

~~THE~~ MYTHOLOGY
OF
GREECE AND ROME.

A TEXTBOOK
FOR SCHOOLS AND PRIVATE FAMILIES.

BY
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With numerous Classical Illustrations

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CONTENTS.

	PAGE		PAGE
Introduction . . .	1-4	Symbols — Allegories —	
Formation of Fables and Materials of Mythology	2	Emblems	6
Creation of the World and Generation of the Gods . . .	4	Recapitulation	8
		Division of Mythology	10
		Questions	10
		Destiny	11

CHAPTER I

First Ages of the World	13	History of Saturn . .	17
Origin of Man . .	15	Recapitulation . .	20
Origin of Woman . .	16	Questions	22

CHAPTER II

Infancy of Jupiter . .	25	Recapitulation	31
Deluge of Deucalion . .	29	Questions	33
Cultus of Jupiter . .	30		

CHAPTER III

Marriage of Juno	35	Residence of Apollo on Earth	40
Jealousy and Revenge of Juno	36	The Muses — Pegasus — the Pythia	44, 45
Cultus and Attributes of Juno	37	Attributes of Apollo . .	46
Birth of Apollo . . .	38	Recapitulation	47
Disgraces of Apollo . .	39	Questions	49

CHAPTER IV.

Birth and Attributes of Diana	51	Dispute of Minerva and Neptune	54
Revenge of Diana . . .	51	Revenge of Minerva . .	54
Worship, Temples, and Images of Diana . . .	52	Cultus and Images of Minerva	55
Constellations	53	Recapitulation	56
Birth, Attributes, and First Exploit of Minerva	53	Questions	58

CHAPTER V

Birth and Thefts of Mercury	60	Birth of Mars	63
Services rendered to the Gods by Mercury . .	61	Adventures of Mars . .	63
Attributes and Images of Mercury	62	Cultus of Mars among the Romans	65
		Venus.—Birth of Venus	66
		Judgment of Paris	66

	PAGE		PAGE
The Graces — Cupid —		Recapitulation	71
Adonis	67	Questions	72
Cultus of Venus	70		

CHAPTER VI.

Divinities of the Earth . .	75	Vulcan — Labours — Dis-	
Cybele — Birth — Cultus		graces — Cultus and	
— Images of Cybele . . .	75, 76	Images of Vulcan . . .	80, 81
Ceres and Proserpine . . .	77	Inferior Divinities of	
Birth of Ceres — Abduc-		the Earth — Pales —	
tion of Proserpine . . .	77	Flora — Pomona —	
Plutus — Cultus of Ceres	77	Vertumnus — Priapus	
Bacchus — Birth, Educa-		— Pan — Satyrs —	
tion, and Conquests of		Nymphs	82, 85
Bacchus — Silenus . . .	79	Recapitulation	85
Cultus and Images of Bac-		Questions	87
chus	80		

CHAPTER VII.

Divinities of the Sea —		Proteus — Fable of Aris-	
Oceanus and Tethys . . .	90	teus	93
Neptune — Birth and Ex-		Phorcys — The Sirens —	
ploits of Neptune . . .	90	The Harpies	94, 95
Attributes and Cultus of		Æolus and the Winds . .	96
Neptune	92	Aurora	97
Nereus — His Origin —		Recapitulation	97
The Nereides	93	Questions	100
Proteus — Attributes of			

CHAPTER VIII

Gods of the Infernal Re-		The Parcæ — Charon —	
gions — Description of		Nemesis	105, 108
Tartarus and Hades . . .	102	Punishment of the Great	
Pluto — His Cultus and		Criminals in Hades . . .	108, 113
his Images	104	The Elysian Fields . . .	113
Ministers of Pluto — The		Recapitulation	114
Judges. — The Furies —		Questions	116

CHAPTER IX

Allegorical Divinities —		The Twelve Labours of	
Bellona — Discord . . .	117	Hercules	126
Fable of Pysche	119	Last Exploits, Death,	
Heroes, or Demigods . . .	121	and Apotheosis of	
Æsculapius — Birth and		Hercules	129, 130
Education of Her-		History of Theseus . . .	130, 131
cules	125	Questions*	131, 132

* For the Argonauts, Perseus, the War of Troy, Ulysses, and other features of the Heroic Age of Greece, see "History of Greece" of this series.

PREFATORY REMARKS.

RELATION OF PAGAN GODS, TO SACRED TRADITION.

GLADSTONE, in his important work on Homer, has classified the principal gods according to their relation to primitive tradition, and to their derivation from pure invention.

I Deities, having their basis, and the general outline of their attributes and character from tradition

1 Athene or Minerva. 2 Phœbus Apollo. 3 Latona 4 Iris.

II. Deities of traditional basis, but with mythological or inventive developments.

1 Jupiter 2 Neptune 3. Pluto 4 Diana
5 Persephone.

III Deities purely mythological or invented.

1 Juno. 2. Mars. 3 Mercury. 4 Vulcan.
5. Venus 6 Ceres Demeter 7. Themis
8 Helios 9 Pæan 10 Dione 11 Hebe
12 Eris 13 Dionysus or Bacchus

Friedreich, in his work on Homer, finds overpowering evidence of the vestiges of an early revelation in the characters of the Homeric Minerva and Apollo. He observes that the separate character of their relations both to Jupiter and to mankind assigns to them an unbounded power over all events, and the whole of human life, and adds.—This triad of Zeus, Athene, and Apollo, bears an unmistakable analogy to the

Christian Trinity of Father, Holy Ghost, and Son ; Jupiter answering to God the Father, Athene to the Holy Ghost, and Apollo to the Son of God, the Declarer of the will of his Heavenly Father , just as, moreover, the early Christians largely compared Christ to Apollo

Gladstone, giving a summary of the correspondence between the belief of the heroic age of Greece and the primitive traditions embodied in the Hebrew Scriptures, represents .—

That the unity and supremacy of the Godhead are represented in Jupiter as the administrator of sovereign power.

The combination of a Trinity in Unity is presented in the three Kronid brothers, Jupiter, Neptune, Pluto or Aidoneus , all of these were the offspring of the same parents, and different regions of the world of matter were allotted to them

Then as to the Redeemer

The first form of the tradition appears in Apollo. But the various attributes of the Deliverer in Holy Writ were severed and corrupted, and though it forms the ground-work of the Homeric Apollo, certain qualities are transferred to Diana, and repeated in her

The next form of the tradition, that of the Wisdom, or Logos, or Word of St John, appears represented in the sublime Minerva of the Homeric system.

Finally, Latona, the mother of the twin Deities, Apollo and Diana, appears to have represented the woman from whom the Deliverer was to descend.

Thirdly, the Evil One reappears in another form in Greek Mythology.

The personality of an Evil Principle could ~~only~~ be

retained vividly in the belief of the people as long as the character of the gods remained as the impersonation of Good. But when the gods became morally very imperfect a greater corruption took place in this doctrine than in most others. It took the shape of a tradition of various attempts at rebellion against Olympus, aiming a blow at the glory of the Deity through his creatures.

The idea of evil acting by violence is seen in the
• Titans and Giants

The idea of evil acting by deceit is seen in the Ate ("Ατη) of Homer

The rainbow of Holy Scripture is reproduced in the Iris of Homer

Jupiter does not embody one specific tradition, but groups around him the fragments of such traditions as belonged to the relation between men and the One Governor of the Universe

Neptune, as one of the trune brotherhood, who are conjointly in possession of the supreme power over the regions of creation, is a representative of the primeval tradition relating to the Divine Nature and Persons

Aidoneus, or Pluto, appears before us as representing a place in the trune number of the Kionid Brothers, which seems the Hellenic form of a great original tradition of a Trinity in the Godhead

Diana was an earthly, Peisephone a subterranean reflection of Apollo

Outside the Court of Olympus we have two classes of Deities, consisting in pure impersonations of natural powers and ideas

I. The greater impersonations are .—

Oceannus and Tethys, Cronos and Rhea, Ouranos and Gaia (meaning not earth but land), and Nereus and Amphitrite

II The inferior impersonations of natural powers are ·

- 1 The Winds 2 The Rivers 3 The Nymphs of Meadows 4 The Nymphs of Fountains
- 5 The Nymphs of Groves 6 The Nymphs of Hills 7 The Sea Nymphs.

The subjects of foreign fables, not naturalized in Greece, are thus classed by Gladstone

1. Proteus. 2 Leucothoe 3 Æolus. 4 The Sirens
5. Calypso 6 Atlas 7 Circe 8. Æetes
- 9 Maia. 10 Perse 11. Idothea

After having thus classified the beliefs of the Heroic Age of Greece according to the sources from which they were derived, and the objects to which they were directed, Gladstone takes a general survey of the nature of the process by which primitive truth degenerated. He shows the spirit of Anthropomorphism breaking down the principle of the Unity of God, because it was too feeble and too blind to keep up the pure traditions in which they were transmitted, and adds that it is extremely curious to remark the symmetry and order of the Greek mind even when engaged on the work of destruction. For it marshals its groups of Deities round a centre, by a principle of Familism, it then gives them a community of counsel and unity of action, by the principle that supports a state. This is nothing else than bringing the resources and expedients, which our human state supplied, in order to repair, after a fashion, the havoc which it had made in the Divine Idea.

It may, therefore, be inferred: That the adoration

of the elemental powers enters only as a very secondary ingredient into the Homeric, or Olympian system, on all hands it is everywhere surmounted and limited by developments derived from tradition or from the principle of Anthropomorphism. Most of the great physical agents are, indeed, either personified, or in immediate connection with some of the Deities. But the Greeks depressed the principle of Nature Worship in their adaptation of foreign traditions to Hellenic use.

Thus, though Jupiter and Neptune preside over elements, they are not elemental. Neptune is not properly an elemental power, and in the Olympian Court there is scarcely to be found a pure example of a Nature power.

This summary glance at the vivid light and deep interest thrown over Greek Mythology by Mr Gladstone, owing to its partial reproduction of primitive tradition, has led us to diametrically opposite inferences to those indulged in by the shallow historians and philosophers of the last century.

Our general view of the Homeric and Greek Mythology is this —

That its foundation cannot be found in any mere human instinct, gradually building it up from the ground, or in the already established system of any other nation of ancient times. We consider that its true point of origin is to be found in the ancient Theistic and Messianic traditions, which are known to have been handed down among the patriarchs, and which their relations and companions must have taken with them as they dispersed, though their original intensity and life must have suffered a partial dissipa-

tion as the distance from their source increased. Departing beyond the rays emanating from that source was to take the first step from religion to mythology.

Elements of merely human fabrication were added to this Divine tradition, and could not fail to drive out the higher and prior parts of religion. This process is one of disintegration, and this produced Paganism.*

P S—For many of the details of the following Mythology we are largely indebted to the popular French author, M Gerusez

* "Studies on Homer" By the Right Hon W E Gladstone Vol II

"Die Realien in der Iliade und Odyssee" Von I B Friedrich. Erlangen, 1856 (quoted by Gladstone)

MYTHOLOGY.

INTRODUCTION

AN able German writer remarks —“ As the people of heathenism by no means fell off entirely from the Godhead, the Godhead also by no means turned away entirely from them. On the contrary, they were always adopted by the Divine Compassion, which listened to their prayers, and poured forth blessings and benefits upon them. Accordingly the heathen nations never ceased properly to be members of the great universal Kingdom of God on earth, and this mystery was typified in the Outer Court of the Heathen, attached to the Temple of Solomon.”

There were different degrees of deviation and aberration from the Divine life, among the heathen. The aberration was greatest among the Oriental nations, endowed with a more sensualistic and emotional nature, and the Africans swallowed up in the voluptuousness of a tropical world, while the people of Europe, and especially the Greeks, developed early a strong individuality and power of reflection. Accordingly they gave a more personal individuality to their Pantheon, then fancy was not chained down in a petrified system of dogmas, and, unlike the Orientals, who in their architecture expressed mystical ideas in vast, formless masses, Greek art elaborated an admirable system of individuality, and divinized

the personality of humanity in its temples and its statuary. Yet the predominance of this individual spirit in the Greek mind was the very cause that later on shook the hold of their religious belief, and led to the first attempts made by man to think out the truth, unassisted, in philosophy. The attempt was of necessity unsuccessful, and led to the general unbelief of the times of Augustus, till higher light came to supply its place in the Gospel.

The result of the Fall, leading to the errors of Paganism, was to darken the moral sense of man, by drawing a veil between the natural and supernatural. Confusion was the result, and as humanity had always a vague sense, however obscured, of evil surrounding man, and thwarting what is good, the departure from primitive light among the heathen led them, in many cases, to associate evil powers and principles, together with good, in their Pantheon. This opened the door to gross superstition, Malificent as well as Benevolent Agents were propitiated and worshipped, and the whole machinery of Astrology, Augury, and Soothsaying issued as much from the attempts to ward off coming evil, as from the wish to atone for sin, or express gratitude for favours received from the gods, more commonly resulting in sacrifice.

Heathenism may thus be described as nothing but a continuation of the Original Fall, or the further extension of Natural Egotism entering into man, and turning man from God. But it is incorrect to regard it as a complete revolt against God, and a denial of religion.

Never has a nation turned entirely from God, and given itself to Satan *. It must even be admitted that in the rudest forms of heathenism—nay, among the grossest Fetish worshippers—the same true and highest Divinity has been adored, though in a very

* The Yezidees, or Devil-worshippers among the Kurds, appear to have a mixed system.

unworthy form Hence the worship of Paganism has not been by any means a direct worship of evil, but as the propensity of man was so strongly prone to cruelty, pride, and self-seeking, evil has been frequently mixed up and present with heathen systems.

To conclude, heathenism embodies the young man, the adolescent humanity, who in his blindness refuses paternal guidance, falls into a variety of extravagances, and reaches the brink of the gulf, yet, not having given up all respect for his father, is at no time cut off from a return to his home.

The shady sides of heathenism may be briefly referred to two heads—loss of dignity and of the sense of duty. The idea of moral perfection was separated from the nature of the gods, who were represented and regarded more in the light of dynamical than of moral powers. Of spirituality not a trace can be found in the Pagan systems. The gods were degraded into a nature similar to, though higher than man, and man sank into an animal of a higher class, and if man raised himself, and even lower nature, by apotheosis, to Divine dignity, the nature of the gods was lowered to a mere imperfect humanity, and in Egypt to the form of a sacred bull, crocodile, or cat. All sense of dignity was thus lost, notwithstanding the sublime conceptions of Greek art. Then, as regards the sense of duty, not a vestige of it can be detected in the religious systems of the Pagan world. The sense of right became distorted and confused in different degrees till worship assumed the most revolting shapes in the temples of Baal, and at the shrines of Moloch, and, in recent times, the Car of Juggernaut, and suicide in the Ganges, mark the extent of the aberrations of man when parted from the primitive light.

In the higher, better forms of Paganism, including the Mythology of Greece and that of Rome—derived from *Etruria*--we have a larger infusion of better

elements preserved from the primitive religion, and a nearer approach to a proper sense of dignity and duty. But, contrasted with the Holy One of Israel, and the sublime spirituality of Jewish conceptions, the Grecian Pantheon appears almost totally deficient in those features which are entitled to the solemn reverence of man.

The scenery, the sky, the sea, the lights of Greece and Sicily, might be lustrous, radiant, and sunny, the air full of harmony, the contours all grace—the snows of Olympus might shine a silver cloud in bluest ether, the Vale of Tempe smile like a garland of unfading beauty, till the fancy of the gifted Hellenes beheld the chorus of nymphs in every thicket, heard the concert of sirens in the music of the waves, living in a world gladdened by the joys of Bacchus, of Cupid, of Ceres, in the very Court of the Muses, escorted through life by the Graces—Greece might be the throne of Beauty and the home of Harmony—but Dignity and Duty were absent, and of Holiness there was not a trace.

CREATION OF THE WORLD — GENERATION OF THE GODS

After Ovid

An impulse urges me to relate the changes occurring in bodies. O gods! inspire my efforts, for you were the authors of these changes, and conduct my song from the first origin of the world to our time.

Before the sea, the earth, and their great canopy, the sky, there was one unchanged face to the whole of nature, which was called Chaos—a crude and undigested mass. Nor was there anything except inert weight, and a confused collection of elements, not well jointed together. No Titan gave his light as yet to the world, nor did Phoebe repair her horns by in-

crease ; nor did the earth hang suspended in the circumfused air, kept in equilibrium by its own weight, nor had Amphitrite stretched out her arms at the long margin of the earth. But wherever the earth was, there was the sea and the air. Thus the earth was unstable, and the sea unnavigable, and the air wanting light. Nothing had a form special to itself. One force opposed the other, because cold fought with heat in the same body, and wet with dry, soft with hard, those having weight with imponderable matters.

• God, and a better nature, settled this dispute, for He cut off the earth from the sky, and the waters from the earth, and He separated the liquid sky from the thick air, which, after he had disentangled and removed from the blind mass, he bound down those dissociated in space in the concord of peace.

The igneous, imponderable force of the convex sky, blazed forth, and made a place for itself in the highest citadel of the air. The air is next to it in lightness and in place. The earth is more dense than these, and drew to itself the coarser matters, and it was pressed by its own gravity, the circumfluent water possessed the ultimate parts, and kept in the solid globe.

Which of the gods was it that cut and dismembered this mass? In the first place, lest it might be unequal on all sides, he piled it up in the form of a great globe. Then he poured out the seas, and ordered them to swell with the rapid winds, and to surround the shores of the earth. He added fountains, and immense ponds, and lakes, which are absorbed in some places, and flowing off in others, arrive at the sea, through the meadows, and, received by it, beat the shore instead of their river banks. He ordered the fields to be lengthened, the valleys to sink down, the woods to be covered with leaves, the rocky mountains to rise up. Two zones cut it on the right side, and as many on the left, but the fifth is

more searching than the others The care of the god distinguished the mass inclosed in each zone, and an equal number of spaces are belted by these zones The one in the middle is uninhabitable, through heat, two of the others are covered by deep snow, two others were placed between those extremes, tempered by a mixture of heat and cold

Over the earth impends the air, lighter in weight than water, but heavier than fire The god ordered thunders, stirring the mind of man, clouds and winds causing cold and currents, with the lightnings So great is the discord of the brother-winds, that the world is in danger of being rent asunder by them

Then the stars began to burn in the heavens, occupying the vault, and endowed with a godlike form, the seas were made the dwelling of shining fish, the earth was occupied by wild beasts, and the air by the feathery tribe of birds A holier animal, gifted with loftier mind, was still wanting, to rule the rest Man was made, either of Divine seed, or the recent earth retained seeds of its related heaven, and Prometheus formed man in the image of the gods, with head erect, to look aloft, unlike the other rampant creatures, and ordered him to raise his face to the stars

THE FOUR AGES OF THE WORLD

After Hesiod

The first of all things was **Chaos**, and afterwards the **Earth**, gifted with a broad breast, always the safe seat of all the immortal gods, who occupy the slopes of snowy Olympus and dark Tartarus, in a recess of the spacious earth, and Love, **Eros**, who is the most beautiful of the immortal gods, loosing care, and who subdues the minds of all gods and men in their hearts, and prudent counsel, and **Ērebus** and **Dark Night** sprung from Chaos **Æther** and **Day** were the offspring of Night, their father being Erebus.

THE FOUR AGES OF THE WORLD

The first-born of the Earth was **Heaven**, adorned with stars, and covering the earth, that it might be always a safe seat to the immortal gods. **Ge** or **Tellus** (the earth), also produced lofty, mountainous caverns, grateful to the *nymphs*, who dwell in the woody hills. She was, moreover, the mother of the **Sea**, with its raging tide, bearing no fruit, and bereft of sweet love. Afterwards Earth brought forth the **Ocean**, having deep whirlpools, and **Hýperiôn**, and **Iapetus**, and **Mnēmōsynē**, and **Phœbe**, distinguished for her golden horn, and amiable **Thetis**. The last-born was **Saturn**, or **Cronos**, the most terrible of her children, following up his parent with deadly hatred.

Earth was the mother of the **Cyclôps**, with proud heart, one eyed, as their name implies, vigorous and powerful in work. Three other sons of earth and heaven were three monstrous giants, each with a hundred arms and heads, **Cotys**, **Briareus**, and **Gýges**, a proud race, of immense stature and strength.

The powerful sons of **Uianos** were hateful to their father from the beginning, so that he enclosed them in the earth, and would not suffer them to see the light. But **Ge** was in much grief and suffering, and when iron was created, she helped **Cronos** to make an immense scythe, with which he mutilated **Uianos**, and got free with his brothers.

Of the foam of the sea, mixed with the blood of **Uranus**, sprang a venerable and beautiful goddess, girt with seaweed, named **Aphrōditē**, nourished on the foam, born in the waves washing Cyprus, allotting their destiny to gods and men, and accompanied by her first-born, **Cupid**, addicted to laughter, to wiles, to friendship, and joy.

THE ORIGIN OF MYTHOLOGY.

ST JOHN writes—"In the beginning was the word, and the word was with God." This was the period of the **Paradisaic** state of our first parents, who, as Sacred tradition tells us, were intrusted with free will to obey, or disobey, God's command.

The fatal act which led to the Fall of man was the first note of discord that broke up the original harmony of creation—henceforth the *Divine* will and the *natural* will of the descendants of Adam have been in perpetual conflict.

To recover this primitive harmony is to be the work of Christian regeneration. "Thy will be done on earth, as it is in heaven," is enjoined upon us as our daily prayer by the Messiah, and when this shall have become the law of our lives, then humanity will have attained its destiny, and Paradise will be regained.

After the expulsion from Paradise, the communion between man and his Creator was no longer one of pure beatitude on the part of God's estranged children. Fear, the offspring of disobedience, had raised up a barrier betwixt man and his Maker, and henceforward worship was tinged with the idea of sacrifice and propitiatory offering, instead of that of pure love—the incense of the heart.

The first act of worship of which we read after the Fall of man,* gave occasion to the first imbruing of man's hand in the blood of his brother—the fratricidal act of Cain killing Abel. The way then became open to all error, and the **Flood** was sent to exterminate the corrupt descendants of our first parents. Noah alone and his family remained to re-people the earth. Again, when man had increased in numbers with prodigious rapidity, the original taint became once more manifest, and we read in the Books of

* Genesis iv

Moses how hard a task it was to curb the tendency even in God's chosen people to set up the sensuous worship of visible things "Up, make us gods!" was their cry, and such through all ages has been the cry of degenerate man

Egypt and **Phœnicia** were the cradle, as far as tradition enables us to judge, of idolatry, it took its rise more especially in the family of **Ham**. His sons were the founders of dynasties and kingdoms, and the Scriptures show us that divination, magic, and idolatry effaced all knowledge of the Creator, Moses was the instrument chosen by God to uphold the true worship and commandments of Jehovah, as a safeguard against the idolatrous ceremonies of the nations surrounding the **Israelites**

From **Egypt** and **Phœnicia** idolatry was carried eastward with the descendants of **Shem**, and lastly spread into Europe, where the children of **Japhet** had established themselves. Thus **Egypt** was the fountain-head of many traditions, which were carried by the **Phœnicians** into Greece, though the Greeks, with their fine sense of beauty, got rid at once in whatever they derived from that source, of mythological deformities, and turned them into the shapes of more graceful fable. Greece transmitted her beliefs to Italy, and Rome herself, by **Æneas**, received her **Paladium** from **Troy**. With the Roman power, Paganism spread to the extremities of the known world.

Thus the origin of religious fables, or of mythology, is derived from forgetfulness of Sacred tradition, and the desire to supply its place by the invention of new beliefs.

Many of these inventions have a foundation in truth, but mostly they are due to the imagination. Men who had been noted during their lifetime, were deified after their death, a king of the Isle of **Cicte** becomes, on account of his greatness and power, **Jupiter**, the greatest of Olympian gods. **Neptune** and

Pluto, his brothers, received the same honours. Neptune, perhaps, commanded the first infant fleet, and was transformed into the God of the Seas. Pluto was similarly named God of the Lower Regions, because he first instituted funeral obsequies. So, in those primitive times, any one who invented something useful, or made a step forward in the order of civilization, was considered as divine. **Æsculapius**, the earliest personification of the art of healing, was honoured as a god, and as of divine origin. Man naturally loves the marvellous, and the ancient poets and writers so embellished every historical book, that we are obliged to accept the fiction with the fact, and their poetical, yet distorted tradition, we term **Mythology**.

QUESTIONS

- Q What is Mythology?
 A It is the history of idolatrous belief
 Q What is idolatry?
 A By idolatry is meant the worship of idols and of false gods
 Q What is the origin of Mythology?
 A The forgetfulness of revealed truth
 Q What was the cause of this forgetfulness?
 A The dispersion of man when numbers increased, by the pressure of necessity and the corruption of mankind
 Q How was this punished?
 A God sent a deluge to destroy the wicked races
 Q Did this punishment effectually restore man to his original state of innocence?
 A No, the same circumstances happened over again as soon as they once more forgot God's commands and laws
 Q Why did man replace the belief in a true God by that of a false worship?
 A Because man cannot exist without a belief in things beyond the natural world
 Q When man had lost his knowledge of the true God, what was the object he first adored?
 A He adored the works of the Creator, instead of the Creator Himself

Q What were the first objects of Creation to which men bent the knee?

A The sun, the moon, and the stars

Q Did this content them?

A No, they made gods of all that struck their eyes, or of which they had any comprehension

Q Did they divinize the elements?

A Yes, the air, fire, the earth, were all deified

Q What further did they consider as gods?

A Both virtues and vices they made into allegorical divinities

Q What did they term the great men or benefactors of humanity?

A Heroes, and demi gods

Q Enumerate the sciences which have furnished materials to mythology

A They are—cosmogony, theology, astronomy, physical geography, history, psychology, morals, and politics



DESTINY

Q What is meant by symbol, or symbolical personages?

A A symbolical personage is one who represents several personages in one fact

Q What is an allegorical personage?

A One who represents an abstract idea.

- Q What is an abstract idea ?
 A An idea of which the object does not materially exist
 Q What is an emblem ?
 A It is one thing given as the sign of another
 Q How are the gods divided ?
 A Into celestial gods—gods of the earth and of the nether world—into allegorical divinities, demi-gods, and heroes
 Q By what blind divinity do the ancients replace Providence ?
 A By Destiny
 Q What is his parentage ?
 A He is the child of Chaos and of Night
 Q Are these duties eternal ?
 A No, because they all are described as having a commencement, and therefore are finite
 Q What is the power of Destiny ?
 A Destiny commands both gods and men
 Q Where are its decrees written ?
 A In a book of brass
 Q How is Destiny represented ?
 A As an old man, blind
 Q Who is Hesiod ?
 A One of the most ancient poets of Greece



THE CYCLOPS

- Q What is the theogony of Hesiod ?
 A It is a poem, in which are described the births of gods and of men.

- Q What existed before the birth of the world?
 A Chaos
 Q What was produced by the giving of form to Chaos?
 A The Earth—Tartarus and Eros
 Q What is Tartarus?
 A An abyss below the Earth
 Q What did the Earth produce?
 A The Heaven, the mountains, and the sea.
 Q Did the Earth bring forth other beings?
 A Yes, it gave birth to the Cyclops
 Q What are the number and the names of the Cyclops?
 A There are three Cyclops—Arges, Steropes, and Brontes
 Q What did the Cyclops forge?
 A They forged the thunder-bolts
 Q What was their appearance?
 A They had one eye placed in the middle of their forehead
 Q Was the Earth united to the Heaven?
 A Yes
 Q What were the names of their children?
 A They were the Ocean, Hyperion, Cœus, Crius, Iapetus, Thea, Themis, Mnemosyne, Phœbe, Tethys, and Saturn
 Q What were they called?
 A The Titans
 Q Had the earth other children?
 A Yes, there were Cottys, Briareus, and Gyges
 Q Of what form and character were these children?
 A They were giants, gifted with prodigious force, of monstrous form, and were remarkable for their ferocity

CHAPTER I

THE FIRST AGES OF THE WORLD

BEFORE the Iron age, coeval with the commencement of all the evils and crimes, which were the sad inheritance of man, four different races had appeared upon the earth

The gods first created the men of the age of Gold. This people lived themselves as gods, under the benign government of Saturn, exempt from war, sickness, or crime, age was not accompanied by decrepitude, and

their festivals were joyous without intemperance. Death was for them a sweet sleep, and life pure enjoyment, and the abundance, which the earth produced without labour, belonged equally to all. This privileged race came to an end, those who composed it descended into the bosom of the earth, and became the protecting genius of humanity.

The Olympian gods next created the race of the **Silver** age, a very inferior one to the former. The adolescence of these new inhabitants of the earth lasted one hundred years, the excessive care lavished by the mothers on their children enervated them both physically and mentally, so that when they reached manhood, they had no higher aim than to live for enjoyment. They forgot the service and worship of the gods. At last Jupiter returned them to the bosom of the earth and they thus became terrestrial guardians, though inferior to those of the Golden age.

Jupiter next created the race of the **Brazen** age. These were men of violence, full of vigour, and always at war. They did not feed on corn. Their hearts were of bronze, and they were fierce, proud, and indomitable. Their weapons were of brass, their houses of brass, and their works were in brass. Annihilated by their own violence, they sank into the infernal regions.

Next came the **Iron** age, it succeeded to the heroic ages, and continues to be to the present time. This myth contains a deep, hidden meaning. The age of Silver, succeeding the Golden age, teaches us that happiness unalloyed leads to effeminacy and forgetfulness of God, and that Providence has wisely mixed in human destiny both pain and pleasure, to avoid the enfeebling effects of uninterrupted gratification.

The **Heroic** age comes after that of Bronze, to teach us that even ferocity develops heroism—that is to say,

a high soul, and strength of body, tempered by humanity

To this antique and beautiful tradition poets have since substituted the fable of the four successive eras of Gold, Silver, Bronze, and Iron, expressive of the gradual decline of the generations of man. The former version is the more ancient and noble rendering in all its simplicity.

ORIGIN OF MAN

Fable thus accounts for the origin of the human race — Iapetus, one of the Titans, and his wife, Clymene, daughter of Oceanus and Tethys, had two sons, one named Prometheus, the other Epimetheus. These brothers were of very opposite characters, the name of the first signifying "Forethought," and that of the second "After-thought." The industrious Prometheus formed man out of earth and water, but this was only an inanimate statue, which awaited the breath of life. Minerva wishing to aid in perfecting the work of Prometheus, transported him to heaven, where he saw that each body was animated by fire. He therefore secreted a spark of the ethereal flame in a hollow stick, with this he gave animation to his statue of clay, and at the same time he endowed this soul with qualities of animal nature, such as the timidity of the hare, the cunning of the fox, the vanity of the peacock, the ferocity of the tiger, and the force of the lion. From this creature the human race descended. It is clear that this fable is a distorted reflection of the Mosaic account of the creation, in which we are told that God formed man of the slime of the earth, and breathed into his nostrils the breath of life, and man became a living soul. Prometheus did the same in employing clay for the body, and celestial fire for the soul, but he added animal instincts, so that instead of making man in the image

of God, the human being of Mythology was in the image of the beast.



PROMETHEUS

Prometheus was condemned by Jupiter to expiate his theft of the divine spark in the following cruel manner — He was chained to a rock on Mount Caucasus, where during the day a vulture consumed his liver, which was restored each succeeding night. This state of suffering was to continue for thirty thousand years, but, after thirty years, **Hercules**, with the consent of Jupiter, killed the vulture, and delivered Prometheus, who afterwards was worshipped as a divinity.

THE ORIGIN OF WOMAN

Jupiter (Zeus) did not attempt to destroy the work of Prometheus, but, to counteract the advantages which man would derive from the use of fire, he ordered **Vulcan** to shape woman out of clay. **Minerva** (Pallas) endowed her with wisdom, **Venus** (Aphrodite), with beauty, **Apollo**, with the knowledge of music, **Mercury** (Hermes), with eloquence, as well as

boldness and cunning Hence **Pandora**, the name of this woman, signified "All gifted"

This variously-gifted creature was sent by Vulcan to Prometheus, entrusted with a box containing every human ill, but Prometheus, distrusting the gods, refused to receive her, whilst his less far-seeing brother, **Epimetheus**, made Pandora his wife, forgetful of the advice of his brother, not to accept any gifts from the gods When the box was opened, all the evils escaped, and spread over the earth, **Hope** alone being shut in by Epimetheus before it could get free This was the origin of the man and woman of the Iron age



PANDORA.

We find again in this fable the disfigured reproduction of the creation and fall of our mother, **Eve**

THE HISTORY OF SATURN (CRONOS)

Saturn was one of the Titans, son of **Uranus** (Heaven) and of **Gaia** (Tellus of the Romans), the personification of the **Earth**, or rather of **Land** Uranus, hating his children, hid them, as soon as they were born, from the light, in profound abysses Gaia, in order to avenge her children, formed a sickle out of iron, and Saturn, the most audacious of her sons, undertook to revenge the rest Armed with the sickle, he awaited the return of Uranus, and wounded him A few drops of his blood fell upon the earth, from which, later on, sprang the **Furies**

Saturn dethrones his father, and reigns in his stead.

His elder brother, **Titan**, wishes to assert his own rights, but, influenced by the prayers of his mother, it is arranged that Saturn is to destroy all his male children, that the succession may revert to the elder branch. Consequently Saturn devoured his own male progeny as soon as they were born. His wife, **Cybele** (*Rhea*), at length concealed her sons, and secretly brought them up, amongst these were **Jupiter** (*Zeus*), **Neptune**, (*Poseidon*), and **Pluto**, who all reigned—the first as king of **Heaven**, the second over the **Sea**, the third in **Hades**, or the infernal regions. *Rhea* dressed up a stone as an infant, which *Cronos* swallowed, supposing it to be his child, but *Titan*, aware of the stratagem, made war on his brother, vanquished him, and threw him into prison. *Jupiter* was still a child when he delivered his father, and replaced him on the throne. Apprised by *Destiny* that this same *Jupiter*, who had just released him, would drive him from his kingdom, and seize his throne, *Saturn* (or *Cronos*) sought to have him killed, but, not succeeding, *Jupiter*, provided with thunder and lightning by the *Cyclops*, made war on *Cronos*, drove him from heaven, and occupied his place.

Thus exiled, *Saturn* sought refuge in *Italy*, in the province governed by the King **Janus**, since called **Latum**, in memory of this event, from a Latin word signifying “to hide”⁺. *Saturn* governed with *Janus*, and both peace and abundance flourished during their joint reign. This epoch of innocence and happiness is named the **Golden age**, bearing the stamp of a confused tradition of the terrestrial paradise. *Saturn* recompensed *Janus* for his hospitality by the gift of **wisdom**—he knew both the past and the future, which enabled him to regulate all his actions by prudence. The Romans worshipped this prince as a god, and he is represented with two faces, as a symbol of his seeing both the past and future.

⁺ Lat o, to hide

Numa Pompilius, the third king of Rome, raised him a temple, the doors of which were closed only during a time of peace. For seven hundred years the Temple of Janus was shut but three times—the first time under Numa, the next after the second Punic War, and the third time during the reign of Augustus.



TIME

The festivals held at Rome, and called the **Saturnalia**, were instituted in honour of this god. During these festivals, of which the modern carnival is the continuation, persons of all ranks were mixed up together, even slaves could speak unchecked, the masters taking their place, and serving them in their turn. It was a return to the golden age, during which equality had reigned upon the earth. Saturn represents **Time**, and most of the events connected with him are allegorical. He is called the son of Heaven and the Earth, because time commenced as soon as the earth and the heavens had been formed.

out of chaos, as time is measurable only since the physical universe was created, so time could not exist without creation, and devours his own children, that is, all created things. As Janus was counselled by wisdom, which requires the help of foresight, and extends to the past, it was said that Saturn, or Time, had associated with him in his government, when the god had sought refuge in Latium.

Saturn is ordinarily represented under the figure of an old man—because Time has always been ancient to men. He is armed with a sickle, or scythe, as he cuts down his harvests of every created thing. His attributes are the hour-glass, which served amongst the ancients as a measurement of hours, and wings, to express the rapidity of the flight of time.

RECAPITULATION

AGES OF THE WORLD

IN Mythology there are said to have been four successive races of men, who preceded the age of iron. These were—the race of the Golden Age, the race of the age of Silver, the race of the Age of Bronze, and the race of heroes. They represent **happiness, effeminacy, ferocity, and courage**.

ORIGIN OF MAN AND OF WOMAN

Prometheus, son of Iapetus, one of the Titans, shaped with his hands a statue of clay, stole fire from heaven with the help of Minerva, and thus animated his statue, to the divine spark he added the instincts of animal nature. This was the origin of man. Prometheus was cruelly punished for his audacity, but first, Jupiter wishing to avenge himself on man, ordered Vulcan to form another being out of earth, on whom the fatal gift of a box containing every human ill, had been bestowed. Prometheus (Fore-

thought) had warned his brother Epimetheus (Afterthought) to refuse all gifts from Zeus (Jupiter), but unwarily Epimetheus made her his wife, and when the box which had been given her was opened, the evils escaped and spread over the earth, Hope alone remaining behind. Pandora seems to typify the mother of the human race, Eve

FABLE OF SATURN

Uranus hid his children in the bosom of the earth, called Tartarus. He was deprived of his government by his son Cronos, or Saturn, who mutilated his father with a sickle, and usurped his place, to the prejudice of his elder brother Titan, to whom he promised to devour his own sons, so that the succession should return to Titan. But Rhea, the wife of Saturn, at last determined to save her children from their father's voracity, brought up Jupiter in a cave, or grotto, in the island of Crete. Titan learning this subterfuge made war upon his brother, vanquished and imprisoned him. Saturn was set free by Jupiter, who soon himself after rebelliously drove his father from heaven. The exiled Saturn sought hospitality in Italy with Janus, king of Latium, with whom he shared his government. Their reign was called the **Golden** age of those regions. Janus was worshipped as a god, and Numa Pompilius raised a temple, open in the time of war, and shut during the time of peace. In seven hundred years this temple was only closed three times. The festivals of the Saturnalia were in his honour, during the celebration of which slavery was permitted to fall into abeyance.

The fable of Saturn was an allegory of **Time**. This god was represented under the form of an old man, with wings, expressive of the flight of time, armed with a scythe in the right hand, and holding an hour-glass in the left hand.

QUESTIONS

Q How many races succeeded each other on this earth before the Iron age?

A Four

Q Which is the first?

A The Golden race, which possessed, without labour happiness and all the riches of the earth

Q How did the first race end?

A Jupiter recalled it into the bosom of the earth, and those who composed it became beneficent genii or spirits

Q Which was the second race?

A The Silver race, composed of pleasure loving men, who forgot the worship of the gods in the midst of their enjoyments

Q What was the fate of the second race?

A It returned into the bosom of the earth, and formed genii, inferior to those of the Golden race

Q Which was the third race?

A It was the Brazen race. These were cruel and violent men, always at war

Q What became of them?

A They were cast into the infernal regions

Q Who took their place?

A The Heroes—valiant and generous warriors

Q What became of the Heroes?

A Their race became extinct in war, and the noblest among them were removed to the extremities of the earth, in an abode of peace and happiness

Q What is meant by the succession of these four races?

A It means that unmixed happiness exceeds effeminacy and the forgetfulness of God, and that ferocity, when softened, passes into heroism

Q Have not the poets altered this tradition?

A Yes, they have substituted for this fable that of the ages of gold, silver, brass, and iron, which mark the stages of an uninterrupted decay

Q How does Mythology describe the origin of man?

A According to Mythology, Prometheus, son of Iapetus, formed a statue of clay, to which he gave life by infusing into it a spark of fire

Q How did Prometheus carry off this heavenly fire?

A Minerva carried him off to heaven, and he brought back fire from thence in a hollow stick,

Q Did Prometheus add nothing to the divine spark to form the soul of man ?

A He added the instinct of the several animals

Q Was not the audacity of Prometheus punished ?

A Yes, Jupiter caused him to be bound on Mount Caucasus, where his liver was perpetually devoured by a vulture

Q By whom was Prometheus delivered ?

A By Hercules, the god, or demigod, of strength, the son of Jupiter and Alcmena

Q How is the origin of woman related ?

A Jupiter ordered Vulcan to fashion woman out of clay

Q What was his object ?

A He wished to balance the advantages that fire procured for man

Q Did not Minerva contribute her share in finishing the work of Vulcan ?

A Yes, she gave to the woman a scarf, wreaths, and a golden crown

Q What did Jupiter do when this highly endowed being was finished ?

A He presented her to the Council of the gods

Q What name was given to her ?

A Pandora

Q What does that name signify ?

A The collection of all gifts

Q To whom was Pandora sent ?

A To Prometheus

Q What did she bring with her ?

A A box, containing all the ills of humanity

Q Was Prometheus willing to receive her ?

A No, but his brother Epimetheus received Pandora, and opened the box

Q What was the result ?

A All the evils spread over the earth, and Hope alone remained at the bottom of the box

Q What became of Pandora ?

A She was the mother of the human race

Q What do you think of this tradition ?

A It is a confused recollection of the disobedience and fall of Eve

Q What does the poet Hesiod say relating to women ?

A He speaks much against them

Q Can he be believed in this ?

A It is impossible to answer for the past, but he must be contradicted in the future

Q Whose son was Saturn ?

A The son of Uranus, the Heaven, and Titea, the Earth.

Q How did Uranus treat his children ?

A He hid them from the light of day

Q How were they delivered ?

A The Earth excited her children to take vengeance on their father

Q How did they answer her call ?

A They were all afraid to act, except Saturn

Q What did Saturn do ?

A He armed himself with a scythe, awaited his father, and struck him when he appeared

Q Where did the blood of Uranus fall ?

A Upon the earth, whence sprang the Furies

Q Did not Saturn reign to the prejudice of Titan his brother ?

A Yes, but Titan yielded to the prayers of his mother, and it was agreed that Saturn should not bring up any male child

Q What did he do with his children ?

A He devoured them

Q What did Rhea do to save Jupiter, Neptune, and Pluto ?

A She substituted in their place stones, which Saturn swallowed instead of his sons

Q Was not Saturn obliged to fight his brother Titan ?

A Yes, he was conquered by him, and deprived of his possessions

Q By whom was he re-established ?

A By his son Jupiter

Q Did not Jupiter wage war against his father ?

A He vanquished and dethroned him

Q Where did Saturn fly after his defeat ?

A To Italy, to the states of King Janus

Q How is Janus represented ?

A With two faces

Q Why ?

A Because he knew the past and the future

Q Was not a temple erected at Rome in honour of Janus ?

A Yes, this temple, built by Numa Pompilius, was opened during war, and shut in time of peace

Q What was the festival of Saturn named ?

A Saturnalia

Q What is signified by the history of Saturn ?

A It is an allegory of time

Q How is Saturn represented ?

A Under the form of a winged old man, armed with a scythe, and having an hour-glass in his hand.

CHAPTER II.

INFANCY OF JUPITER.

JUPITER was the son of Saturn and Cybele, or Rhea, he seized the empire of the world from Saturn, and divided it with his two brothers, Neptune and Pluto. It is thought that the tradition of a **Trinity** in the **Godhead** left its traces on the Greek Mythology in this curious fable of the three Kronid brothers, sons of Cronos. Jupiter was adored as the most powerful of the gods—master of heaven and earth. When Jupiter on his birth had been hidden from his voracious father by Rhea, she had placed him in a grotto on an island of the Mediterranean called **Crete**. That the cries of the infant should not betray his retreat, Rhea or Cybele ordered her priests to drown the voice of the infant god by the noise of their dances and the accompaniment of their tambourines. Zeus was suckled by the goat **Amalthœa**, and the nymphs **Adrasta** and **Ida** fed him with honey.

From the commencement of his reign his dominion was disputed by **Titan**, who, to regain his lost heritage as the elder brother of Saturn, raised the giants against the usurper. These children of the earth were possessed of prodigious force and size. They piled up mountain upon mountain—**Ossa** upon **Pelion**—to scale Olympus. The combat was long and terrible, but at length the giants were defeated, and **Enceladus**, one of the hundred armed giants, struck by thunder, was buried beneath Mount **Êtna**, whose tremblings and eruptions are caused by the anger of the giant in his efforts to escape. Jupiter had conquered, when **Typhon**, the most terrible of the giants—half man, half serpent—rose up to avenge them. The gods who were helping Jupiter fled at the sight of the

monster into Egypt, and there metamorphosed them selves into animals in order to escape their enemy. Jupiter was captured, and for a time shut up in a dark cavern, from whence, by the help of Mercury and Pan, the king of gods got free, and launching a thunderbolt against the offending Typhon, precipitated him into the abyss of Tartarus. This victory gave Jupiter the undisputed possession of the world.

The allegory contained in this fable of the combat of the giants and Jupiter may be thus explained. — Jupiter is the god of the upper regions, and when the earth was formed, the mountains rose out of her bosom until their summits touched the skies, these, struck by the thunders of heaven, seemed to be rebuked for their audacity.

Thus nature was endowed with life by the imagination of the ancients. Yet, under all this practical imagery, there was a foundation of truth. Typhon, the last and most terrible of the sons of the Earth, represents the fury of the winds. His name is given to the most furious blasts, whilst the winds favourable to mortals are the children of the gods. These are Boreas, Notus, and Zephyrus. The queen of heaven was Juno.

Allegorically Jupiter married many wives, such as **Metis**, his first wife, the personification of **Prudence**, whom Zeus devoured.

His second wife was **Themis**, mother of the **Horæ** or **Houri**. In the Homeric poems she is also the personification of **Peace** and **Justice**.

Jupiter's third allegorical wife was **Eurynome**, the most beautiful of the daughters of **Oceanus**. She was mother of the **Three Charities** or **Graces**—**Aglaja**, "The bright one," **Euphrosyne**, and **Thalia**.

Ceres, his fourth wife, was the mother of **Proserpine**.

The beautiful **Mnemosyne** was the mother of the nine **Muses**.

Apollo and **Diana**, the most beautiful of the immortals, were the children of Jupiter's sixth wife **Latona**.

Juno, the seventh wife, was the mother of **Hebe**, **Mars**, **Vulcan**, and the **Ilithyæ**

Jupiter and Juno did not live in harmony. The ungovernable temper of Juno often disturbed Olympus.



VESTA

Neptune was associated in her resentments, and **Minerva**, with the other gods, determined to dethrone Jupiter and bind him in chains. They would have carried out this design, had not **Thetis** warned him of the danger, and brought **Briareus**, a giant with a hundred arms, to his aid. The gods, struck with terror, gave up the enterprise, and Jupiter chastised his rebellious spouse by suspending her between heaven and earth by a golden chain, and fastening an anvil to her feet. **Vulcan** endeavoured to deliver his mother, but was precipitated from heaven, and fell on the island of **Lemnos**.

The council of Jupiter was composed of twelve divinities, Jupiter presided. By his side was Juno, Neptune, god of the sea, Mercury, Apollo, Mars, Vulcan, Ceres, Minerva, Vesta, Diana, and Venus completed the august assembly who deliberated on the destiny of mortals. The leisure hours of the gods were occupied with music and banquets. **Ambrasia** was their food, and nectar their drink. Hebe, Goddess of Youth, and daughter of Jupiter and Juno, according to Homer, or of the earth and heaven, according to Hesiod, poured out the nectar



HEBE.



MOMUS.

for the gods. Juno afterwards employed Hebe to harness her car, and when Hercules was admitted into the Olympian Assembly she became his wife. Hebe was replaced in her functions by Ganymedes, son of Tros, King of Phrygia. The country and town of Troy derived their name from this king. Ganymedes was the most beautiful of mortals, and was carried off to heaven to serve Zeus (Jupiter) as his cup-bearer.

The gods had also a subordinate deity named **Momus** to amuse them with his railleries and jesting. Jupiter himself did not escape them. He occupied the same part in the Assembly of gods as the fool or jester at the courts of European monarchs during the middle ages. Under the mask of folly truths were often spoken. Momus, however, tired the gods with his sarcasm, and was driven from Olympus.

DELUGE OF DEUCALION

Fable tells us that Jupiter often visited the earth under numerous disguises. Once he had descended in Arcadia, and was recognised by the shepherds of the country, from his majestic appearance. **Lycæon**, an impious king of Arcadia, doubting the divinity of the god, had human flesh served up to him at a banquet. Scarcely was this horrid dish served to Jupiter, when the palace of Lycaon crumbled to the ground, the king fled, with his two sons, into a wood, where they were changed into wolves. Some versions of this fable say that Lycaon was killed by a flash of lightning. Probably this legend was invented to account for the great number of these savage animals that frequented the forests of Greece.

It was during this visit to the earth that, incensed with the wickedness and corruption of mankind, Jupiter determined to destroy the whole human race except two aged people, who reigned peaceably in Thessaly. They were named **Deucalion**, and his wife, **Pyrrha**.

Suddenly all the elements, the winds, the thunder, are unchained, and the rain falls in torrents, so as to submerge every living thing except the pious Deucalion and his wife. According to the advice of his father, Prometheus, Deucalion had built a ship, in which he and his wife sought refuge during the nine days' flood, which destroyed all the other inhabitants.

of Hellas The ship at length rested on the summit of Mount Parnassus, in Phocis and Bœotia The first act of the pious Deucalion and his wife was to consult the sanctuary of the Delphic oracle—where Themis, wife of Jupiter, was installed before Apollo took possession of it—how the race of man might be restored They were told by the goddess to cover their heads, and throw the bones of their mother behind them It struck them the meaning of the oracle must be that the stones of the earth were the bones of their mother They accordingly threw stones behind them, and they were transformed into living beings, those thrown by Deucalion being men, and those thrown by Pyrrha being women

This race bore traces of their stony origin This deluge was called after Deucalion, the pious king of Phthian Thessaly, and it is easy to attribute it to a reminiscence of the great **Noachic Flood**, and of the ark resting on the summit of Mount Ararat

The worship of Jupiter extended to all the ancient nations In Africa he was revered under the name of **Ammon**, in Greece under the name of **Zeus**, and in Egypt under that of **Osiris** His altars surpassed all others in magnificence, everywhere there were altars raised, on which goats, sheep, and white heifers were sacrificed Human blood never stained the sacrificial altars of Jupiter as it did those of Saturn and of **Diana** The oak was sacred to Jupiter, and it was from the oak, or beech groves of Dodona, in Epirus, founded by the Pelasgians, that the chief Olympian Deity spoke through his oracles

Both in the religion of Greece and Rome, Jupiter (Zeus) was the supreme god His nod made the whole earth, as well as Olympus, tremble As he represented æther, or the pure air of the upper regions, the ancients made the lightning open from the clouds beneath his feet, and in the fables of the War of the Giants, the mountain summits, so often struck by the

thunderbolts of Jove, were thus personified as giants helping the gods on high

Jupiter is also represented as seated on a throne of gold and ivory. In one hand he holds the lightning, sign of his power to strike, in the other a sceptre, the emblem of the force which governs, and an eagle, with his wings spread, lies at his feet. He is uncovered to the waist, the rest of his body being



JUPITER

majestically draped in the folds of a mantle. Sculptors, painters, and poets have exhausted their resources in depicting the great Olympian Jove in all his majesty. Homer, the prince of poets, and Phidias, the most renowned of Greek sculptors, have surpassed in their portraiture of him

RECAPITULATION

THE subterfuge of Rhea warded off from Jupiter the doom of being devoured by his father Saturn, or Time, that is, the law of death was thus evaded by Jupiter

and the other members of the Kronid family, or sons of Cionos Jupiter was secretly brought up in a grotto in Crete, and was suckled by the goat **Amalthæa**. When still a child, he re-seated his father on the throne, from whence Titan had driven him, and shut him up in captivity, he then himself made war on Cronos, and seized the reins of government, sharing the universe with his brothers **Neptune** and **Pluto**. The giants ventured to rebel against Jupiter, were overthrown, and Typhon, the most terrible of them all, cast down into the depths of Tartarus.

Jupiter married successively Metis, Themis, Eury-nome, Ceres, Mnemosyne, mother of the Muses, Latona (all allegorical impersonations), and Juno. The latter, by her ungovernable temper, disturbed the court of Olympus, and induced the deities to join her in rebellion against Jupiter, but he, with the help of the hundred-armed giant Briareus, forced them all to obedience.

The council of Jupiter consisted of twelve deities, or according to the Homeric poems, of about twenty. Hebe, Ganymedes, and Momus were admitted to the Olympian court.

Jupiter descended to the earth and witnessed the corruption of the human race, he changed the impious Lycaon, King of Arcadia, and his sons, all but one, into wolves. The sight of such widespread crime induced him to destroy all mankind by a deluge. Deucalion and Pyrrha alone were saved in a ship, and these two aged people were the progenitors of the men of the age of iron.

The cultus of Jupiter was general in the classic world, his temples were numerous and splendid, goats, sheep, and white heifers were alone sacrificed on his altars. The oak, with its eatable fruit, was sacred to him.

In the religion of the Greeks and Romans, Jupiter was considered as the greatest of the Olympian gods.

He is the personification of the upper air or ether Seated on a throne of ivory and gold, he is armed with thunder and lightning, and the shaking of his aegis produces storm and tempest The eagle at his feet, with extended wings, surrounded by clouds

The meaning of the allegorical marriages of Jove may be thus interpreted **Themis**, or the personification of the order of things established by law, custom, and equity, and a prophetic divinity, said to have been in possession of the Delphic oracle as predecessor of Apollo, was the mother of the **Horæ** or **Hours**, which rule the day **Eunomia**, a personification of good order, justice, and peace, because those are children of **Power** and of **Law** **Eurynome**, or navigation, was the mother of the three **Graces**, because commerce established on the sea polishes manners and teaches urbanity with civilization **Ceres**, or the goddess of agriculture, mother of **Proserpine**, and all the richest of the earth's productions The alliance of Jupiter and Mnemosyne is that of intelligence with memory; the two-fold principles of the fine arts and the **Muses**.

QUESTIONS

Q Of whom was Jupiter son ?

A Of Saturn and of Rhea.

Q Did Saturn attempt to swallow his own children ?

A Yes, to keep the promise he had made to his elder brother, Titan

Q How was Jupiter saved ?

A By a subterfuge of Rhea, who gave a stone to Saturn to swallow

Q Where was Jupiter brought up ?

A In Crete

Q What did Rhea do to hide the child ?

A She placed the Corybantes in the grotto where he was nourished, who by constant noise and clanging on instruments drowned the infant cries of Jupiter

Q Which was Jupiter's first exploit ?

A He delivered his father Saturn from the Titans.

Q What followed ?

A He dethroned Saturn.

Q Did he share his kingdom with his brothers ?

A Yes, he kept heaven for his own dominions, to Neptune he gave the sea, and to Pluto, the infernal regions

Q Had he not also to make war ?

A Yes, against the giants, sons of earth, who wished to scale the heavens

Q Were they vanquished ?

A Yes, Jupiter struck them with his lightnings and turned them under the mountains they had piled up

Q What was the next enemy Earth sent against him ?

A Typhon, at whose aspect the gods fled in terror

Q Was not Jupiter thrown into chains by Typhon ?

A Yes, but he was delivered by Pan and Mercury

Q What is the signification of this war ?

A It is the conflict of the winds and the mountains with æther, or the upper air, which Jupiter represents

Q What were the names of Jupiter's wives ?

A He married Thetis, Themis, Eurynome, Ceres, Mnemosyne, Litora, and Juno

Q Were these figurative marriages ?

A Yes, allegoric

Q Were Juno and Jupiter often at variance ?

A Yes

Q How did Jupiter punish Juno after she had conspired with some of the other deities against him ?

A He suspended her between heaven and earth

Q Did Vulcan try to relieve his mother ?

A Yes, but was precipitated from Olympus by Jupiter

Q Who were the members of Jupiter's councils ?

A Neptune, Mercury, Apollo, Mars, Vulcan, Juno, Ceres, Minerva, Vesta, Diana, and Venus

Q How did the gods employ their leisure ?

A They listened to the songs of the Muses, and drank nectar and eat ambrosia

Q Who were their cupbearers ?

A Ilche, goddess of youth, and later Ganymedes

Q What other divinity was there ?

A Momus, an inferior god, who amused the Olympian court with his jests and raileries

Q Did Jupiter visit the earth ?

A Yes, in one of his visits Lycaon, to test his divinity, served him the members of his own son, and was changed by Jupiter into a wolf

Q Did the corruption of man anger Jupiter ?

A Yes, and he sent a deluge to destroy every one

Q Was no one spared ?

A Yes, an aged couple, Deucalion, a king of Thessaly, and his wife, Pyrrha

- Q What did they after the deluge ?
 A They went to consult the oracle of Apollo at Delphi
 Q What reply had they ?
 A The oracle advised them to throw behind them the bones of their mother
 Q Did they do so ?
 A They picked up stones, which they believed the orac'e intended by the bones of their mother, and did as they were told, the earth was thus re peopled
 Q How was Jupiter worshipped ?
 A As the master of gods and of men
 Q Were men sacrificed to him ?
 • A No, generally goats, sheep, and heifers
 Q What tree was consecrated to him ?
 A The oak, and he gave forth oracles by the voice of oaks in the forest of Dodona, in Epirus
 Q How was Jupiter represented ?
 A He was personified as full of majesty, he holds in one hand the thunderbolt, in the other the sceptre The eagle, king of birds, is at his feet

CHAPTER III.

JUNO

Juno, called by the Greeks **Hera**; the root of the name Ju-no is the same as that of her husband, Jupiter, she being considered by the Latins the queen, as he is the king of heaven The marriage of Juno was celebrated with much magnificence, and was attended by all the gods of both heaven and earth Her children were Hebe, Mars, and Vulcan Vulcan, being lame and weak, was so much disliked by his mother that she allowed Jupiter to throw him down from Olympus Although thus cruelly treated, he always showed his mother respect and kindness, and ventured even to take her part against the awful Jove himself, who hurled him from heaven

Juno was proud, turbulent, and jealous, and once having united with the other deities to put Jupiter in

chains, she was suspended in the clouds, her hands fastened with a golden chain, and with an anvil attached to each foot by her enlaced husband. The famous siege of Troy arose out of the following circumstance: the three goddesses, Juno, Minerva, and Venus, each claimed the golden apple, which Eris, the goddess of Discord, had thrown amongst them, inscribed "**to the fairest**." Jupiter ordered Mercury to take the goddesses to Mount Ida, and to entrust the decision to **Paris**, son of Priam, king of Troy, and of Hecuba. Paris had been brought up there as a shepherd. Each goddess wished to propitiate him, Juno promised him the sovereignty of Asia, Minerva renown in war, and Venus, the fairest amongst women as his wife. **Paris** was in favour of Venus, and gave her the golden apple, henceforth this decision so rankled in the breasts of the two disappointed goddesses that their enmity led to the ruin of Troy, and the misfortunes of the family of Priam. When **Æneas**, one of the heroes of Troy, after the destruction of that city sought refuge in Italy, Juno incited **Æolus** to shipwreck the vessel in which he sailed, but Venus protected him. Juno persecuted all who incurred her anger, and she employed the hundred-eyed **Argus**, surnamed **Panoptes**, "the all-seeing," to report to her all he saw, this incensed Jupiter, and he ordered Mercury to destroy him, this he did, first putting him to sleep by the sweet sounds of the flute and then cutting off his head. Juno, to immortalize the memory of her faithful Argus, transferred his eyes on to the superb feathers of the peacock's tail, the bird beloved of Juno. The nymph **Echo**, was condemned by Juno for deception, to repeat always the last syllable of the words she heard uttered. Juno also punished **Io**, daughter of **Inachus**, king of Argos, by having her driven either by a peacock or a gad-fly, from country to country, until she reached Egypt, where she was worshipped as the goddess **Isis**. **Iris**, the confidante of

Juno, messenger of the gods, she transported to heaven, she gave wings to her and enveloped her in a robe of violet, the reflection of which we see in the rainbow.

THE CULTUS OF JUNO

Juno personified the grosser air of the terrestrial atmosphere, Jupiter that of the æther, or upper regions, and the agitations so constantly occurring in the aerial regions gave rise to the fabled discussion and discord between two heads of the Olympian or Kronid family. As queen of the king of gods she was the protectress of kingdoms and of empires, her towns of predilection were Samos, Aigios, and Car-



JUNO

thage She was worshipped everywhere, she presided over births and marriage, and was then invoked as **Juno Lucina**. As **Juno Natalis**, women sacrificed to her on their birthday, but the chief festival was on the 1st of March, and was celebrated by all women in honour of Juno, and called **Matronalia**.

Juno is represented seated on a throne, a diadem on her head, and in her hand a sceptre of gold, her form is majestic, her forehead finely shaped, and crowned with lilies and roses, her eyes full and open, her whole appearance grave and commanding reverence. A veil hangs from the back of her head. Sometimes she is pictured seated in her car traversing the air, drawn by peacocks. Her messenger was **Iris**, or the **rainbow**. The ordinary sacrifice offered on her altar was a white lamb, and on the first of every month a sow was immolated in her honour. Amongst flowers, the poppy and the lily were the most agreeable to her, the lily was called the rose of Juno.

FABLE OF APOLLO

Apollo, the twin brother of **Diana** (**Artemis**), and son of **Jupiter** (**Zeus**), was one of the greatest divinities of the Greeks. He was born in the island of **Delos**, whither his mother, **Latona**, had sought an asylum to escape from the vengeful persecutions of Juno. **Neptune**, touched with compassion, had raised the island out of the sea that **Latona**, under the form of a bird, should find a refuge on it, and there, under the shade of a palm-tree she cradled the lovely children on a bed made of its leaves. Whilst **Latona** slept, the island of **Delos** gradually floated towards the mainland, so that she could continue her journey towards her father, the Titan **Cœus**.

HOW THE LYCIANS WERE CHANGED INTO FROGS

When **Latona** had arrived in **Lycia**, she passed near a marsh, and begged the peasants, who were working on the land, to give her a little water to quench her thirst, but, far from rendering this slight service, they stirred up the water to make it undrinkable. **Latona** complained of this treatment to **Jupiter**,

and he, to punish the Lycians for their breach of hospitality, changed them into frogs

NIOBE

At length Juno relaxed in her pursuit of Latona, who was then able peaceably to bring up her children, of whom she was very proud, both on account of their great personal endowments as well as for their descent from the gods. A neighbouring princess called **Niobe**, daughter of Tantalus, and wife of Amphion, king of Thebes, was also very proud of her numerous family, she dared to consider her own children as superior to all others. Latona resented this as an insult, which Apollo and Diana, being with their mother, determined to revenge. They entered the palace of Niobe, and with their arrows killed her husband, with all her sons and daughters, except one, who died of grief on seeing the destruction of her family, or of the plague, which then ravaged Thebes. Niobe's affliction was so great, that she was changed by Jupiter into a statue of marble, which during the summer always shed tears. This was a cruel fate for poor Niobe, who after all does but typify those mothers who believe their own ducklings to be swans. The moral of this fable is, that the excessive grief of this queen rendered her insensible to everything, so that allegorically she became petrified into a stone.

From his infancy Apollo was received in Olympus, but he incurred the anger of Jupiter by allowing his son, the young Phaethon—that is, “the shining”—to drive the chariot of the sun across the heavens for one day. The youth had not strength to check the horses, they rushed out of their usual track, and approached so near the earth, it was almost set in a blaze, upon which the terrible Jove killed him with one flash of lightning, and hurled him below into the river Eridanus, in Italy. His sisters, who had yoked the horses of the chariot, were metamorphosed into poplars, and their tears into amber. Apollo, who in-

vented medicine, was the father of Æsculapius. Apollo had him instructed in healing and in hunting. Medicine was considered as a sacred secret, to be transmitted from father to son. Æsculapius had become so learned in the art, that he brought to life Hippolytus, son of Theseus, who had been thrown from his chariot and killed Jupiter regarding this raising from the dead as an infringement on his supreme authority, struck him also dead with his lightning, but Apollo was in despair, and revenged himself upon the Cyclops, who had provided the thunder-bolt Vulcan, regretting his companions, complained to Jupiter, who drove Apollo out of heaven



ÆSCULAPIUS

EXILE OF APOLLO ON THE EARTH

During his exile, Apollo was reduced to guard the flocks of Admetus, king of Pheræ, in Thessaly, for nine years, for having slain the Cyclops. He consoled himself in his misfortunes with the harmonious sounds of his lyre. Apollo was considered as the **god of Shepherds**, and a wolf was amongst the sacrifices offered to him. One day Mercury desired to abstract adroitly some of the cows in his herds, and Apollo, wishing to resent the theft, found he had been robbed of his quiver and arrows. Yet, deprived as he was of honour and power, the son of Latona found in these rustic occupations a peaceful tranquillity, which apparently he had not enjoyed at the Olympian court.

ADMETUS.

Apollo was apparently on good terms with **Admetus**, for he obtained for him, from the **Parcæ** (*Moiræ*), **Fates**, exemption from death, if he could find a substitute. **Alcestis**, his wife, offered herself voluntarily to die for him, but **Hercules** fetched her back from **Hades**. This fable presents one of the tenderest examples of conjugal devotion, the poets have related it in several ways. **Admetus** had fallen dangerously ill, **Alcestis**, his wife, consulted the oracle. The reply was, the king must die, unless some one consented to descend into the tomb in his place. The friends of the prince, his nearest relations, even his father and his mother, though they were very old, his subjects, not one would devote his short remnant of life for him. **Alcestis** alone had the courage to offer herself as a victim to **Atropos**, and the **Fates** seized their prey. **Hercules** arrived in **Thessaly** about this time, and **Admetus** gave him hospitable reception, notwithstanding his grief. From gratitude, **Hercules** descended into the lower world, and brought back **Alcestis** to the earth.

DAPHNE

The beautiful **Daphne** was the daughter of the river-god **Peneus**. One day **Apollo**, during his exile, chanced to meet her, and, charmed by her graceful appearance, wished to express his admiration, but she timidly fled, and, in fear of being overtaken, prayed for aid to her father, **Peneus**, who changed her into a laurel-tree. **Apollo** broke off one of its branches, and formed it into a wreath, which he wore ever after in memory of **Daphne**. The laurel was henceforth sacred to **Apollo**, and became the recompense of poets and warriors. The laurel is the symbol of **immortality**, as it never loses its verdure, and **Pliny** says it alone has the privilege of braving the thunder.

bolt It served as an ornament and as sentinel at the palace of the Cæsars, and it is said that, during thunder, Tiberius hid his head beneath a laurel crown.

MIDAS

The god **Pan** loved music, and invented the shepherd's flute, and the satyr Marsyas, or Marsya, was possessed of the flute which Minerva (Athene) had thrown away in disgust when she discovered that to play on it distorted her features

This flute emitted the most harmonious strains Marsyas therefore, as well as Pan, with his pipes, ambitiously challenged Apollo to a musical contest The first combat took place in Phrygia, before king Midas, whose musical ear appears to have been faulty, for he gave the preference to Pan Apollo took vengeance for this rash decision by lengthening the ears of Midas to the dimensions of those of an ass—appendages which the King of Phrygia had to hide as best he could under the royal diadem His barber only was entrusted with the secret, and promised never to divulge it, but, finding this silence almost unbearable, he dug a hole in the earth, into which he whispered He then filled up the hole, believing that, having buried his secret, the earth would not betray him, but soon after some reeds sprung up from the freshly-dug soil, and as the wind swept over them, they, too, whispered—"Midas, King Midas has the ears of an ass"

Apollo treated Marsyas with much greater severity, probably because the music of his flute approached nearer his own standard than that of poor Pan's pipes, at all events, the unfortunate Marsyas, after the judgment of the Muses had been given in favour of Apollo, was bound to a tree by the angry god, and flayed alive.

Apollo, robbed by Mercury—the divinity of commerce and gain—misjudged by Midas, the gold-loving king of Phrygia, and defied by Marsyas, type of mediocrity and presumption, symbolize the divinely gifted of the earth, too often reduced to misery, their genius unrecognised, their just meed of glory disputed, such is the sense of the fable

But this did not end the trials of Apollo, who, forced to work with his hands to gain his bread, offered his services to Laomedon, king of the Trojans, to rebuild the walls of Troy, he worked there with Neptune (Poseidon) who had also displeased Jupiter. They agreed to work for him for a certain amount of wages, but when they had finished, Laomedon refused them their pay and expelled them from his dominions. Apollo and Neptune, irritated at the bad faith of the prince, took speedy vengeance. Neptune sent an inundation of the sea, which overthrew the walls, and Apollo, by means of the pest, killed many of the inhabitants.

HESIONE

Laomedon too late regretted his bad faith which had brought upon him so many misfortunes, he consulted the oracle, and was told that to appease the gods, a young Trojan maiden should be left upon a mountain near the coast to be devoured by sea monsters which Neptune had sent to ravage the Troas. At length it happened that his own daughter, Hesione, was to be the victim. Hercules offered to save her if Laomedon would give him the two horses which his grandfather Prius had received from Jupiter in exchange for his son Ganymede, but when the monster was slain, Laomedon again broke his word. Hercules was incensed at this faithless behaviour, sailed to Troy with a squadron of six ships, devastated the town, killed the king, and carried away captive his son Priam, and his daughter Hesione. The refusal

of the Greeks to give her back is mentioned as one of the causes of the Trojan war

HYACINTHUS

Hyacinthus was a beautiful youth, for whom Apollo felt great friendship. Zephyrus, who also liked the youth, was jealous of his preference for Apollo, and once when they were playing at quoits together Zephyrus was so piqued at being neglected that with his breath he caused the quoit of Apollo to strike the head of Hyacinthus and kill him on the spot. The blood which flowed from his wound produced the flower which bears his name, and blossoms in the early spring time. The father of Hyacinthus, Amyclas, king of Sparta, would have revenged the loss of his son on Apollo, and to escape his anger the fugitive god had to take refuge in the Troas as before related.

CLYTIE,

Daughter of Oceanus, and of Tethys, was so unhappy at being neglected that Apollo changed her into the heliotrope, or sunflower.

CYPARISSUS,

A young man of Ceos, son of Telephus, was also much beloved by Apollo. He killed himself in despair on the death of a favourite stag, and was changed by Apollo into the cypress. This tree was considered sacred to the dead, probably because of its lugubrious foliage.

THE MUSES

The Muses, daughter of Jupiter and of Mnemosyne, that is, children of intelligence and memory, and companions of Apollo, are nine in number. Clio is the muse of history, Euterpe, muse of lyric poetry and music, Thalia, muse of comedy and idyllic poetry, Melpomene, muse of tragedy, Terpsichore, muse of choral dance and song, Erato, muse of erotic poetry.

and mimic imitation, Pölymnia, muse of the ode and of eloquence, Urāniā, muse of astronomy, Calliōpē, muse of epic poetry. These goddesses are represented with the attributes of their arts. Apollo was considered as the leader of the choir of the Muses. The sacrifices offered to the Muses consisted of water, or milk, and of honey. The Mount Parnassus was sacred to them, and the Castalian spring, also Mount Hēlicōn, in Bœotia, where were the sacred fountains of Aganippe and Hippocrene. The waters of this latter fountain imbued poets with inspiration, it had burst forth from the earth with a kick from Pegasus, the winged horse of the Muses, sprung from the blood of Medusa. Upon the wings of Pegasus poets are said to fly up into empyrean heavens.



PEGASUS

DELPHI

At the foot of Parnassus, abode of the Muses, and in the town of Delphi, which the Greeks believed stood on the central point of the earth's surface, was

the celebrated **Temple of Apollo**, where the god, through the mouth of the priestess called **Pythoness**, gave oracular prophecies. Certain days were more propitious than others. The day on which the priestess was consulted she drank from the waters of the Castalian spring. She was then conducted to the sanctuary, and placed upon the **tripod**, which was a little table on three legs, covered with the skin of the terrible Python which Apollo had killed. She then prophesied, after which she was re-conducted to her cell, where she required several days to repair her strength, sometimes even sudden death was the result of her excitement. This was occasioned by the vapours mounting from a crevice in the earth. She appeared to be under the effects of great suffering, inarticulate sounds issued from her foam-covered mouth. The priests of the temple put these incoherent sounds into verse, and thus delivered them to the votaries who had come to consult the oracle. Greeks never entered upon important matters without consulting this oracle, and left always in the temple rich presents, as a gage of their piety and benevolence.

ATTRIBUTES OF APOLLO

After his exile on earth, Apollo appeased the anger of Jupiter by his misfortunes, who recalled him to Olympus, and gave him all the honours and privileges of divinity. Established in his rights, he shed his light as Phœbus over the earth, he is represented in his car, drawn by four fiery horses, driven with extraordinary swiftness from East to West, where, in the evening, he sinks down to rest in the ocean, and Thetis receives him. Each morning the Hours prepare his chariot, that he may renew his impetuous course. Apollo was also the god who affords help and wards off evil—of prophecy, of song, and music—who pro-

fects flocks and herds—who delights in the foundation of towns and the establishment of civil constitutions,—lastly, god of the sun, under the name of Phœbus (the bright or pure)

Apollo is supposed to have had more influence on the Greeks than any other god. The Romans adopted his worship from them. The most beautiful representation of Apollo still extant is that of the **Apollo Belvedere** at Rome, which is the beau idéal of youthful manliness and grace inspired by the souvenir of his victory over the serpent Python. As god of the fine arts, he is represented under the form of a young man of splendid beauty, his head crowned with laurel, a lyre in his hand.

RECAPITULATION.

JUNO

Juno, daughter of Saturn and of Rhea, and wife of Jupiter, was vindictive and jealous. She induced the gods to league with her against Jupiter, but he frustrated her designs against him, with the help of the giant Briareus. Jupiter punished Juno by suspending her between heaven and earth. She afterwards retired to the island of Eubœa, until Jupiter recalled her to Olympus. Juno was honoured as queen of heaven, and protectress of empires. The peacock was sacred to her, Iris, the rainbow, was her messenger.

APOLLO

Jupiter, son of Apollo, was the god of day and of poetry, he drove the chariot of the sun, and presided over the assembly of the Muses. He was expelled from heaven for having killed the Cyclops, who had forged the thunderbolts which had struck his sons Phœton and Æsculapius.

During his exile, Apollo guarded the flocks of

Admetus, king of Thessaly Mercury stole from him his bow and arrows Pan and Marsyas disputed with him the palm in music He punished King Midas with ass's ears for having decided in favour of Pan, and he flayed the satyr Marsyas alive for his presumption



APOLLO

Laomedon, king of the Trojans, promised him a reward for his labours in his service, and was punished by the god Neptune for being faithless to his word Apollo metamorphosed Clytie, Hyacinthus, Cyparissus, and Daphne was changed into a laurel-tree by her father, the river-god, Peneus

The Muses—from a Greek verb, meaning to teach high subjects—were companions of Apollo There were nine Muses, who presided under Apollo at the fine arts The fountain of Hippocrene, said to have been formed by the horse Pegasus striking the ground with his foot, was sacred to them They abode sometimes at Olympus, and sometimes at Parnassus At the foot of this mountain was the temple of Delphi, where Apollo rendered his oracles through the mouth of the Pythian priestess

Apollo must not be confounded with the sun, Helios, or Hyperion, as the sun was one of the Titans, and anterior to Apollo.

QUESTIONS.

- Q What is the character of Juno ?
 A Vindictive and jealous
 Q What does Juno represent ?
 A The grosser air of the terrestrial atmosphere
 Q What are her attributes ?
 A She is the protectress of kingdoms and of empires
 Q Which were her favourite towns ?
 A Argos, Samos, and Cuthage
 Q How is she represented ?
 A Seated on a throne, crowned with a diadem and scepter
 of gold
 Q What bird was consecrated to her ?
 A The peacock
 Q Who was her messenger ?
 A Iris, the rainbow
 Q Whose son was Apollo ?
 A Of Jupiter and Latona
 Q Where was Apollo born ?
 A In the island of Delos
 Q What was his first exploit ?
 A He killed the serpent Python, that Juno had sent to devour him
 Q What are the attributes of Apollo ?
 A He was the god of day and of poetry
 Q Who was Phaeton ?
 A Son of Apollo, who asked his father to let him conduct his chariot for a single day Apollo consented, but Phaeton set fire to the earth, and he was killed by one of Jove's thunderbolts
 Q Why did Apollo kill the Cyclops ?
 A Because his son, Æsculapius, had been struck by Jove with his thunderbolts for having dared to bring back to life, by his skill, Glaucus and Hippolytus
 Q How was Apollo punished ?
 A Jupiter exiled him from Olympus
 Q What was his fate on earth ?
 A He was reduced to guard the flocks of King Admetus, in Thessaly
 Q What other troubles had he to undergo ?
 A Mercury robbed him of his cattle and his land, and left him only his lyre
 Q Did Pan venture to challenge him to a musical contest ?

A Yes, and Midas, King of Phrygia, pronounced in favour of Pan

Q What was his punishment ?

A Apollo gave him ass's ears

Q Did Marsyas also contend with Apollo ?

A Yes, and was flayed alive by him

Q Was not Apollo ill used by Laomedon, King of the Trojans ?

A Yes, after building the walls of Troy, aided by Neptune, Laomedon held back the reward he had promised

Q What other adventures had Apollo ?

A He metamorphosed Daphne into a laurel-tree, Hyacinth into a flower, Cyparissus into the cypress, etc

Q Whose daughters were the Muses ?

A Of Jupiter and Mnemosyne

Q What is their number ?

A Nine

Q Name them

A They are--Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania

Q What is the abode of the Muses ?

A Sometimes the heavens, and sometimes Parnassus

Q. What was the name of the fountain consecrated to them ?

A Hippocrene, which the horse Pegasus caused to issue from the earth by a stroke of his hoof on the ground

Q What is the horse Pegasus ?

A A winged animal, in the service of the Muses and of poets

Q Had Apollo a temple at the foot of Parnassus ?

A Yes, Delphi, where he gave his oracles by the Pythian priestess

Q Is Apollo to be confounded with the sun ?

A No, Apollo is only the god of the sun The sun itself was one of the Titans, and the ancients named it Hyperion

Q How is Apollo represented ?

A As god of the sun, he is seated in a car, drawn by four horses, as god of poetry, he is depicted as a young man, with a crown of laurel on his head and a lyre in his hand

CHAPTER IV

DIANA

DIANA, goddess of the chase, twin-sister of Apollo, children of Jupiter and Latona. She was armed with a bow, quiver, and arrows, like her brother, sends plagues and death among men and animals. She also cures and alleviates sufferings. She was goddess of the flocks as well as of the chase, and was especially protectress of the young. She was a maiden divinity, remaining like her brother unmarried. In the Trojan war both Diana and Apollo sided with the Trojans. Diana was regarded in heaven as Silene, the moon. When Apollo was looked upon as Helios or sometimes Hyperion, the sun—on earth she was Diana, goddess of the chase, and in the lower regions she was Hecate, sometimes confounded with Proserpine, wife of Pluto.



DIANA

ACTÆON

Diana was vindictive in her anger. She changed Actæon, the grandson of Cadmus, king of Thebes into a stag because he inadvertently surprised her and her nymphs whilst bathing, and his dogs, who did not recognise him, tore him to pieces. The children of

MYTHOLOGY.

Niobe were also sacrificed to her displeasure, she, and her brother Apollo killing them with their shafts.

CALLISTO

Callisto, a nymph of Arcadia, was changed into a she-bear by Juno, and slain by Diana Artemis during the chase. Zeus (Jupiter) placed Callisto and her son Arcas amongst the stars as **Arctos**, or the constellation of the **Bear**. Juno, in anger, ordered the sea gods never to allow this constellation to descend upon the ocean to rest

CHIONE

Chione, daughter of Deucalion, more beautiful than Aurora, was pierced by Diana with an arrow for having compared her beauty to that of the goddess Deucalion in despair, threw himself from the top of a rock, and Apollo changed him into a hawk

ENDYMION

This beautiful youth, a shepherd, or, according to some mythologies, king of Elis, had been condemned to **perpetual sleep** by Jupiter. Diana, touched with his misfortune, hid him on the summit of a mountain. This fable relates to a king of Elis, who spent much time in a grotto on the summit of Mount Latmos, in Asia, near Heraclea, and Silene, the moon, often looked in upon Endymion, whose passion for astronomy induced him to pass his nights in the contemplation of the course of the stars

TEMPLES, IMAGES, AND CULTUS OF DIANA.

The intractable character of this goddess was exemplified in that of the cultus offered to her. Thus, not unfrequently, her altars were ensanguined with

the blood of human victims In one of her temples on the coast of the **Taurida** (Crimea), all strangers cast upon the shore in shipwreck, were immolated without pity The temple of **Ephesus**, on the coast of Asia Minor, was of all other temples of antiquity the most splendid, and considered as one of the wonders of the world It was built in the sixth century before Christ, and after being burnt down by **Herostatus**, an Ephesian, in the night **Alexander the Great** was born, B C 356, in order thus to immortalize himself, was rebuilt by the joint efforts of the **Ionian States**. Both **St Paul** and **St John** addressed epistles to the infant Christian Church just establishing at **Ephesus**

Festivals in honour of **Diana** were celebrated in many places in Greece, but especially at **Delos**, the birthplace of the goddess She is generally represented dressed in a short tunic, her bow and quiver slung across her shoulders, a spear in her hands and accompanied by stags and dogs As the goddess of the moon she wears a long robe, a veil covers her head sprinkled with stars, and the crescent moon rises above her forehead Sometimes she is in a chariot drawn by stags, or she is on foot coursing with her dogs

MINERVA, OR PALLAS

Minerva and **Pallas** are sometimes distinguished as separate deities, and again considered as one and the same However, the fable is, that **Jupiter** once was suffering with so great a pain in the head that he induced **Vulcan** to give him ease by a blow from a hatchet, when **Pallas**, or **Minerva**, stepped forth fully armed, her helmet on her head and lance in hand. As goddess of the arts and sciences, and above all, of **Wisdom** and **Thought**, the ancients honoured her by the name of **Pallas**. This singular fiction teaches .

us that thought should be nourished in the brain until it attains perfection. Minerva presided also over



MINERVA

industry and war, because wisdom should be the presiding genius with all

Minerva came forth to aid her father as well by her counsels as by her arms in the war of the gods against the giants, she even by her own act killed the giant Pallas, whose name she adopted in memory of her victory. She covered her buckler or ægis, with the skin of this giant, in the middle of which she later on placed the head of Medusa, one

of the Gorgons whose look petrified her enemies

DISPUTE OF MINERVA WITH NEPTUNE.

Minerva and Neptune could not agree on the subject of the name to be given to Athens. The twelve Olympian gods were to decide, and it was agreed that whoever of them should produce the most useful thing for the town, should give his or her name to it. Neptune struck the earth with his trident, and a horse rose out of it. Minerva did the same, and the olive tree, laden with olives, was the result. The gods were delighted, and the goddess received all their votes in her favour, as peace, of which the olive is the emblem, is of far more value than the horse, which is the symbol of war.

ARACHNE.

A Lydian maiden named Arachne, the daughter of Idmon, of Colophon, a famous dyer in purple, excelled in the art of weaving, and ventured to challenge Minerva (Athena) to compete with her. The goddess could find no fault with her work, and in anger tore it in pieces. Arachne was so much overcome by this unjust treatment, that she was on the point of hanging herself, when the goddess, moved by compassion, and perhaps regret, suspended her in the air, changed into a spider. This fable suggests that the art of weaving was learnt by man from the industrious spider, and that Lydia was the place of the invention.

One day Minerva was playing on the flute, in the presence of Venus and Juno. These goddesses were overcome with hilarity at the somewhat grotesque expression of face caused by the action of the lips whilst playing. Minerva consulted a mirror, and instantly threw down the flute, preferring to deprive herself of its music rather than to disturb the harmony of her features. Unfortunately for him, the satyr Marsyas picked up the instrument, and the lesson given by Minerva has not been lost, as the flute has never since been in favour with the fairer portion of mankind.

CULTUS AND IMAGES OF MINERVA —THE PALLADIUM.

Minerva had a temple in the city of Athens, called the Parthenon, for the Athenians were not ungrateful to their goddess, Athena,* who had given them the olive, source of their riches. The ruins of this glorious building still exist. The celebrated sculptor, Phidias, erected the ornaments, and raised her a statue of gold and ivory, as being more costly than marble. This temple, or citadel, of the Acropolis, was built entirely of marble, from Mount Pentelicus, its architecture was of the Doric order, and of the

* Athena, the protecting deity of Athens and Attica.

purest kind, its dimensions were 227 English feet long, 101 broad, and 63 high. The splendid fêtes, called Panathenæa, were in her honour.

Another of her temples was in the city of Troy, where she was honoured under the name of **Pallas**, who presided at **combats**. The Trojans guarded her statue, called the **Palladium**, with singular veneration, as it was said to have descended from heaven and placed itself upon the altar. This small figure, made of the bones of Pelops, the ancient King of Peloponnesus, held in one hand a pike, in the other a distaff and spindle. Hidden springs moved the limbs of this strange image. The Trojans had been assured by an oracle that whilst they held possession of this statue, their town would never be taken, but when the Greeks were besieging the place, Ulysses and Diomedes entered by a subterranean passage, and carried off the statue. Soon after, the town fell a prey to the Greeks, Æneas is said to have carried the Palladium, or image of Pallas, with him to Italy, when he settled in Latium. Minerva is usually represented with a grave and majestic presence, in one hand she holds her lance, in the other her buckler, her helmet and floating crest is surmounted by an owl, symbol of wisdom. Near her are all the symbols of the arts and sciences.

RECAPITULATION

Diana, sister of Apollo, and daughter of Jupiter and Latona, is adored in the heavens under the name of **Phœbe**, upon the earth under that of **Diana**, and in the lower regions as **Hecate**. She punished the indiscretion of Actæon by changing him into a stag. Calisto, a nymph of Arcadia, killed by Diana, and changed into a she-bear by Juno, was placed by Jupiter, with her son Arcas, amongst the stars as the constellation Arctos, the Bear. She also punished the pride of Niobe by exterminating all the children in whom she took

such delight — the vanity of Chlōnē, daughter of Dædalion, but as Selēnē, or the moon, she consoled Endymion for his love of astronomical contemplation

In some countries her altars were stained with the blood of human victims, especially that of the Taurian Artemis, in the Chersonesus Taurica (Crimea), where she had one of her principal fanes But the most celebrated was her temple at Ephesus — considered as one of the seven wonders of the world — burnt by Hérostrātus, the day on which Alexander the Great, or Macedon, was born, B.C. 356 Her fêtes in Greece were called the **Artemisia**

She is generally represented under the form of a **huntress**, of lithe and active figure Sometimes she appears as a monster, with three heads of animals, and the body of a woman

MINERVA

Minerva, or **wisdom**, is the offspring of the brain of Jupiter, and steps forth fully armed into the world She presides over the **fine arts**, **industry**, and **war** She helped her father in his war with the giants As the Greek goddess Athēna she was chosen by the gods to give her name to Athens, instead of Neptune Jealous of the industrious Atachne, she struck her with her spindle, and changed her into a **spider**

She renounced the flute because it disfigured the harmony of her features, an example less unworthy of the goddess than her envy of the industrious superiority of poor Atachne Minerva is known by her warlike accoutrements, her lance and ægis, which the head of Medusa rendered terrible On her helmet is placed the **owl**, symbol of wisdom, the **olive branch**, of peace, and near her the attributes of the **arts** and **sciences**.

QUESTIONS

Q Of whom was Diana daughter and sister ?

A She was daughter of Jupiter and of Latona, and sister of Apollo

Q What were the names of Diana ?

A She was called Diana, or Artemis, on the earth, Hecate in the lower world, and, in heaven Selene, the moon

Q Was the cultus of Diana sanguinary ?

A Sometimes human victims were sacrificed to her

Q Which were the most celebrated temples raised in her honour ?

A Those of the Chersonesus Taurica, and that of Ephesus, one of the seven wonders of the world, this was destroyed by fire on the day Alexander the Great was born

Q How were the festivals named which were celebrated by the Greeks in her honour ?

A They were called Artemisia, from her Greek name of Artemis

Q How is she represented ?

A As a huntress, with her attributes of the spear, stags, and dogs, or bow, quiver, and arrows, and as the goddess of the moon she wears a long robe, a veil covers her head, and over her forehead rises the crescent moon

Q Who was Minerva ?

A Minerva, or Athene, or Pallas, was one of the great divinities of Greece, goddess of wisdom, and patroness of the arts She is said to have sprung forth in complete armour from the brain of her father Zeus, or Jupiter

Q Did she not take part in the war with the giants ?

A Yes, and even killed Pallas

Q What did she with the skin of that giant ?

A She covered her shield with it

Q How was this shield named ?

A It was called the ægis, in the centre of this appears the head of Medusa, the Gorgon

Q Who was Medusa ?

A The youngest of the three Gorgons, daughters of Phorcus, a sea deity

Q What are the attributes of Minerva ?

A She presides over industry, the fine and useful arts, and war

Q Did Minerva contend with Neptune for the honour of giving a name to the town of Cecrops ?

A Yes, and she was the successful competitor

Q How did she obtain the victory ?

A Her gift to Athens of the olive tree symbol of peace was considered more desirable than that of the horse which Neptune produced with a blow of his trident

Q Who were the judges of this dispute ?

A The council of the gods

Q Why did Minerva change Arachne into a spider ?

A Because Arachne ventured to compare her own needle-work with that of the goddess

Q What other feminine weakness is related of Minerva ?

A She threw her flute on the ground because to play on it destroyed the harmony of her features

Q What became of this flute ?

A Marsyas picked it up and played upon it, when he challenged Apollo to a musical contest

Q What was the Parthenon ?

A The temple consecrated by the Athenians to Athena, or Minerva

Q How is the goddess represented ?

A Generally in armour, with the ægis or shield The owl, serpent, cock, and olive tree were sacred to her, and near her were placed the attributes of the arts and sciences.

Q What were her festivals called at Athens ?

A The Panathenæa

Q Were there several kinds of these festivals ?

A Yes, the great and the little Panathenæa, the former recurring every five years, while the others were annual

Q Did not Rome celebrate festivals in honour of Minerva ?

A Yes, and servants brought their masters at these festivals gifts called Minervales.

CHAPTER V.

MERCURY

MERCURY, or Hermes, son of Jupiter and of Maia, the most beautiful of the seven sisters, the **Pleiades**—or the Atlantides, daughters of Atlas, who also reared Arcas, supposed to have given his name to Arcadia, son of Calisto, an Arcadian nymph—they were afterwards placed in the sky by Jupiter as the constellation **Arctus**, or the **great and little Bear**. According to Cicero, there had been five Mercuries, one the god of eloquence, another of medicine, another of commerce and gain, of theft and fraud. He was born in a cave of Mount Cyllene, in Arcadia, and in his infancy was confided to the care of the Seasons. Whilst yet an infant he escaped from his cradle and put the whole Olympian Court into disorder. Neptune in vain sought for his trident, Venus for her vest, Mars for his sword, and Vulcan for his tools. The equanimity of the gods was upset except that of Jove himself, whose thunderbolts the little Mercury had carefully abstained from touching. Enchanted with the infant prodigy, Jupiter confided to his son the care of providing the gods with **nectar** and **ambrosia**, for Hebe was just then in disgrace, and Ganymede had not yet been introduced into the celestial assembly.

He was employed also as messenger and ambassador of the gods, he arranged their business and took charge of their most important negotiations. In order to fulfil this duty with promptitude he was provided with wings, two attached to his cap, and two to his sandals. In his hand he carried the caduceus, round which twined two serpents, symbols of **peace** and **alliance**. Mercury had more occupation than all the other gods. At early morn he cleaned the banquetting-hall of the Olympian deities, at the levée of Jupiter he was in waiting to receive his orders and carry them

as his herald, on his return he acted as cup bearer and cellarer. When others were at rest during the night he conducted the dead to the shades below, and assisted at their judgment. Such was the popular idea of Mercury. Further, it was believed that by means of his caduceus he metamorphosed those souls into other bodies who had fulfilled their time in the Elysian groves. Besides these offices it was the duty of Mercury to follow Juno both to escort and watch over her. Notwithstanding these services he fell into disgrace, and was exiled from Olympus. Apollo was at that time guarding the herds of the good king Admetus in Thessaly. The wily Mercury thought the opportunity too good to lose, for on perceiving Apollo wholly entranced with the melodious sounds of his flute, the cunning god drove off the oxen he was guarding and hid them in a wood. When Apollo became aware of the theft he ran to fetch his bow to punish the offender, but Mercury had already adroitly detached the quiver from his shoulder with all his arrows.



MERCURY

BATTUS.

The shepherd, Battus, had been witness of the theft, and to buy his silence, Mercury gave him the finest cow in the herd. A moment after, metamorphosed as king Admetus, Mercury offers two cows to Battus if he

will tell him where the stolen herd is concealed, with the cunning of dishonesty Battus sells the secret for twice the price for which he had sold his silence. Immediately Mercury re-appears under his own form and changes the unworthy shepherd into **touch-stone**, by which the purity of gold may be tested.

Mercury was at last reconciled to Apollo, who was so charmed with the lyre which Mercury invented that he allowed him to retain the oxen, and became his friend. The invention of the lyre happened thus — According to Homer and Lucian, he found a **dead tortoise** upon the sand near the Nile, and having emptied its shell fitted it with strings of the strong filaments of the **flax plant**. There were nine of these cords in honour of the nine Muses, others say only seven. This instrument he presented to Apollo, who, in exchange gave him a staff which had the virtue to reconcile all creatures divided by hatred. Mercury, in order to test the power of this wonderful staff, threw it between two serpents who were in the act of darting at each other, when they instantly curled round the staff in friendly embrace and formed the **caduceus**, the chief attribute of the god as plenipotentiary.

The worship of Mercury had spread into Egypt, Crete, Greece, and Italy. The Greeks and Romans celebrated his festival in the month of May, consecrated to **Maia**, the mother of the god. Sometimes a **sow** or a **calf** was sacrificed, but the sacrifice generally consisted in the **tongues** of the victims, as to the god of eloquence. In Egypt, the **stork** was sacrificed to him, and the Gauls offered to him **human victims**. The **doors of houses** were under the protection of Mercury, and they were decorated with his image, as his votaries were persuaded it would secure them against robbers.

Mercury is usually represented as a young and active man, generally without draperies or costume,

his cap and sandals winged, he holds sometimes his caduceus, a purse, a lyre, a staff, or a palm-branch, whilst, as god of eloquence, golden chains escape from his lips and attach themselves to the ears of his listeners. At his feet is placed a cock, a tortoise, or a ram.

The ancients, who were not critical, have blended together several personages in one Mercury. Mercury, the son of Maia, and grandson of Atlas, reigned after Jupiter in parts of Italy and in Gaul, but the Mercury who furnished the greater materials for the poets is the Mercury Trismegistus or thrice great, a king of Egypt who lived about the time of Moses or soon after. He was the author of the ancient books concerning religious worship, which the Egyptians held in great veneration.

In Athens they called Hermes the heads of Mercury, which were seen surmounting square stones in the streets of Athens. His festivals were named *Hermæa*.

MARS

Mars, the god of war, identified by the Romans with the Greek *Arēs*, was one of the great Olympian gods, son of Zeus and Juno. Next to Jupiter this god received the highest honours at Rome, as he was considered the father of Romulus, the founder of the nation. During the war which Olympus had to sustain against the Titans, he was taken prisoner by the giants Otus and his brother Ephialtes, known as the *Aloridæ*, and confined in a dungeon of brass, from whence he was set free by Mercury, but not until after a long captivity. This was a bad beginning for the god of war, his next adventure was at the siege of Troy.

MARS WOUNDED BY DIOMEDES

Jupiter had forbidden the gods to take any part in this war. Mars forgot this injunction and drew upon himself the anger of Jove. Wishing to take

vengeance for the death of his son Ascäläphus, slain by Deiphobus at the siege of Troy, the god fully



MARS

armed, arrived outside the walls of the town. Minerva, penetrating the designs of Mars, sent Diomedes to encounter him. Mars, as soon as he saw the hero, ran to attack him, but the goddess turned aside the blow he had aimed at Diomedes, whilst she directed the arm of the Greek and wounded Mars with his lance, on which the wounded god sent forth a terrible cry, loud as the voice of ten thousand warriors. He complained to Jupiter, who far from listening to his complaints reproved him for his disobedience. When his anger had expended itself he ordered the doctor of the celestial court to spread a divine balm upon the wound

which was promptly cured

ÄRĒÖPĀGUS, OR THE HILL OF ARĒS

The poets relate that one day Mars and Neptune had a dispute, Mars was accused by Neptune of the murder of his son Halirhötlus, and was brought to trial before the twelve gods assembled in the Areopagus on the hill at Athens. Mars pleaded his cause and was acquitted, as he had merely resented an insult offered to his daughter Alcippē. These twelve divinities are the twelve judges, and the name of the Areopagus was supposed to have been retained ever after in commemoration of the trial of their god Ares. It was in the Areopagus that the Athenians assembled to judge criminal causes, and the law for-

bade the use of any ornaments of eloquence for fear of gaining by this artifice an unjust judgment, a very honourable principle which we should do well to adopt from the ancients

CULIUS OF MARS

Mars was identified with Quirinus in Rome, and enjoyed a higher dignity there than in Greece. He had many magnificent temples, and when the consuls were leaving Rome to enter upon some distant campaign, sacrifices were offered on his altars, and touching his lance they would cry, "**Watch, Mars!**" placing their arms under the watchful protection of the god of the Romans.

His priests, the **Salii**, always of patrician birth, formed a celebrated sacerdotal college at Rome. They carried small shields named *ancilia*, one of which had fallen from heaven and was the surety for the duration of the Roman power. Numa had eleven others made exactly similar to ensure its safety, so that the real one could not be distinguished, they were kept in the temple of Vesta, and once a year the **Salii** carried these bucklers round the town, themselves dressed in full armour and singing hymns in honour of Mars. The place dedicated to warlike exercises was named after him *Campus Martius*.

Besides being the father of the Romans, Mars, under the name of **Sylvanus**, was the protector of the honourable pursuit of agriculture, and as the god **Sylvanus** was worshipped as the protector of cattle. As **Quirinus**, Mars was the deity who guarded the Roman citizens, hence they were called **Quirites**. The wolf and the woodpecker were sacred to Mars, the cock, also, as symbol of vigilance. Human sacrifices were sometimes offered on his altars. One of the most celebrated of the temples of Rome was built by Augustus and dedicated to Mars, the avenger, after the battle of Philippi.

BIRTH OF VENUS.

Venus, the most lovely of the goddesses, is the daughter of the heavens and of the sea. When she had risen out of the foaming wavelets, Zephyrus received her in a shell and gently wafted her to Cyprus, where the *Hōrae*, or *Hours*, brought her up.

If we are to believe the poets, the education of Venus was carefully attended to. Beautiful and amiable by nature, she was also well instructed, yet without pretension to learning. She thus formed her heart as well as her manners, so that after some years spent with her wise instructors, the gods on hearing of her many amiable graces and gifts wished to see her. She was taken to Olympus in a diaphanous chariot, and with the consent of the whole

circle of assembled deities she was crowned goddess of beauty by Jupiter himself. Mars, Bacchus, and Apollo each wished to wed her, but Jupiter pronounced in favour of the Olympian artist, Vulcan, who forged Jove's thunder-bolts, as well as his throne and palace with their vaulted roofs of steel and brass. Venus wore a marvellous vest or cestus, which endowed all who possessed it with grace,



VENUS

beauty, charm, and youth.

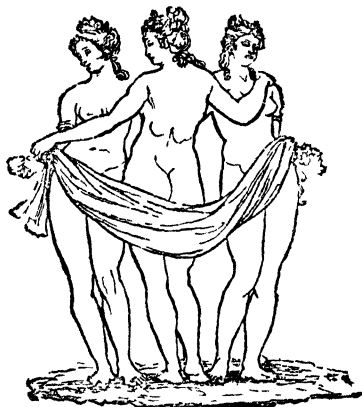
JUDGMENT OF PARIS.

All the gods having been called to the solemnization of the marriage of Peleus, king of the Myrmidons with the Nereid, *Thetis*, Eris, the goddess of Discord,

was alone uninvited. She resented this neglect by throwing on the table a golden apple, addressed "to the fairest." All the goddesses wished to possess it, the decision was entrusted to Paris, second son of Priam and Hecuba, and he gave it to **Aphrodite (Venus)**; this was the cause of the bitter hatred of **Hera (Juno)** and **Athena (Minerva)** against **Troy**. Thus this golden fruit was known as the **Apple of Discord**, the cause of so much sorrow and suffering.

THE GRACES — CUPID — ADONIS

The **Charities**, or **Graces**, were companions of **Venus**, their names were **Aglaia**, the bright one, **Thalia**, and **Euphrosyne**, maidens who enhanced the enjoyments of life by refinement and gentleness. They are repre-



THREE GRACES

sented undraped, to show that true grace needs no artificial decoration. They are youthful, to typify that charity is ever young and charming.

These amiable divinities have had their temples and

their altars. Eteocles, king of Orchomenes, and son of Œdipus and Jocasta, was the first to raise them a temple, and to institute to them a particular cultus. They were held in honour at Delphi, Elis, Perga, Byzantium, and in the Isle of Paros. The temples consecrated to Venus often included the Graces; they had sometimes a place in those sacred to Mercury. Generally the Graces and the Muses had the same temple, Spring was especially consecrated to them. They were usually invited to all banquets, and the guests would drink three times in their honour. But the most charming of all their prerogatives was to preside at all acts of benevolence and gratitude, also in all languages, when we wish to express these sentiments, we make use of their names. The poets tell us they were small in stature, to teach us, that agréments consist often of little things, a smile, a kindly expression, an amiable intention. The Graces are in the attitude of dancing, holding each other by the hand, or with arms interlaced, as a sign that the charities of life should be reciprocal and form a bond of union. The Satyrs often surround the Graces, their bristling hair, pointed ears, and general ugliness symbolize a lower sensuous nature, forming a marked contrast to the amiable loveliness, and the refinement of the Graces, or Charities.

They are usually represented ornamented with garlands of flowers, the first holding a rose, the second a thimble, and the third a myrtle.

CUPID

Cupido in Latin, Amor, is the son of the beautiful Venus, a sportive and unruly boy; he is to be distinguished from the antique divinity Eros, also the god of love, who issued out of chaos at the same time as the heavens and the earth, and whose birth preceded that of the gods themselves. Jupiter reading in the sweet, yet perfidious face of Cupid the mischief which this god

would cause, wished his mother to abandon him, but Venus hid Cupid in a forest in the island of Cyprus, and caused him to be nourished by wild animals. As soon as he was old enough to use his bow, he made one from the ash, and his arrows he formed out of cypress, he first tried his weapons on the animals, but as soon as



CUPID

he became an expert archer he turned his shafts against the heart of man

PERISTERA

A nymph in the suite of Venus — This goddess, being with her son in a charming spot carpeted with flowers, ventured to defy Cupid to pluck as many flowers as she would, Amor accepted the challenge of his mother, and fluttering, with the help of his wings from flower to flower, would soon have gained the victory, had not Peristera aided Venus in her task.

Amor, angry at being vanquished, changed the nymph into a dove. From that moment these tender birds became dear to Venus, and she harnessed them to her car. Peristera is a Greek word, signifying dove. The fable is the poets' invention.

ADONIS

Adonis, son of Myrrha, daughter of Cinyras, king of Cyprus, he was of extraordinary beauty. When grown up he went to the court of the king of Byblus, a very ancient city on the coast of Phœnicia, where, accompanied by Venus, he amused himself with the pleasures and dangers of the chase in the forests of Lebanon. Mars, angry at the interest shown by Venus for this young mortal, induced Diana to send an enormous boar, who escaping the lance of the huntsman threw himself upon Adonis, and before Venus could interfere in his behalf, killed her young favourite. She received his last sigh, and raised from the blood-stained ground the anemone, as a memorial of the lost one. The worship of Adonis was of Phœnician origin. Annual festivals called **Adonia**, were held at Byblus, Alexandria, in Egypt, and Athens. A small river in Phœnicia, in the Lebanon range was named after him.

CULTUS OF VENUS

The worship was of Eastern origin, and introduced by the Phœnicians to the islands of Cyprus and Cythera, she appears to have been identical with **Astarte**, called by the Hebrews **Ashtoreth**. Her worship afterwards spread over Greece, and seems to have been early established at Rome, though at first she was considered one of the least important of the divinities. Cæsar promoted her worship from motives of family aggrandisement, as he traced his descent from **Æneas**, supposed to be the son of Mars and Venus. **Incense** and **perfumes** only were offered on her altars. She is represented sometimes under the form of a young girl rising out of the foam of the sea, again she is in a car drawn by doves, swans, or sparrows. She is crowned with myrtles and roses, her son Cupid and the Graces usually accompany her. No goddess has

been more sung by poets, or represented by painters or sculptors. The **Venus of Praxiteles** has been always looked upon as the most beautiful of antique works of art.

RECAPITULATION

Mercury, or **Hermes**, son of **Jupiter** and **Maia**, began by setting the whole of the Olympian gods in dismay, by his habits of pilfering, **Jupiter** was, however, charmed by his rogueries, and made him cup-bearer of the gods. At length his thefts caused him to be driven out of **Olympus**. He sought refuge near **Admetus**, the good king, in **Thessaly**, here **Apollo** was passing his exile in guarding the flocks and herds of the king. **Mercury** stole the oxen as well as the bow of **Apollo**. Recalled to heaven, he became messenger of the gods, and acquitted himself of his important functions with ability and celerity. **Mercury** is the god of eloquence, of commerce, and of larceny. He is usually represented as a young man, with small wings attached to his head, his shoulders, and his ankles, in his right hand he carries his caduceus. The statues known as **Hermes** in **Athens** consisted of a square stone, surmounted by a head of the god.

MARS

Mars is said by the Greeks to be the son of **Jupiter** and **Juno**. He was taken prisoner by the giants during their rebellion against **Jupiter**, and owed his deliverance to **Mercury**.

When combating on the side of the **Trojans**, he was wounded by **Diomedes**, and fled to **Olympus**, where he was reproached by **Jupiter**, who had forbidden the gods to take part in the war.

The Romans regarded **Mars** as the father of **Romulus**, and the protector of their empire, he was invoked by the consuls before they set out for war. Their priests dressed during their processions in complete armour.

and carried small shields called **ancilia**, one of which was supposed to have fallen from heaven. The **cock** was sacred to Mars, and **wolves** and **human victims** were immolated on his altars.

VENUS

Venus, goddess of beauty, daughter of the heavens and of the sea, the Graces formed her cortége. She married Vulcan, god of fire. Her girdle conferred every charm.

The apple inscribed "**to the Fairest**," and thrown by the goddess **Discordia**, or **Strife**, during the nuptial banquet of Peleus and Thetis amongst the goddesses, was awarded by Paris to Venus, hence the anger of Minerva and Juno against the family of Priam and Troy.

Cupido or Amor was the son of Venus, a roguish and intractable boy, represented generally with wings, and armed with a bow and arrow. Adonis was killed by a wild boar. Venus caused the anemone to spring up on the spot where he fell.

The worship of Venus was widely spread, and her temples were amongst the most numerous and the most beautiful.

QUESTIONS.

Q Whose son was Mercury?

A The son of Jupiter and Maia, daughter of Atlas.

Q What did Mercury do in his infancy?

A The day after his birth, he stole the trident of Neptune, the zone of Venus, the sword of Mars, and the tools of Vulcan.

Q What did Jupiter do?

A He was charmed with Mercury's adroitness, and gave him the office of cup bearer to the gods.

Q Was not Mercury driven from heaven?

A Yes, because the gods were at length tired of his thefts.

Q Where did he fly?

A To Admetus, King of Thessaly, and even there he stole the bow and the flocks of Apollo.

Q Did not Mercury return into favour ?

A Yes, Jupiter recalled him, and made him his messenger

Q What services did Mercury render to the gods ?

A He killed Argus, the guardian of Io, he chained down Prometheus on Mount Caucasus, Ixion on his wheel, seconded Pluto in carrying off Proserpine, and liberated Mars from his prison

Q What were his functions ?

A He was the messenger of the gods, the god of eloquence, the protector of travellers, of merchants, and of robbers, and the guide of souls to Hades

Q How is he depicted ?

A Under the form of a young man with wings on his head, shoulders, and heels. He holds the caduceus in his hand

Q What is the caduceus ?

A It is a stick interlaced with two serpents

Q Where was Mercury specially worshipped ?

A In Egypt, Crete, Greece, and Italy

Q What sacrifices were offered him ?

A The tongues of the victims

Q What name was given to his statues ?

A That of Hermes

Q Had not the Egyptians their own Mercury ?

A Yes, he was one of their ancient lawgivers

Q What surname was given to him ?

A That of Trismegistus, or three times great

Q Are opinions agreed about the birth of Mars ?

A The Greeks call him the son of Jupiter and Juno, and the Romans of Juno alone

Q Did he not take part in the war of the giants ?

A Yes, he was made prisoner, and remained fifteen months in captivity

Q By whom was he delivered ?

A By Mercury

Q What part did he take during the Trojan war ?

A He fought against the Greeks

Q Was he not wounded ?

A Yes, by Diomed

Q How was he treated by Jupiter on his return to heaven ?

A The father of the gods overwhelmed him with reproaches

Q Had he not to submit to judgment ?

A Called before the council of the twelve gods, for having killed the son of Neptune, he was acquitted

Q Did not the Romans consider Mars as their patriarch ?

A They asserted that Romulus and Remus were the offspring of that god, and they confided in his watchfulness

Q What name was given to his priests ?

A They were called Salii

Q What did the consuls do on starting for war ?

A They offered sacrifices to Mars

Q What ceremony was practised by the Salian priests every year ?

A A procession, during which they danced and sang, rattling on their shields

Q What name was given to these shields ?

A Ancilia One of these shields, pledge of the duration of Rome's power, had fallen from heaven, and Numa had eleven similar ones made and placed them all in the temple of Vesta

Q How is Mars represented ?

A Like a terrible warrior The cock was sacred to him

Q What victims were offered on his altars ?

A Wolves, and sometimes human victims

Q Whose daughter was Venus ?

A She was the daughter of Heaven and of the Sea.

Q Who formed her escort ?

A The Graces and Laughter

Q Who were her teachers ?

A The Hours

Q What were her functions ?

A She was the goddess of beauty and marriage

Q Who was her husband ?

A Vulcan, the god of fire

Q Whence came her power ?

A From her zone, or girdle

Q What did Discord do during the wedding of Thetis and Peleus ?

A She threw on the banqueting table a golden apple, with this inscription "To the most beautiful"

Q To whom was it given ?

A All the goddesses disputed it

Q Who was chosen to judge this dispute ?

A The shepherd Paris, after the pretensions of the other goddesses had been set aside, except Venus, Juno, and Minerva ?

Q To whom was the apple decreed ?

A To Venus

Q What was the consequence of this decision ?

A The Trojan war

Q Who were the companions of Venus ?

A The three Graces, Aglaia, Thalia, and Euphrosyne.

Q Whose son was Cupid ?

A Of Venus.

Q Is Cupid the same as Amor ?

A Yes

Q Did not Jupiter wish to put Cupid to death ?

A Yes, but his mother caused him to be brought up in the woods

Q How was Cupid nourished ?

A He sucked the milk of wild beasts

Q What is the power of this god ?

A It extends over the gods and all living creatures

Q What did Venus do at the death of Adonis ?

A Hastening up too late to protect him from the attacks of a wild boar, she changed him into an anemone

Q Where was Venus worshipped ?

A Everywhere, but chiefly at Paphos, Amathos, Cnidus, Cythera, and Lesbos

Q What was sacrificed on her altars ?

A Incense and perfumes

Q How is she represented ?

A Under the form of a young girl, issuing from the waves. Sometimes she is placed on a car, drawn by doves, swans, and sparrows.

CHAPTER V.

DIVINITIES OF THE EARTH

CYBĚLĚ — HER BIRTH AND CULTUS, OR WORSHIP.

CYBĚLĚ, or Rhēā, wife of Saturn, and daughter of the Heaven or Uranus, and of Ge, or Gaia. She had several names, as **Ops** and **Tellus**, she was also called the "**Great Mother**," or mother of the gods, because she was the parent of most of the gods, especially those of the first order. As Saturn presided in heaven, Tellus presided on the earth, and was the source of help to mortals, her name **Ops**, signifying help, and riches. Rhea, another of her names, from a Greek word **rheo**, meaning to **issue from**, because from the earth everything issues or flows. She was the mother of Jupiter, Juno, Neptune, and Pluto. Her worship was universal.

in **Phrygia**, and under different names it might be traced even to the **Euphrates** and **Bactriana**, she was, in fact, the great goddess of the eastern world. In **Phrygia** her priests were called **Corybantes**, who with drums, cymbals, horns, and in full armour, danced in their processions in the forests and on the mountains of **Phrygia**, in **Rome** her priests were termed **Galli**, from a certain river in **Phrygia**, whose waters, it was believed, threw those who drank of them into frenzy,



CYBELE

during which they tore themselves, or cut each other with knives, rushing headlong like rams one against the other. Cybele was supposed to be accompanied by the **Curetes**, name derived from **Crete**, where they had brought up **Jupiter**. They were also called **Dactyl**, because to hide the infant cries of **Jupiter** from **Saturn**, who would have devoured him, they invented verses with unequal feet, which have been named in Latin **Dactyl**, or according to others, from a Greek word signifying finger, because they were in the beginning only ten in number. No doubt the

noise of cymbals, fifes, howling, etc., which marked the fêtes of Cybele was to commemorate the conflicting sounds of the cries of the infant Jupiter, and the songs of the Curetes, or Dactyli, to drown them lest they should reach the ear of his voracious father. Cybele is represented seated, to figure the stability of the earth. She carries a tambour, or a disc, emblem of the winds which the earth contains, she also holds a key. Her head is crowned with towers and four lions draw her car.

CERES AND PROSERPINE

Ceres, daughter of Cybele and of Saturn, goddess of **agriculture**, from whom man learnt his knowledge of the science of cultivation.

The god of the lower regions, the terrible Pluto, unable to induce any of the goddesses to share his abode with him, determined to make use of a stratagem. Proserpine, daughter of Ceres, was amusing herself with the nymphs in a valley near Mount Etna, suddenly Pluto appeared and took Proserpine away to the shades below, where she was to reign as **Queen of Hades**. When Ceres heard that Proserpine had thus disappeared, though no one could tell her who had taken her away, she at once set out in quest of her, a torch in her hand, inquiring of everyone for her daughter. At length, **Arethusa**, a nymph of Diana changed by that goddess into a fountain, told Ceres that during her course underground she had seen Pluto pass with Proserpine, who had been taken by him to Hades. Ceres instantly carried her grief to Jupiter, who promised her if Proserpine had eaten nothing since her sojourn in the **land of shades**, she should be brought back. **Ascalāphus** declared that she had eaten part of a **pomegranate**, when Proserpine, in revenge, changed him into an owl, by sprinkling him with the water from the river **Phlęgęthon**, a bird taken by Minerva under her protection because

it was watchful during the night Jupiter at last commanded that Proserpine was to remain six months of the year in the lower regions and six months upon the earth

This fable is an allegory of agriculture Proserpine represents the grain thrown into the earth, from which it at length emerges, and so on year after year, this represents the six months' residence of Proserpine above and below the earth.



CERES.



PROSERPINE

During the wanderings of Ceres in search of Proserpine she was received with hospitality by Celeus, king of Eleusis, and out of gratitude taught his son Triptolemus agriculture This prince was the inventor of the plough, which has been the great promoter of civilization He was the great hero in the **Eleusinian mysteries**, or fêtes of Ceres Unlike the noisy festivals of Cybele, the Eleusinian fêtes were kept with religious silence, and none of its ceremonies could be revealed without sacrilege, and ever have remained impenetrable. Ceres is often represented with a torch in one

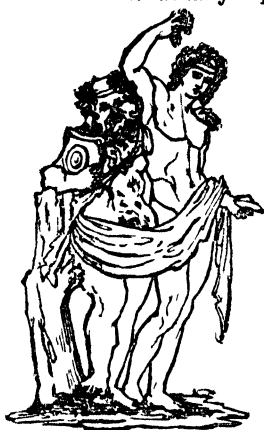
hand—as if searching after Proserpine—and poppies in the other, sometimes mounted on a car drawn by serpents, at others she carries a sickle in her right hand, and ears of corn in her left, with which she is also crowned Ceres is the mother of Plutus, god of riches, he is generally represented as an aged man It is said that in his infancy he had promised to favour none but the well-intentioned and good, but Jupiter, who thought that virtue should suffice without riches for happiness, blinded Plutus This blindness was made use of by the wicked to their own advantage

BACCHUS, OR DIONŶSUS

Bacchus is the son of Jupiter and Sēmēlē, daughter of Cadmus, king of Thebes She died from the ambition to see Jupiter, the god of thunder, in all his Olympian majesty, unable to bear the sight, she was consumed by the lightning Bacchus was brought up by the Nymphs of Mount Nysa Silēnus, son of Pan, or of Hermes, instructed him, and was his companion in his wanderings Bacchus first fetched his mother out of Hades and rose with her into Olympus, he then went to Egypt, thence through Syria, and traversed parts of Asia Minor, teaching everywhere in his course the cultivation of the vine, and the rudiments of civilization He remained long in India, and conquered it—not India of the Ganges, but probably Syria and thereabouts It is related that in one of his combats the Satyr Silenus was in the midst mounted on an ass, this animal began to bray with such terrible violence that the elephants of the Indians took to flight and the victory remained to Bacchus To perpetuate this great asinal achievement the ass was placed amongst the stars, near the sign of the crab. On the return of Bacchus to Europe, he passed through Thrace, he was ill-received by Lycurgus (not the great legislator), king of the Edones, who, whilst uprooting the vines which grew in Thrace,

wounded himself in both legs, and this accident was considered as a punishment awarded by the angry god of wine, or, as some relate, he was driven mad for his impiety by the gods Pentheus, king of Thebes, grandson of Cadmus, who wished to moderate the Bacchic frenzy of the festivals of the god, was torn to pieces by his own female relatives upon Mount Cithaeron, or Mount Parnassus

Bacchus is usually represented as a beautiful but



SILENUS AND BACCHUS

effeminate youth, with flowing hair, crowned with ivy, and asphodel, the wine and laurel were also sacred to him, amongst animals, the dolphin, serpent, tiger, lynx, panther, and ass. Bacchus does not appear in Homer as one of the great divinities, he is described as the god who teaches man the preparation of wine. With the spread of the cultivation of the vine, the worship of Bacchus extended it, and after the time of Alexander's expedition to India, the festivals of this god assumed a more wild and Bacchic character. On account of the connection in those early times between the cultivation of the soil and the first germs of civilization, Bacchus, or Dionysus, is considered as a benefactor and law-giver as well as a lover of peace.

VULCAN

Vulcan, god of fire, the son of Jupiter and Juno. He was thrown down by his mother, from Olympus, because he was lame and weak, or for the same cause. • was precipitated below by a kick from Jupiter.

The marine divinities, **Thetis** and **Eurynome**, received him, and he dwelt with them in a grotto for nine years beneath **Oceanus**; afterwards, when in the isle of **Lemnos**, he established forges, and made the thunder-bolts for his father, **Jove**, his companions and fellow-workmen were the **Cyclops**, sons of **Uranus** and of the earth. These indefatigable artizans made the shores of **Lemnos**, of the **Lipari** isles, and the caverns of **Etna**, their workshops, echo with the blows of their hammers resounding on their heavy anvils, after the god called **Vulcanos**. Notwithstanding his deformity the gods wedded him to **Venus**, but if nature had refused him symmetry of form, he had received the gifts of **genius**. He was ordered by the gods to form the celebrated **Pandora**, which he accomplished with admirable perfection, all his works were *chefs d'œuvre*. The arms of **Achilles**, those of **Æneas**, the necklace of **Harmonia**, the crown of **Ariadne**, the palace of the sun, the famous brazen dog which he forged and animated, added to his high qualifications as the **great artist** of the gods of **Olympus**, he always showed respect and kindness to his mother although she had cruelly treated him in his infancy, and he always acted as the **mediator** between **Jupiter** and **Juno**, as well as being generally good natured and serviceable. On one occasion he offered a cup of nectar to his mother and the other gods, who on beholding him hobbling from one god to another gave way to immoderate laughter.

Vulcan is represented sometimes leaning on an anvil, at his feet the eagle of **Jupiter** ready to carry the thunder-bolts, in ancient monuments, with a thick beard, neglected dress, his legs mis-shapen, an oval cap on his head, and his hammer in one hand. The most ancient of his temples was at **Memphis**—the most celebrated was on **Mount Etna**, to approach it, his devotees had to be chaste and pure. The sanctuary was guarded by dogs, who, by a miraculous instinct, caressed the good, but devoured hypocrites.

INFERIOR DIVINITIES OF THE EARTH

PALES, FLORA, POMONA, VERTUMNA, PRIAPUS, PAN, SATYRS,
NYMPHS

Cybele represents the earth, Ceres, agriculture; Proserpine, corn, Bacchus, the vine, Vulcan, fire. After these greater divinities, we must mention Pales, goddess of green pastures and shepherds, Flora, goddess of flowers, and of the fruit of trees, and Vertumna, god of the Seasons.



ILOI A



POMONA

Pālēs was invoked by the Roman shepherds, and was goddess of their meadows and flocks, her dress was as simple as her worship. She wore no veil, but a sprig of laurel and of rue in her hair, because during her fêtes the shepherds used the leaves of those plants medicinally for their flocks. Pales holds a bunch of straw, her fêtes were celebrated in the midst of the fields, on the first of May, date of the

foundation of Rome The shepherds offered milk and honey to Pales, then lighting three large fires of straw the most active jumper gained a prize, generally a goat or a lamb Flora, the Roman goddess of flowers and spring; her festivals were celebrated from the 28th April to the 1st May She was named **Chloris** by the Greeks, and was the wife of Zephyrus, and goddess of flowers, identical with the Roman Flora The worship of Flora was established amongst the Sabines long before the foundation of Rome It was **Tatius** who introduced her cultus to Rome, and consecrated to her a temple in that town The Phocæans, founders of Marseilles, honoured the goddess whose statue was sculptured by Praxiteles

Pomona, another amiable nymph, was considered the guardian of gardens and of fruit, the rustic divinities were all desirous to please her, especially Vertumnus According to Ovid, she was one of the most vigilant of the Hamadryades, and delighted in cultivating gardens and trees, especially apple trees, from which she derives her name This poet adds that she lived in the time of Procas, king of the Latins, towards 805 B.C. Doubtless, Pomona was some charming personage who loved rural life, who much improved the cultivation of trees, and merited thus divine honours according to the ideas of those times

Pomona is generally seated upon a large basket containing flowers and fruits, holding some apples in her left hand, and a branch in her right The folds of her robe in front contain branches laden with fruit The Romans raised temples and altars to Pomona, offering her sacrifices for the preservation of the fruits of the earth

VERTUMNUS

Vertumnus was the god of gardens and orchards, and took his name from a Latin word *vertere*, to change, .

to turn, because he constantly varied, in order, it was supposed, to gain the good graces of Pomona. Sometimes he appeared before her as a reaper loaded with sheaves of corn, sometimes he carried a ladder upon his shoulder to gather in the fruits, again he was an aged vintage gatherer with his pruning hook in his hand, another time a hay-maker with a crown of hay and a scythe, lastly, a ploughman with his plough. At length Pomona listened to the eloquent persuasions of the excellent Vertumnus, and becomes his wife, and their union is untroubled, as it deserved to be.

TERMINUS

Terminus was the Roman divinity of boundaries, he is represented with the head of a man, but without hands or feet, to express his immobility. To these divinities we must add



TERMINUS

PRIAPUS.

Son of Bacchus, born at Lampsacus, on the Hellespont, he was regarded as the god of fruitfulness, and worshipped as the protector of flocks of sheep and goats, of bees, of the vine, and of all garden produce.

PAN

Pan is the chief of the Satyrs, terrestrial divinities whose foreheads were armed with horns, their body resting on legs of goats or rams, these unpleasantly hideous divinities were the terror of the nymphs.

THE NYMPHS

The Nymphs were named according to the locality they inhabited. The nymphs living in forests were called **Dryades**, those frequenting trees were the



PAN



SATYR

Hamadryades The nymphs of wooded glens were the **Napææ**. The **Naiades**, or **Naiades**, were the nymphs of rivers, lakes, brooks, springs, and fountains. The sea nymphs, consisting of the **Oceanides**, or nymphs of the ocean, and the **Nereides**, nymphs of the Mediterranean, and the **Oreades**, nymphs of mountains and grottoes. They are all usually represented as beautiful maidens, sometimes with, sometimes without, draperies.

Thus, not only was the **earth** a goddess, but innumerable divinities presided over all that the earth produces or contains.

RECAPITULATION

Cybele, or Rhea, daughter of Uranus and Gaia, was wife of Saturn. She hid her children from the voracity of Saturn. She was worshipped at Rome.

under the name of **Vesta**, having for priests the Galli and the Corybantes, who celebrated her festivals with extravagant gestures and noise. She is represented seated on a car, drawn by lions. She wears a castellated crown.

CERES

Ceres, daughter of Saturn, goddess of **agriculture**, mother of Proserpine, Pluto, god of the lower regions, or Hades, abode of the Shades, carries off Proserpine, and makes her queen of his dreary dominions. Ceres seeks for her daughter, a torch in her hand, during her wanderings; she recompenses those who act with hospitality towards her, and punishes those who slight her. She finds Proserpine, but can only obtain permission for her return to earth during half the year. The Eleusinian fêtes were accompanied by impenetrable mysteries. She had temples in Greece and Italy. As attributes she wore a crown of wheat-ears, with a sickle in her hand, and sheaf of corn.

BACCHUS

Son of Jupiter and Semele, he was educated by the Satyr Silenus, son of Pan, and took part in the war against the giants. He penetrated into Arcadia, Syria, and Egypt, accompanied by bands of revellers, and bacchantes. He had no other arm than the **thyrsus**. He was severe against all who were hostile or indifferent to his cultus. His fêtes, after Alexander's expedition into India, became the signal for disorder and frenzied revelry. This god, both sweet and terrible, appears as youthful and handsome, dressed in a leopard's skin.

VULCAN

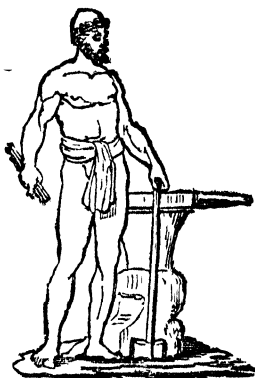
Vulcan, the god of fire, son of Jupiter and Juno, was weak and misshapen, and he is precipitated from heaven. He falls upon the Isle of Lemnos, where he establishes his forges, and makes the terrible shafts of Jupi-

ter, as well as innumerable works of art, marvels of his talents and industry

He was amiable, and of ready help to all, a good son to his rather irascible mother. His wife was the beau-



DRIAD



VULCAN

tiful Venus The Athenians celebrated in his honour certain festivals named Races of the Torch-Bearers This god is represented under the figure of a smith, with his hammer and anvil

INFERIOR DIVINITIES

The earth was inhabited by a great number of lesser divinities **Pales**, goddess of pasturage, **Pomona**, of fruits, **Flora**, of flowers, **Vertumnus**, of the seasons, **Priapus**, of gardens, **Pan**, of shepherds, and the god **Terminus** To this list we must add the **Satyrs**, the **Nymphs**, the **Dryades**, the **Hamadryades**, the **Napææ**, the **Naiades** and the **Orcades**.

QUESTIONS

Q Who is Cybele ?

A She was the goddess of the earth She is daughter of Uranus and Ge or Tellus

Q What names are still given to her ?

A She is called Rhea, Ops, "The Great Mother," and sometimes Vesta, as mother of Vesta, the goddess of the hearth and of fire

Q How was Atys, one of her priests, treated ?

A She inspired him with a frenzied madness, to punish him for having been unfaithful to his vow, and she changed him into a pine tree

Q What name was given to the priests of Cybele ?

A They were named Galli, Curetes, Corybantes, Dactyli, and Idæans

Q How is Cybele represented ?

A She is represented seated, her head crowned with towers, Her car is drawn by lions

Q Who was Ceres ?

A Ceres was the goddess of agriculture She was the daughter of Saturn and of Cybele

Q Had she not a daughter ?

A Yes, Proserpine

Q Relate the story of Proserpine

A Proserpine was carried off by Pluto, the god of Hades Ceres went in vain to seek for her After having traversed the earth, she returned to Sicily, where she learnt the fate of her daughter She wished to bring Proserpine up to earth, but it was arranged that she should pass six months on earth, and six in the infernal regions

Q Name the principal adventures of Ceres during her journey over the earth

A She changed some Lycian peasants into frogs, and young Stello into a lizard, but she rewarded with her horn of plenty the hospitality shown her by Eleusius and Hippothoon

Q How did she punish Erysichthon ?

A She inspired him with an insatiable hunger, and that unhappy man, after having expended all his goods, was reduced to sell his daughter, and to feed on himself

Q Where were the festivals of Ceres celebrated ?

A At Eleusis

Q How was this goddess represented ?

A Her forehead was encircled with a wreath of ears of corn, she held a sickle and corn-ears Sometimes she carried a torch to enlighten her path while seeking for Proserpine

Q Who was Bacchus ?

A Bacchus was the god of the vine, and the son of Jupiter and Semele

Q What were the circumstances of his birth ?

A His mother Semele, wishing to see Jupiter in all his glory, was struck dead

Q Who was the tutor of Bacchus ?

A Silenus, the son of Mercury and of the Earth, an old man, always drunk, and the faithful companion of his pupil

Q What were the exploits of Bacchus ?

A He fought valiantly during the war of the Giants, and conquered India

Q What name was given to the priestesses of Bacchus ?

A That of Menades or Bacchantes

Q Who were the victims of the vengeance of Bacchus ?

A Pantheus, Lycurgus, and the daughters of Mineus

Q What name was given to the festivals of Bacchus ?

A They were named Bacchanalia, and were celebrated by drunkenness and madness

Q How is Bacchus represented ?

A Under the form of a handsome young man, crowned with ivy, armed with the thyrsus, and covered with a lion's skin

Q Who was Vulcan ?

A The god of fire, son of Jupiter, but some say of Juno

Q How was he treated by Jupiter ?

A Jupiter, disgusted with Vulcan's deformity, cast him down from heaven Vulcan broke his leg, and was crippled ever after

Q Who was the wife of Vulcan ?

A Venus, the goddess of beauty

Q Where did Vulcan establish his forges ?

A In the Island of Lemnos, and in the caverns of Mount Ætna

Q What were his principal works ?

A The thunderbolts of Jupiter, the armour of the gods and of the heroes

Q What was his character ?

A He was conciliating, officious, full of activity and industry

Q What name was given to the races celebrated in his honour at Athens ?

A That of the Races of Torch Bearers, because the racers carried a torch, and passed it from hand to hand

Q How is Vulcan represented ?

A Under the form of a blacksmith, leaning on an anvil, and holding a hammer and pincers

Q Who were the inferior divinities of the earth ?

A They consisted of Pales, goddess of pastures and meadows, Pomona, goddess of fruits, Flora, goddess of flowers, Vertumnus, goddess of the seasons, the god Terminus, who presides over the limits of fields, Priapus, the god of gardens, and Pan, the god of shepherds

Q Who were the Nymphs of the earth ?

A The Dryades and Hamadryades for trees, the Napææ for copses and shrubberies, the Naiades for fountains, the Oreades for mountains.

CHAPTER VI.

DIVINITIES OF THE SEA.

OCEANUS AND TETHYS, AND THE OCEANIDES.

THE ancients divinized the sea under the names of **Oceanus**, and **Tethys**,⁶ his wife, whose children were the **Oceanides**, and of the numerous river-gods. There were three thousand of the Oceanides, they had an especial worship, boatmen offered them libations and sacrifices. When the sacrifice was offered on the sea-shore, the blood of the victim was received in a vase; when at sea it was allowed to fall into the water. During a calm they immolated a lamb, or pig, or, during tempest, a bull.

Oceanus reigned over the sea, and his empire extended over the rivers, his children. The ancients rendered him a solemn cultus, and invoked him on the departure of maritime expeditions.

TETHYS

Tethys, wife of Oceanus, represented the **Mediterranean**, and their alliance expressed the union of the two seas at the **Straits of Gibraltar**.

NEPTUNE

Neptune, whom the Greeks called **Poseidon**, son of Rhea and Saturn, he received for his portion the empire of the sea. At his birth his mother hid him in a sheep fold of Arcadia, and thus saved his life, as before mentioned. He distinguished himself in the war of the gods against the giants, but his ambition induced him to associate himself with the quarrel of Juno and to conspire against Jupiter. We know that the plot failed, Jupiter having secured the

aid of the hundred-armed **Briareus**. Neptune was punished by exile, and worked with Apollo to raise the walls of Tyre, and as he was frustrated of his due by the perfidious **Laomedon**, he sent a sea monster to devour the inhabitants of the Troas. The Trojans consulted the oracle, and Laomedon was ordered to offer his daughter, **Hesione**, to be devoured. Chained to a rock Hesione awaited her doom, when the Argonautic ship passed by, and Hercules promised to kill the monster and free the victim, if Laomedon would give him the two horses of the Sun—the gift of Jupiter to Laomedon, exchanged for Gany-mede. But Laomedon again broke his faith. Her-



GANYMEDE

cules sacked the town, killed Laomedon, and gave Hesione to his friend **Telamon**, king of Salamis, and one of the **Argonauts**. Neptune (Poseidon), was vanquished in his rivalry with Minerva (Athene), in his endeavour to confer his own name instead of hers on Athens. Neptune married **Amphitrite**, goddess of the sea, especially of the Mediterranean, she was the

mother of Triton, one of the principal divinities of the sea .

ATTRIBUTES AND WORSHIP OF NEPTUNE (POSEIDON).

Sovereign of the seas, Neptune is represented erect in a car in the form of a shell drawn by marine horses. In his hand he holds a trident, he is accompanied by Tritons and Nereides .



NEPTUNE

The worship of the god began in Lybia, and spread from thence into Greece and Italy. The Greeks celebrated in his honour the **Isthmian games**, horse and chariot races, which drew all Greece to the Isthmus of Corinth. With the Romans his festivals were named consuales. They sacrificed to the god the horse and the ox, and the diviners offered him the gall of the victims. During the celebration of his festivals, magnificent horses were promenaded in their processions splendidly caparisoned, to thank the god for the invaluable gift of this proud and noble animal to man.

NEREUS

Nereus, son of Oceanus and Tethys, married Doris, and was the father of fifty daughters, the Nereides, or nymphs of the sea. He is represented as an old man with a long azure beard, his retreat was in the Ægean Sea, which bathes the coast of Attica. His daughters surround and dance in chorus. Nereus was renowned for his wisdom, he was consulted by men, and prophesied the future to them. It was by his counsels that Hercules was able to obtain the golden apples of the Hesperides. Nereus often changed his appearance to escape the importunities of those who desired to consult him.

PROTEUS

The prophetic old man of the sea, who appears to be similarly gifted with Nereus. He attended the seals, or flocks of Neptune, he resided in the island of Pharos. Proteus escaped whenever he could from those who came to consult him, it was necessary to bind him with cords, as he would take the form of lions, tigers, serpents, to frighten away the importunate.

TRITON

Triton was the son of Neptune and Amphitrite, his body terminated in a dolphin's tail, he was Neptune's trumpeter. In the war with the giants, he blew such terrific blasts on his conch shell, that the Titans, scared by the strange, unearthly sounds, gave up the victory to the gods. The children of Triton were named after their father and formed the cortège of Neptune.

GLAUCUS,

Another marine deity. Glaucus was a fisherman, and fishing was his favourite amusement. It is said

that, having remarked that the fish he took to shore ate certain sea herbs, he himself wished to taste them, and precipitated himself into the waves. This represented the spread of fishing, which first began in rivers, and then later on in the open sea. Glaucus is represented with flowing beard and hair, and thick eyebrows. Apollo gave him the gift of prophecy, and Nereus made him his interpreter.

MELICERTES, OR PORTUMNUS

Son of Athamas, king of Orchomenus, in Boeotia, and Ino, daughter of Cadmus and Harmonia, fled with his mother from the fury of Athamas, when he became mad, having incurred the anger of Juno. Ino threw herself into the waves with Melicertes and perished. Their bodies were carried by a dolphin to the coast of Corinth, where Sisyphus buried them, and they were transformed into marine divinities, and he was called by the Romans **Portumnus**, protector of vessels as they enter ports. Ino, his mother, was adored by the Greeks and Romans under the name of Leucothea.

PHORCUS

A sea deity, father of the **Graææ** and **Gorgones**. One of his daughters was mother of Polyphemus, the principal of the Cyclops. Phorcus was thought to be the father of the **Diagon**, who guarded the golden apples, and the garden of the **Hesperides**. **Scylla** is his daughter, she was victim of the jealousy of Circe, bathed in a fountain poisoned by the enchantress, and in a fit of frenzy at having become hideous, cast herself into the waves, and was changed into a terrible sea-monster, especially for vessels. It was **Scylla** who, with **Charybdis**, rendered the Straits of Messina so famous for shipwrecks. Phorcus is the symbol of all marine.

THE SIRENES

Sea Nymphs, celebrated for the beauty of their voice, were daughters of the river **Achelous**, and the Muse, **Calliope**. They lived in the rugged cliffs near the sea, between Capri and Italy, and were supposed to charm travellers by the sweetness of their voices, and those, forgetful of all else than the exquisite music of their songs, forgot even to eat, and thus perished of hunger **Ulysses**, king of Ithaca, on his return from Troy, escaped the seductions of their strains by tying himself



SIREN

to the mast of his vessel, and in stopping up the ears of his companions with wax. The oracle had announced that if any mortal escaped them, they themselves would perish. The **safety**, therefore, of Ulysses was their doom. They precipitated themselves into the sea, and perished.

THE HARPIES

Are less divinities than monsters, said to be daughters of Neptune, and the sea. These monsters with the faces of women, bodies of vultures, and long and crooked claws, caused famine wherever they passed, always driven away, they constantly returned. This

would seem to be an allegory of the Corsairs, who infested the sea-coast, who pillaged everything, and though driven off, returned again and again



HARPY

ÆOLUS AND THE WINDS

Æolus, god of the winds and tempests, reigned in the Æolic islands of the Sicilian Sea. Jupiter had given him the winds in charge, shut up in deep caverns, but he had the power to chain or unchain them as he pleased. He gave them to Ulysses, shut well up, but the imprudent companions of his voyage opened their prisons, and the vessel was tossed by horrible tempests.

The winds were divided into two families. Those who were the sons of Typhon raised tempests. The others, favourable to mortals, were **Eurus**, **Auster** (called **Notus** by the Greeks), **Zephyrus**, and **Boreas**.
 • **Eurus**, the S E wind, is a young man flying impetuously

along - **Auster**, a sad old man, surrounded by clouds
Zephyrus, crowned
 with flowers **Boreas**,
 or the north wind,
 drags along rain, snow
 and tempest

AURORA

Aurora, daughter
 of **Hyperion** and
Thia, or of **Titan** and
 the **Earth**, and accord-
 ing to some poets,
 mother of the winds,
 leaves her couch upon
 the earth to open the
 gates of morning to
 the rising sun The
 ancients represented
 this goddess, draped

in a robe of saffron colour, upon a brilliant roseate-
 coloured car, drawn by two horses She scatters
 flowers in her path and embellishes all nature with
 loveliness and light, on her head she wears a veil
 thrown back to show that her presence dissipates the
 veil of night



ZEPHYR

RECAPITULATION

OCEANUS, TETHYS, AND THE OCEANIDES

The ancients divinized the seas under the names of
Oceanus, and of his wife, **Tethys**, whom we must not
 confound with the **Nereid**, **Thetis**, mother of **Achilles**.
 The **Oceanides**, or sea-nymphs, were the children of
Oceanus and **Tethys**. **Oceanus** was also the father
 and king of rivers, the sacrifices offered him during
 a calm consisted of lambs, or boars, and during tem-
 pest, bulls were immolated on his altars

The early Greeks regarded the earth as a flat circle, which was encompassed by a vast river perpetually flowing round it, and this river was **Oceanus**. Out of, and into this river, the sun, moon, and stars were supposed to rise and set, and on its mysterious and unseen banks, were the abodes of the dead. **Oceanus** is represented as an old man, the forehead armed with the pincers of the crab, and in his hand a pike, or javelin.

NEPTUNE AND AMPHITRITE

Neptune, god of the fluid element, or seas, especially the Mediterranean, son of Saturn, and Rhea. He was driven from heaven by Jupiter for having joined with Juno in the plot against him. During his exile he worked with Apollo in the re-building of the walls of Troy, both were refused their salary by the unfaithful **Laomedon**, king of Troy. Neptune married **Amphitrite**, daughter of Nereus and Doris. The Greeks celebrated the horse and chariot races of the **Isthmian games** in honour of Neptune (**Poseidon**), and the Romans the fêtes **Consuales**. His temple at Rome stood in the **Campus Martius**, during his festivals the people formed **tents** (*umbræ*) of the branches of trees, under which they enjoyed themselves, feasting and drinking. Neptune is said to have created the horse, and disputed with Athena (**Minerva**), which of them should give name to the capital of Attica. It was decided that whichever could confer the most useful gift, should take the precedence in the matter. **Poseidon** gave the horse, and was believed to have taught men the art of managing horses by the bridle, and to have been the originator and protector of horse races. **Minerva** gave the olive-tree to Attica, source of her riches, and was chosen to give her name to the city as having conferred the more valuable gift to mortals. This god is usually represented standing erect upon a large conch shell drawn by sea-horses. He is armed with the trident, and his cortége is composed of **Neleids** and **Tritons**.

NEREUS AND PROTEUS

Nereus and **Proteus**, both sons of **Oceanus** and **Tethys**, they possessed the privilege of knowing the future, and of transforming themselves to any shape they wished. They both endeavoured to escape the importunities of those who wished to consult them by assuming a variety of metamorphoses. **Nereus** married **Doris**, and was father of the **Neiades**, nymphs of the sea, less numerous and less noble than the **Oceanides**. **Proteus**, according to **Homer**, lived on the island of **Pharos**, near the **Nile**, and tended the flocks (seals) of **Poseidon**. **Virgil** places his residence in an island between **Crete** and **Rhodes**.

TRITON, GLAUCUS, AND MELICERTES

Triton, son of **Neptune** and **Amphitrite**, accompanied, with the **Tritons**, his sons, the car of **Neptune**, sounding conch shells.

Glaucus was a fisherman in **Bœotia**, who threw himself into the sea, after having eaten a part of the divine herb sown by **Cronos**, and which grew upon the shore. **Glaucus** was changed into a sea god. Sailors and fishermen paid great reverence to him.

Melicertes (**Palæmon**), son of **Athamas**, king of **Orchomenus**, in **Bœotia**, and of **Ino**, daughter of **Cadmus** of **Thebes**. Both **Ino** and **Melicertes** threw themselves into the sea, and were changed into marine deities.

PHORCYS, THE SIRENES, AND THE HARPIES

Phorcys, or **Phorcus**, son of **Neptune**, is a sea deity, and symbol of marine monsters. He was the father of the **Gorgons**, and of the dragon of the **Hesperides**.

Sirenes, daughters of **Phorcus**, or of **Calliope** and **Achelous**. They seduced travellers by the charms of their voice, and lured them to destruction. By his wisdom **Ulysses** escaped them, and they precipitated themselves into the sea and perished.

The **Harpies**, monsters deformed and hideous, who carried with them pestilence and famine. It is thought they represented the pirates, who frequented the coasts of Italy and Greece even in the earliest ages.

ÆOLUS AND AURORA

Æolus is the god of the winds, and guards the caverns where they are secreted. He can loose them or chain them up, as he pleases. The winds have a double origin. **Typhon** and his sons were fatal to man, the others, sons of the gods, favourable to mortals.

Aurora, daughter of Titan and of the Earth, mother to some of the winds. She comes forth from her couch in the ocean, to open the doors of morning to the rising sun.

QUESTIONS

Q Under what names have the ancients divinized the sea, or turned it into a god ?

A Those of Ocean and Tethys

Q Whose children were they ?

A Those of Uranus and Titea

Q Who were the children of Ocean and Tethys ?

A The Oceanidæ, or sea nymphs

Q How was the ocean represented ?

A As an old man, his forehead adorned with crabs' claws, and a pike or trident in his hand.

Q Whose son was Neptune ?

A Of Saturn and Rhea

Q Was he not banished from heaven ?

A Jupiter drove him out, because he had joined the plot of the gods against him.

Q What became of him during his exile ?

A He rebuilt, with Apollo, the walls of Troy.

Q Did Laomedon fulfil his engagements ?

A That perfidious prince refused to pay him.

Q What was the result of this breach of faith ?

A Apollo sent him a plague, and Neptune a marine monster.

Q What did the oracle advise Laomedon to do, to appease this monster ?

A It advised him to expose Hesione, the king's daughter.

Q By whom was Hesione saved ?

A By Hercules

Q Was Hercules rewarded for this service ?

A Laomedon failed a second time to keep his word.

- Q What vengeance did Hercules take?
 A He sacked the city of Troy
 Q Did not Neptune have other quarrels with other gods?
 A Yes, with Minerva and Apollo
 Q Whom did Neptune marry?
 A Amphitrite, the daughter of Nereus and Doris
 Q What god was Neptune? and how is he represented?
 A He was the god of the seas. He is represented upright in a sea conch, with a trident in his hand. His escort consists of Tritons and Nereides
 Q What were the isthmic games?
 A They were games, celebrated by Greece, in honour of Neptune, at the isthmus of Corinth
 Q What were the Consualcs?
 A They were festivals, celebrated at Rome, in honour of Neptune
 Q Who was Nereus?
 A Nereus was a god of the sea, the son of Ocean and Tethys
 Q Who was his wife, and who were his daughters?
 A He married Doris, and had many daughters, who were named Nereides
 Q Had he not the gift of reading the future?
 A Yes, and he changed his form to escape from those who came to consult him
 Q Whose son was Proteus?
 A Of Ocean and Tethys
 Q What were his functions?
 A He was the guardian of the flocks of Neptune
 Q Was he not renowned for his wisdom?
 A Yes, like his brother Nereus, he knew the future, but he only revealed it to those who knew how to master his tricks and his resistance
 Q Who was Triton?
 A Triton, the son of Neptune, went before the car of the god of the sea, sounding a sea conch
 Q Was he not the father of a large family?
 A He was the parent of the Tritons, who made a part of the escort of Neptune
 Q What can you say about Glaucus?
 A Glaucus was a fisherman, who, having plunged into the sea, became a sea god
 Q Who was Melicertes?
 A Melicertes, son of Athamas and Ino, drowned himself, with his mother, to escape from the rage of his father. Melicertes was worshipped under the name of Palemon or Portumnus, and Ino under that of Leucothoe
 Q Who was Phorcys?
 A Phorcys was a sea god, the symbol of marine monsters.

He was the father of the Gorgons and of Scylla, who was changed into a sea monster, terrible for sailors

Q Who were the Sirenes ?

A Sea goddesses, leading astray voyagers by the sweetness of their voices, and leading them to destruction

Q What was the cause of their death ?

A Ulysses escaped the snare, and they drowned themselves in despair

Q Who were the Harpies ?

A Deformed monsters, bearing everywhere pestilence and famine

Q Who was the god of winds and tempests ?

A Æolus He had the power to open and shut the cavern where the winds were imprisoned

Q Were there not several races of winds ?

A The favourable winds were the sons of gods, and those who raised up tempests, were sprung from the giants

Q Which were the most celebrated winds ?

A Eurus, Notus, Zephyrus, Coreas

Q Who was the mother of the winds ?

A Aurora

Q What were the functions of Aurora ?

A She opened the gates of the morning, and mounting on a splendid car, she announced the sunrise

Q Whom did Aurora marry ?

A Tithonus and Cephalus

CHAPTER VIII

GODS OF THE INFERNAL REGIONS.

DESCRIPTION OF TARTARUS

In the *Iliad*, Tartarus is a place beneath the earth—as far below Hades, as heaven is above the earth. It was surrounded by the river **Phlegethon**—the flaming—in whose channel flowed liquid flames instead of water, also, by a rampart of brass, and **night** enclosed the whole enceinte within triple folds of her sombre veil. Above it rest the foundations of the earth and sea, the boundaries of the world, beyond which all is hideous, dreaded even by the immortals,—a vast abyss, into which, if one fell, there would be no resting-place, but limitless space. The gods dread

this chaos—horrid abode, where night slumbers in an ocean of clouds. Other poets place the infernal regions in the centre of the earth. They say Upon the threshold of hell appear **Pain and Sorrow**, near them **Sickness, Old Age, Fear, Labour Death, and Sleep**, the brother of **Death**. **War and Discord** were there, their hair bristling with serpents. The iron couches of the **Furies** are close to them, and a hundred other monsters besiege the entrance to this fatal abode. This mephitic centre was called **Avernus**, a sombre path conducted from thence to **Acheron**, a terrible river, whose banks are crowded with the dead, waiting for **Charon** to ferry them across. Beyond **Acheron** are the doors of the palace of **Pluto**, guarded by **Cerberus**, a dog with three heads, who never sleeps. He allows souls to enter, but frightens all who attempt to return, with hideous howls and cries.



MINOS, ÆACUS, AND RHADAMANTHUS

Three inexorable judges, **Minos, Æacus, and Rhadamanthus**, seated at their tribunal, pronounce sentence of eternal punishment on the condemned.

The horrors of this abode increase the further it is penetrated. At last, **Tartarus** is reached, protected by a triple circle of walls and gates of brass. This is the place of punishment for the greatest criminals. These the Furies torment, without leaving them an instant's repose.

Hell is traversed by five rivers, the first is called **Acheron**, round which the Shades hover and feed its waters with their tears. The **Styx**, or river of hatred, encircled **Tartarus** seven times. It was by the name of this river that the gods swore, and the oath was then inviolable, perjury was punished by ten years of exile. The river **Phlegethon** rolled torrents of liquid fire and bitumen. **Lethe** marked the limits of **Tartarus**, and the **Elysian Fields**. The waters of this river caused complete forgetfulness of the past, and the Shades destined for happiness drank of it before entering the Elysian groves.

This fortunate abode was a place of delights reserved for the souls of those who had been virtuous on the earth. Rain, frost, or snow never distressed the inhabitants of this happy land. They breathed a pure air, refreshed by the gentle Zephyrus, and a soft light shed an unchanging brightness over this abode of the blessed.

PLUTON, OR PLUTO

Hades, in Greek, in Latin, **Pluto**, was the king of the nether world, brother of Jupiter and of Neptune, he had the least agreeable portion of his father's realms allotted to him. In the war of the Titans against Saturn, he combatted for his father, and covered his head with a helmet forged by the Cyclops, which rendered invisible whoever wore it. Pluto lived long alone in his silent and dreary kingdom, as no one would share his throne he hit upon the expedient of bringing away **Proserpine**, the daughter of **Ceres**, whilst she was gathering flowers in the verdant fields.

of Enna, in Sicily Cyane, a Sicilian nymph, and companion of Proserpine, who reproached him for taking away her friend was changed into a fountain Pluto was generally feared, he had few temples or altars The sacrifices offered to him were black bulls, and sometimes human beings, with all the circumstances of gloom and sadness The cypress and the narcissus were commemorated to Pluto, and his priests wore cypress—the tree of tombs



PLUTO

Pluto is represented seated on a throne of ebony, attended by the **Furies** and the **Parcæ**, or **Fates** The rivers of hell are in view The face of this god is livid and his eyebrows thick and heavy, his eyes red and menacing in expression, in his right hand he holds a long rod to drive the Shades, in the other a key, he is crowned with cypress, or narcissus, sometimes with his helmet that confers invisibility. At times he is mounted on his car, drawn by four black horses

THE MINISTERS OF PLUTON

THE JUDGES, THE FURIES, AND THE FATES —
CHARON —NEMESIS

The judges were **Minos**, **Æacus**, and **Rhadamanthus**, who had been kings on the earth renowned for their wisdom

Minos, was son of Jupiter and Europa, and after

his death, one of the judges of the Shades in Hades. He gave laws to the **Cretans**; he is looked upon as one of the great legislators of antiquity. The wisdom of his government, and his love of justice, induced the poets to say the gods had made him judge in Hades.

Rhadamanthus—Also son of Jupiter and Europa, and brother of Minos, king of Crete. He married Alcmena, mother of Hercules, after the death of her husband, Amphitryon, and lived in **Bœotia**. Like Minos, he was renowned for his justice.

Æacus.—Son of Jupiter and Egina. He reigned in the island of **Delos**, or in the island of **Enopia**, to which, in honour of his mother, he gave his name. The decisions of these two judges were submitted to **Minos**.

The **Furies**, **Erinyes**, or **Eumenides**, daughters of Acheron and of Night.—They dwelt in the depths of Tartarus, their names were **Alecto**, **Megæra**, and **Tisiphone**, they are represented holding flaming torches, and having serpents for hair. Their robes



FURY

are stained with blood, sometimes black, sometimes white—black when they are irritated, when they were named **Nemesis**, or **furios**, white when calm, they were then named the **Eumenides**. Their ministry was not confined to the chastisement of the shades of the condemned. They often visit the earth, hover over the head of

the criminal and wicked, burning his breast and inflicting a foretaste upon earth of the eternal punishment awaiting him in Tartarus.

The **Parcæ**, or **Fates**.—They were three in number,

Clotho, Lachesis, and Atropos. They are the divinities of the duration of human life. They spun together the thread of human life, the youngest, Clotho, held the distaff, Lachesis made the thread, and Atropos cut it with her terrible scissors. The distaff was charged with wool and silk, which were unequally intermingled according to the destiny of mortals. Happy those for whom the Fates only spun gold and silk. They are represented as women of severe



THE FATES

countenances, their hair dressed with flakes of fleecy wool, mixed with the flowers of the narcissus.

Charon, the ferryman of hell, son of **Erebus** and of **Night**. He ferried the shades of the dead across the rivers of the lower world. In this service he was paid an **obolus**, or **danace**, which was placed in the mouth of every corpse previous to its burial, and those who could not pay wandered a hundred years along the banks of the streams. This god is represented as an old man with a long and dirty beard, piercing black eyes, and a mean dress, he is ge-

nerally erect in his bark, and holds his oar in his hand.



CHARON

Nemesis, terrible divinity of Hades, overlooked the punishment of crimes, pursued them with fury, and ended always in reaching them. She was the daughter of **Necessity**, or of **Erebus**, and of **Night**. But she recompensed virtue, as well as punished crime. She is represented with wings, a rudder, and a wheel, to express the surety and rapidity of her course, in one hand she held a torch to enlighten consciences, interlaced serpents encircled her head.

PUNISHMENTS IN HADES.

Let us now enter into these regions of despair which the imagination of the poet has clothed with all the terrors that seem most repulsive to the mind of man, most terrible, too, that its sufferings are useless for good—endless, hopeless

Dante, in his wonderful epic, in which he is supposed to visit with Virgil the lowest depths of the **Inferno**, finds upon its brazen portals these words:

*"Lasciate ogni speranza voi, che entrate qui"** What in the mind of the ancients were the crimes worthy of such punishment?

Sisyphus was the founder and first king of Corinth, he promoted navigation and commerce, but he became famous, or rather infamous, for his avarice, his perfidy, and evil doings. On his death, he ordered his wife, **Merope**, daughter of **Atlas**, one of the **Pleiades**, and mother of **Glaucus**, to leave his body without sepulture. When in Hades, he learnt that this order had been faithfully fulfilled by Merope, and angered at her obedience he begged Pluto to permit him to return to the earth to avenge himself, promising to



SISYPHUS

return immediately after, but he did not keep to his promise.

Mercury had to carry him back by main force, and Pluto condemned him to the perpetual labour of rolling a huge block of marble up-hill, which fell back as soon as he had reached the summit—a painful image of hopeless, aimless labour.

* "Leave all hope
Ye who enter here."

Salmoneus, brother of **Sisyphus**, tyrant of **Elis** — His excess of pride almost reached to madness. He impiously desired to be worshipped as **Jupiter**, and ordered sacrifices to be offered to himself, he attempted to imitate the thunder of **Jove**, by causing his chariot to be driven across a bridge of brass, which resounded like the rolling sounds of the artillery of heaven, lighted torches were thrown amongst the crowd to imitate the lightning's flash. At length the irritated **Jove** struck him with his thunder bolts and precipitated the presumptuous mortal down into **Tartarus**, where he is eternally in the midst of fire, yet without being consumed.

Phlegyas, king of **Orchomenos**, in **Bœotia** — He dared to pillage and then set fire to the temple of **Delphi**, to avenge himself upon **Apollo** for an injury, but the angry god did not allow this sacrilegious act to go long unpunished, he killed him with his arrows, and precipitated him into the place of punishment, where he is detained constantly under the fear of being crushed under a mass of rock suspended over his head, but which never falls.

Virgil tells us that **Phlegyas** repeats unceasingly to the Shades around him

“ Learn from my example to respect the gods and justice ”

But this reflection, like all else in that hopeless abode, was unavailing

“ Cette sentence est bonne et belle,
Mais en enfer de quoi sert elle ”

Tantalus, a wealthy king of **Lydia**, or of **Argos**, or **Corinth** — This prince was impious, because he doubted the gods, and once when he received them at his palace, to test their power and knowledge of things hidden, he served them the limbs of his son **Pelops**, whom he had killed for this purpose.

None of them ate of this execrable dish except **Ceres**, who, through inattention, had eaten one of the

shoulders The gods, seized with horror and pity, resuscitated **Pelops**, and gave him a shoulder of ivory, whilst **Tantalus** was thrown into **Tartarus**, there plunged into a lake, up to his chin in water, at the foot of a mountain, on which trees, pendant with ripe fruits, grow overshadowing the crystal waves, all temptingly within reach of his raging thirst and hunger, but when he attempts to pluck the fruit, the branches



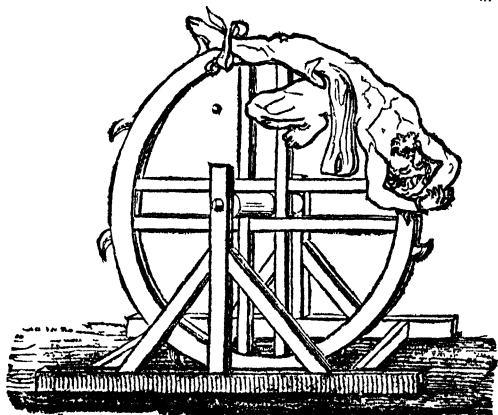
TANTALUS

evade his grasp and the cool crystal waters recede, as with ever repeated efforts he strives to reach them

Thus, in the midst of abundance, he suffers the extremity of hunger and thirst

Ixion, son of **Phlegyas**, king of the **Lapithæ**, in **Thessaly**, succeeded his father — He was guilty of a horrible crime in killing his father-in-law, **Deioneus**, to whom he had promised considerable presents when it was agreed that he was to marry **Dia**, the daughter .

of Deioneus. In order to escape fulfilling his promise Ixion lured him to his palace, and there, by means of a trap-door, had him precipitated into a fiery furnace. No sooner is the rash deed accomplished than the avenging **Furies** deliver him up to all the horrors of madness. Jupiter, touched with his misery, consoles him and receives him at his own table, but he was found unworthy of this honour, and was sent back to earth. There he ungratefully and impiously maligned the father of the gods and was struck by his



IXION.

lightnings and carried by **Mercury** to the **Nether World**, where, his hands and feet chained to a wheel, he revolves perpetually in the air.

The **Danaides**, daughters of **Danaus**, king of **Argos**, son of **Belus**, and twin-brother of **Ægyptus**—There were fifty Danaides, and the story is that the fifty Danaides married the fifty sons of **Ægyptus**. Danaus, who knew by an oracle that he was to be dethroned by one of his sons-in-law, determined to put this out of the question by first killing them, he therefore

armed each of his daughters with a dagger and ordered them to assassinate their husbands during their sleep. They executed this barbarous command—one only disobeyed, **Hypermnestra** saved the life of **Lynceus**, her husband. She fled towards **Larissa**, whilst **Lynceus** took shelter in a neighbouring town near **Argos**, the following night they gave signals of each other's safety by lighting from a high tower a torch. The oracle was right, **Lynceus** soon after vanquished **Danaus**, and mounted his throne of **Argos**.



DAUGHTERS OF DANAUS

The other **Danai**des were punished in **Hades**, being condemned by the gods to pour water everlastingly, and without respite, into a sieve.

Lastly, in this abode of sighs, we are told of the **Titans**, fastened with eternal chains to the doors of **Tartarus**; of the giant **Tityus**, whose vast bulk stretches over nine acres, constantly torn by two vultures, and who is thus punished for having insulted **Latona**, the mother of **Apollo** and **Diana**.

ELYSIAN FIELDS, OR ELYSIUM

Let us hasten to quit this sombre abode of eternal

punishment, and seek with the shades of the blessed the brightness of the **Elysian Fields**. Here again the poets have exhausted all their genius in painting with divinest colouring. In this happy land there is *no night*, but a soft and tempered *light* reigns without variation. The air is pure and perfumed, the flowers bloom eternally unchecked by nipping frosts or wintry blasts, and the blessed Shades, filled with the rapture of heavenly thoughts, wander amidst groves of the myrtle and the rose, unsullied and untroubled by memories of earth—for have they not drunk of the waters of **Lethe**? This abode of enchantment the ancients believed had been reserved by the gods for their favoured heroes, such as Menelaus, who after a life of justice, passed without dying to live there for ever.

RECAPITULATION

PLUTO AND PROSERPINE. — TARTARUS AND THE ELYSIAN FIELDS.

Some of the poets have placed **Tartarus** in the centre of the earth. Hesiod, on the contrary, placed the earth mid-way between heaven and **Tartarus**. The gate of this dreary shade was guarded by a dog with three heads called **Cerberus**, who allowed all to enter, but none to return, a thousand monsters surrounded the entrance, the dead were judged by **Minos**, **Æacus**, and **Rhadamanthus**, three just kings who had reigned wisely upon earth. This terrible empire of **Pluto** was traversed by five rivers. The **Acheron**, a river of bears, the **Cocytus**, the **Styx**, the **Phlegethon**, streams of liquid fire instead of water, and **Lethe**, to be tasted only by the blessed before their emancipation in the **Elysian Fields**, or **Paradise** of the classical writers.

Pluto was the ruler of these realms, he was brother

of Jupiter Against her wish he fetched **Proserpine** from the earth to make her queen in Hades Her mother, Ceres, begged Jupiter to release **Proserpine**, which he promised to do if she had not eaten whilst in the lower world **Ascalaphus** declared he had seen her eat part of a pomegranate, and in revenge Ceres changed him into an owl, by sprinkling him with the waters of **Phlegethon**

Proserpine was allowed, however, to spend six months on earth every year The meaning of this legend is, that the corn which nourishes both men and animals, rises from the ground after being hidden beneath it for some months Others again see in it an emblematical meaning of the burial of the body, and the immortality of the soul

Pluton fought against the **Titans**; he was feared by mortals, and few were the temples raised in his honour The victims sacrificed to him were either human beings, or animals of sombre colour, as black bulls Just as the colour white was sacred to Jupiter, as prince of light, and white animals only were sacrificed to him The four horses that drew his chariot were also supposed to be white To **Pluton** the victims were immolated in gloomy recesses, with only two assistants present The god is represented on a throne of ebony, armed with a sceptre, near him were the **Parcæ**, or **Fates**, and the **Furies**

Minos, **Æacus**, and **Rhadamanthus** were the judges of the doomed in Hades The **Furies** executed the judgments of **Minos**, the **Fates** spun and cut the thread of human life Their names were **Clotho**, the youngest, **Lachesis**, and **Atropos** **Charon** was the ferryman, who, for an obolus, took them in his bark across the **Acheron** The terrible **Nemesis** also lived in Hades, cruel to the wicked, favourable to the just.

The great criminals mentioned by the poets are **Sisyphus**, **Salmoneus**, **Phlegyas**, **Ixion**, **Tantalus**, the **Danaides**, the **Titans**, **Tityus**, and **Theseus**. The **Shades**

of the just were forced to cross Lethe, and drink of its waters before gaining entry to the Elysian Fields, the abode of eternal blessedness.

QUESTIONS

Q What name was given to the abode of the dead?

A Tartarus

Q Where was it situated?

A According to Hesiod, it was as far from the earth, as the earth is from heaven, and according to other poets, it was placed in the centre of the earth

Q What was seen at the entrance of Tartarus?

A All the scourges that afflict humanity

Q What name was given to the entrance of Tartarus?

A Avernus

Q Where was the palace of Pluto situated?

A In the interior of Tartarus

Q How many rivers were reckoned in Tartarus?

A Five, the Acheron, Cocytus, the Styx, the Phlegethon, and Lethe, which separated the Elysian Fields, the abode of blessed souls, from Tartarus

Q Where were the Elysian Fields?

A According to some they came after Tartarus, according to others they were placed on islands at the end of the earth

Q Who was the king of Tartarus?

A Pluto, the son of Saturn and Rhea

Q Who was the wife of Pluto?

A Proserpine, daughter of Ceres

Q How was Pluto worshipped?

A Temples and altars were erected to honour him, but his sacrifices consisted in black bulls and human victims immolated in the Shades

Q What names were given to the three judges of Tartarus?

A Minos, Æacus, and Rhadamanthus

Q Who was the most powerful of the three?

A Minos, who gave the final verdict Æacus judged the departed from Europe, and Rhadamanthus, those from Asia.

Q What names had the Furies?

A Tisiphone, Megara, and Alecto

Q What were their functions?

A They presided over the punishment of the guilty

Q How are they represented?

A With their heads bristling with serpents, and their hands armed with an avenging scourge

- Q Had not Pluto other ministers ?
 A The Parcæ, daughters of Erebus and of Night, and according to others of Jupiter and Themis
 Q What were their functions ?
 A They presided over the destinies of men, and the duration of their existence
 Q What were their names ?
 A Clotho, Lachesis, and Atropos
 Q What share had each in their common labour ?
 A Clotho held the distaff, Lachesis made the thread, and Atropos cut it
 Q Who was the ferryman of Tartarus ?
 A Charon, a pitiless old man, who carried the shades of the dead over the Acheron
 Q Who was Nemesis ?
 A Nemesis was the goddess of vengeance and of justice. She persecuted the guilty and rewarded the just
 Q Who were the great culprits punished in Tartarus ?
 A Especially Sisyphus, Salmoneus, Phlegias, Ixion, Tantalus, and the Danaides
 Q Are these the only ones ?
 A No, there were also the Titans, the giants, Titys, and Theseus
 Q Was not Theseus delivered ?
 A Hercules rescued him from Tartarus
 Q What place did the spirits reach on leaving the infernal regions ?
 A The Elysian Fields
 Q What were the Elysian Fields ?
 A. The abode of the just

CHAPTER IX.

ALLEGORIES

THE ancients personified everything, both visible and invisible. **Virtue and vice, good and evil**, each of the sentiments of which the soul of man is capable, was made to live and breathe with all the vitality of which the vigorous imagination of the poets of an-

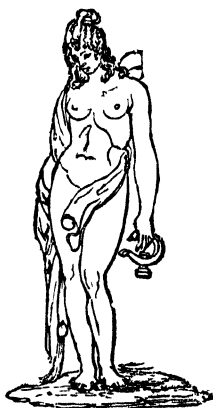
tiquity was alone capable. Amongst these were the following.

Truth is the daughter of **Time**, and the mother of **Virtue**. She is represented as a young girl, holding a mirror in her hand, she is hidden at the bottom of a well.

Virtue is a grave and modest woman, very simply dressed in white, seated upon a square stone, to typify her candour, simplicity, and constancy. **Marcellus**, wishing to build a temple at Rome to **Virtue** and to **Honour**, consulted the pontiffs upon this pious design. According to their reply, one temple would not suffice for two such great divinities. It was determined to erect two separate temples, and it was so arranged that none could enter the temple of **Honour** without



GODDESS OF TRUTH



PSYCHE

first passing that of **Virtue**—a practical exemplification that true honour is to be reached only through the portals of virtue, as a further lesson in humility,

these temples were low in elevation, and as we uncover our heads in the presence of those we honour, the devotees who attended during the celebration of the sacrifices offered in the temple of Honour were also bare-headed.

The Roman knights assembled during the Ides of July, in the temple of Honour on their way to the capital. Upon the medals of Titus, who strove so much to procure peace and plenty for his empire, Honour is represented as a man holding a pike in his right hand, and the cornucopia of abundance in the left. On others he holds a pike and an olive branch, symbol of peace.

PSYCHE.

The beautiful fable of **Psyche**, the human soul, and her union with **Eros**—Cupid or Love—does not properly belong to mythology, but was an invention of the philosopher and romance writer, Apulëius, who lived in the second century A D, and who studied at Carthage and Athens. The tale of Cupid and Psyche forms an episode in his romance of the "Golden Ass." A young princess named Psyche incurred the displeasure of Venus, because her charms, which were those of the soul, more than rivalled those of the goddess of beauty. She wished her son Amor, or Love, to degrade Psyche by marrying her to a monster, but Love espoused her himself, and all would have been well had not her sisters, envious of Psyche, told her that Cupid, who had never allowed his spouse to see him in his true character, was the monster which the oracle predicted she was to marry. Poor Psyche, terrified and curious to ascertain the truth, approached with a lamp during the sleep of Cupid, who, awakened by a drop of the burning oil, which, on her surprise at the sight of the fairest of the gods, she allowed to fall upon him, fled angry at her mistrust, and the enchanted palace in

which Zephyrus had transported the lovely couple disappeared, leaving the unhappy Psyche alone in a desert. In her grief she tried to throw herself into a river, but Cupid, though unseen, watched over her.



GODDESS OF JUSTICE



GODDESS OF FORTUNE

She had recourse to prayer, which seemed unanswered, and Venus inflicted upon her every kind of humiliation, under which she would have sunk but for the assistance of Cupid, though he still remained invisible to her. At length Psyche fell into a lethargic sleep, during which, feeling pity for the poor suffering Psyche, Cupid carried her to heaven, where Jupiter, notwithstanding the opposition of Venus, sanctioned the union of Psyche and Amor. This fable represents the human soul purified through suffering, and thus prepared for true and spiritual happiness in the spheres above.

Psyche is generally represented as a maiden, with the wings of a butterfly

Pudicitia, personification of **Modesty**,² was worshipped at Rome and in Greece, at Athens was an altar dedicated to her. In Rome she had two sanctuaries, one termed **Pudicitia patricia**, the other, **Pudicitia plebeia**. She is represented sometimes as a woman veiled, again as a young girl with her finger touching her forehead, to indicate that modesty should be read in the eyes and the expression of the face.

Justice, or **Astræa**, is represented under the appearance of a young girl holding scales, in perfect equilibrium, to show that justice should incline to neither side, but preserve an equal balance, she holds also an unsheathed sword. When the wickedness of men increased she withdrew to heaven, and was placed among the stars under the name of **Virgo**. Her sister **Pudicitia** left the earth along with her.

Fortuna, worshipped both in Greece and Italy, and called **Tyche** by the Greeks. She is personified as a woman blind, or blindfold, her feet winged, one foot resting on a wheel that turns without ceasing, the other foot, without support, resting on the air. She was more worshipped by the Romans than the Greeks.

Faith, a divinity adored by the Romans and first initiated by **Numa Pompilius** – She is personified as two young girls, holding each other by the hand, as a sign of benevolent union. Their priests covered their hands and heads with a white veil as a sign of purity.

Necessitas, called **Ananke**, by the Greeks, the personification of **necessity**, is represented as a powerful goddess. She is considered as the mother of **Fortuna**. The reason the poets have given her this relationship to Fortune is, that whatever power as a divinity the daughters may have, the mother, or **Necessity**, was still more. She is represented as

holding bronze nails with which she fixes the decrees of fate

Silence was revered as a god under different names — Harpocrates, or Sigalion, he is represented with a finger pressing on his lips. He taught the difficult art of silence, so difficult to learn apropos.

Fama, or fame, spreads abroad the actions of men, good and bad. The poets have personified her as a



GOD OF SILENCE

GODDESS OF VICTORY

goddess possessed of a hundred mouths, and covered with eyes and ears, with immense wings and a trumpet, emblem of her powerful voice.

Discordia, or **Eris**, as she was called by the Greeks. She accompanied Bellona in her combats. She threw the fatal apple into the assembly of the gods, which led to much suffering and war at the siege of Troy. She is represented with haggard eyes, a poignard in her belt, and her head encircled by serpents.

Bellona was, according to some writers, the wife of Mars, and according to others, his sister. She was

considered by the Romans as the personification of war, and prepared the chariot of Mars and his horses when he went into battle. She is represented with a helmet on her head, and sometimes with a torch in her hand, her eyes sparkling with fire exciting on to carnage.

Nox, or Night, called **Nyx** by the Greeks — She is said to be the eldest daughter of **Chaos**, and the sister of **Erebus**, whose children were **Æther**, **Air**, and **Day** (**Hemera**), her residence was in the gloom of **Hades**. She is painted enveloped with a thick black veil, seated on a chariot preceded by stars, others gave her wings, holding in one hand a veil, in the other a torch turned towards the earth.

Somnus, the personification and god of sleep, son of



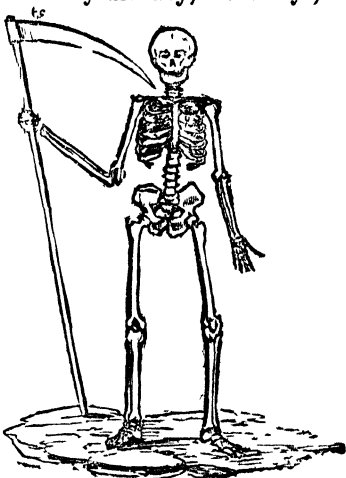
FAME

Erebus and **Nox** and brother of **Mors** (Death), and some say of **Hope** — His palace was impenetrable to the rays of day, and no other sound was heard than the soft murmuring of **Lethe**. On the banks of this river grow poppies and other narcotic plants, the juices of which Night dispersed over the earth. In the middle of his palace was a bed of ebony hung with black

curtains, within which Nox slumbered peaceably, attended by Morpheus, god of dreams

Mors, named **Thanatos** by the Greeks, son of **Nox**, and brother of **Somnus** — With **Pluto** he is the favourite god in Hades and his minister. An ensanguined scythe is held in his bony hand, and he is enveloped in a black robe, covered with cross-bones and with stars. This is the only divinity, Ovid says, to which even human fear has refused to erect a temple or an altar.

The **Penates**, **Lares**, **Manes**, **Lemures**, or **Larvæ Penates**, household gods of the Romans and of the State — Their name, their worship, and their mysteries came from the Samothracians and Phrygians. The Trojan Penates of the State were brought by **Æneas** from Troy to Italy. Their statues were placed in a temple near the



DEATH.

market-place, personified as two young men, each armed with a pike. When these gods are regarded as the protectors of houses, they are identical with **Lares**, though each family had no more than one **Lar**, whereas the **Penates** are always spoken of in the plural, and were the protectors of the empire, of towns, of roads, of houses, and were regarded as good and protecting geni. According to some writers the **Lares** were the souls of those who had

lived virtuously, and had served their country There were medals with the inscription, *Laiibus Augusti*

Those who had lived wickedly wandered as vagabond souls, pleasing themselves by terrifying men These were the *Lemures* or *Larvæ* Each household had a separate compartment, or oratory, called *Lalaria* At each meal some portion was offered to the *Lares* The *Lar familiaris* was inseparable from the family, and if the abode was changed he went with them When a child quitted a certain ornament called *bullæ*, which was worn suspended to the neck, they placed it in the *Lalaria* at the feet of the domestic gods The *Manes* were the souls of the departed, who were worshipped as gods They were also considered as the guardians of tombs On ancient monuments the initial letters *D M* are often seen, signifying *Dis Manibus*—to the gods manes—or *D S M Dis Manibus Sacrum*

Genius, a protecting spirit, the belief in which existed both in Greece and Rome The Greeks called them *Dæmons* Though unseen by mortals they accompanied them through life, and conducted their souls to *Hades* after death The *genui* are represented as having wings Each human being had two assigned to him on his birth, the one evil, the other good Some men had more powerful *genui* than others, as when it was said that the genius of Antony dreaded that of *Augustus*.

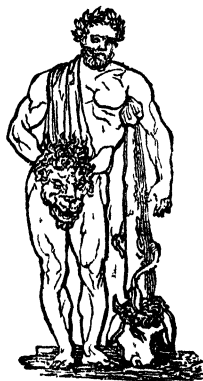
HEROES AND DEMIGODS

Hercules, called *Heracles* by the Greeks, the most celebrated of all the heroes of antiquity, son of *Zeus* and *Alcmene* *Hercules* was the god of Force Two serpents were strangled by him when an infant in his cradle In his eighteenth year, as he was watching the oxen of *Amphitryon*, of *Thebes*, in *Bœotia*, a huge lion haunted *Mount Cithæron*, and made great havoc amongst the flocks and herds. *Heracles* promised to

destroy the monster. He, therefore, slew the lion, and afterwards wore his skin.

The gods made him presents of arms, but he usually carried a massive club, cut by himself in the neighbourhood of Nemea.

Soon after he was driven into a state of frenzy by Juno, during which he killed two of his own children, and two of his brother Iphicles'. When he recovered his reason he sentenced himself to exile, and went to consult the oracle at Delphi. The Pythian Sibyl ordered him to serve Eurystheus (who, like himself, was of the race of Perseus) for twelve years, after which he should become immortal. We find in Homer only the twelfth and most difficult of his labours, the descent of Hercules to the lower world to carry off Cerberus, his fight with a sea monster, his expedition to Troy to fetch the horses of the sun which Laomedon had refused him, and his war against the Pylans, when he destroyed the whole family of their king, with the exception of Nestor.



HERCULES

It was through the enmity of Juno that Hercules was exposed to the perils of these dangerous enterprises, which, however, only tended to the glory of the hero. These undertakings, in all of which he was triumphant, are given in the following order:

1 **The fight with the Nemean Lion**, which he strangled with his own hand, having used his club and arrows in vain. He returned to Eurystheus at Tiryns, carrying the dead lion on his shoulders.

2 **Fight against the Lernean Hydra** with seven heads, which grew again as soon as one was cut off,

so he beheaded the monster at one stroke. According to some writers, nine was the number of the heads of the hydra, of which the middle one was immortal. Hercules burned off the eight mortal heads, and the middle, or immortal head, he buried under a rock. The arrows he poisoned with the bite of the hydra.

3 Capture of the Arcadian Stag—This animal, consecrated to Diana, Hercules had to bring alive to Eurystheus. It had antlers of gold and feet of brass. He pursued it alone a whole year, at length he wounded it with an arrow, and captured it, carrying it on his shoulders to Eurystheus.

4 The destruction of the Erymanthian Boar—He carried this animal alive to Eurystheus, who almost died of terror at the sight of it.

5 Cleansing of the Stables of Augeas—Augeas, king of Elis, had a herd of 3,000 oxen whose stalls had not been cleansed for thirty years. Hercules went to Augeas and, without communicating to him the command of Eurystheus, offered to cleanse the stables in one day if, as recompense, he would give him the tenth part of his cattle. This the king agreed to do. Hercules then turned the river Alpheus, and some add the Peneus, through the stalls, and thus completed his labour in one day. Augeas refused the reward, having heard that the work had been undertaken by the command of Eurystheus. At a later date Hercules invaded Elis, and killed Augeas and his sons. About the same time Hercules instituted the Olympic games.

6 He destroys the Birds which dwell on a lake near **Stymphalus**, in **Arcadia**. By some writers called the **Harpies**. They had brazen claws, wings, and beaks, ate human flesh, and used their feathers as arrows. Hercules destroyed them with his poisoned arrows.

7 Capture of the Cretan Bull, a furious animal who made great havoc in the island in his madness.

Hercules caught the bull and brought it away on his shoulders, but did not kill it

8 Capture of the Mares of the Thracian Diomedes—These animals were fed on human flesh. Hercules seized the mares with the help of some companions, but was overtaken by Diomedes, king of the Bistones in Thrace. Hercules defeated them, and killed Diomedes, whose body he threw to his mares. He then returned to Eurystheus, the mares having become lame after having eaten their master. They were afterwards destroyed, however, on Mount Olympus, by wild beasts.

9 Hercules defies the Amazons—After many adventures in Europe and Asia he at length reaches the country of the Amazons. He was at first received by Hippolyte with kindness, but, incited by Juno, the Amazons attacked him, and he slew their queen, and took her girdle. Some writers relate that Hippolyte was given to his companion Theseus. It was on his way back that Hercules landed on the Tioas, and rescued Hesione from the sea monster who was to devour her. On leaving, Hercules threatened her father, Laomedon, king of Troy, to make war against him because he withheld the horses given him by Zeus in return for Ganymedes, and which had been promised to Hercules.

10 Capture of the Oxen of Geryones in Erythia. These oxen were guarded by the giant Eurytion and the two-headed dog, Orthus. After traversing many countries until he reached Libya and Europe—where he raised two pillars, one named Abyla, the other Calpe, one on either side of the Straits of Gibraltar, and hence known as the Pillars of Hercules—he killed Eurytion and his dog, as well as Geryones, and carried off the oxen. On his journey home he passed through Gaul, Italy, Illyricum, and Thrace. At length, after all kinds of adventures, he reached Eurystheus with the animals, which were sacrificed to Hera Juno.

11 He carries off the Apples of the Hesperides.— These golden apples belonged to Hera. They were entrusted to the keeping of the Hesperides and the dragon Ladon, on Mount Atlas, in the country of the Hyperboreans. Hercules induced Atlas to fetch the apples, and in the meanwhile bore the weight of heaven for him. Hercules dedicated the apples to Minerva Athena, who returned them to their former place. These gardens were, according to Pliny, in Mauritania. The golden apples were probably the beautiful oranges and citrons so abundant in those localities, or again were rich mines of gold hidden in Mount Atlas, from which he drew the precious metal.

12 Lastly Hercules delivered Theseus and Æsculapius from Hades, and chained Cerberus. He was now released from his servitude, and returned to Thebes. He had gained immortal glory, and all the princes, even Eurystheus, feared and respected him. Hercules, far from thinking of vengeance, was occupied in purging the world of tyrants and monsters. He undertook also the junction of the Ocean and the Mediterranean, as before mentioned, by opening the straits between Calpe and Abyla. This hero inscribed his pillars with these words "**Ne plus ultra**," meaning "nothing beyond." This was the belief of the ancients, but **Christopher Columbus** made it the road to the conquest of *another* hemisphere.

Hercules delivered Italy from the ravages of Cacus, son of Vulcan. He took part, also, in the expeditions of the Argonauts, and killed the centaur Nessus. This led to his own death, for as the centaur expired he advised Dejanira, the wife of Hercules, to carry his blood with her as a talisman. This perfidious gift was sent by Dejanira to Hercules in the following manner — a white garment in which Hercules intended to offer sacrifice was steeped by her in the blood of the centaur, which had been poisoned by the arrow of Hercules, this

poison was communicated to the garment, and as soon as it had become warm on the body of Hercules penetrated the pores of his skin, giving him excruciating pain. He tried to wrench off the garment, but it stuck to his flesh, and could only be torn away by inflicting this additional torture. At length he ascended Mount Æta, prepared a funereal pile for himself, and ordered it to be set on fire. In the midst of the burning, a cloud came down from heaven, and heralded by peals of thunder the hero was carried up to Olympus. Since his apotheosis he was worshipped in Greece both as a hero and a god. His wife Dejanira, unwittingly the cause of his sufferings, hanged herself.

The finest representation that has come down to us is the Farnese Hercules. The combination of great softness with strength is quite unequalled in even antique art. The Heracldæ were the descendants of Hercules, who, with the Dorians, conquered Peloponnesus eighty years after the fall of Troy, according to mythical chronology, B.C. 1104.

Theseus, companion and near relation of Hercules, and the great legendary hero of Attica, was son of Ægeus, king of Athens. Like Hercules, the greatest deeds of Theseus were the destruction of tyrants and monsters. He killed the Minotaur, who yearly devoured seven youths and seven maidens, whom the Athenians were obliged to send as victims to the monster, and by the help of a clue of silk given him by Ariadne, daughter of Minos, he escaped from the Labyrinth, and returned to Athens with the rest of the youths and maidens who had thus escaped their fate. He forgot to hoist the white flag on his vessel, which was to be the signal of his success, and his father Ægeus, thinking Theseus had perished, threw himself into the sea, hence called the Ægean after him, and Theseus became king of Athens.

Pirithous, king of the Lapithæ, in Thessaly, once invaded Attica, but when Theseus came forth to

oppose him, he conceived a warm friendship for the Athenian king Theseus aided him in his war against the centaurs The centaurs were the people of Thes



CENTAUR

saly, who first found the art of breaking in the horse, and to make use of him in war Theseus accompanied Hercules in his war with the Amazons, and married their queen Hippolyte

Theseus was driven from his kingdom by Menetheus, and retired to Scyros, where he was treacherously slain by Lycomedes, king of the Dolopians in that islar The Athenians believed that their departed hero fought for them in their ranks at the battle of Marathon.

QUESTIONS

Q Did the ancients divinize the virtues and the vices, the sentiments and the passions ?

A Yes, they were all divinized under the form of allegory

Q Which are the most remarkable of these allegories ?

A War, Discord, Fame, Fortune, Silence, Sleep, Truth, Modesty, and Justice

Q Under what name did the ancients personify the human soul ?

A Under the name of Psyche

Q What is said of Psyche?

A That she was a princess as beautiful as Venus, and wife of Cupid.

Q Name the god of the healing art?

A Æsculapius, son of Apollo.

Q What was the manner of the death of Æsculapius?

A He was killed by one of Jupiter's thunderbolts, Jove being jealous that a mortal should resuscitate the dead.

Q Who is the god of Force?

A Hercules, son of Jupiter.

Q What was his first exploit?

A He strangled a serpent in his cradle, which Juno had sent to kill him.

Q What were the labours of Hercules?

A They are the exploits of the hero accomplished by the orders of Eurystheus.

Q What were these labours?

A He was one of the Argonauts, and delivered Hesione, daughter of Laomedon, king of Troy, from being devoured by a sea monster.

Q What did he in Libya and in Spain?

A He crushed Antæus, son of Poseidon, and Ge, a mighty giant and wrestler, in Libya, and dispersed the Pygmies. He killed Bûsiris, a king of Egypt, who sacrificed strangers to Zeus, and separated Calpe from Abyla, called the pillars of Hercules.

Q What did he in Italy?

A He killed Cacus, son of Vulcan, a famous brigand.

Q What was the cause of his death?

A Dejanira, his wife, sent him a white garment steeped in the blood of the centaur, Nessus, which, when it had become dry on his body, adhered to his skin, and caused him so much agony that he caused a funereal pile to be raised, on which, when set on fire, he was burnt, and amidst peals of thunder was carried to Olympus.

Q What further is said of Hercules?

A When transported to Olympus he was honoured as a god, and married Hebe, goddess of youth.

