades.†

## CHAPTER XXX.

*Theseus.*

Q. Who was The'seus?

A. The'seus was the son of Æge'us, king of Athens; and a famous hero or demi-god of the Greeks, who performed various feats of valour, in imitation of the great Hercules, his relation.

Q. What was the most celebrated exploit of Theseus?

A. His father Æge'us entrusted him to deliver his

\* " Atlas, whose head sustains the starry frame,  
 " Whose brawny back supports the skies;  
 " Whose head with piny forests crown'd,  
 " Is beaten by the winds, with foggy vapours bound."  
 DRYDEN.

† Both the Pleiades and the Hyades are constellations in the heavens.



country from the shameful tribute imposed upon it by Minos, king of Crete, to whom seven young boys, and the same number of girls, were to be sent every year, and delivered to a monster, half a man and half a bull, who was shut up in a labyrinth at Crete, and fed on human flesh.

Q. Did Theseus deliver the country of this monster, the Min'otaur?

A. Theseus was assisted by Ariadne, the daughter of Minos, who gave him a clue of thread, by which he let himself down into the labyrinth, where he attacked the Minotaur, and killed it; and on his return he took Ariadne with him; but he soon after ungratefully left her in the isle of Naxos, where she was found and married by Bacchus.

Q. What else is said of Theseus?

A. He is said to have descended, in company with Pirithous, into the infernal regions to carry away Proserpine. For this temerity Pirithous was fastened to his father Ixion's wheel, and Theseus to a huge stone, where they suffered excruciating torments. Hercules delivered them from this terrible situation.

Q. Did Theseus return to Athens?

A. Yes; but a usurper possessed the throne; he therefore retired to the court of Lycomedes, king of Scyros; but that treacherous prince threw him unawares from a high rock, and he perished in the sea.\*

\* As a proof that the most familiar subjects are sometimes ennobled by the introduction of the heroes of fabulous history, we insert the following lines:

“ Where fam'd St. Giles's ancient limits spread,  
 “ An inrail'd column rears its lofty head,  
 “ Here to seven streets, sev'n dials count the day,  
 “ And from each other catch the circling ray.  
 “ Here oft the peasant, with inquiring face,  
 “ Bewilder'd, trudges on from place to place  
 “ He dwells on ev'ry sign, with stupid gaze,  
 “ Enters the narrow alley's doubtful maze,

## CHAPTER XXXI.

*Castor and Pollux.*

Q. WHO were Castor and Pollux?

A. Castor and Pollux were the sons of Le'da, queen of Sparta, by Jupiter, who is fabled to have assumed the likeness of a swan, in order to gain her love.

Q. Where they both immortal?

A. No; Castor is said to have been mortal, like his mother; but Pollux inherited his father's immortality. They accompanied Jason in his Argonautic expedition.

Q. How are they represented?

A. They are usually represented with spears in their hands mounted on white horses; a peculiar sort of cap on their heads, on the top of which was a star.

## CHAPTER XXXII.

*Orpheus.*

Q. WHO was Or'pheus?

A. Orpheus was the son of Apollo, by the muse Calli'ope. He was a very ancient poet and musician, and one of the Ar'gonauts.

Q. What say the poets of Orpheus?

A. The poets say that he played on the lyre in so masterly a style, that at the sound the most rapid rivers ceased to flow; the savage beasts of the forests forgot their wildness; and even the mountains and woods came to listen to his song. All nature seemed to be charmed and animated by the music of his lyre, and

“Tries ev'ry winding court and street in vain,  
 “And doubles o'er their weary steps again.  
 “Thus hardy THESEUS, with intrepid feet,  
 “Travers'd the dangerous labyrinth of Crete,  
 “But still the wand'ring passes forc'd his stay,  
 “Till ABIADNE's clue unwinds the way.”

the most beautiful nymphs were his constant companions.

Q. To whom was Orpheus married?

A. To Eurydice; but, soon after, she was stung by a serpent, and died of the poisoned wound.

Q. How did Orpheus act on this occasion?

A. Orpheus was so hurt at the loss of his wife, that he descended with his lyre into hell, to recover her from Pluto and Proserpine; and the sweetness of his music so delighted the king and queen of the infernal regions, that they permitted Eurydice to return to life again, on condition that he should not look at her until they were both arrived upon the earth.

Q. Did Orpheus observe this condition?

A. No. On his way he stopped to listen whether Eurydice was following him or not, and as she stopped too, he could not hear her footsteps. Being forbidden to speak, he looked round, and she instantly vanished from his sight.

Q. What did Orpheus do after this?

A. He attempted to follow her, but was refused admission into the infernal regions; and the only comfort he could find was to soothe his grief with the sound of his instrument in grottos and on the mountains. He separated himself from human society as much as possible, but was at last murdered by some Thracian women, for having neglected them.

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## CHAPTER XXXIII.

### *Amphion.*

Q. WHO was Amphion?

A. Amphion was the son of Jupiter and Anti'ope. He was an excellent musician, and, it is said, that at the sound of his lute the stones arranged themselves so regularly as to compose the walls of the city of Thebes.

Q. What is the meaning of these two fables of Orpheus and Amphion?

A. The meaning is this: Orpheus and Amphion



were men of such uncommon eloquence, that they persuaded those who lived wild and savage lives, to build towns and to embrace the rules and manners of civilized society.

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## CHAPTER XXXIV.

### *Arion.*

Q. WHO was Arion ?

A. Arion was a famous lyric poet of Methym'na, in the island of Lesbos, where he gained great riches by his art.

Q. What adventure happened to him ?

A. When he was travelling from Lesbos into Italy, his companions robbed him, and proposed throwing him into the sea; but having entreated the seamen to let him play upon his harp before they threw him overboard, he played so sweetly that the dolphins flocked round the vessel; upon which he threw himself into the sea, and one of the dolphins took him up and carried him to Tænarus.

Q. What followed ?

A. Immediately on his landing he hastened to the court of Perian'der, tyrant of Corinth, before whom he laid his complaint. On the return of the ship, Perian'der ordered all the sailors to be crucified.

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## CHAPTER XXXV.

### *Prometheus and Deucalion.*

WHO was Prometheus ?

A. Prometh'eus was the son of Jap'etas, and grandson of Clym'ene, one of the Oceanides. He so offended Jupiter, by having stolen fire from heaven to animate a man that he had formed of clay, that the god sent him Pandora with a box full of evils and diseases.\*

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\* See the particulars in the account of Vulcan.

Q. Did Prometheus accept the dangerous present ?

A. No : he suspected the artifice of Jupiter, and therefore delivered over Pandora to his brother Epime'theus, who married her, and let loose among mankind the evils contained in the box.

Q. Did Jupiter content himself with this revenge ?

A. No ; he commanded Mercury to chain him to a rock on Mount Caucasus, and a vulture to feed on his liver ; which, as soon as it was devoured, grew again. After thirty years suffering, he was released by Hercules.

Q. Had not Prometheus a son named Deucalion ?

A. Yes ; he was married to Pyrrha, the daughter of his uncle Epimetheus. During his reign mankind was destroyed by an universal deluge. Only Deucalion and his wife were saved, by means of a ship that he had constructed.

Q. What happened to them afterwards ?

A. When the waters had subsided, they consulted the oracle how the earth was to be re-peopled, and received a command to throw behind them the bones of their grandmother.

Q. Did they obey this strange command ?

A. Yes ; they rightly conjectured that by their grandmother was meant the earth, and by her bones the stones were intended. The stones that Deucalion threw became men, and those of Pyrrha were changed into women.

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## CHAPTER XXXVI.

### *Jason.*

Q. WHO was Jason ?

A. Jason was the son of of Æson, king of Thessaly, by Al'cimedé ; but being an infant when his father died, his uncle Pe'lias took charge of the government.

Q. Did Pe'lias resign the crown when Jason came of age ?

A. No; when Jason came of age, and demanded possession of the crown, he advised him first to go to Colchis, and get the golden fleece; with the hope that he would be slain in the attempt.

Q. What was the golden fleece?

A. The gods had given Ath'amas a ram, the fleece of which was gold. Phryx'us, the son of Athamas, flying from the anger of his step-mother, crossed the sea, with his sister Hel'le, on the back of this ram; and when he arrived on the coast of Colchis, sacrificed it to Jupiter, and presented the fleece to king Ætes, who consecrated it to Mars.

Q. Was it difficult of access?

A. Yes; it was guarded by bulls that breathed fire from their nostrils, and by a large watchful dragon, and considered as a sacred pledge of vast importance.

Q. Did Jason undertake this journey alone?

A. No; he took with him forty-nine noble companions, who were the most famous heroes of Greece; and on this occasion the first ship was built, called the Argo, from which they were called Argonauts. Among these young noblemen were Hercules, Orpheus, Castor, and Pollux. It was styled the Argonautic expedition, and forms a very memorable epoch in the history of the world.

Q. What was the result of Jason's expedition?

A. After a long voyage and many difficulties, he arrived at Colchis, and demanded the golden fleece of king Ætes, who granted his request, on condition that he tamed the bulls and killed the dragon that guarded it.

Q. Did he perform the condition?

A. Yes; by the assistance of Medea, the king's daughter, he overcame the bulls, killed the dragon, took the fleece, and fled by night, carrying Medea with him, whom he afterwards married; but in a short time he abandoned her for Creusa, daughter of the king of Corinth.



## CHAPTER XXXVII.

*Proteus.*

WHO was Proteus?

A. Pro'teus was a son of Ocea'nus and Te'thys : or, according to others, of Neptune and Phœni'ce. He was one of the gods of the sea ; could foretel future events, and change himself into any shape.

Q. How has the fable been explained?

A. Some historians assert that he was king of Egypt, possessing great wisdom and foresight, cunning and eloquence, which the poets metaphorically express by saying that he changed himself into different shapes.

## CHAPTER XXXVIII.

*Midas.*

Q. WHO was Midas?

A. Midas was the son of Gord'ius, and king of Phrygia. In our account of Apollo we have mentioned his being punished with asses' ears ; and in the history of Bacchus is narrated the occasion of his being endowed with the power of changing every thing he touched into gold.

Q. What explication has been given of this fable?

A. By the asses' ears is supposed to be meant the number of spies and informers maintained by Midas, to bring him intelligence of every seditious word uttered by his subjects ; and his turning every thing to gold is thought to mean his amassing great riches, by commerce or by oppression.

## CHAPTER XXXIX.

*The Graces.*

Q. WHO were the Graces?

A. The Graces were the daughters of Bacchus and Venus. Their names were Agla'ia, Thali'a, and Euphros'yne, and they were the constant attendants of their mother.

Q. What benefits did they confer on mankind?

A. They were supposed to give to beauty its attractive charms, and to render even homeliness pleasing. They taught mankind the duties of gratitude and friendship, and promoted love and harmony among them.

Q. How are they generally represented?

A. They are usually represented as young and blooming virgins, lightly clad, and holding each other by the hand, to shew the mutual affection that subsisted between them.

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## CHAPTER XL.

### *The Syrens; the Furies; and the Parcæ, or Fates.*

Q. WHO were the Syrens?

A. The Syrens were three fabulous persons, who were said to have the faces of women, and the lower parts of their bodies like fish. Their names were Parthen'ope, Lyge'a, and Thelxi'ope.

Q. Where did they reside?

A. Homer informs us that they resided in the straits of Messi'na, between Sicily and Naples; and they had such melodious voices, that mariners were often allured by them to their own destruction.

Q. Who were the Furies?

A. The Furies were three in number, the daughters of Ach'eron and Nox; their names were Alec'to, Megæ'ra and Tisiph'one. They were supposed to be the ministers of vengeance of the gods, and therefore appeared stern and inexorable: always employed in punishing the guilty on earth as well as in the infernal regions.

Q. What was their mode of chastisement?

A. The mode of chastisement on earth was by pestilence, wars, and the secret stings of conscience; and in hell, they punished the guilty by continual flagellation and torments.

Q. How are they represented?

A. They are generally represented with a grim and

frightful aspect, a black and bloody garment, and serpents wreathing round their heads. They held a whip of scorpions in one hand, and a burning torch in the other.

Q. Who were the Parcæ, or Fates?

A. The Parcæ, or Fates, were three sisters, daughters of Jupiter. Their names were Clo'tho, Lach'esis, and At'ropos.

Q. How were they employed?

A. The youngest sister, Clo'tho, is said to have presided over our birth, and holds a distaff; Lach'esis spins all the events of our lives; and At'ropos, the eldest, cuts the thread with scissars, and thus terminates our existence.

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## CHAPTER XLI.

*The Gorgons; the Harpies; and the Dryads, Fauns, and Satyrs.*

Q. Who were the Gorgons?

A. The Gorgons were three celebrated sisters, daughters of Phor'cys and Ce'to; and their names were Medu'sa, Eury'ale, and Sthe'no. They dwelt near the gardens of the Hesper'ides, and had the power of transforming those into stones who looked at them.

Q. How did they conduct themselves, and by whom were they destroyed?

A. They made strange ravages in the country, and exercised prodigious cruelty on all passengers; but they were destroyed by Perseus, who cut off the head of Medusa, by which he could afterwards change all persons into stones at his pleasure.

Q. Did he retain the head of the Gorgon?

A. No; he presented it to his patroness Minerva, who placed it in her ægis, or shield.

Q. Who were the Harpies?

A. The Harpies are said to have been winged monsters, which had the face of a woman, the body and wings of a vulture, claws on their hands and feet, and the ears of a bear; their names were Aello, Ocypete and Cœleno.



Q. What farther may be observed of them?

A. They caused a famine wherever they came; carried off the provisions from the table of Phine'us, king of Phœnicia; poisoned whatever they touched; and had the power of predicting future events.

Q. Who were the Dryads?

A. The Dryads were nymphs, or goddesses, who presided over the woods. They were the daughters of Ne'reus and Do'ris.

Y. Who were the Fauns and Satyrs?

A. The Fauns and Satyrs were rural demi-gods, whose bodies resembled a human being from the middle upwards, and the lower parts were like a goat. The Fauns were usually attendants on the god Pan, the Satyrs on Bacchus.

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## CHAPTER XLII.

*The Naiads; the Nereides and Tritons; and the Lares and Penates.*

Q. WHO were the Naiads?

A. The Na'iads were nymphs of the springs and fountains, who generally resided in the meadows or marshes adjoining the rivers to which they belonged.

Q. How are they represented?

A. They are usually represented as young and beautiful virgins, leaning on an urn, whence flows a stream of water.

Q. Who were the Nere'ides?

A. The Nere'ides were nymphs of the sea, and daughters of Ne'reus and Do'ris. They were fifty in number.

Q. How are they represented?

A. They are represented as young and handsome virgins, sitting on dolphins, and holding Neptune's trident in their hand, or sometimes garlands of flowers, &c.

Q. Who were the Tritons?

A. The Tritons were also sea-gods, who were very

powerful; they could increase or abate storms at pleasure.

Q. How are they represented?

A. They were usually represented with the upper part like a man, and the lower resembling a fish, and blowing a trumpet made of a wreathed shell; the principal of them was the son of Neptune and Amphitrite.

Q. What were the Lares and Penates?

A. The La'res, and Pe'nates were inferior gods who presided over houses and families. In process of time, their power was extended over streets, ways, the country, and the sea.

Q. What situations were allotted them?

A. Their statues were placed in every mansion, frequently in a niche behind the door, but generally around the hearths.

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## CHAPTER XLIII.

### *The Sphinx.*

Q. WHAT was the Sphinx?

A. The Sphinx was a fabulous monster, with the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and a human voice.

Q. Where did she reside?

A. She generally resided in the neighbourhood of Thebes, proposing enigmas to the inhabitants, and devouring those who could not explain them; but the oracles of Apollo had announced, that the Sphinx would destroy herself if any of her riddles were explained.

Q. Did any one explain either of the enigmas she proposed?

A. Yes; the following; "What animal is that which walks on four feet in the morning, two at noon and three in the evening?"

Q. By whom was this explained?

A. This was happily explained by Œdipus; "Man," said he, "is the animal alluded to: he walks on his hands and feet when young, or in the morning of his

days; at the noon of life he walks erect, on two feet; and in the evening of his days he supports his infirmities with a stick."

Q. Did the Sphinx destroy herself as had been foretold?

A. Immediately after this explanation, the Sphinx was so enraged that she dashed her head against a rock, and instantly expired.

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## CHAPTER XIV.

### *The Hesperides.*

Q. WHAT were the Hesperides?

A. The Hesperides were three celebrated nymphs, the daughters of Hesperus, king of Italy. They were appointed to guard the golden apples, which Juno is said to have given Jupiter on the day of their nuptials.

Q. Where was their residence?

A. The place of their residence as stated by Hesiod to have been beyond the ocean; or, rather, the pillars of Hercules, now called the straight of Gibraltar, which is the entrance to the Atlantic Ocean, from the Mediterranean Sea.

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## CHAPTER XLV.

### *The Muses.*

Q. WHO were the nine Muses?

A. The nine Muses were the daughters of Jupiter and Mnemosyne, or Memory; they were the goddesses of the arts and sciences, music, and poetry; and were called by the poets the daughters of Memory, because it is to that mental endowment mankind are indebted for their progress in knowledge.

Q. What were their names?

A. Their names were Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania.

Q. Over what sciences are the Muses said respectively to preside?



A. 1. Calli'ope presides over eloquence and heroic or epic poetry ; such, for instance, as Homer's Iliad.

2. Cli'o presides over history.

3. Era'to is the muse of elegiac or lyric poetry.

4. Thali'a is the muse of pastoral and comic poetry.

5. Melpom'ene is the inventress and muse of tragedy.

6. Terpsich'ore presides over dancing.

7. Euter'pe presides over music.

8. Polyhym'nia is the muse of singing and rhetoric.

9. Ura'nia presides over hymns and sacred subjects, and is also the muse of astronomy.

Q. How are the muses usually represented ?

A. They are usually represented dancing in a circle round Apollo, and singing in chorus, to intimate the near and indissoluble connexion which exists between the liberal arts and the sciences.

Q. Where did they reside ?

A. They inhabited the mountains Parnas'sus, Heli'con, Pie'rus, and Pin'dus.

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## CHAPTER XLVI.

### *Of the Kings of Troy.*

Q. WHO was the first king and founder of Troy ?

A. Dar'danus, the son of Jupiter and Elec'tra, who reigned with his brother in Tuscany, a province of Italy ; but having killed his brother, he fled from his country, and passed into that part of Phry'gia facing the Bos'phorus, where he built the city of Troy. This happened about 700 years before the foundation of Rome.

Q. Who succeeded Dardanus ?

A. His son Erichtho'nus.

Q. By whom was Erichthonius succeeded ?

A. By his son Tros, who gave that city the name of Troy. Tros had three children : the eldest Gan'ymede, was stolen by Jupiter ; the second, Assar'acus, was the father of Ca'pys, and grandfather of Anchi'ses ; and the third, Ilus, succeeded his father.

Q. Who succeeded Ilus?

A. Laom'edon, whom Hercules deprived of his kingdom, and took his son prisoner; being afterwards ransomed by the Trojans, he was called Priam, a word which signifies, in the Phry'gian language, *ransomed*. His former name was Pordar'ces.

Q. What did Priam, as soon as he had possession of the city?

A. He immediately fortified it with towers and strong walls.

Q. Who was the wife of Priam?

A. Hec'uba, by whom he had several children; but the most renowned were his sons Hector and Paris.

## CHAPTER XLVII.

### *Of the Cause of the Trojan War.*

Q. WHAT occasioned the Trojan war?

A. During the time that Hercules ravaged the country round Troy, he carried off Hesi'one, the daughter of Laomedon, and gave her to Tel'amon, a Grecian captain, on which Paris, with the consent of Priam, equipped a fleet for the rescue of his aunt.

Q. What was the consequence of this voyage?

A. Soon after Paris arrived in Greece he became acquainted with Helen, the wife of Menela'us, king of Sparta, who was reputed to be the most beautiful woman of the age, and he soon persuaded her to elope with him to Troy, the residence of his father.

Q. What did the Greeks in consequence of this conduct of Paris?

A. The whole of the Grecian states took up arms, to resent the injury which Paris had so shamefully offered to Menelaus in return for his hospitality

## CHAPTER XLVIII.

### *The Destruction of Troy.*

WHAT was the result of the Trojan war?

A. This war was destructive to both parties; but the

Grecians, after a siege of ten years, finally succeeded in sacking and destroying the Trojan capital. Very few of those who originally sailed from Greece on this expedition ever more visited their native shores.

Q. Who were the principal Grecian chiefs engaged in this war?

A. Agamem'non, king of Myce'ne, eldest brother of Menela'us, Achil'les, the two A'jaxes, Nes'tor, Idom'eneus, Ulys'ses, Di'omed, Philocte'tes, Patro'clus, and afterwards Pyr'rhus, the son of Achil'les.

Q. Who were the principal Trojan chiefs opposed to them?

A. Hector, Paris, Deiph'obus, Hel'enus, Æne'as, Mem'non, Sarpe'don, Rhe'sus, and Penthesile'a, queen of the Amazons.

Q. Which of the heroes were the most valiant?

A. Achil'les of the Greeks, and Hector of the Trojans. Achilles, the son of Thetis, overcame Hector, but he was afterwards killed by an arrow discharged by Paris, which struck his heel, the only part of his body that was vulnerable.

Q. What part did the Gods take in this war?

A. Jupiter alone left it to fate. Venus, Mars, and Apollo defended the Trojans; and Juno, Minerva, Neptune, and Vulcan, protected the Greeks.

Q. By what stratagem did the Greeks put an end to the siege?

A. The Greeks seemed tired with so long an expedition; and, after having demanded to retreat without molestation, they left an immense wooden horse on the field of battle, pretending that it was an offering to Minerva.

Q. Were the Trojans deceived by this stratagem?

A. The Trojans, misled by the deserter Sinon, wished to introduce the horse within the walls, part of which was taken down to admit it; and in their joy at the retreat of the Grecians, they gave themselves up to the wildest transports.

Q. What was the consequence of this imprudence?

A. Drunkenness and fatigue had overcome the



whole city, when, on a signal given by Sinon, the horse's flanks opened, and fifty warriors, who had been concealed in it, with Ulysses at their head, came out, and ordered the Greeks in ambush without the city to advance; when they delivered Troy to the flames, sword, and plunder.

Q. Who were the Grecian heroes that returned to their own country?

A. Agamem'non was no sooner returned than he fell a sacrifice to the new husband which Clytemnes'tra had taken; Menela'us went back with Hel'en; Idom'eneus, Philoct'etes, and Nestor, regained their homes; but Ulysses wandered about for ten years before he effected his return to Ith'aca.

## CHAPTER XLIX.

### *Ulysses.*

Q. WHO was Ulysses?

A. Ulysses was the son of Laer'tes and Anticle'a, and the husband of Penel'ope. He was king of Ithaca, and celebrated for his consummate wisdom.

Q. What were his principal adventures?

A. After his great exploits at Troy, he intended to have returned home, but being ignorant of the art of navigation, he was shipwrecked, and driven about the Mediterranean sea from one island to another, during ten years, before he returned to his kingdom.

Q. What happened during this long absence?

A. It was supposed by his subjects that he was dead; and Penel'ope, his wife, was strongly urged to marry again; but being faithfully attached to him, she refused every one. His kingdom, however, was in great confusion during his absence; his son Telem'achus being then much too young to govern.

Q. Did his return restore order?

A. Yes; he slew those who during his absence had made his palace a scene of riot and intemperance, re-

sumed the reins of government, and ruled in peace fifteen years, at the end of which time he was, unknowingly, slain by Telegonus, his own son by Cir'ce.\*

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CHAPTER L.

*Achilles—Æneas.*

Q. WHO was Achilles?

A. Achilles was the son of Peleus, king of Thessaly, and of The'tis, the goddess of the sea. It is said that his mother dipped him in the river Styx, to render him invulnerable, which he was in all parts except his heel, by which she held him.

Q. Was this omission of any consequence?

A. Being wounded in this part during the siege of Troy, by Paris, with an arrow, he died in consequence. His exploits during the siege of Troy are too numerous to mention here; they form a large part of Homer's Iliad.

Q. What is the History of Æneas?

A. Æneas was the son of Anchi'ses and Venus, and almost the only prince, of any note, who escaped the destruction of Troy. He behaved with great valour during the siege, encountering Diomed and even Achilles himself; and being protected by his immortal mother, he escaped unhurt.

Q. In what was his filial duty conspicuous?

A. When the Grecians had set the city on fire, Æneas took his aged father Anchi'ses on his shoulders, whilst his son Asca'nus clung to his garments, and he saved them both from the flames, though his own life was much endangered in the attempt.

Q. What was his subsequent fate?

A. He wandered about from one place to another during several years, and after encountering numerous difficulties, at length arrived in Italy, where he was hospitably received by Lati'nus, king of the Latins.

Q. What happened to him during his residence in Italy?

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\* For the adventures of Ulysses see Homer's Odyssey.

A. After the death of Latinus, Æneas succeeded to the government of the kingdom; when he laid the foundation of a new empire with his son Asca'nus, and it is from him that the Romans pretended to have been descended.

Q. Where shall we find the life of Æneas?

A. Virgil's Æneid contains a minute poetical history of part of the life of Æneas, interspersed with a great deal of fabulous matter; amongst which is a beautiful description of his descent to the infernal regions, after his father's death, to learn from him the fate of himself and descendants.

Q. What was his end?

A. He was killed in battle with the Etruscans, and his body taken up to heaven by Venus, in spite of Juno, who was his declared enemy, because he was a Trojan.

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## CHAPTER LI.

### *Cupid—Fame.*

Q. WHO was Cupid?

A. Cu'pid, the god of love, was the son of Mars and Venus.

Q. How is he represented?

A. He is represented in the figure of a naked boy, amusing himself with some childish diversions; sometimes with a fillet over his eyes, a bow in his hand, and a quiver on his shoulders; as also a torch in one hand, and a bow and arrows in the other, with which he wounds the hearts of lovers.

Q. What is Fame?

A. A poetical deity, whose business it was to proclaim all great events through the world; and for that purpose she is represented with wings, blowing a trumpet. She was highly respected by the Romans, who dedicated a temple to her.



## CHAPTER LII.

*Of Mount Olympus, and the Olympic Games.*

Q. WHAT is worthy of remembrance respecting Mount Olympus?

A. Mount Olym'pus was the spot on which Jupiter is said by the poets to have held his court. It has accordingly been endowed with singular privileges, such as an exemption from winds, clouds, and rain. An eternal spring was supposed to flourish on its summit, which, it was pretended, reached to the very heavens.

Q. What is the real description of Olympus?

A. It is a mountain of Macedonia, covered with grottos and woods, with an elevation of about a mile, or a mile and a half at the utmost, which is considerably less than that of Mount Etna or the Alps.

Q. What were the Olympic Games?

A. The Olympic Games, so often alluded to in literature, were festivals celebrated every four years in Greece, where men, and even occasionally women, contended for prizes in the chariot-race; there were also contests in leaping and running, as well as in the fine arts, poetry, eloquence, &c.

Q. Were these games considered as important?

A. These games were considered as matters of the first importance; the victors were crowned with olive, returned home in triumph, drawn in a chariot by four horses, and were received with as much respect, and with as many demonstrations of joy, as a victorious general.

Q. Where were these games celebrated?

A. These festivals were celebrated near Olym'pia, a town of E'lis, where a most magnificent temple, dedicated to Jupiter, was erected, in which stood one of the seven wonders of the world, namely, the statue of that god, made by the famous sculptor Phi'dias, and reckoned the best of all his productions.

## CONCLUSION.

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As a proof that these, seemingly absurd, fables contained under them an important meaning, to which in many instances we have lost the key, the following explanation of the story of Prometheus, extracted from Blackwall's Mythology, is inserted.

“ In the beginning of the reign of Jove, when the happy golden age was past and gone, the wretched remains of the human race were in a miserable plight, and in hazard of utterly perishing from the face of the earth. Naked, needy, and ignorant, they passed their dreary days, living in woods, and lurking in dens, like wild beasts, without laws, without arts, without humanity: scarcely sustaining their helpless lives by the harsh diet of herbage and acorns, and making rocks and hollow trunks of trees their sole shelter from the injuries of the weather. In this hapless condition they perished unheeded and unknown, torn by the tiger of the mountain and the bear of the forest, famished for want of food, and froze to death, or overwhelmed with snow. Thus they piteously lived, and unlamented died—until Prometheus, the son of Japetas and Themis, (that is, *Foresight*, the child of *Desire* and *Destiny*) came to their relief. To retrieve wretched mortals from misery, he called Pallas, the goddess of Wisdom (the power of Mechanism, and source of Invention) to his aid: by her means he mounted to heaven, where he slyly held the reed he carried in his hand to the wheel of the chariot of the sun; its pith presently caught and kept the celestial fire, which he secretly conveyed to earth, and made a present of to man. Instantly ensued an amazing turn: it entirely changed the face of the world, and made the grand revolution in human life.

“ For along with the use of fire, the inventive Prometheus discovered the latent treasures that lay concealed in the bowels of the earth; he brought the till then unknown metals to light; those inestimable aids and ornaments of life; those materials of our tools, and propagators of our power! By their means he first taught the strolling tribes the art of building in timber, brick, and stone. He shewed them how

to alleviate their toils and supply their wants, by joining oxen to a plough, and horses to a chariot. He observed the rising and setting of the stars, the motion of the sun and moon, and by them distinguished the seasons, and planned out the revolving year. He instructed them in the various virtues of herbs, fruits, and fossils, and made known their efficacy in dispelling diseases, and allaying the pain incident to mortals; he even opened a path through the deep, and made them cross the untrod ocean in vessels compacted of wood, with sails expanded to catch the gliding gale. In a word, no useful art or rare invention in life, no ingenious method of supplying its wants, or fulfilling its wishes, that is not the gift and product of Prometheus. And, to crown all, he likewise taught them the wondrous, though now common contrivance of painting sound, and speaking to the eyes; he taught them the use of letters, those guardians of arts, parents of memory, and ready ministers to every muse.

“What wonder then, if the great friend of men, the author of their happiness, their deliverer from cold, hunger, and death, their instructor in every thing valuable and pleasant, should be said to have new-formed the creature whose life and lot he had wholly changed: transformed from a brute to a man, rescued from endless woe, and retrieved from bloodshed and barbarity.”

THE END.

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Electricity	Logic	Use of the Globes, 2 Parts
English Grammar	Mechanics	
Entomology		