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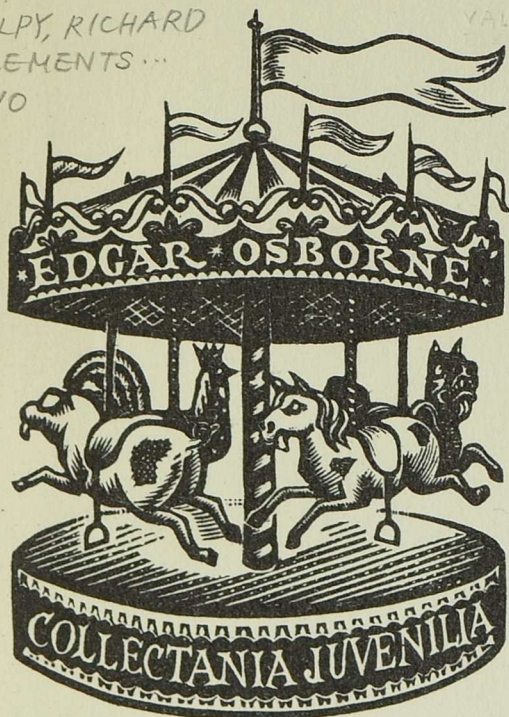
March 3<sup>rd</sup> 1812-

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ELEMENTS...  
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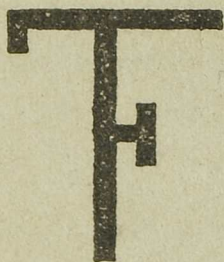
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OR  
AN EASY AND CONCISE  
*History of the Pagan Deities:*

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to understand the

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1810.

form a beautiful ship ;—that a few strings and pieces of steel should arrange themselves into springs and wheels, and without any workman form a regular watch, endowed with perpetual motion ;—that a fortuitous concourse of colors should produce a beautiful picture without the skill of an artist ;—that the letters of the alphabet, thrown into a heap, should make such a Poem as MILTON'S *Paradise Lost* ;—it is just as possible that any of these things should happen,—as that particles of matter should unite themselves, without any direction, into order and regularity, and form the Sun, the Stars, and the Earth, with all its productions and all its inhabitants.

From the beginning of the world all mankind have agreed to confess this great truth : that there is a God, the Creator and Preserver of Universal Nature. All nations have not only acknowledged, but they have worshipped, him. But their passions and their ignorance easily mistook the great and only object of their adoration ; they soon confined their worship to



the objects of their senses ; they soon transferred their homage from the Creator to the Creature. Hence they considered the Sun, the Moon, and Stars, as Gods ; and their superstition raised Mortals like themselves to that high honor.

It is said by some that Ninus, the first Chief of the Assyrian Empire, introduced this idolatry, having erected a statue to the memory of his Father, and ordered his subjects to venerate it as a Deity. Other nations followed this example, and defied their Kings. Hence Saturn, notwithstanding his cruelty to his Father, was raised to the Divinity. The same honor was paid, in a still more distinguished manner, to Jupiter, who was called the Father of the Gods. His brothers, Neptune and Pluto ; and his children, Apollo, Mars, Minerva, &c. were honored with temples and altars. This profanation was so extensively practised, that numberless animated and inanimate beings were reckoned among the inferior Deities.

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## BOOK I.

### *Of the Principal Pagan Divinities*

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#### *HISTORY of SATURN.*

**H**EAVEN, called by the Latins *Cœlum*, and by the Greeks *Ouranos*, was the most ancient of the Gods, according to the Poets. He was the father of Time, called by the Latins *Saturnus*, and by the Greeks *Chronos*. Titan was the elder brother of Saturn, and consequently the succession to the kingdom belonged to him, but he willingly resigned his right to his brother, in compliance with the wishes of his mother *Vesta*, and of his sister *Cybele*, on this condition, that Saturn should never bring up any male child, and that the empire of the world should return to his descendants.

Pursuant to this agreement, Saturn was accustomed to devour his male children as soon as born; but Cybele having produced Jupiter and Juno at one birth, only showed Juno, and secretly gave Jupiter to the Curetes, otherwise called Corybantes, to nurse. To avoid detection from his cries, the Curetes invented a kind of game perfectly original, which was that of marching to a certain cadence, which they called dactyl, whence they were called Dactyli Idæi; and thus meeting one another with small brass shields, they beat against them with number and measure, so that the cries of the infant Jupiter could not reach the ears of Saturn.

Afterwards he had two other children, named Neptune and Pluto, whom the mother privately nursed; and as she was under the necessity of showing to her husband what she had brought forth, she presented him a stone, which he swallowed immediately. Titan, having discovered this deceit, and the obstacles raised to his succession to the kingdom, contrary to the agreement and the oath which had been made, resolved, with his children the Titans, to make war against Saturn; and after having conquered him, he put him and his wife Cybele in prison, where they remained, till Jupiter, arrived at manhood, delivered them



But Saturn having learnt that one of his children was destined to usurp his sceptre and his empire, plotted the ruin of Jupiter, which occasioned his own; for Jupiter, irritated at this action, armed himself against him so effectually, that he drove him from his kingdom, and compelled him to depart from heaven. Saturn took refuge on earth, and concealed himself in Italy, which was on this account called Latium. He was hospitably received by Janus, who was the king of the country, and it is said that he introduced the celebrated golden age, when the earth, without the assistance of agriculture, produced fruits spontaneously, and when Astrea, otherwise called Justice, reigned here below, mankind living in common with perfect amity. This Janus was reckoned among the Gods, as much on account of his good offices to Saturn, as because he was the wisest prince of his age, and possessed great knowledge, not only of past, but of future events; for which reason he is represented with two faces. Numa Pompilius, second king of the Romans, raised a temple to his memory, which was opened in the time of war, and shut in the time of peace.

## *HISTORY of CYBELE.*

CYBELE, wife of Saturn, had many names; she was called Dindymene, Berecynthia, and Magna Mater, as well because she was the mother of the Gods, as because she was the Goddess of the Earth, from which so many things are produced, and for this reason she was called by the Latins Ops, and by the Greeks Rhea. She was accustomed to ride in a chariot drawn by lions.

The solemn festivals, called Magalesia, were celebrated every four months, where the Corybantes, who were the priests, became delirious at the sound of the tambarine, trumpet, and other instruments. This was likewise customary among the Galli, a people of Phrygia, who by dint of violent motion, and tossing their heads, became furious. Afterwards they struck at one another with swords, so that they were severely wounded, and at the end of the game they repaired to some river consecrated to Cybele, to wash their wounds.

They likewise gave to Cybele the name of Vesta; but here the poets contradict each other, as they generally do, calling Vesta sometimes the wife,



sometimes the mother, and sometimes the sister, or the daughter of Saturn, attributing to one person what belongs to several; a practice which they adopt with respect to Jupiter, Hercules, and many others. *March 17 1812* However this may be, Cybele, under the name of Vesta, was the Goddess of Fire, whom Numa Pompilius honored in Rome with many ceremonies; for first, he consecrated a fire, which was called eternal, because it was always to burn on his own altar; and for this reason he established in the city priestesses called Vestal Virgins, who were rigorously chastised by the Sovereign Pontiff, if they suffered it to be extinguished; and it was only to be rekindled by the rays of the sun. These Vestals were chosen from the best families in Rome, and were to preserve their virginity, whilst they were in the office of this Goddess. If unfortunately they infringed this law, they were buried alive. This institution, like many others, sprung from necessity. In those ages of ignorance, they had no means of kindling a fire if it was once extinguished; it therefore became a sacred duty to keep one perpetually burning for the use of the neighbourhood. Thus the natives of New Holland were found to preserve a constant fire, and to carry it from place to place, on account of the difficulty of rekindling it.

*March 20 1812*



## *HISTORY of JUPITER.*

JUPITER, son of Saturn and Cybele, after having put his father to flight, shared the empire of the world with his brothers. He gave to Neptune the command of the sea, and to Pluto the infernal regions, and reserved the dominion of heaven for himself.

Jupiter was denominated the Father of the Gods, and the King of Men, as he alone possessed the power of darting thunderbolts, and held the whole world in subjection. Terra, indignant because he had struck Titan with a thunderbolt, formed a number of frightful monsters, of gigantic stature, to attack him, and drive him from heaven. For this purpose, they assembled in Thessaly in the midst of the fields, and heaping mountain upon mountain, they commenced the attack, making use of rocks, and huge machines. Amongst others, were Enceladus, Briareus or Ægæon, and Gyges with a hundred hands, who hurled with one stroke against Jupiter a hundred immense rocks, which they plucked from the sea. But Typhæus rendered himself particularly remarkable from surpassing all these monsters in size and in strength, for his head reached the heavens, and he could extend his hands from pole to pole. He was half man and half ser-

pent, and like most of the others vomited fire and flames in such a frightful manner, that the Gods, who came to the assistance of Jupiter, were terrified, fled into Egypt, and changed themselves into different sorts of trees and animals, for safety. But Jupiter pursued the Giants so vigorously with his thunderbolts, that he finally conquered the whole race, and kept the prisoners in the infernal regions, covered with huge mountains, such as Mount Ætna, so that they could never deliver themselves from captivity.

*April 25<sup>th</sup> 1781*

About this time, Prometheus, having formed the first men with clay and water, stole the fire, with which he animated them, from heaven. With this Jupiter was so much irritated, that he ordered Vulcan to fasten him with iron chains on Mount Caucasus, where an eagle or a vulture daily devoured a part of his liver, which was replaced each night to furnish food for new torments. In this situation Prometheus remained, till Hercules, by his incomparable strength, released him. Not satisfied with this punishment, Jupiter summoned Pandora, that beautiful woman framed by Vulcan at the command of all the Gods, each contributing some uncommon excellence, and rare faculty. Jupiter desired Pandora to go in search of Epimetheus, brother of Prometheus, and carry him a box,



which contained all the evils in nature, and as soon as he had opened it, they were spread all over the earth, Hope alone remaining at the bottom of the box.

Being delivered from his enemies, Jupiter gave the reins to every pleasure, and was led away by the most infamous propensities; for independently of his unlawful connexion with his sister Juno, whom he took to wife, and of the youthful Gany-mede, son of Troas, King of the Trojans, whom he himself carried away under the figure of an eagle, into which he had metamorphosed himself, he committed a thousand other abominations to gratify his inordinate passions. He transformed himself into a bull, to effect more easily the rape of Europa, daughter of Agenor, King of the Phœnicians, from whom one of the most illustrious parts of the world derives its name. Nor was the vigilance of Acrisius, King of Argos, of avail, when he secured his daughter Danae in a brazen tower. For the God changed himself into a shower of gold, descended by the top of the tower, and accomplished his design, from which sprung the celebrated Perseus. Instead of dwelling on those melancholy instances of depravity, which disgraced his character, and filled the world with impurity, we shall only add with Tertullian, that it was not



wonderful that mortals should be guilty of so much impiety, when they were authorized by the example of those, whom they adored, and from whose justice they ought to have expected the punishment due to their crimes.

### *HISTORY of JUNO and her CHILDREN.*

JUNO was called the Queen of the Gods, and the Goddess of Kingdoms and Riches, because she was the wife of Jupiter; she likewise superintended marriages and births. She was the mother of Hebe, Goddess of Youth, and insinuated her so much in the good graces of Jupiter, that she was his attendant at table, and poured out the nectar for him, till Ganymede supplied her place. Vulcan was likewise one of Juno's children, but as soon as he was born, Jupiter seeing him so ugly and deformed, kicked him out of heaven, and in the fall he broke his leg, of which he always remained lame. Having arrived at manhood, he undertook the office of blacksmith, in which he laboured for the Gods, and especially in making the thunderbolts of Jupiter. His shops were not only in the Islands of Lemnos and Liparus, but also in Mount Ætna. The Cyclops were his companions, men who recei-

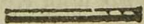
ved their name from having but one large eye in the middle of their forehead. The most celebrated of these smiths, were Brontes, Steropes, and Pyracmon.

But to return to the history of Juno, the poets relate a disgrace, which she pretended to have received from Jupiter, when he determined alone without her knowledge to create the Goddess Pallas, otherwise called Minerva. She leaped from his brain armed cap-a-pee, with a lance in her hand, hence she was considered as the Goddess of War and Battles, although to her was attributed the invention of many arts and sciences, which are the ornaments of peace, and for this reason the Athenians worshipped her in a particular manner, and instituted celebrated feasts in honor of her, called Panathenæa, which were performed in a most pompous manner. Indignant at this action of Jupiter, with respect to Pallas, Juno wished in a similar manner to produce a child without having any communication with him. This she did, according to Ovid, instructed by Flora to touch a certain flower, and thus, like Pallas, came into the world Mars, the God of War and Armies.

Juno had at her command Argus, covered with eyes on every side, whom she employed in watch-



ing the actions of Jupiter her husband, and when a part of his eyes were overwhelmed with sleep, the others were awake. But Mercury killed this Argus, by the command of Jupiter, after having lulled him to sleep at the sound of the flute. Juno, to recompense the fidelity of her spy, metamorphosed him into a beautiful peacock, which still represents in its plumage his multitude of eyes.



### *HISTORY of APOLLO, or the SUN.*

JUPITER, tired of Juno, conceived an affection for Latona. Juno became furiously jealous, and sent against Latona a serpent named Python, of a frightful size, which had sprung from different sorts of putrefaction after the deluge of Deucalion. That Latona might not escape the mouth of this monster, the Earth promised to give Latona no other place for refuge, than the Island of Delos, which was then wandering on the sea. But Neptune fixed it, and permitted it to serve as a retreat and abode to this miserable fugitive, who was delivered of Apollo and Diana, under a palm tree, which luckily she found in that desolate island. Having arrived at years of maturity, Apollo remembered the outrage, which his mother had received from the serpent



Python, and killed it with his arrows, not however without much resistance, during which he was often heard to say, Io Pæan; whence arose the custom of singing these words at public games, in victories and in triumphs.

After this action, he had a son named *Æsculapius*, whom he assigned to the care and tuition of *Chiron* the Centaur, and instructed in the art of medicine, of which he was reputed the God. But *Jupiter* struck this *Æsculapius* with a thunderbolt, for having restored the life of the unfortunate *Hippolitus*, who, escaping from his father's anger, was most wretchedly dragged, and torn to pieces by his horses, as we shall relate in the history of *Theseus*.

The death of *Æsculapius* was a subject of great affliction to *Apollo*, who, not having the power of revenge against *Jupiter*, killed the Cyclops, who had forged the thunderbolt with which he was struck. This gave the highest offence to *Jupiter*, who banished him from heaven, and deprived him for a time of his divinity.

During this state of exclusion, he endured all kinds of misery and poverty, and was obliged to earn his maintenance. Accordingly he entered the service of *Admetus*, King of *Thessaly*, to feed his

cattle; whence he was afterwards represented as the God of Shepherds: and wolves, those enemies of sheep, were sacrificed to him. One day, as he was watching the cows, Mercury stole one from him; while he was bitterly complaining, and demanding satisfaction from him, Mercury slyly stole his quiver from his shoulders; thus the whole quarrel was turned into laughter.

*May 19 1851*  
 Apollo's misery did not prevent him from falling in love with Daphne, who would not listen to his proposals, and in flying from him was metamorphosed into a laurel tree. But Fortune was still more unpropitious to him, for while playing at quoits with Hyacinthus, his dear favorite, he actually killed him. Hence the origin of the flower, which bears the name of this youth, and into which he was changed by the pity, which Terra felt on this fatal accident. Distrusting those, who were interested in the death of Hyacinthus, Apollo fled towards Troy, where he met with Neptune, who was equally disgraced by Jupiter.

These two Gods, seeing themselves reduced to distressful poverty, volunteered their services to King Laomedon, to assist him in building a city. But being disappointed of the reward promised to them for their exertions, they vowed vengeance



against their employer, when Neptune almost drowned him and his people, and Apollo produced a plague, which spread horror and desolation through the country.

Laomedon seeing himself overwhelmed by these misfortunes, demanded redress from the Oracles, where he learnt that the only method of appeasing the fury of the Gods, was to expose annually a Trojan maid on the rocks of the sea, there to be devoured by sea-monsters. The lot unluckily fell on Hesione, the only daughter of the King; but Hercules offered to fight these monsters, and deliver her, on condition that Laomedon should give him, as a reward, the horses of a divine race, which he possessed. This, however, was refused by the perfidious man, after Hesione had been saved from death. Justly incensed at this ingratitude, Hercules resolved to put all the city to fire and sword, killed Laomedon himself, and kept his son prisoner; who being afterwards ransomed by the Trojans, was on this account called Priam.

After all these adventures, Apollo, restored to his divinity, rendered himself one of the most celebrated of the Gods, as much on account of the Oracles, which he dispensed in different parts of the world, as of the different functions, which were at-



tributed to him, and of the renowned personages, of whom he was the father.

First, he was reputed to be the Sun, and he bore the name of Phœbus, which signifies the light of the living; others deny this assertion, and say that the Sun is the son of one of the Titans, named Hyperion, whence he is named Titan,—that he traverses the atmosphere in a chariot—that he sleeps at night in the ocean—and that the hours come to harness his horses, that he may recommence his daily course. He honored the island of Rhodes above all others; for according to the report of Solinus, there is no day in the year, however foggy, in which the sun does not illuminate that favored spot. In this island he was the father of Rhodia, at whose birth he rained down showers of gold, and caused roses to bloom in profusion. The Rhodians erected to his memory the famous Colossus of brass, the height of which exceeded a hundred feet, and the breadth in proportion. It was thrown to the ground by the Saracens, who made themselves masters of the island, about the year 684, and after having reduced it to the ground, they collected enough brass to load nine hundred camels.

Delphi was the most distinguished of the Oracles of Apollo. He had there a very magnificent temple, enriched by presents sent from all parts of the world. The priestess belonging to the temple was named Phœba, or Pythia, or Pythonissa, who received his inspiration seated on a certain little table called Tripod, or Cortina, covered with the skin of the serpent Python.

Apollo was esteemed the inventor of music; and he burned alive the Satyr Marsias, for having rashly boasted that he could sing in a style superior to the God. The Muses, who were the daughters of Jupiter and Mnemosyne, were placed under his tuition. They were nine in number, namely, Calliope, Clio, Erato, Thalia, Melpomene, Terpsichore, Euterpe, Polymnia or Polyhymnia, and Urania. They were called by divers names, according to the places, which they inhabited. They were sometimes called Pierides, from the forest of Pieris in Macedonia, their native place. Sometimes Heliconiades, from the proximity of Mount Helicon to the favorite Mount Parnassus, from which they took the name of Parnasiades. In the same manner they were called Cytherides, from Mount Cytheron, and Castalides or Aganippides, from fountains of that name, which were consecrated to them.



The Muses, with Apollo, invented Poetry and Music, and their office was to assist at the sacred banquets, praising distinguished personages by their verses, and encouraging others to all sorts of glorious actions. They were very chaste, and killed Adonis the darling of Venus, to revenge his inclination to unchaste love.

It only remains for us to speak of the children of Apollo or the Sun, among whom, besides that Rhodia, of whose birth we have already spoken, was Ætha, the father of Medea, King of Colchis, to whom the Golden Fleece was given by Phryxus, son of Athamas, king of Thebes, flying with his sister from the snares of his step-mother. Moreover he was the father of Pasiphae, who married Minos, King of Crete, who, having conceived an infamous affection for a bull, brought forth the Minotaur. Lastly, Phaeton was among the number of his children. This young hero was so ambitious, that he wished to drive the Chariot of the Sun, and light the world at least for a day. But not knowing what course in the heavens to take, and not having sufficient force to govern the winged horses, which were too impetuous, he set fire to the heavens and the earth. Irritated at this, Jupiter killed him with a thunderbolt, and precipitated him into the River Po, otherwise called Eri-



danus, where his sisters the Heliades, extremely afflicted at his misfortune, were changed into poplars, and their tears into amber, as the Poets relate.

Sometime after this conflagration, when Deucalion, son of Prometheus, reigned in Thessaly, an accident of a different nature occurred, for the waters were so high that they deluged all the earth, and drowned all the animals, so that Deucalion and his wife Pyrrha were obliged to save themselves on the top of Mount Parnassus.

Finding themselves alone in the world, they prayed to the Gods either to take away their lives, or to create other persons to keep them company. Upon this, Themis, goddess of Justice, made them understand that to effect this, they had only to throw behind them the bones of their Grandmother; they conjectured that this Grandmother was no other than the Earth, of which the stones were supposed to be the bones; accordingly the stones that Deucalion threw were changed into men, and those thrown by Pyrrha into women, and thus the world was repopled. This deluge, and that which took place in the time of Ogyges, king of Thebes, are the two most celebrated in history.

*HISTORY of DIANA.*

There are commonly three names given to this Goddess, sister of Apollo, on account of her different employments. She is called the Triple Hecate, being the Moon in Heaven, Diana on Earth, and Proserpine in the Infernal Regions.

As the Moon in Heaven, she has likewise many names. She is called Phœbe, on account of her brother Phœbus, whose light she borrows. She is also called Cynthia and Delia, on account of her native place. She became enamoured of the Shepherd Endymion, whom Jupiter had condemned to perpetual sleep, for the liberties which he took with Juno, and she hid him in a mountain, to protect him from his anger. The truth is that Endymion studied the motions of the Moon, and for that purpose he was accustomed to pass the night in retired places to examine that luminary. The Sorcerers of Thessaly pretended that they could make her descend from Heaven to the Earth by the strength of their voices; and believed that she comes to walk here below when she is eclipsed.

In the second place, she is named Diana on Earth, and is the Goddess of Forests, Mountains,

and Huntsmen, hence she is always represented as armed with a bow and quiver full of arrows, with the sixty Nymphs, who always keep her company. She assisted in births, and in that quality she was called Lucina, and kept her honor inviolate. On this account, she punished the imprudence of the hunter Actæon, who by chance met her when bathing with her companions. After many bitter reproaches, she metamorphosed him into a Stag, so that his hounds, not knowing him, rushed upon him, and tore him to pieces. She had her Temple at Ephesus, which was one of the wonders of the world. Erostratus set it on fire to immortalize his name, not having any other means of obtaining renown. But the Ephesians prohibited, under pain of death, the mention of his name. This fire happened on the very day that Alexander the Great was born. Certain people among the Sarmatians, named Tauri, on the Black Sea, who adored this Goddess, offered human sacrifices to her, and the Greeks who were shipwrecked on their coasts were sacrificed on her altars.

Lastly, this Triple Goddess was Proserpine, in the Infernal Regions. However, it is said, that Proserpine was the daughter of Jupiter and Ceres, and was carried away by Pluto when she was gathering flowers on Mount Ætna in Sicily. Ceres



having gone all over the Earth in search of her, instructed men in the use of agriculture, and of cultivating wheat, to change the use of acorns into that of bread, and hence she was called the Goddess of Corn.

+ August 26<sup>th</sup> 1812

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### *HISTORY of BACCHUS.*

BACCHUS was born in the city of Thebes: his father was Jupiter, and his mother was Semele. Juno accosted Semele in the form of an old woman, and persuaded her to insist that Jupiter should visit her with the same apparel, with which he was accustomed to go to Juno, carrying a thunderbolt in his hand. Having obtained this fatal request, she was consumed according to the design of Juno. But Jupiter, to save the little child from destruction, concealed it in his thigh until the regulated time of his birth, thus performing the office of a mother. Hence Bacchus was called Bimater. He also had several other names, such as Dionysius, Liber, Bromius, Lyceus, Lenæus, Evan, &c. He was given, for the purpose of instruction, to Silenus and the Nymphs, who, as a recompense, were taken to Heaven and changed into Stars, which were called Hyades.

Bacchus travelled over almost all the earth. He waged war with the Indians, and conquered them, and built in their country the city of Nisa. He was the first who instituted triumphs, bearing the Royal Diadem. His chariot was drawn by tigers, and he was clad in the skin of a stag. His sceptre was a Thyrsus, that is, a little lance, covered with ivy and vine leaves. He also invented the use of wine, and gave it to the Indians, who at first believed that it was poison, because it intoxicated them and made them furious. Men alive were sacrificed to him, but after his voyage into India, asses and goats only were offered. To Bacchus, taken for wine, were sacrificed asses or goats, to signify that those who are addicted to wine become as stupid as asses, or as lascivious as goats. For moderate use, Bacchus must be instructed by the Nymphs, that is, tempered and softened with water. He chose women to perform his sacrifices, because they had followed him in his voyages with songs and dances. They were called Bacchantes, Thyades, and Menades, names of clamor and fury. The most renowned feasts of this God were celebrated every three years, named Trieteria, and Orgia, from a Greek word, which signifies anger; because these women covered with the skins of tigers and panthers, with lighted torches, or with Thyrsi in their hands, went about the mountains in all the



wildness of delirium, crying Evoe Evan, Evoe Bacche, that is Good Son, a name which was given to him by Jupiter; when in the war with the Giants, Bacchus transformed himself into a Lion, rushed with fury against them, and tore in pieces the first, who dared to approach him.



### *HISTORY of MERCURY.*

MERCURY was ranked among the most illustrious of the Gods, equally on account of his birth as the great variety of his functions, which are most beautifully described in the 10th Ode of the First Book of Horace.

First he was the offspring of Jupiter and Maia, daughter of the same Atlas, who carried the Heavens on his shoulders, and was born on Mount Cyllene in Arcadia.

The most common of his offices was that of Ambassador and Interpreter of the Gods, and in this quality he had wings on his head and feet, in his hand a caduceus, or a wand, on which were entwined two serpents, as a sign of peace and concord. Hence it is usually said that Mercury is the representation of speech, which interprets our



thoughts, and which appears to fly on account of its swiftness, as nothing is swifter than speech, which has the power of gaining, and of reuniting the hearts of mankind.

Another of his offices was that of shewing the way, and conducting the souls of the deceased to the infernal regions. The Poets tell us that we cannot die till Mercury, with his caduceus, has destroyed the chains, which, by a divine virtue, attach the soul to the body, and after these souls have completed their time in the Elysian Fields, and have tasted the waters of Lethe, it is still he, who by the power of his wand, causes them to pass into other bodies, to live once more, according to those who believed in Metempsychosis, or transformation of souls.

Mercury invented the exercise of the lute, and was likewise the author of a kind of lyre, which he presented to Apollo. He was the God of Eloquence, which was of essential service to him in his embassies and negociations. He was likewise the God of Thieves, because he had been himself one of the most subtle: when he was tending the herds of King Admetus, he robbed Apollo of part of his flock without being perceived by any one, except the Shepherd Battus, whom he metamorphosed

# ELEMENTS OF MYTHOLOGY.

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## BOOK I.

### *Of the Principal Pagan Divinities*

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#### *HISTORY of SATURN.*

**H**EAVEN, called by the Latins *Cœlum*, and by the Greeks *Ouranos*, was the most ancient of the Gods, according to the Poets. He was the father of Time, called by the Latins *Saturnus*, and by the Greeks *Chronos*. Titan was the elder brother of Saturn, and consequently the succession to the kingdom belonged to him, but he willingly resigned his right to his brother, in compliance with the wishes of his mother *Vesta*, and of his sister *Cybele*, on this condition, that Saturn should never bring up any male child, and that the empire of the world should return to his descendants.

Pursuant to this agreement, Saturn was accustomed to devour his male children as soon as born; but Cybele having produced Jupiter and Juno at one birth, only showed Juno, and secretly gave Jupiter to the Curetes, otherwise called Corybantes, to nurse. To avoid detection from his cries, the Curetes invented a kind of game perfectly original, which was that of marching to a certain cadence, which they called dactyl, whence they were called Dactyli Idæi; and thus meeting one another with small brass shields, they beat against them with number and measure, so that the cries of the infant Jupiter could not reach the ears of Saturn.

Afterwards he had two other children, named Neptune and Pluto, whom the mother privately nursed; and as she was under the necessity of showing to her husband what she had brought forth, she presented him a stone, which he swallowed immediately. Titan, having discovered this deceit, and the obstacles raised to his succession to the kingdom, contrary to the agreement and the oath which had been made, resolved, with his children the Titans, to make war against Saturn; and after having conquered him, he put him and his wife Cybele in prison, where they remained, till Jupiter, arrived at manhood, delivered them



But Saturn having learnt that one of his children was destined to usurp his sceptre and his empire, plotted the ruin of Jupiter, which occasioned his own; for Jupiter, irritated at this action, armed himself against him so effectually, that he drove him from his kingdom, and compelled him to depart from heaven. Saturn took refuge on earth, and concealed himself in Italy, which was on this account called Latium. He was hospitably received by Janus, who was the king of the country, and it is said that he introduced the celebrated golden age, when the earth, without the assistance of agriculture, produced fruits spontaneously, and when Astrea, otherwise called Justice, reigned here below, mankind living in common with perfect amity. This Janus was reckoned among the Gods, as much on account of his good offices to Saturn, as because he was the wisest prince of his age, and possessed great knowledge, not only of past, but of future events; for which reason he is represented with two faces. Numa Pompilius, second king of the Romans, raised a temple to his memory, which was opened in the time of war, and shut in the time of peace.

## *HISTORY of CYBELE.*

CYBELE, wife of Saturn, had many names; she was called Dindymene, Berecynthia, and Magna Mater, as well because she was the mother of the Gods, as because she was the Goddess of the Earth, from which so many things are produced, and for this reason she was called by the Latins Ops, and by the Greeks Rhea. She was accustomed to ride in a chariot drawn by lions.

The solemn festivals, called Magalesia, were celebrated every four months, where the Corybantes, who were the priests, became delirious at the sound of the tambarine, trumpet, and other instruments. This was likewise customary among the Galli, a people of Phrygia, who by dint of violent motion, and tossing their heads, became furious. Afterwards they struck at one another with swords, so that they were severely wounded, and at the end of the game they repaired to some river consecrated to Cybele, to wash their wounds.

They likewise gave to Cybele the name of Vesta; but here the poets contradict each other, as they generally do, calling Vesta sometimes the wife,



sometimes the mother, and sometimes the sister, or the daughter of Saturn, attributing to one person what belongs to several; a practice which they adopt with respect to Jupiter, Hercules, and many others. However this may be, Cybele, under the name of Vesta, was the Goddess of Fire, whom Numa Pompilius honored in Rome with many ceremonies; for first, he consecrated a fire, which was called eternal, because it was always to burn on his own altar; and for this reason he established in the city priestesses called Vestal Virgins, who were rigorously chastised by the Sovereign Pontiff, if they suffered it to be extinguished; and it was only to be rekindled by the rays of the sun. These Vestals were chosen from the best families in Rome, and were to preserve their virginity, whilst they were in the office of this Goddess. If unfortunately they infringed this law, they were buried alive. This institution, like many others, sprung from necessity. In those ages of ignorance, they had no means of kindling a fire if it was once extinguished; it therefore became a sacred duty to keep one perpetually burning for the use of the neighbourhood. Thus the natives of New Holland were found to preserve a constant fire, and to carry it from place to place, on account of the difficulty of rekindling it.



## *HISTORY of JUPITER.*

JUPITER, son of Saturn and Cybele, after having put his father to flight, shared the empire of the world with his brothers. He gave to Neptune the command of the sea, and to Pluto the infernal regions, and reserved the dominion of heaven for himself.

Jupiter was denominated the Father of the Gods, and the King of Men, as he alone possessed the power of darting thunderbolts, and held the whole world in subjection. Terra, indignant because he had struck Titan with a thunderbolt, formed a number of frightful monsters, of gigantic stature, to attack him, and drive him from heaven. For this purpose, they assembled in Thessaly in the midst of the fields, and heaping mountain upon mountain, they commenced the attack, making use of rocks, and huge machines. Amongst others, were Enceladus, Briareus or Ægæon, and Gyges with a hundred hands, who hurled with one stroke against Jupiter a hundred immense rocks, which they plucked from the sea. But Typhœus rendered himself particularly remarkable from surpassing all these monsters in size and in strength, for his head reached the heavens, and he could extend his hands from pole to pole. He was half man and half ser-

pent, and like most of the others vomited fire and flames in such a frightful manner, that the Gods, who came to the assistance of Jupiter, were terrified, fled into Egypt, and changed themselves into different sorts of trees and animals, for safety. But Jupiter pursued the Giants so vigorously with his thunderbolts, that he finally conquered the whole race, and kept the prisoners in the infernal regions, covered with huge mountains, such as Mount *Æt-na*, so that they could never deliver themselves from captivity.

About this time, *Prometheus*, having formed the first men with clay and water, stole the fire, with which he animated them, from heaven. With this Jupiter was so much irritated, that he ordered *Vulcan* to fasten him with iron chains on Mount *Caucasus*, where an eagle or a vulture daily devoured a part of his liver, which was replaced each night to furnish food for new torments. In this situation *Prometheus* remained, till *Hercules*, by his incomparable strength, released him. Not satisfied with this punishment, Jupiter summoned *Pandora*, that beautiful woman framed by *Vulcan* at the command of all the Gods, each contributing some uncommon excellence, and rare faculty. Jupiter desired *Pandora* to go in search of *Epimetheus*, brother of *Prometheus*, and carry him a box,



which contained all the evils in nature, and as soon as he had opened it, they were spread all over the earth, Hope alone remaining at the bottom of the box.

Being delivered from his enemies, Jupiter gave the reins to every pleasure, and was led away by the most infamous propensities; for independently of his unlawful connexion with his sister Juno, whom he took to wife, and of the youthful Gany-mede, son of Troas, King of the Trojans, whom he himself carried away under the figure of an eagle, into which he had metamorphosed himself, he committed a thousand other abominations to gratify his inordinate passions. He transformed himself into a bull, to effect more easily the rape of Europa, daughter of Agenor, King of the Phœnicians, from whom one of the most illustrious parts of the world derives its name. Nor was the vigilance of Acrisius, King of Argos, of avail, when he secured his daughter Danae in a brazen tower. For the God changed himself into a shower of gold, descended by the top of the tower, and accomplished his design, from which sprung the celebrated Perseus. Instead of dwelling on those melancholy instances of depravity, which disgraced his character, and filled the world with impurity, we shall only add with Tertullian, that it was not



wonderful that mortals should be guilty of so much impiety, when they were authorized by the example of those, whom they adored, and from whose justice they ought to have expected the punishment due to their crimes.

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### *HISTORY of JUNO and her CHILDREN.*

JUNO was called the Queen of the Gods, and the Goddess of Kingdoms and Riches, because she was the wife of Jupiter; she likewise superintended marriages and births. She was the mother of Hebe, Goddess of Youth, and insinuated her so much in the good graces of Jupiter, that she was his attendant at table, and poured out the nectar for him, till Ganymede supplied her place. Vulcan was likewise one of Juno's children, but as soon as he was born, Jupiter seeing him so ugly and deformed, kicked him out of heaven, and in the fall he broke his leg, of which he always remained lame. Having arrived at manhood, he undertook the office of blacksmith, in which he laboured for the Gods, and especially in making the thunderbolts of Jupiter. His shops were not only in the Islands of Lemnos and Liparus, but also in Mount Ætna. The Cyclops were his companions, men who recei-

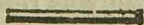
ved their name from having but one large eye in the middle of their forehead. The most celebrated of these smiths, were Brontes, Steropes, and Pyracmon.

But to return to the history of Juno, the poets relate a disgrace, which she pretended to have received from Jupiter, when he determined alone without her knowledge to create the Goddess Pallas, otherwise called Minerva. She leaped from his brain armed cap-a-pee, with a lance in her hand, hence she was considered as the Goddess of War and Battles, although to her was attributed the invention of many arts and sciences, which are the ornaments of peace, and for this reason the Athenians worshipped her in a particular manner, and instituted celebrated feasts in honor of her, called Panathenæa, which were performed in a most pompous manner. Indignant at this action of Jupiter, with respect to Pallas, Juno wished in a similar manner to produce a child without having any communication with him. This she did, according to Ovid, instructed by Flora to touch a certain flower, and thus, like Pallas, came into the world Mars, the God of War and Armies.

Juno had at her command Argus, covered with eyes on every side, whom she employed in watch-



ing the actions of Jupiter her husband, and when a part of his eyes were overwhelmed with sleep, the others were awake. But Mercury killed this Argus, by the command of Jupiter, after having lulled him to sleep at the sound of the flute. Juno, to recompense the fidelity of her spy, metamorphosed him into a beautiful peacock, which still represents in its plumage his multitude of eyes.



### *HISTORY of APOLLO, or the SUN.*

JUPITER, tired of Juno, conceived an affection for Latona. Juno became furiously jealous, and sent against Latona a serpent named Python, of a frightful size, which had sprung from different sorts of putrefaction after the deluge of Deucalion. That Latona might not escape the mouth of this monster, the Earth promised to give Latona no other place for refuge, than the Island of Delos, which was then wandering on the sea. But Neptune fixed it, and permitted it to serve as a retreat and abode to this miserable fugitive, who was delivered of Apollo and Diana, under a palm tree, which luckily she found in that desolate island. Having arrived at years of maturity, Apollo remembered the outrage, which his mother had received from the serpent



Python, and killed it with his arrows, not however without much resistance, during which he was often heard to say, Io Pæan; whence arose the custom of singing these words at public games, in victories and in triumphs.

After this action, he had a son named *Æsculapius*, whom he assigned to the care and tuition of Chiron the Centaur, and instructed in the art of medicine, of which he was reputed the God. But Jupiter struck this *Æsculapius* with a thunderbolt, for having restored the life of the unfortunate Hippolitus, who, escaping from his father's anger, was most wretchedly dragged, and torn to pieces by his horses, as we shall relate in the history of Theseus.

The death of *Æsculapius* was a subject of great affliction to Apollo, who, not having the power of revenge against Jupiter, killed the Cyclops, who had forged the thunderbolt with which he was struck. This gave the highest offence to Jupiter, who banished him from heaven, and deprived him for a time of his divinity.

During this state of exclusion, he endured all kinds of misery and poverty, and was obliged to earn his maintenance. Accordingly he entered the service of Admetus, King of Thessaly, to feed his

figure of a goat, hence he had the feet and beard of a goat and horns in his head. He was called Sylvanius. He was beloved by the Nymphs, who had put themselves under his protection, and danced at the sound of his flute. He was particularly the God of the Arcadians, who sacrificed milk and honey to him. In the month of February, the Romans celebrated to his honor certain festivals, called Lupercalia, from the place Lupercal, consecrated to him by Evander, and where Romulus and Remus were afterwards nourished by a wolf.

Picus, King of the Latins, had a son named Faunus, who was likewise a rural God, greatly celebrated, and the inventor of several necessities in agriculture. He was considered as the father of the other Fauns and Satyrs, who had horns on their heads and goat's hoofs. When these Satyrs became old they were called Sileni, and they abandoned themselves to intoxication. The chief and most ancient of these educated Bacchus in his infancy, and was always mounted on an ass, an animal which signalized itself in a war, which Bacchus fought against the Indians, for its braying frightened the enemies' elephants, and secured his victory.



## THE INFERNAL DEITIES.

IN speaking of the Infernal Regions, according to the ancient Poets, we must imagine an extensive subterraneous region, into which souls were transported after they departed this life and quitted their bodies. The sovereign commander of the place was Pluto, brother to Jupiter and Neptune. His wife was Proserpine, daughter of Ceres, whom he was obliged to take away by force, having been rejected by all the Goddesses on account of his ugliness, and the darkness of his kingdom.

To arrive at this gloomy region, it was necessary to pass four rivers. The first was Acheron. The next was Styx, which flowed nine times round the infernal realms. Its daughter Victory having been favorable to Jupiter in the war with the Giants, he rendered it so venerable, that the Gods, after having sworn by its waters, were obliged to keep their oath, under penalty of being deprived of nectar, and their divinity during a hundred years. The third river was Cocytus, which was fed only with tears. The fourth was Phlegethon, whose waters were boiling.

Here was placed an old Ferryman named Charon, who indiscriminately received into his boat



all, who arrived from the other world, without distinction of rich or poor, who were then restored to a state of equality. Those whose bodies had not been deposited in the earth waited a hundred years on the shore before they could be admitted among the passengers.

On their disembarkation, they encountered a horrible dog, with three heads, named Cerberus, who instead of hair, was covered with serpents. He guarded the door of Hell, giving admittance to all, but suffering none to return.

Within reigned Night in all her terrors. This was esteemed a Goddess, the most ancient of the daughters of Chaos, and the mother of several Monsters, who besieged the entrance of this place of horror. For besides Envy, Pain, Poverty, Sorrow, Labor, Disease, Cruelty, and Despair, in this place were found Death and Sleep; but Sleep was honored as a God favorable to men, as bringing repose with him. One of his officers was Morpheus, the God of Dreams, who possessed the virtue of assuming all kinds of forms. Besides the Harpies condemned to perpetual darkness, Chimæra here was seen vomiting fire and flames: her head was that of a lion, her belly was that of a goat, and her tail that of a hideous dragon.

Next came the Furies, called likewise *Diræ*, or *Eumenides*, three in number, *Tisiphone*, *Megæra*, and *Alecto*; they were armed with burning torches, their mouths frothed with rage, their eyes dazzled like lightning and their heads were covered with long vipers.

The *Parcæ*, or the Fates, *Clotho*, *Lachesis*, and *Atropos*, lived in the palace of *Pluto*. They were the arbiters of the life and death of mankind, and their decrees were irrevocable. *Clotho*, the youngest, presided over the moment in which we are born, and held a distaff in her hand. *Lachesis* spun out all the actions and events of our life, and *Atropos*, the eldest of the three, cut the thread of human life with a pair of scissars.

The souls, that had passed into the shades, were obliged to give an account of their actions before *Minos*, *Rhadamanthus*, and *Æacus*, the judges, who had possession of the fatal urn, containing the names of all human beings, which were drawn at hazard, and put an end to the career of life. The Gods invested them with this office, for the equitable discharge of their duty whilst on earth. We must not omit a remarkable circumstance which is related of *Æacus*. A pestilence having destroyed all his subjects in the Island of *Ægina*, he entreated



Jupiter to repeople his kingdom, and according to his desire, all the ants were changed into men, and called by Æacus, Myrmidons, because they were much addicted to husbandry, and like the ant, from which they derived their name, were always stirring the ground.

As soon as criminal souls had received the sentence of the Judges they were precipitated by the Eumenides into the deepest recesses of Tartarus, the place of punishment.

There were seen the Giants and Titans loaded with mountains, amidst fiery flames. There was seen Tantalus, who was perpetually tormented with hunger and thirst. A bough loaded with delicious fruit hung within his reach, but as soon as he attempted to take it, a sudden blast of wind removed it from his hand. He stood up to his chin in a pool of clear water, which lowered its surface, as he bent his head to drink it. There was Salmoneus, King of Elis. He wished to be called a God, and to receive divine honors from his subjects: therefore, to imitate thunder, he used to drive his chariot over a brazen bridge, and dart burning torches in imitation of lightning. This impiety provoked Jupiter, who struck him with a thunderbolt, and placed him in the infernal regions. There



were found the Danaides, the fifty daughters of Danaus, from whom the Greeks received the name of Danai. He was obliged to give them in marriage to the fifty sons of his brother Ægyptus, and before the celebration of the nuptials, Danaus, who had been informed by an oracle, that he was to be killed by the hand of one of his sons-in-law, made his daughters solemnly promise to destroy their husbands; a promise, which they all, with the exception of one, fulfilled the first night of their nuptials. They were condemned to punishment in hell, and were compelled to fill with water a vessel full of holes. There was likewise Tityus, who was of such an enormous size, that when stretched upon the ground he covered nine acres. He attempted to offer violence to Latona, but the Goddess delivered herself from his importunities, by calling Apollo to her assistance, who killed the Giant with his arrows. He was then placed in hell, where vultures perpetually fed on his entrails, which grew again as soon as they were devoured. There was beheld Sisyphus, a crafty thief, who was condemned to roll to the top of a hill a large stone, which had no sooner reached the summit, than it fell back with impetuosity into the plain, and rendered his punishment eternal. There in short appeared Ixion, who was tied to a wheel, which was in perpetual motion. He received this sen-

tence for his presumption in attempting the seduction of Juno. Jupiter made a cloud in the shape of Juno, and carried it to the place where Ixion had appointed to meet her. Ixion was caught in the snare, and from his embrace with the cloud, sprung the Centaurs, half men and half horses.

Those, who had led an honorable life, and others, who had accomplished the time of their torments in Tartarus, were transported to the Elysian Fields, where their happiness was complete, and their pleasures extatic and refined. But after a certain number of years, they were obliged to return to the earth to animate some new body; and to drown the remembrance of these delightful regions, they drank of the waters of Lethe, which possessed the virtue of making them forget every past event.



### OF OTHER DEITIES.

BESIDES the Deities, of whom we have already spoken, there existed others in the creed of the Pagans, who presided over houses and families.



Their domestic Gods were called Lares or Penates, and were little figures fixed in different parts of the house: these they honored as their protectors, and to them, from time to time, offered sacrifices of wine and incense.

According to the opinion of the ancients, every individual was born under two kinds of Genii, whom they called Dæmons. The one was the good Genii, who led them to happiness, and procured them every prosperity, suitable to their station; the other, on the contrary, was their enemy or evil Genius, and produced nothing but misfortune, when he obtained the superiority.

They likewise acknowledged a Fortune, who possessed honors, riches, and every blessing of this life, which she administered or took away as she thought proper; but she was a blind and inconstant Goddess, carrying with her a wheel, which turned incessantly, sometimes exalting and sometimes sinking the fortunes of men, so that no dependence could be placed on her. She was worshipped by the greater part of mankind, and Princes generally preserved in their houses her image in gold to conciliate her favors.

We shall not dwell on the Goddess Nemesis, who kept in view the crimes of all the world to punish them; or on Momus, who rendered himself despicable by his evil qualities. He was the offspring of Somnus and Nox; and in spite of his indolence and stupidity, he was an incessant prattler, and even took upon himself to criticize others: qualities equally the result of his vanity and littleness of mind; as is usually the case with those critics, who differ from all the world.





## BOOK II.

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### PREFACE.

WE learn from Hesiod, that the Pagans, in ancient times, acknowledged three kinds of Gods. After those of the first order, of whom we have spoken in the first Book, they supposed the air to be inhabited by a great number of inferior Deities, whom they called Dæmons, and who, according to their belief, were particularly employed in the affairs of men.—The last class were those, whom they named Heroes or Demi-gods, the offspring of Deities and Mortals. With these they like-

wise ranked those, who by their exemplary virtues, or extraordinary merit, approached the perfection of the Gods, though they were mortal men. The statues erected to their honor, were on this account considerably larger than life. To them was likewise dedicated the Dragon, as a symbol of the immortality, which they had attained. Thus Virgil, speaking of the tomb of Anchises, describes a great serpent issuing from it; and Cleomenes, in Plutarch, was esteemed a God among the Egyptians, because a serpent was seen to spring from his dead body.

The most illustrious of these Demi-gods were Perseus, Hercules, Theseus, the Argonauts, and several of those celebrated chiefs, who acquired such glory in the Trojan and Theban wars. These form the subject of the Second Book.



## *History of the Heroes and Demi-gods.*

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### *HISTORY of PERSEUS.*

PERSEUS was the son of Jupiter and Danae, the daughter of Acrisius, King of the Argives. Acrisius, having been informed by the oracle, that his daughter's child was to be the instrument of his death, confined Danae in a brazen tower, that she might have no communication with any man. This however was no obstacle with Jupiter, who found the means of visiting her, by transforming himself into a shower of gold, and descending from the roof of the tower: thus was Perseus born, as we have already said in the history of Jupiter.

Acrisius being informed of the birth of Perseus, ordered the mother and child together to be placed in a coffer and thrown into the sea. The hopes of Acrisius were however frustrated, for Danae and her son were saved by some fishermen, who found them floating on the sea; and the decree of the oracle was verified, for one day when Acrisius was assisting at the diversion of the quoit, in which Perseus was engaged, he received his death-blow from his grandson.

When Perseus arrived at manhood, he was honored with the friendship of the Deities. Minerva gave him her buckler, which was as resplendent as glass, Mercury supplied his head and feet with wings, and Vulcan presented him with the herpe, a kind of dagger, which he had himself forged, and which was useful to him in many great achievements.

For first, we are told, that he made himself master of the country, which from him is called Persia. Secondly, he delivered the unfortunate Andromeda, whom the Nereids, indignant at an insult offered to their father-in-law, by her mother, had tied to a rock, there to be devoured by sea monsters. Perseus afterwards married Andromeda.

Thirdly, there lived in that time three sisters, daughters of Phorcys a Sea Deity, named Gorgons, cruel monsters, of a most hideous aspect, having but one eye between the three; though, according to some Poets, the youngest, named Medusa, was so incomparably beautiful, that Neptune seeing her one day in the Temple of Minerva, became enamoured of her, and obliged her to yield to his desires. This displeased Minerva, who resented the injury, by changing the hair of Medusa into serpents of such a frightful aspect, that the mere sight of them transformed the beholder into stone. Perseus, in order to free the world from this monster, resolved to cut off her head, which he effected, and from the blood sprung Pegasus, the winged Horse, who by striking the earth with his foot, instantly raised the fountain Hippocrene, so much favored by the Poets. This celebrated animal distinguished himself, when he was given to Bellerophon to conquer the Chimæra; after which, being frightened by Jupiter, Pegasus occasioned the fall of his rider, continued his flight to heaven, and was placed among the constellations. But to return to Medusa: it was remarkable that her head retained the same petrifying power as before. Perseus being refused admittance to the palace of King



Atlas, shewed him the head, which instantly changed him into a huge mountain.

Perseus did not confine himself to exploits in arms, but conducted himself as became a man of his talents. He was a great encourager of literature, and founded upon Mount Helicon an academy for youth; on this account, Poets and Astrologers have given him a place among the stars. He left to warriors the idea of a great commander; for his arms, of which we have spoken, are symbolical of the qualities necessary to form successful enterprises in war: such as prudence represented by the mirror of Minerva, which served him for a shield; strength and courage joined to the promptness, which must accompany the execution of a plan, were pourtrayed in the cutlass forged by Vulcan, and the wings he received from Mercury. And what is said of the petrifying qualities of the head of Medusa, signifies nothing more than that the appearance alone of a man, rendered formidable by his great qualities, is sufficient to strike terror and dismay into the hearts of his enemies, and congeal them with fear.

## *HISTORY of HERCULES.*

HERCULES is esteemed the most illustrious and most glorious of all the Heroes of Antiquity. His mother was Alcmena, who married Amphitryo a Theban Prince, on condition that he would revenge the death of her brother: and during the war in which he was engaged for this purpose, Jupiter enamoured of Alcmena, assumed the figure of Amphitryo, and visited her on a certain night, which he had purposely lengthened. Hence she produced twins; Hercules by Jupiter, and Iphiclus by Amphitryo.

Sthenelus, King of Mycene, was soon to have a child named Eurystheus, and Jupiter vowed that the first-born, of him or Hercules, should have absolute power over the other, Juno having learnt this, and being the avowed enemy to her

husband's illegitimate children, caused Eurystheus to be brought into the world at the end of seven months, so that the sceptre passed into his hands.

Some authors affirm that Juno, at the earnest entreaties of Pallas, commiserated the infant Hercules, and suckled him herself, from whence it is said, that some of the milk accidentally dropping, produced that white appearance in the heavens, which we call the *Milky Way*. This affection on the part of Juno, was however only feigned in order to satisfy Pallas; for when Hercules was still in his cradle, she sent two snakes to devour him, but the infant, not terrified at the sight of these serpents, boldly seized them in his hands, and squeezed them to death.

When Hercules grew up, Eurystheus exposed him to all kinds of dangers, in hopes of putting an end to his existence. Our Hero perceiving this, took the resolution of no longer submitting to the Tyrant; but he was informed by the oracle, that it was the will of the Gods that he should perform twelve orders of Eurystheus, and that after he had achieved the most celebrated labors, he should be reckoned among the number of the Gods.



He was first ordered to arrest the course of the Nemæan Lion, which ravaged the whole country; in vain it was struck with arrows and javelins, no dart could pierce it. Hercules pursued, and having chased it into its den, sprang upon, and choaked it to death. He ever after bore the hide of the beast on his shoulders as a trophy.

His second labor was to destroy the Lernæan Hydra, with seven huge heads. As soon as one head was destroyed, another immediately sprang up, so that his labor would have remained unfinished, had not he commanded his friend Iolas to burn with a hot iron the root of the head, which he had cut off.

There was at that time a wild boar of a prodigious size, on the Mountain of Erymanthus in Arcadia, which ravaged all the country round: Hercules brought it alive to Eurystheus, who was almost frightened to death at the sight of it.

In the fourth place, after having for the space of a whole year pursued on the Mountains of Menalus the stag, famous for its golden horns and brazen feet, he at length caught it.

He also put to flight the birds of the Lake Stym-

phalus, which were so large and numerous, that they obscured the sun in their flight, and carried away men to devour them.

But that was nothing in comparison with the combat, which he undertook against the Amazons. These were the women of that part of Scythia, which borders on the Hyrcanian Sea. Having followed their husbands to war, and seen them all cut to pieces, near the river Thermodon in Cappadocia, they resolved to carry on the war themselves, and never more to permit the men to have any authority either in peace or war. Of the children, which they had by foreigners, they put to death the males, educating the females, burning off their right breasts, in order to make them more expert in drawing the bow. Under the conduct of Penthesilea, the Amazons greatly signalized themselves at the siege of Troy. Hercules accompanied by Theseus subdued them; and according to the orders of Eurystheus, took their Queen Hippolyte, and gave her in marriage to Theseus.

His seventh labor was to clean the stables of Augias, King of Elis. Thousands of oxen had been there confined for many years, and the dung, which was heaped up, infected the atmosphere. He changed the course of the river Alpheus, and

made it pass through these stables, by which means he carried off all this ordure. Augias, however, was not grateful for the service, which he had received from Hercules, and his ingratitude was the cause of his death, after the loss of his wealth.

Hercules then went to seize a bull, which vomited fire and flames, sent by Neptune into Greece to revenge an insult, which he had received.

He then went into Thrace, where he forced King Diomedes to undergo that, which he had inflicted on others. All the strangers whom he met in his dominions he had given to his horses to devour. In the same manner Hercules acted towards Busiris, King of Egypt, who had been equally cruel to strangers, sacrificing them on the altars of Jupiter; thus covering his crimes with an appearance of piety.

Geryon, King of Spain, who was said to have three bodies, because he reigned over three kingdoms, for purposes equally cruel, kept oxen, on which he set a high value. To guard them, he had a dog with three, and a dragon with seven heads. By the command of Eurystheus, Hercules treated Geryon as he had done Diomedes.



Another of the labors of Hercules, was to obtain for Eurystheus certain golden apples belonging to Juno, guarded by the Hesperides, daughters of Hesperus the brother of Atlas. But it was necessary first to overcome a dreadful dragon, placed at the entrance of the garden where the fruit grew. The event however proved successful. Some say that he employed Atlas to gather them, and it was whilst he was thus engaged, that Hercules bore the heavens on his shoulders.

The last command he received from Eurystheus, was to bring the dog Cerberus from the infernal regions, whence by the same means he delivered Theseus, who had gone thither to keep company with his friend Pirithous.

By these exploits, Hercules rendered himself formidable as well to King Eurystheus as to all the other Princes of the world. Afterwards there existed no monster nor tyrant, whom he did not attack and overcome. He put to death that crafty three-headed thief Cacus, son of Vulcan, (described in the *Æneid*,) who plundered and ravaged the country about the Aventine Hill.

Journeying over Mount Caucasus, he gave Prometheus his liberty, and killed the eagle or vul-

ture, which devoured his liver. He treated in the same manner Antæus, son of Terra, who was of an enormous size, and exercised every species of cruelty. He possessed the remarkable property of receiving renovated strength every time he touched the earth. Perceiving this, Hercules lifted him in the air, and strangled him in his arms.

From his size and great bodily strength, Hercules required more nourishment than men of an ordinary stature. One day finding himself oppressed with hunger, he applied for food to Theodomas, who was cultivating his land. As Theodomas refused his request, Hercules carried off one of his oxen on his shoulders, and devoured it whole, in spite of the remonstrances of Theodomas, who vented his rage in useless reproaches. Hence arose the custom in that country of sacrificing an ox to Hercules, uttering at the same time all kinds of imprecations.

Hercules afterwards went to Spain, where he separated the Mountains Calpe and Abyla, and thus formed a communication between the Atlantic and Mediterranean Seas by the Straits of Gibraltar. These two mountains, situated opposite to each other, (Calpe in Spain, and Abyla in Mauritania,) appeared like two columns, that were

said to be the Columns of Hercules, on which he engraved these words—*Ne plus ultra* : as if it had been the end of the world, and he had been obliged there to set bounds to his conquests. He never made use of any other arms than a club of olive wood, which he afterwards consecrated to Mercury the God of Eloquence, of which he acknowledged the superiority to the force of arms.

Juno, irritated at the glory which Hercules acquired, sought every opportunity of effecting his ruin, or of bringing misfortunes upon him. For this purpose, during his descent into the infernal regions, she armed against him, Lycus, the banished Theban, who in his absence took Thebes by surprise, killed King Creon with his sons, and was on the point of seizing Megara, the wife of Hercules, when her husband returned upon earth, and punished him and his companions with death.

This murder displeased Juno, who, in revenge, rendered Hercules so delirious, that he killed his own wife and children. His affliction was so excessive when he recovered his senses, that he would have destroyed himself, had he not been prevented by the entreaties of Amphitryo and Theseus.



But this great man, after his numerous exploits, and after having been invincible, became the slave of women. He became one of Dejanira's suitors; but, to obtain her, it was necessary to fight against Achelous, son of Jethys, who, feeling his inferiority, changed himself first into a serpent, and then into an ox. Hercules broke off one of his horns, a defeat which so ashamed Achelous, that he was changed into the river, which still bears his name; and the Naiads, his daughters, afflicted by this disgrace, gave the horn of plenty, which they had from Jupiter, in exchange for that of their father.

Jupiter in his infancy, having been nourished by the milk of a goat named Amalthea, under the care of some nymphs, who were his keepers, testified his gratitude by placing the animal amongst the heavenly bodies, and gave to the nymphs one of its horns, which possessed the virtue of furnishing them with every thing they wished: hence it was called the *Horn of Plenty*.

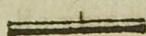
Hercules returning in triumph with Dejanira, was stopped in his passage by a river, and the Centaur Nessus offered him to convey her safe to the opposite shore. But this traitor had no sooner gained the bank than he attempted to offer violence to her; upon which Hercules aimed a

poisoned arrow at him. Nessus, as he expired, wished to revenge his death upon his murderer; he gave Dejanira his tunic covered with blood and poisoned by the arrow, persuading her that it had the power of preserving her husband's fidelity. Believing this, she sent the fatal mantle to Hercules by Lycas, his attendant, as he was sacrificing on Mount Ceta. The event was very different from her expectation, for he had no sooner clothed himself in the mantle than the malignity of the Centaur's blood, which was a powerful venom, penetrated through his body, and produced so furious a heat in him, that, in despair, he threw himself on a burning pile, where he was reduced to ashes. Lycus precipitated himself into the sea, and was transported into a rock. Dejanira was so disconsolate at the death of her husband, that she destroyed herself with his club.

Before the death of Hercules, however, he obliged Philoctetes, son of Pæan, his armour bearer, and particular friend, by an oath, never to discover the place of his sepulchre, presenting him with his arrows steeped in the Hydra. But at the breaking out of the Trojan war, the Oracle having decreed that the city was impregnable without the ashes and arrows of Hercules, Philoctetes was obliged to point out the spot where they were concealed.



That he might not forfeit his word, he only with his foot struck the ground where they lay, for which he was severely punished. On his road to Troy one of the arrows wounded the foot, which had been the instrument of his perfidy, and occasioned so offensive a smell, that he became insupportable, and was abandoned in the Island of Lemnos. The Greeks perceiving that they never could succeed in the siege without the arrows of Hercules, which Philoctetes possessed, dispatched Ulysses, who brought him to Troy. He was afterwards healed by Machaon, the illustrious son of Æsculapius.



### *HISTORY of THESEUS.*

THESEUS was the son of Ægeus King of Athens, who gave his name to the Ægean Sea. He lived in the time of Hercules, whose kinsman he was; he was likewise his companion in some of his adventures, and rendered himself a perfect imitator of his generosity, after having avoided a poisonous beverage, which Medea his mother in law had prepared, to prevent his succession to the kingdom.



The Princes and Lords of those days were splendid robbers, who made their greatness consist in rendering their fellow creatures miserable: such as Phalaris, in Sicily, who confined his victims alive in the body of a brazen bull, a fire being lighted underneath to burn them. He took a savage delight in listening to their cries, which, by passing through the throat of a bull, appeared like the lowing of that animal.

Theseus, who joined goodness to courage, took the resolution of repressing the insolence of these tyrants, by punishing them with the instruments of their own cruelty. He first attacked Sciron, who took pleasure in drowning all passengers. In the same manner he punished the barbarity of Procrustes, who ordered his captives to be quartered, or to be tied on a bed, and if their length exceeded that of the bed, he cut off a part of their limbs, or stretched them to the required length.

Theseus likewise encountered the monsters, who from time to time appeared in the world; such as the bull of Marathon, which was of a frightful size; the boar, which Diana, enraged against the King of Calydon, sent upon his estates, and which Meleager, son of this Monarch, undertook to vanquish,

but found his attempts ineffectual without the assistance of Theseus; hence the proverb—*Non sine Theseo*.

This victory however proved fatal to Meleager, who having presented Atalanta, to whom he was attached, with the head of the animal, excited the jealousy of the other princes, and occasioned a quarrel, in which his uncles were put to death. Althea, their sister and mother of this prince, revenged this murder in a strange manner. At the birth of Meleager, perceiving that the Fates limited the life of the child to the preservation of a piece of wood, which was burning in her chamber, Althea saved the brand from the flames and preserved it carefully; but on this occasion she threw it on the fire and consumed it: at the same instant an inward heat began to consume the frame of Meleager, who died in extreme tortures.

To resume our history of Theseus. His most illustrious action was the victory he gained over the Minotaur, half man and half bull, whose birth we described when speaking of Pasiphae, wife of Minos, King of Crete. In order to understand how Theseus was engaged in this affair, it will be necessary to remember that King Minos declared war against the Athenians, to revenge the death of his



son Androgeus, whom they had killed; and that after having rendered himself master of the Megareans, who had likewise vanquished the Athenians, he exacted an annual tribute of a certain number of young men to be devoured by the Minotaur. One year, Theseus resolved to be in the number of these devoted victims, that he might exterminate the monster, whose residence was the labyrinth, which Dædalus had built with so many windings, that those who once entered it could never find their way out. But Theseus knew how to provide against this inconvenience. He insinuated himself into the favor of Ariadne, the King's daughter, who gave him a clue of thread, by which he extricated himself, after having destroyed the Minotaur. He carried away Ariadne, to whom he promised a long succession of delights in the kingdom of Athens. However, he abandoned her in the Island of Naxos, in compliance with the desire of Bacchus, who wished to marry her, and who gave her a crown, which after her death was made a constellation.

The vessel, in which Theseus embarked for the Island of Crete, had black sails, but he promised King Ægeus, his father, that if he returned in triumph, he would change them for white. In the excess of his joy at the victory he had obtained, he forgot to hoist up white sails; and Ægeus, who



was sanguine in his expectations of his son's success, perceiving the signal of sorrow and mourning, was unable to support the affliction, and precipitated himself into the sea.

This vessel was preserved by the Athenians as the monument of a victory, productive of so much happiness, and they took care to repair it, substituting new planks for those, which gave way to the depredations of time.

Pirithous, King of the Lapithæ, a Thessalian nation, desirous of seeing so renowned a hero, began by encroaching on his estates, that he might at least oblige him to present himself in his defence: upon their meeting, they were so struck with the beauty, nobility, and courage, of each other, that they became sworn friends, and vowed mutually to assist each other in all embarrassments and difficulties.

After this, Pirithous, seconded by Theseus, severely punished the Centaurs, who had insolently outraged and nearly massacred his subjects the Lapithæ at a feast, to which he invited them the day of his marriage with Hippodamia.

The Centaurs first discovered the art of mounting a horse, and were on this account esteemed half

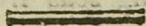
men and half horses: they were named Hippocentaurs.

Another effect of the alliance, was the assistance which Theseus gave to Pirithous in his escape with the lovely Helen, of whom we shall speak hereafter. Theseus likewise undertook to accompany his friend to the Infernal Regions, in order to take away Proserpine, of whom he was enamoured. But this scheme did not succeed, and they were arrested by Pluto. Some authors affirm, that Pirothous was condemned to the tortures of Ixion, and that Theseus was obliged to seat himself upon a stone, without the power of rising from it, till Hercules descended into hell to bring away the dog Cerberus. Theseus was so firmly fixed to this stone, that Hercules could only release him from it with the loss of his skin. On his return to the Infernal Regions after his death, Hercules was condemned to the same punishment by Pluto, for his rash conduct to Proserpine.

We have related in the preceding chapter his marriage with Hippolyte, Queen of the Amazons. By her he had a daughter, bearing the same name as her mother, whom others however call Antiope. Afterwards he married Phædra, one of the daughters of Minos. Phædra became enamoured of Hip-



polytus, her step-son, but being unable to corrupt him, she maliciously accused him of an attempt to violate her honor. Theseus lent too ready an ear to this calumny, banished from his country the unfortunate young Prince, and prayed to Neptune to avenge this supposed crime. Hence it happened that Hippolytus, when flying in his car from his father's indignation, met on the sea shore a marine monster, by which his horses were so frightened as to throw him to the ground, and put an end to his life, by dragging him furiously over the rocks. Phædra, affected by this catastrophe, and pressed by remorse, discovered the whole truth to Theseus. She then killed herself, and left Theseus to regret his thoughtless credulity. Afterwards, however, Æsculapius, in compassion for the unfortunate Hippolytus, raised him from the dead. Hence Hippolytus took the name of *Virbius*, as having been twice a man.



### *HISTORY of CASTOR and POLLUX.*

THE most acknowledged opinion among the Poets is, that Leda, wife of Tyndarus, King of Cæbalia, after her connexion with Jupiter, produced two eggs. The one by Jupiter contained

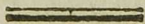


Pollux and Helen; the other by Tyndarus, Castor and Clytemnestra.

The two brothers, Castor and Pollux, were most strongly attached to each other, always lived together, and followed the same pursuits. Pollux alone was by birth immortal, and tenderly beloved by Jupiter. From his great regard for his brother he was led to employ his influence with Jupiter to acknowledge them both as his children. The God besides consented that Pollux should participate his immortality, and live alternately, with Castor, till the time when they were both transported to the Zodiac, where they form the Constellation called the *Twins*.

They did not arrive at this honor till they had merited it by a series of illustrious actions; such as the recovery of their sister Helen from Theseus, who had carried her off; clearing the Hellespont and the neighbouring seas from pirates, who destroyed all commerce: from this circumstance they were placed among the marine Gods, and ranked amongst those called *Apotropoi*, that is, the averters of misfortune. On this account, white lambs were sacrificed to them.

The Romans were particularly observant of the worship of these Deities, in gratitude for services received from them during the most pressing dangers; as in the battle fought with the Latins, near the lake Regillus. To their honor the Romans likewise raised a magnificent temple, and constantly swore by their names. The oath used by the women was *Æcastor*, or by the temple of Castor; that of the men *Ædepol*, or by the temple of Pollux.



### *HISTORY of ORPHEUS.*

THE Poets recount wonders of several singers and musicians of antiquity, for instance of Amphion, who attracted the stones in symmetry and order by the harmony of his instrument, and erected the walls of Thebes at the sound of his lyre.

Arion also made himself famous in the musical art, as may be seen in the following anecdote. He had embarked in order to return from Italy to Greece, and the sailors of his vessel were on the point of robbing and murdering him, when he begged permission, that before his death he might have the pleasure of playing on his lute, which he



accompanied by his voice, and formed so delightful a concert, that the dolphins, attracted by the agreeable harmony, approached in great shoals near the vessel. Arion then leaped into the sea for refuge, and one of the dolphins received him on his back, and carried him to Corinth, where he was welcomed by Periander, who ordered all the sailors to be put to death. The Gods placed the dolphin among the stars, as a reward for the valuable service he had rendered an unfortunate man.

The satyr Marsyas, who was endowed with some peculiar musical accomplishments, was so elated with vanity and presumption, as to enter into competition with Apollo himself. After this contest was decided in favor of Apollo, the God flayed Marsyas alive as a punishment for his temerity.

A similar dispute took place between Apollo and Pan, who, on account of his skill in playing the flute, and of the commendations of the peasants, who persuaded him that he was the finest singer in the world, vainly endeavoured to rival Apollo's lyre. Midas, King of Phrygia, though of an uncultivated mind, presented himself as one of the arbiters of the contest, and decided in favor of



Par. Apollo indignant, treated him with merited contempt and changed his ears into those of an ass. In recompense for a service Midas had rendered Silenus, this King received from him the power of converting every thing he touched into gold. Of this favor he soon repented, for even the food which he touched became gold, and he died of hunger in the midst of all his riches.

But Orpheus is generally acknowledged to excel all others in music, poetry and philosophy. So harmoniously did his voice unite with his lute, that he arrested the current of rivers, stilled the tempests, attracted the most savage animals, and gave motion to trees and rocks.

After the death of his wife Eurydice, who escaping from the embraces of Aristæus, King of Arcadia, had trodden on a serpent, whose bite was mortal, the disconsolate Orpheus proceeded to the very entrance of the Infernal Regions, where by the melody of his voice he so charmed Pluto, that he obtained the restoration of his Eurydice, provided he did not look behind him till he returned on earth; but his impatience to see his wife induced him to turn his eyes, and at that instant Eurydice was carried back to hell. After this irreparable loss, he took the resolution never again

to fix his affections on woman, and even endeavoured to raise a prejudice against the sex, which offended the Thracian women to such a degree, that some time after, during the celebration of the orgies of Bacchus, accompanied by the customary furious transports, they tore him in pieces. He was afterwards metamorphosed into a swan, and his lyre placed among the stars.

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## *HISTORY of JASON and THE ARGONAUTS.*

PELIAS, King of Thessaly, educated his nephew Jason, and being jealous of his extraordinary valor and wisdom, sent him on the expedition to the golden fleece, conceiving that this enterprize must terminate the young man's existence.

Æetes, King of Colchis, possessed the fleece, which he had placed in a wood consecrated to Mars, and guarded by certain wild bulls, whose feet were of brass, and from whose nostrils issued



dreadful flames. Besides these, there was a dragon of enormous size, and a number of armed men, who were produced from the teeth of a serpent sown in the earth.

In order to accomplish this exploit, Jason ordered to be built by a man named Argus, a remarkable vessel, hence called *Argo*. The planks of the ship were the produce of the grove Dodona, the trees of which gave oracular responses. The vessel itself, from this cause, possessed the faculty of speech.

Many of the Grecian Heroes offered to embark in this vessel in order to participate the glory of the enterprize. Hercules, Theseus, Castor and Pollux, Orpheus, Typhis and Lynceus, were of the number. They assumed the name of *Argonauts*. Typhis took the helm, and Lynceus, remarkable for his quick sight, watched for the shoals of rocks. Orpheus softened by his music the toils of the voyage. Hercules indeed incommoded them a little; by the enormous weight of his body, he nearly sunk the vessel; his insatiable appetite consumed much of their provision, and he perpetually broke his oar. A fortunate occurrence however delivered them from this inconvenience.



Being one day oppressed with thirst, Hercules sent his favorite Hylas, who had embarked with him, to procure some fresh water. As Hylas was drawing it out of a fountain, he fell in, which gave birth to the report that he was carried off by the Nymphs. On this occasion Hercules quitted his comrades to search for Hylas.

The people of the country established a festival, on the anniversary of which they ran about the mountains and groves calling *Hylas! Hylas!*

These Argonauts encountered many unfortunate adventures; they were obliged to cross the Symplegades, otherwise called the Cyaean rocks, which are beyond the Thracian Bosphorus, at the entrance of the Euxine Sea. These seemed to unite in order to obstruct the passage of the Argonauts, who however at length arrived at Colchis.

Jason quickly formed a friendship with Medea the King's daughter, who was a great enchantress, and by her charms lulled to sleep all the monsters that guarded the golden fleece, of which he immediately took possession.

He instantly set sail with Medea, whom he married, and this wicked woman, in order to expedite

their escape, took with her Absyrtus, her young brother, tore him to pieces, and strewed his limbs along the road, expecting that Æetes his father would stop to gather them up.

When arrived in Thessaly, to gratify Æson, the aged father of her husband, Medea renewed his youth by her magic art. To revenge herself on Pelias for the hatred he bore them, she excited in his daughters the desire of trying the same experiment on their father, who was likewise sinking with age. She persuaded them to cut him in pieces, and boil him in a cauldron with some herbs, which she gave them. But this process had not the desired effect, and the unfortunate daughters experienced the deepest remorse, at having by this treachery been induced to put their father to so cruel a death.

In the mean time Medea lived in great harmony with Jason, and had by him two children. But afterwards Jason, visiting at the Court of Creon, King of Corinth, became enamoured of Creusa the King's daughter, and married her, forgetting the great obligations he owed Medea.

Medea resolved to revenge this injury: pretending to approve of this change, she sent the bride a

casket full of jewels and other valuables, as if to testify her friendship. But this was by enchantment formed in such a manner, that a flame issued out of it, which set the palace on fire together with the bride and her father Creon.

Jason hastened to punish Medea, who waited for him, and from the summit of a tower, after reproaching him for his ingratitude, murdered before his eyes the two children, which she had by him ; she then fled through the air in a chariot drawn by two winged dragons, which conveyed her to Athens. Here she married the King Ægeus, by whom she had a son called Medus.

After having attempted to poison Theseus, she was obliged to make her escape, and passed the remainder of her days with her son Medus, in that part of Asia, which bears her name.



*HISTORY of CADMUS, and of the  
CITY of THEBES.*

JUPITER having carried off Europa, daughter of Agenor, King of the Phœnicians, this prince sent his son Cadmus into different parts of the world in pursuit of her, with a command not to return till he had found her. Unable after the most diligent search to learn any tidings of her, Cadmus resolved to consult the Oracle of Delphos, to know in what manner he should act. He was told, that he should find an ox at a particular spot, where he was ordered to fix his habitation, and to build a city. This discovery gave to the country the name of Bœotia. Preparing to sacrifice to the Gods, he sent his companions to fetch some water from the neighbouring fountain of Dirce, where they were all suddenly attacked and devoured by a dragon. Minerva advised him to destroy this monster, and sow his teeth in the earth. From these teeth, which he sowed in pursuance to her command, were produced a number of armed men, who all killed one

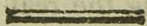
another with the exception of five, who attached themselves to Cadmus, and assisted him in building his city and peopling the country.

This city was called Thebes, where, after having reigned many years, he left several children, amongst whom were Ino, Semele and Agave. The latter being during the celebration of the orgies of Bacchus transported with rage, killed her son Pentheus, who had spoken disrespectfully of these ceremonies.

Cadmus had the misfortune to witness the misery of his descendants, which so distracted him and his wife Hermione, that they retired to Illyricum, loaded with grief, and infirm with old age. Here, according to their wish, they were transformed into serpents.

‡ There were formerly several cities named Thebes. One in Cilicia, the birth-place of Andromache, was sacked by the Greeks on their expedition to the siege of Troy. Another in Egypt, having a hundred gates, was the most considerable, and gave its name to the province called Thebais, formerly celebrated as the habitation of an infinite number of Anchorites, who retired thither. But the most renowned of all was that of Bœotia, not only on

account of its wars and great Captains, but also for being the birth-place of Bacchus, of Hercules, and Pindar, the prince of Lyric Poets. As a pre-sage of his future greatness, bees deposited their honey on the lips of the infant Pindar, and Pan with his Nymphs celebrated his birth-day in all the adjacent country. Alexander the Great also did him so much honor, that when he carried fire and sword into the city of Thebes, he gave orders that the house and the family of this poet should be spared.



### *HISTORY of ŒDIPUS.*

LAIUS, King of Thebes, after his marriage with Jocasta, the daughter of Creon, a Theban Lord, was informed by the Oracle that he should perish by the hand of his offspring. In consequence of this, Jocasta was ordered to destroy her children as soon as born. On the birth of Œdipus, his mother could not prevail on herself to execute so cruel a command. The child was given to a servant, who was to put him to death, but the servant was likewise moved with compassion at the sight of the little innocent, and only pierced his feet with a branch of ozier, with which he suspended the child to a tree on Mount Cithæron, expo-



ing him thus to death. Phæbas, one of the shepherds belonging to Polybus, King of Corinth, accidentally passing by that spot, released him from his perilous situation. Finding him very beautiful and well formed, Phæbas presented him to the Queen, who received him very affectionately, nourished and educated him as her own child. On account of the swelling of his feet, occasioned by his wound, the child was named **Œdipus**. When he arrived at manhood, he learnt that he was not the son of Polybus, and in order to satisfy his doubts respecting the real name of his father, he consulted the Oracle, which informed him, that he would find his parent in Phocis. On his arrival there, he engaged in a popular sedition, which Laius was endeavouring to appease. **Œdipus** accidentally killed his father in the tumult, not knowing that he had shed a parent's blood. He afterwards retired to Thebes.

Juno, inimical to the Thebans, created in the vicinity of Thebes a monster called Sphinx, whose face and speech were those of a woman, with the body of a dog, the tail of a serpent, the paws of a lion, and the wings of a bird. This monster proposed enigmatical questions to passengers, and devoured those, who were unable to explain them;

so that the country was desolated, and no one dared approach the city.

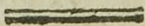
The Thebans were informed they could only be released from this tyranny by expounding one of the enigmas. The Sphinx wished to know "what animal walked on four legs in the morning, two at noon, and three in the evening." Creon, who had taken possession of the throne at the death of Laius, promised his kingdom and Jocasta, widow of Laius in marriage to him, who could succeed in the explanation of the enigma. It was at last happily solved by Œdipus, who observed, that man walked on his hands and feet when in the morning of life, at the noon of life he walked erect, and in the evening of his days he supported his infirmities on a staff.

The monster, finding herself foiled, dashed herself against a rock and immediately expired : thus tranquillity was secured to the country. Œdipus, in recompense, obtained the government of the kingdom, and married Jocasta, whom he knew not to be his mother. By her he had two sons, Eteocles and Polynices, and two daughters, Antigone and Ismena.



Some time after, the Gods, in order to avenge the death of Laius, sent a pestilential disorder amongst the Thebans, which, according to the Oracles, should never cease till the murderer was banished. Every means were employed to discover the perpetrator, and it was at length proved that *Œdipus* was the murderer of his father.

Our hero acknowledged the truth of all that had passed, and his grief was so excessive at the idea of having married his own mother, that he tore out his eyes, and sentenced himself to perpetual banishment, leaving to his two sons the dominion of his people.



### *THE THEBAN WAR.*

THE Theban war was a favorite theme of many of the ancient Poets. Statius, a later author, wrote twelve books, and Antimachus, a Grecian, who lived in the time of Plato, composed twenty four upon the same subject; but Antimachus proceeded no farther in the history, than merely to relate the preparations made for this famous siege, the cause of which was as follows.



Eteocles and Polynices, the two sons of Œdipus, judged it more expedient to reign alternately year by year, than to dismember and weaken the kingdom by dividing it.

Eteocles being the elder, reigned first; but when the year was expired, he refused to yield the sceptre. Polynices therefore resolved to force it from him by a siege, and to avenge by arms the injury he had received. With this view, he demanded the assistance of Adrastus, King of Argos, to whom he was already allied by a marriage with one of his daughters. Adrastus lent him all the forces of his own kingdom, and those of all the Princes, who were allied to him.

The Thebans on the other hand fortified themselves strongly against the attack of their enemies, and Tiresias, the soothsayer, promised success to their arms, provided that Menæceus, son of Creon, and the last of the race of Cadmus, would sacrifice himself for the preservation of his country. This was indeed a very grievous condition, and to which Creon would never consent; but the young Prince nobly sacrificed himself for the public good. He left the city with a drawn sword in his hand, and ran himself through the body, in the view of all the people, who were assembled upon the walls.

The Thebans, as predicted, were very successful in many attacks upon their enemies: they defeated the Argians completely, and destroyed all their Generals, of whom Adrastus alone escaped death.

Hippomedon was the first General of the Argian army, who lost his life. Euripides says of him, that he had the carriage and deportment of a giant, and that he struck fear into the hearts of all who beheld him. On his shield was represented Argus with his hundred eyes.

Parthenopæus shared the same fate with Hippomedon. Nothing more need be said of him, than that he inherited the genius and the disposition of his mother Atalanta, an Argian Princess, highly distinguished for skill in archery and swiftness in the race. Such was her pride in these accomplishments, that she determined never to marry any person, who did not surpass in her favorite exercises. In this Hippomenes succeeded. As a punishment for some failure of respect to Cybele, Hippomenes and Atalanta were afterwards changed into a lion and lioness.

Tydeus was not more successful than the two Generals, whose histories we have just related. Although small of body, Tydeus was strong and



brave, as he evinced by many noble exploits. One of the greatest of these was his conduct when sent as ambassador to treat with Eteocles upon the claims of Polynices. Finding that he gained no ground, and that he could no longer remain at the Court, Tydeus challenged the Thebans to any kind of combat that they would fix upon. As he proved superior to his adversaries in every proposed contest, fifty of the strongest Thebans formed the plan of lying in ambush for him at his return from the place of combat; but Tydeus conquered them all and granted life only to one, whom he dispatched as messenger of the bad news to Eteocles.

Tydeus at length received his death's wound by an arrow, and Amphiaraus, his friend in revenge pursued his murderer, cut off his head and gave it into the hands of Tydeus, who before he expired brutally tore out his brains with his teeth and swallowed them. Such was the displeasure of Minerva at this action, that she would not fulfil the promise she had made to Tydeus of bestowing immortality upon him, but transferred the gift to his son Diomed.

The fourth General who lost his life, was Capaneus, who, according to Philostratus, was frightfully large and so presumptuous, that he impiously



declared he feared the thunderbolts of Jupiter no more than the heat of noon, and that Jove himself should not prevent him from taking Thebes. But the thunderbolts which he defied struck him dead, as a punishment for his blasphemy.

Amphiaraus the soothsayer, was also one of the Generals of Adrastus. Foreseeing that he should lose his life at the seige of Thebes, he concealed himself lest he should be compelled to fight; but his wife treacherously discovering his place of retreat to Adrastus, Amphiaraus was obliged to join the expedition. His presages were too well fulfilled, for when he was flying from the field of battle, the earth opened and swallowed him and his chariot. After his death he received divine honors, and had a celebrated Oracle in Greece.

Last of all, the two brothers Eteocles and Polynices came to a single combat, in which both miserably perished. But death itself did not extinguish their hatred; for on the spot where their sister Antigone had buried them, the Furies took up their abode, and a pomegranate tree was planted near their graves, distilling blood, as symbolical of the eternal enmity of the brothers. When their bodies were laid on the funeral pile to

be burnt together, the fire consumed only that of Polynices, leaving that of Eteocles to be buried in the earth.

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## *HISTORY of ANTIGONE,*

*And other events after the Theban War.*

CREON, who had resigned the crown in favor of Œdipus, re-established himself after the death of that Prince and of his sons, and assumed the same power and authority as before.

The first use he made of his return to power, was to issue an express command, that the body of Polynices should not receive the rite of sepulchre, but be exposed to the devouring jaws of the beasts of the field, as a punishment for having impiously conducted a foreign army against his own country.

+ Antigone, sister to this unfortunate young man, in opposition to this order, secretly buried him at night, which so enraged the King, that he commanded the corpse to be removed from the tomb and once more thrown to the beasts. Antigone



resolved to effect her purpose at the peril of her life; but she was seized by spies and condemned to be buried alive. She however strangled herself before the sentence was executed. The brutal severity of Creon occasioned many disasters in his own family. Hæmon his son, who was passionately fond of Antigone and on the eve of marrying her, would not survive her and killed himself on her grave. Eurydice, the wife of Creon, after the melancholy fate of her son, unable to support so disastrous a calamity, put an end to her existence in a similar way. This forms the subject of one of the tragedies of Sophocles, which was greeted with so much applause, that in recompense, the Athenians gave the author the Government of Samos.

Upon the retreat of the Argives, the whole country of Thebes was covered with dead bodies. This was most lamentable, because according to their belief, the shades of these unfortunate men languished a considerable time, before they could be received into the boat of Charon, if their bodies had not been buried.

Adrastus dispatched an Ambassador to Creon requesting permission to fulfil this last duty to the remains of his men; but Creon would not listen



to the proposal. Feeling himself not sufficiently powerful to enforce compliance, Adrastus applied for assistance to Theseus, King of Athens, who marched his army to his succour, and obliged Creon to allow the bodies to be buried.

Capaneus alone was denied interment for his impiety to Jupiter. His body was burnt separately from the others, and his wife Evadne, in testimony of her strong attachment to him, dressed herself sumptuously and threw herself on the burning pile to mingle her ashes with his.



### *HISTORY of TANTALUS, and PELOPS his son.*

WHILST the Thebans and the Argives were the sport of fortune, Tantalus and his descendants the Tantalides, were equally afflicted by various misfortunes, occasioned by the impiety of this Prince. Being of immortal descent, he was honored with a visit from the Gods during an excursion they made upon earth. In order to prove the divinity and power of his guests, he served up among other meats the limbs of his son Pelops, whom he had cruelly murdered. The Gods perceived his per-

fidious barbarity, and refused to touch the dish; but Ceres, whom the recent loss of her daughter had rendered inattentive and melancholy, eat one of the shoulders. In compassion to the fate of the young Prince, Jupiter restored him to life, and instead of the shoulder which Ceres had devoured substituted one of ivory, which possessed the property of healing by its touch all kinds of disease.

As a punishment for his cruelty, Tantalus was condemned in hell with an insatiable hunger and thirst in the midst of abundance.

He had a daughter named Niobe, who fell a sacrifice to her intolerable vanity. Having a great number of children, she had the temerity to treat Latona, who had only two, with overbearing arrogance. Provoked at this insolence, Latona applied to Apollo and Diana, who destroyed all her boasted offspring except Chloris, and Niobe was so shocked at her misfortune, that she was changed into a rock.

Pelops quitted Phrygia and repaired to Elis, where he became enamoured of Hippodamia, the daughter of King Œnomaus; but this Monarch having been informed, that he should perish by the hands of his son-in-law, determined to marry his

daughter to him only, who could out-run him in the chariot race, and if conquered, those who entered the list were to forfeit their lives.

Undaunted at this condition, Pelops boldly undertook the combat, and to secure his success, he previously bribed Myrtilus the charioteer of Œno-maus, who disposed the axle-tree of the chariot in such a manner as to break it on the course, and the unfortunate King being thrown to the ground killed himself, and thus left his kingdom and daughter to Pelops, who acquired great celebrity, and gave his name to Southern Greece: he was however unfortunate in his children Atreus and Thyestes, although Agamemnon and Menelaus, sons of Atreus, obtained a distinguished name in history.



### *HISTORY of ATREUS, and THYESTES.*

THE hatred, which existed between these two brothers, formed the subject of many tragedies. Thyestes, whose only aim was to torment Atreus, dishonored his bed, then retired to a place of safety. Atreus, who had the children of Thyestes in his power, feigned to forget all that had passed,



and invited his brother to a feast, as if to terminate amicably all their differences. Desirous of seeing his children, Thyestes gladly accepted the invitation. After the repast, Atreus produced the heads and hands of his brother's children, and informed him that he had been feasting on their flesh.

According to the Poets, the sun was eclipsed, and returned to the East, that it might not witness so horrible an action.

One crime leads to another. It happened that Ægisthus, son of Thyestes, who was supposed to be dead, having been exposed to perish in a wood, was preserved and nourished by some goats. Thyestes made him the instrument of his revenge on Atreus. Ægisthus espousing his father's cause, imbrued his hands with the blood of Atreus, and killed his son Agamemnon, after his return from the siege of Troy, which he accomplished through the means of Clytemnestra, the wife of Agamemnon, whom he corrupted and won over to his interest.

We shall hereafter mention in what manner Orestes the son of Agamemnon revenged his father's death, killed Ægisthus and put to death Clytemnestra, although she was his own mother, for her unparalleled impiety.

*HISTORY of PROGNE and of PHILO-  
MELA her sister.*

THIS history is not less replete with unfortunate adventures than the preceeding, nor is it less celebrated among the poets. Progne was the daughter of Pandion, King of Athens, and married to Tereus, King of Thrace, by whom she had a son called Itys. Progne was so melancholy at the separation from her sister, to whom she was strongly attached, that she prevailed on her husband, who was going to Athens, to bring Philomela to Thrace. The desired permission was easily obtained from Pandion, but Tereus abused the trust, offered violence to his charge, and afterwards cut out her tongue, that she might not be able to discover his barbarity, and the indignities she had suffered. He confined her in a lonely castle and reported that she had died accidentally on the road. Notwithstanding the precautions of the brutal Tereus, Philomela found the means of informing her sister of her misfortunes. She described on a piece of tapestry her situation and every thing that had befallen her, and had it secretly conveyed to Progne. Inconsolable



at this intelligence, and determined upon revenge, Progne waited till the celebration of the orgies of Bacchus, when she had the liberty of wandering from home, and exercising all kinds of violence. She hastened to deliver her sister from her confinement, and concerted with her upon the best means of punishing the cruelty of Tereus. She murdered her son Itys, and served him up as food before her husband during the festival. When he perceived the deception, he drew his sword and was going to stab the sisters to the heart, when the Gods metamorphosed him into a hoopoe, Philomela into a nightingale, Progne into a swallow, and Itys into a pheasant.

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### *HISTORY of the TROJAN KINGS.*

THE city of Troy was anciently the capital of Asia Minor, equally celebrated for its riches and greatness, as for the war it maintained against the Greeks. It was situated in Phrygia, a country on the coast of the Ægean Sea, near the Hellespont, and opposite to Thracian Chersonesus. The Island of Tenedos was at a short distance from it. The River Scamander, rising at the East of Mount Ida, flowed near the city, below which it formed a



junction with the Simois, and emptied itself into the promontory of Sigæum.

Dardanus, son of Jupiter and Electra, laid the foundation of Troy, of which he was the first Monarch. Having killed his brother Jasius, Dardanus was obliged to make his escape, and retire to Phrygia, where he married the daughter of Teucer. With this King he divided the Government of the country, which from them was sometimes called Teucria, and sometimes Dardania, the ancient names for Troy. This happened about the time that Joshua succeeded Moses to conduct the Israelites, nearly seven hundred years after the establishment of the Assyrian Empire.

Dardanus was succeeded by Erichthonius his son, from whom descended Tros, who making himself King, changed the name of the city, over which he presided, and called it Troy, and the country itself Troas.

Among other children, Tros had Ganymede, who was carried off by Jupiter; Assaracus, from whom descended Anchises the favorite of Venus, who gave birth to Æneas on the borders of the river Simois. But the greatest of his children and

heir to the crown, was Ilus, who improved the city, and gave it the name of Ilium. Laomedon was the son and successor of Ilus. He built the walls of Troy through the assistance of Apollo and Neptune, to whom he had promised a recompense. When the walls were finished he refused to reward the labors of the Gods, who in revenge oppressed him with divers misfortunes, and obliged him to expose his daughter Hesione to be devoured by sea monsters. Hercules offered to deliver Hesione for a promised reward, but when the monster was destroyed, Laomedon behaved with his former perfidy, upon which Hercules, assisted by his allies, and particularly by Telamon King of the Island of Salamis, assembled a numerous army against him. They attacked and killed the treacherous Laomedon, pillaged his treasures, gave his daughter Hesione in marriage to Telamon, and took his son prisoner, who was afterwards ransomed by his subjects. Hence the origin of the name of Priam, which in Greek signifies *redeemed*.

Priam having taken possession of the kingdom, extended it by his conquests, embellished and brought it to the height of splendor, and repaired the walls with forts and bulwarks, which in those days were called *Pergama*.



He married Hecuba, daughter of the King of Thrace, by whom he had many sons, the most illustrious of whom were Hector, Polites, Deiphobus, Helenus, Troilus, Paris and Polydorus: the most celebrated of his daughters were Polyxena, Cassandra and Creusa. His Court was the seat of the greatest magnificence, and he reigned prosperously for many years. But he experienced the misfortune of living to see the total destruction of Troy, which had only stood three hundred years.

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### *HISTORY of PARIS.*

BEFORE the birth of Paris, Hecuba dreamt that she was to produce a burning torch, which was one day to kindle the flames of war and lay waste the country.

In order to avert the threatened misfortune, Priam ordered the infant to be exposed to the wild beasts; but Hecuba was so much affected at the sight of the lovely child, that she gave private instructions, that he should be nourished by the shepherds on Mount Ida. His obscure and mean education however did not stifle the disposition and endowments which he derived from his birth. He



gave early proofs of courage and intrepidity, of prudence and equity, which would have done honor to a Monarch. His character was so well established, that Juno, Venus and Minerva appointed him arbiter of a great contest, in which they were engaged. At the marriage of Peleus and Thetis, the Goddess of Discord, who had not been invited to partake of the entertainment, threw into the assembly a golden apple with this inscription: "To the handsomest." Each laid claim to the apple, but it was at last agreed, that Paris should be the umpire. Our hero, corrupted by the charms of Venus, who promised him the most beautiful woman in the world in marriage, adjudged the prize to this Goddess. His contempt of Juno's riches and Minerva's wisdom drew upon him and his family the hatred of these two Goddesses.

Some time afterwards Paris discovered his real birth. The Princes of the country assembled near Troy to evince their valour and strength in wrestling. Paris entered the list of the combatants and proved superior to all his antagonists. Hector son of Priam, challenged him and was vanquished. His rage was so excessive at finding himself defeated by a shepherd, as he thought him, that he pursued him closely, and would have put an end to his existence, had not Paris in testimony of his

royal birth, shewed him some jewels, which the Queen had formerly given to his nurse, and thus discovered himself to be his brother.

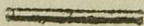
Priam, who had admired his courage and address in the combat, acknowledged him as his son, took him to his palace, furnished him with an equipage suitable to his quality, forgetful of the alarming dreams, which had influenced him to meditate his ruin.

The splendor and pleasures of the court were not able to enervate the active mind of Paris. He equipped a fleet of twenty sail to redeem Hesione his father's sister, whom Hercules had carried away and given in marriage to Telamon. This was the pretended object of his voyage, but his motives were very different. Venus had led him to expect the fairest of women for his wife; accordingly he visited Sparta, the residence of Helen, the beauty of the age, who had married Menelaus. He was received with every mark of respect, and the King placed so much confidence in him, that he left him at his palace during his voyage to Crete, whither business called him.

Paris abused the hospitality of his royal host. He insinuated himself into the favor of Helen and persuaded her to elope with him and fly to Asia.



Priam was not much incensed at this treacherous conduct in his son: the ill treatment he had received from the Greeks during his captivity, and the cruel manner in which they had pillaged Troy in the time of Laomedon, had planted the seeds of animosity against them in his heart. Besides the gratification of satiating this hatred, he hoped to recover his sister Hesione from them.



### *CONSPIRACY of the GREEKS against the TROJANS.*

AGAMEMNON, King of Mycenc, a country situated in the Peloponnesus, near Argos, took an active part in revenging the wrongs of his brother Menelaus: these two being the sons of Atreus, obtained the name of Atridæ.

Agamemnon was the first to inform the Grecian Princes of the dishonor received by the nation from the enterprise of Paris. An assembly was accordingly summoned both at Sparta and Argos, and it was resolved that all their forces should join under the command of Agamemnon, in order to revenge the public injury, solemnly vowing not to



lay down their arms till they had conquered the Trojans.

After this unanimous determination, some of the Princes began to repent their oath, and would willingly have excused themselves from acting in the war. Ulysses, son of Laertes, King of Ithaca and Dulichium, two small islands in the Ionian Sea, was so strongly attached to his wife Penelope, and to his son Telemachus, that he could not resolve upon a separation. He pretended to be insane, yoked a horse and a bull together and ploughed the sea shore, which he sowed with salt instead of corn. But he was a Prince of such judgment and skill in military affairs, that the expedition would not sail without him. Palamedes undertook to discover the dissimulation, which he effected by placing before the plough the infant Telemachus. Ulysses turned away the plough from the furrow, that he might not hurt his child, and this convinced the world that he was not really mad. He was therefore obliged to go to the war, but he did not fail to punish Palamedes; for during the siege of Troy, he is said to have forged a letter, as coming from King Priam to Palamedes, who, from its contents, was accused of treason and stoned to death.

The Grecians likewise experienced some difficulty in obtaining the assistance of Achilles, son of Peleus and Thetis. He was esteemed an invincible warrior, and the Oracles had declared that Troy could not be taken without his aid. During his infancy, his education was entrusted to the Centaur Chiron, who taught him the art of war, and made him master of music and physic, and by feeding him with the marrow of wild beasts, rendered his activity and vigor equal to that of animals. Thetis afterwards plunged him into the Styx, and by this means rendered him invulnerable in every part except the heel, by which she held him. Unable however to divest herself of the fears she entertained on her son's account, when the armies assembled to besiege Troy, Thetis privately sent him to the Court of Lycomedes, disguised in a female dress. He became enamored of Deidamia, one of the King's daughters, by whom he had a son named Neoptolemus. Achilles did not remain long undiscovered, for as his assistance was necessary to the conquest of Troy, Ulysses went to the Court of Lycomedes in the habit of a pedlar, and exposed jewels and arms for sale. Achilles, whose natural disposition led him to the choice of arms, discovered his sex, and followed Ulysses to war. Vulcan, at the entreaties of



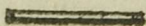
Thetis, made him a strong armour, which was proof against all weapons.

Some years elapsed in the preparations necessary for so vast an enterprise. The Port of Aulis in Bœotia, opposite the Island of Eubœa, now called Negropont, was the rendezvous of all the troops. The fleet, consisting of between twelve and thirteen hundred vessels, was considerably retarded by an unfortunate accident.

Agamemnon, the General of the army, accidentally put to death in the chase Diana's stag. In revenge, the Goddess produced an epidemical disorder among the troops, which carried off great numbers; she likewise raised a storm, which prevented the fleet from sailing. The Oracles declared that there were no means of putting an end to these evils, which augmented daily, and of appeasing the anger of the Goddess, but by shedding the blood of Agamemnon on the altar. Ulysses, who understood the purport of this decree, artfully contrived to bring Iphigenia, daughter to the King, to Aulis. Agamemnon was nearly overwhelmed with affliction at the idea of immolating his beloved daughter; but he was obliged to yield to cruel necessity, and Iphigenia was on the point of receiving the fatal stroke, when Diana, moved



with compassion, substituted a stag as a victim, and transported the unfortunate Princess to Taurica, where she entrusted her with the care of her temple. After this, every thing conspired to ensure the expedition a safe voyage to Troy. Telephus, King of Mysia, was the only one who opposed their passage, but he was soon disabled by a wound from the lance of Achilles. The only remedy for the pain caused by the wound, was to be obtained from the very lance, which had inflicted it. Hence he sought the friendship of Achilles, who having been instructed by Chiron, an expert physician, sent him a remedy, which was partly composed of the rust of the weapon.



### *The SIEGE of TROY.*

THE Greeks, having besieged the walls of Troy, met with a more powerful resistance than they were prepared to expect. Priam was furnished with all the necessaries for supporting a long war. Memnon, one of the bravest Captains of the age, brought to his assistance a numerous body of Assyrians; Penthesilea, Queen of the Amazons,

entered the field with well disciplined troops; and Rhesus, King of Thrace, and Sarpedon, King of Lycia, and son of Jupiter, marched armies to his relief. Besides these supplies, the Trojans placed particular confidence in their *Palladium*, a statue of Minerva, which had dropt from the clouds, and on the preservation of which depended the safety of Troy. The Romans, in the time of Numa Pompilius, had the same belief respecting a sacred shield, called Ancile, which likewise fell from heaven.

Some of the Deities acted in opposition to the Trojans; according to Homer, being assembled before Jupiter to weigh the subject, they disagreed in their opinions so as almost to come to battle. Apollo declared against Neptune, Minerva against Mars, Diana against Juno, Mercury against Latona, and the River Scamander, which the Gods named Xanthus, against Vulcan.

This Scamander perceiving that Achilles was desolating the whole country surrounding Troy, and that the course of his waters was arrested by the multitude of dead bodies, formed a junction with the neighbouring river Simois, and attempted to drown Achilles, which was nearly effected, when Juno called Vulcan to his assistance. This



God surrounding himself by flames of fire, rushed impetuously into the river and nearly dried up its waters.

The siege lasted several years, and was very destructive to both armies, each losing many illustrious persons; but on the other hand many acquired a glory, which has immortalized their memory.

Among the Grecian Kings and Chieftains, Achilles was most distinguished by his valour and intrepidity. Many others likewise acquired celebrity, such as Patroclus the favorite of Achilles, Idomeneus son of Deucalion, Ajax son of Telamon, another Ajax son of Oileus, admirably swift in the course, and skilful in drawing the bow and throwing the javelin. Sthenelus son of Capaneus, Diomed son of Tydeus, very different from the cruel Diomed whom Hercules killed, for he was brave and good: in battle, he appeared like a thunderbolt or a torrent, and he could only be surpassed in martial reputation by Achilles and Ajax the Telamonian. Ulysses united subtlety with generosity, and invented all kinds of stratagems to conquer his enemies. Nestor, in spite of his age, which was three generations of men, was of essential service by his wisdom and sagacity;

he gained every heart by his eloquence, which was so mild, that it appeared like honey flowing from his mouth: Agamemnon was often heard to say, that if there had been ten Nestors in the army, Troy could not have resisted so long. That they might be possessed of every advantage, the Greeks had two soothsayers, Calchas and Eurypilus, who exposed the future to their view; Machaon son of Esculapius, healed all wounds; Epeus, an excellent engineer, who among other warlike instruments, fabricated the wooden horse to destroy the walls of the city. In the whole army they had but one exceptionable man; his name was Thersites; he was deformed and illiberal, and ridiculed his fellow soldiers. Achilles, indignant, killed him with one blow of his fist.

The first of the Greeks who set foot on the Trojan shore was Protesilaus, and he was killed by Hector as soon as he leaped from the ship. Laodamia, his wife, in alleviation of her distress, obtained from the Gods the privilege of seeing his ghost, but she died in the act of embracing the phantom.

Much blood was shed in the frequent combats with the besieged. Troilus, one of the sons of Priam, in spite of his youth, engaged Achilles



with the greatest intrepidity, but he unfortunately fell under the stroke of his too powerful antagonist. The Trojans mourned his untimely fate, and more particularly as the Oracle had declared, that the city would be impregnable during his life. His brother Hector revenged his death, by slaying all the Greeks that fell in his way, and the Trojans often said, that Hector alone was capable of destroying the whole army of the enemy.

The love of women proved more pernicious to the Greeks than the weapons of the Trojans. The camp was visited by a plague as a punishment to Agamemnon, for carrying off one of the Priestesses of Apollo, and it was not removed, till by the advice of Calchas, Achilles had obliged Agamemnon to return the Priestess to her parents. This however produced a disagreement between the two commanders, and Agamemnon took away by force Briseis from Achilles, for which affront the latter refused to appear again in the field.

Patroclus, however, putting on his armour, attacked Hector, but possessing neither the strength nor address of his friend, he was soon stretched upon the ground by the superior force of Hector. Upon which Achilles returned to the camp to revenge the death of his faithful friend. Armed in

a new coat of mail, forged by Vulcan, he challenged Hector, slew him, tied his corpse by the heels to his chariot, and dragged it three times round the walls of Troy, after which he permitted the unfortunate and venerable Priam to ransom and carry it away.

The death of their bulwark was a source of great astonishment and grief to the Trojans, who experienced a further loss in the death of Penthesilea, Queen of the Amazons, by Achilles, who, assisted by Diomedes, completely defeated all her companions.

Memnon resolved to repair this injury, and the Trojans regarded him as their supporter, but he was severely wounded by Ajax, and afterwards killed by Achilles in single combat.

Hecuba, after witnessing the defeat of so many of her children, determined to be revenged on Achilles. Paris made use of perfidy to assist her purpose. Perceiving that Achilles was enamored of his sister Polyxena, he flattered him with the hope of marrying her, and under pretence of considering the subject more securely, led him to the temple of Apollo, and in an unguarded moment, aimed an arrow at his vulnerable heel, of which wound he died.



The death of Achilles was greatly lamented by the Greeks, who buried his body at Sigæum, where they raised temples to his memory. A great dispute arose between Ulysses and Ajax the Telamonian, respecting the arms of Achilles. Ajax asserted his claim to them by his superior valor, and by the right of relationship, but by his eloquence Ulysses charmed the arbiters of the difference to such a degree that they decided in his favor. Ajax was so enraged that he lost his senses, slaughtered a whole flock of sheep, supposing them to be the chiefs, who had given the preference to Ulysses. When he recovered his senses and discovered his folly, he put an end to his life with the sword, which had been presented to him by Hector; thus verifying the Grecian proverb—*Fatal are the gifts of a foe.*

The death of Achilles restored courage, joy, and hope, to the Trojans, but these were not of long continuance, for Pyrrhus, the son of Achilles, lately arrived from Greece, succeeded to the offices of his father, which, in spite of his extreme youth, he exercised with equal success, and revenged his death by several combats, in which he vanquished the enemy. Among others he slew the traitor Paris; though it is affirmed by many, that it was Philoctetes who put him to death with one of the arrows of Hercules.

At length, to complete the misfortunes of the Trojans, Ulysses, accompanied by Diomedes, carried off their *Palladium*. Priam now resolved to capitulate with their besiegers, though he had no inclination to restore Helen, whom Deiphobus, another of his children, had married after the death of Paris.

Æneas and Antenor were deputed to make the treaty; a peace was concluded on condition that they should furnish a sum of money and provisions to enable the Greeks to return to their respective countries.

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### *The CAPTURE and DESTRUCTION of the CITY of TROY.*

THE peace, which the Greeks had made with the Trojans, was only an artifice, by which they meant to surprise them. They pretended to make a present to Minerva, in order to appease her anger, as if they had offended her by carrying off and profaning the *Palladium*. Accordingly they built a wooden horse of a prodigious size, in which they deposited some of their most courageous soldiers,



and left it before the walls of the city, leading away their armies as if on their return home, though in fact they merely retired to the Island of Tenedos, to witness the success of their enterprise.

Feeling themselves secure, the Trojans gladly left the city, where they had been so long confined, and visited the plains, which had been occupied by the Greeks. Here they viewed and admired the prodigious horse, and deliberated upon the propriety of giving it a place in the city. Laocoon opposed the plan, and hurled a javelin against its sides, which impiety the Gods punished, by sending two enormous serpents to strangle his two sons. The father, in his attempt to defend his children, was himself squeezed to death in the wreaths of the venomous reptiles, which afterwards stationed themselves at the foot of Minerva's statue: this partly determined the Trojans to draw the huge machine into the city.

In order to lull the enemy into a more perfect sense of security, Ulysses dispatched Sinon to Troy as a spy. He went with his hands bound behind his back, and by the most solemn protestations assured Priam, that the Greeks were gone from Asia, that they had been ordered to sacrifice one of their soldiers, to render the winds favorable to

their return, and that he had been obliged to fly from the cruelty of Ulysses, at whose instigation the lot had fallen on him. He likewise gave them to understand that the Greeks hoped to secure the pardon of Pallas by consecrating to her the horse, which they had made of such an enormous size, to prevent its entrance into the city, and that the Trojans might extract no advantage from it.

The credulous Trojans no longer hesitated, but made an opening in the walls, and after the greatest labor the horse was dragged into the city. The remainder of the day was devoted to drinking and dancing.

Perceiving the success of his dissimulation in the security of the Trojans, Sinon, in the middle of the night, released the soldiers from the belly of the horse, and kindled a fire as a signal to the Grecian army, which was silently approaching, and in a short time entered through the breach in the wall, and dispersing themselves, began plundering and setting fire to the whole city.

In order to revenge the death of his father, Pyrrhus repaired to the royal palace, where he massacred Priam, and Polites, one of his sons, before the altar of Jupiter. He then sacrificed Po-



lyxena, in order to appease the shade of Achilles, who had been enamored of her. He granted life to Andromache, the wife of Hector, whom he carried into Greece and married. He had by her a son named Molossus, who became King of a part of Epirus, which from him received the name of Molossia.

Cassandra fled for shelter to the statue of Minerva, where Ajax the Locrian offered violence to her; but Agamemnon, who admired her for her excellent qualities, preserved her life, married and took her with him into Greece.

After having assassinated Deiphobus, Menelaus recovered Helen: Hecuba fell to the lot of Ulysses.

Helenus, son of Priam, a celebrated soothsayer, was preserved by Pyrrhus, whose gratitude he had excited by warning him to avoid a dangerous tempest, which proved fatal to all who set sail.

The life of Astyanax, son of Hector, was nearly spared, for his mother Andromache gained the hearts of the Grecian chiefs by her submission and by her tears; but Ulysses, who was afraid that the young Prince would one day revenge the death of his father, sentenced him to be precipitated from the top of a tower.

These accumulated misfortunes, with the conflagration of Troy, happened after a siege of ten years. Nothing more remains to complete this history but to recount the adventures of some of the Chieftians on both sides.

We have just related the impiety of Ajax the Locrian, at the statue of Pallas. This Goddess pursued him with vengeance upon his return home. She obtained from Jupiter the disposal of his thunders, and from Neptune the power of exciting tempests, and thus destroyed his ship in a storm. Ajax swam to some neighbouring rocks, called Gyres, to which he fixed himself, boasting that he had saved himself by the strength of his arm, in spite of the interposition of the Gods. Neptune was so much offended that he struck the rock with his trident, and Ajax was thus thrown into the sea and drowned. Thetis moved with compassion, buried him with her own hands on the sea-shore.

Irritated at the iniquitous manner in which the Grecian Chiefs had condemned his son Palamedes to death, Nauplius lighted fires on the top of Mount Caphareus, which was surrounded by dangerous rocks, that the fleet might be shipwrecked upon the coast: this artifice did not how-



ever succeed, for Ulysses and Diomedes steered a different course.

Idomeneus, one of the most valiant Chiefs, being on the point of foundering, vowed to Neptune, that if he escaped from the fury of the winds and waves, he would offer to the God whatever living creature first presented itself to his view on the Cretan shore. It unfortunately happened to be his only son, who came to congratulate his father upon his safe return. Idomeneus performed his promise to the God.



*The ADVENTURES of AGAMEMNON, and  
ORESTES his SON, after the Siege of Troy.*

AGAMEMNON returned from the Trojan war laden with glory and honors, but he found that he had to encounter at home more dangerous enemies than those he had overcome. His wife Clytemnestra, after a shameful commerce with Ægisthus, during his absence, prepared to murder him, which she effected, as we have already related. Cassandra, whom he had brought from Troy, had

predicted this event, and incessantly warned him not to trust himself in his own country. But, as a punishment for some offence she had given to Apollo, the God contrived that no credit or reliance should be given to her predictions.

Sensibly shocked at the cruelty which had been exercised against his father, Orestes put to death the perpetrators Ægisthus and Clytemnestra his own mother. The remorse of conscience, occasioned by this act of matricide, nearly broke his heart; he had perpetually before his eyes the dreadful spectacle of a mother assassinated by her son. His torment became insupportable, and upon his application to the Oracles, he was informed that he could only be delivered from the persecution of the Furies by bringing into Greece Diana's statue, which was in Taurica.

Thither he repaired, accompanied by his beloved friend Pylades, son of King Strophius: these two young Princes were bound to each other by the most inviolable attachment and friendship, and on this occasion Pylades testified the sincerity of his professions.

The enterprise in which they engaged was arduous. The laws of Chersonesus decreed, that all



strangers should be arrested and immolated on the altar of Diana. Orestes and Pylades were seized and carried before Thoas, the King of the place. Iphigenia was Priestess of Diana's temple, and it was her office to shed the blood of these strangers. Finding that they were Grecians, she was anxious to learn something of a country, which had given her birth. She was much interested in their misfortunes, and offered to spare the life of one of them, provided he would convey letters from her to Greece. After the most painful struggles of friendship, Pylades consented to take charge of the letters, which were directed to Orestes himself, which circumstance led to a discovery that the Priestess was sister to the victim. As soon as she recognized him for her brother, Iphigenia resolved to assist the young friends in effecting an escape. They murdered Troas and fled the country, carrying with them the statue of Diana. Thus Orestes returned triumphantly to Greece, relieved from his weight of conscience; he resumed the government of his estates, and built several towns in Thrace, among which was Oresta, since called Adrianople.

*The ADVENTURES of ULYSSES, after the  
Trojan War.*

AFTER having supported the fatigues and labors of a ten year's siege, Ulysses was the sport of fortune for ten years more, during which time he encountered many calamities, added to the danger of a very unsuccessful navigation. He had no sooner embarked, than a tempest threw him upon the coast of Thrace, where he was deprived of Hecuba, who discovered on the shore the body of her son Polydorus, whom she had at the commencement of hostilities confided to the protection of her kinsman Polymnestor, King of the Country. She determined to revenge her son's death, for which purpose she called out Polymnestor, as if wishing to impart something of the greatest importance. The tyrant was drawn into the snare, and no sooner had he attended the Princess than she tore out his eyes. Unable to support the condition to which this action reduced her, she put an end to her existence. Ovid informs us that she



was pursued by the Thracians, who stoned her almost to death, when she was metamorphosed into a dog.

Ulysses regretted most bitterly the loss of what he treasured most of his share in the plunder of Troy; but his misfortunes did not terminate here. He was next carried by contrary winds to the country of the Lotophagi, a people on the coast of Africa, who took their name from the *Lotus*, a fruit so agreeable to the palate, that the companions of Ulysses, after having tasted of it, lost all desire of returning to Greece, and he was obliged by force to make them re-enter their vessels.

*Another tempest drove them*  
 Another tempest drove them to Sicily, where they fell into the hands of Polyphemus, the Chief of the Cyclops, who devoured five of his companions, promising Ulysses, by way of courtesy, that he would attack him last. But the Prince of Ithaca intoxicated him and put out his eye, after which he escaped from the cave and fled for protection to the God Æolus, who gave him a kind reception and presented him with a bag containing all the winds, which could obstruct his return home. The curiosity of his companions however had nearly proved fatal, for as he opened the bags to see what they contained, the winds rushed im-

petuously out and drove the vessels back to the Island of Æolia. The God refused a second admission to these unfortunate beings, so that they were obliged to harbour near the coast of the Læstrygones, a nation of the Anthropophagi, whose King was named Antiphates. This cannibal devoured one of the men, who went to examine the country, and sunk the fleet with stones, except the ship in which Ulysses was.

Escaping from this tyranny, Ulysses directed his course towards the Island of Ææa, the habitation of the magician Circe, daughter of the Sun, and wife to a Sarmatian Prince. She was celebrated for her knowledge of magic and venomous herbs, the power of which she tried upon her subjects, and even poisoned her husband to obtain the kingdom. She was expelled by her subjects, and obliged to seek refuge upon the promontory of an island on the coasts of Italy. Ulysses dispatched some of his companions to reconnoitre the country, but by the potions of Circe, which were administered to them as cordials, they were changed into swine. Only one escaped this metamorphosis and returned to his master, whom he informed of what had happened. Having received from Mercury an herb called *moly*, which fortified him against all enchantment, Ulysses determined to go



in person to the Sorceress. Thus prepared, he went to Circe and demanded, sword in hand, the restoration of his companions to their former state, which she executed, and loaded him with pleasures and honors. In this retreat, our hero had by Circe several children, among whom was Telegonus.

Ulysses next visited the infernal regions to consult the Oracles on a safe method of returning to his native country. Here he found one of his men Elpenor, who being intoxicated, had fallen from the top of a house and was killed. He likewise beheld the shades of his mother Anticlea, and of Tiresias the soothsayer, and after having satisfied himself respecting his future destiny, he returned to Circe, from whose habitation he embarked in order to pursue his voyage.

We have already mentioned in what manner he escaped the allurements of the Syrens: afterwards, having, by the directions of Circe, passed the whirl-pools and shoals of Scylla and Charybdis, he made towards Sicily.

Here they met Phaetusa, one of the Heliades, who was entrusted with the care of the flocks sacred to her father. According to the instruc-

tions of Circe, Ulysses warned his crew against touching the flock. Famished however with hunger, and perceiving Ulysses to be asleep, they attacked some of the oxen, which disobedience cost them their lives; the first pieces they put on the fire to roast uttered such hideous cries, that the men forsook their posts and escaped to the cabins; the consequence of this was, that the vessel was ship-wrecked and all perished except Ulysses, who fastened himself to a plank and swam to the Island of Ogygia, where he was most warmly received by the Nymph Calypso, who entertained him for several years, and at length furnished him with a ship well equipped for his voyage.

He had nearly gained the desired haven, when Neptune, as a punishment for his perfidy in suffering his son Polyphemus to be robbed of his sight, raised a storm and sunk his vessel. Ulysses was reduced to a state of despair, but was luckily supplied by Leucothoe with a plank, which carried him to the Island of Corcyra.

Nausicaa, daughter of Alcinous, King of the Island, meeting him naked on the sea-shore, gave him a cloak to throw over him, and conducted him to the court of the Queen his mother, who received him most hospitably, entertained him in



a manner suitable to his rank, and provided him with a vessel for his departure.

It was now the twentieth year of the absence of Ulysses from Ithaca, and during the whole time Penelope had experienced incessant depression of spirits and impatience for the return of her husband. Her anxiety encreased at the conclusion of the Trojan war, when he did not return like the other Princes. As she received no intelligence of his situation, she was beset by a number of importunate suitors, who wished her to believe that her husband had been shipwrecked. Her inviolable attachment to her absent lord was such, that she received their addresses with great coldness and disdain; but she thought it proper to flatter them with hopes, and promised that she would make choice of one of them when she had completed a piece of tapestry, which she had undertaken to work. She baffled the expectations of her admirers by undoing at night all she had done in the day time. This artifice has given rise to the proverb of *Penelope's web*, which is applied to whatever labor can never be ended.

When Ulysses was informed that his palace was besieged by a number of suitors, he was at a loss to determine in what manner he could best secure

his personal safety. The Goddess Minerva advised him to assume the habit of a peasant, in which dress he made himself known to his son Telemachus, and to the veteran officers in his service, and through their assistance he re-established himself upon the throne, and put to death the suitors.

After these numerous trials, Ulysses did not enjoy a long interval of repose. He had been informed by Tiresias that one of his own sons would be the instrument of his death, to avoid which misfortune he retired to a life of solitude. Here however he did not escape, for Telegonus, his son by Circe, arriving in Ithaca to pay his respects to his father, was denied admission, as a stranger; a great tumult ensued, which Ulysses himself attempting to quell, Telegonus unknowingly aimed a javelin at him, of which wound he died.



## HISTORY of *ÆNEAS*.

AFTER the destruction of their city, the Trojans were under the necessity of seeking their fortune elsewhere. The Heneti, a people of Paphlagonia, with some others, put themselves under the command of Antenor, a General in the Trojan army: several others followed Francus the son of Hector, but the greatest number enlisted under Æneas, son of Anchises and Venus, and husband to Creusa, daughter of Priam.

Antenor migrated to the borders of the Adriatic Sea, now called the Gulph of Venice, where the Heneti, who accompanied him, laid the foundations of the city, where Venice has since been built. Having quitted the sea coast, Antenor built the town of Padua, called by the Latins *Patavium*.

Francus established himself and followers near the Rhine, and afterwards settled in Gallia: it is affirmed that the French took their name from him.

Having collected every thing which escaped the fury of the flames of Troy, Æneas carried away upon his shoulders his father Anchises and the statues of the household gods, and leading in his hand his son Ascanius, repaired to Antandros, a city of Phrygia, where he found his fleet of twenty ships ready to sail. He made towards Thrace, where he purposed building a city, but he was deterred by most lamentable shrieks, which issued from the burial-ground of Polydorus, whom Polymnestor had so cruelly put to death.

From Thrace Æneas steered towards the Island of Crete, from whence he was likewise driven by a pestilential disorder which raged there. He was at length informed by a vision, that Italy was his place of destination, and should be the seat of his conquests.

Accordingly he set sail for this country, but a storm threw him upon the Strophades Islands, where he was persecuted by the Harpies. From the Strophades, he coasted along Epirus, where he luckily met Andromache, who, after the death of Hector, had fallen to the lot of Pyrrhus. Pyrrhus had repudiated and given her in marriage to Helenus, whom he had rendered master of that country.



Having received from Helenus the most welcome reception, and the necessary instructions for his voyage, Æneas set sail for Italy and arrived safely in Sicily, after having passed the habitation of the Cyclops, from whence he delivered an unfortunate companion of Ulysses.

At Drepanum Æneas lost his father, who was worn out with old age; but he received great consolation under this affliction from the kindness of Acestes, King of the country, by whom he was furnished with provisions for the voyage.

The Goddess Juno, an inveterate enemy to the Trojans, intreated Æolus to give vent to the winds, that Æneas might be shipwrecked, which would certainly have happened had not Neptune interfered. Indignant at Æolus for having complied with Juno's request without his permission, Neptune restored calm to the waves, and the fleet was carried to the coast of Africa seven years after its departure from Troy.

We must here introduce the history of Dido. She was daughter of Belus, King of Tyre, and married to Sichæus. Pygmalion her brother, who succeeded to the throne after the death of Belus, murdered Sichæus to obtain possession of his im-

mense riches. Disconsolate at the loss of her husband, and being informed that the tyrant had her destruction likewise in contemplation, Dido set sail, collecting all her treasures, and accompanied by a number of Tyrians, to whom the cruelty of her husband had become odious, in quest of a new settlement. She put into a port of Africa opposite to Triocala in Sicily, where she determined to establish herself. Not being able with the highest bribe to procure more land than could be covered by a bull's hide, she ordered the skin to be cut into small thongs, which encompassed a large space of ground, on which she built the city of Carthage.

Æneas threw himself upon the protection of this Queen, who gave him a very favorable reception, and conceived so violent an affection for him, that she wished to marry him, in spite of the determination she had made not to unite herself to any man after Sichæus, and though she had just refused an offer from Iarbas, King of Mauritania, who was deeply wounded by her rejection.

Æneas received orders from Jupiter to quit Africa, in order to pursue his destiny, which called him to Italy. Finding that she could not detain him, Dido uttered all the reproaches,



which despairing love could suggest, and then mounted a funeral pile and stabbed herself in his presence.

From Carthage Æneas went to Cumæ, where he sought out the Sibyl, who conducted him to the infernal regions, where he heard from his father all that was to befall himself and his posterity. Having satisfied himself on these points, he returned to his ship, and at last found himself at the mouth of the Tiber. Latinus, the King of the country, received him very hospitably, and promised him his daughter Lavinia in marriage, though she had been betrothed to Turnus, King of the Rutuli.

These fortunate circumstances in the beginning presaged the most complete success, and drowned the remembrance of all the miseries, to which Æneas had been exposed during so many years: but Juno, impatient at his success, summoned Alecto, one of the Furies from Hell, to kindle the flames of war, and defeat the pretensions of the Trojans.

Accordingly Turnus declared war against Æneas, and was so powerfully assisted by his allies, that the Trojan found his numbers very

inferior. The God Tiber advised him to ascend towards the eminence, on which Rome was afterwards built: here he met with King Evander, with whom he formed a friendship, and obtained from him a considerable reinforcement under the command of Pallas, the King's only son, who joined the Trojans, while Æneas taking advantage of a favorable opportunity, brought over to his party a body of Tyrians, who were in arms against their King Mezentius, who exercised over them unprecedented cruelty, even tying the living to the dead, face to face, and suffering them to die in that situation.

The army of Æneas suffered considerably during his absence, by the frequent attacks of Turnus, added to which the Rutuli set fire to his vessels, which were transformed by Jupiter into Sea Nymphs. The Trojans were reduced to the greatest extremities, when their Chief arrived with an unexpected supply of Tyrians, and his mother Venus concurred with Jupiter in counteracting the malignity of Juno, and presented her son with a shield wrought by Vulcan, on which were represented the future glorious adventures of the Roman nation.

The war became bloody on both sides. Æneas was deeply afflicted by the deaths of Nisus, Eury-



alus, and Pallas : but he revenged their untimely fates by shedding the blood of Mezentius and his son Lausus. Camilla, Queen of the Volsci, added greatly to the strength of the Rutulian army. This Princess was educated in the woods. Among other valuable qualities, she possessed the generosity of a lion, and such swiftness, that she scarcely touched the ground as she ran, and could skim over the sea without wetting her feet. She was killed by a blow of the javelin.

In one of the skirmishes, Æneas was wounded by an arrow, but Venus cured him by applying dittany to the wound, which circumstance renovated the courage of the Trojan army to such a degree, that Turnus, finding his resources daily failing, challenged Æneas to single combat, which should decide the victory to one or other of the parties.

Æneas, who desired nothing better, accepted the challenge, and soon laid his adversary in the dust. After this, he married Lavinia, succeeded his father-in law, and built the town of Lavinium in honor of his wife. Julius Ascanius, his son, reigned next, and built Alba, whither he transferred the seat of his empire. His descendants reigned in Alba till the time of Romulus, who

when he laid the foundation of Rome, made himself master of all the neighbouring country. In the time of Tullus Hostilius, Alba was entirely destroyed, and at present no vestige remains of this once flourishing city.

Before we conclude this history, we must observe, that many fabulous accounts are interspersed among the real facts: it is certain that Virgil introduces the adventures of Dido as an ornament to his poem, because in reality the ruin of Troy happened two or three hundred years before the birth of this Princess.



### *On the TRUTH of the FABLES.*

ALTHOUGH truth is similar to light, as it destroys the darkness of fiction and error, yet many of the ancient allegories are founded on facts, and serve as a medium of discovering the superstructure of fable.

According to the ancients, Heaven is the father of Saturn, called also *Time*, because by the continual succession of its revolution, the heavens



serve as a guide to the duration of all things, and because Time moves so rapidly. Besides, it is Time, which forms and destroys every thing in nature, in spite of all resistance : hence Saturn is represented as an old man with wings, and holding a scythe in his hand, with which he cuts down indiscriminately every thing which has life ; he is said to devour even stones, and his own children, which signifies that he spares nothing, to which he has given existence.

The ancients described in the person of the two-headed Janus, the wisdom of a great prince, who from the contemplation of past events knew how to act wisely on all occasions. In the same manner a wise and prudent man observes minutely every thing passing in the world, and knows how to extract advantages from his remarks, without any visible interference ; in imitation of the celebrated Gyges, who possessed a ring of so peculiar a property, that by putting it on his finger he rendered himself invisible.

In order to make us understand how Prometheus introduced civilization into the world, the ancients inform us that he formed the first man and woman of clay : that Deucalion and Pyrrha

to effect the same purpose, changed stones into men: that Amphion, by the harmony of his lute, built the walls of Thebes, and by his persuasive eloquence prevailed upon a wild race of men to unite and build a town. Because Prometheus discovered the attraction of fire from the friction of flints, it was supposed that he had stolen fire from heaven. Being particularly addicted to the study of astronomy, he frequently stationed himself on the summit of Mount Caucasus; hence arose the fable that he was chained to this mountain; intense study enervating his strength of body, gave rise to the fiction of the bird devouring his entrails. Atlas was supposed to carry the heavens on his shoulders, because he was a great astrologer, and first represented the celestial sphere, which he often carried in his hands.

About the same time Argus built the town which bears his name. As he was a prince of uncommon vigilance and circumspection, to him were attributed a hundred eyes.

In the history of Perseus are represented the qualities requisite to form a great Captain. Mention is also made of a Pegasus, which according to their opinion, is nothing more than the ship and sails, in which Bellerophon embarked on his



expedition against the monster Chimæra. Thus the wings of Dædalus were nothing more than the sails of a ship, which he had invented, when he wished to withdraw to the Island of Crete.

What has been said of Icarus and Phaeton is only an allegory of ambition: thus also the history of Tantalus and the Harpies applies to avarice, and that of the Sirens to licentiousness. The vulture gnawing the heart of Prometheus is also an allegory to shew the torments of a wicked conscience; as also the Eumenides and the Furies of Orestes.

Those who surpassed others in goodness and industry, or in power and authority, were styled Deities. For instance, Jupiter King of Crete, was esteemed a God; as were also his two brothers, Neptune and Pluto. Neptune was considered as God of the Sea, because he commanded the naval forces: Pluto was called the God of Hell, because he was the author of the funeral rites. The Court of the Kings resembled a paradise, and was worthy of the habitation of the Gods. If any were exiled from thence, they were reputed to be banished from Heaven: if by flight they escaped any misfortune, they were said to be metamorphosed into birds: if they took refuge in the woods they

were said to be changed into beasts. A circumstance of this kind happened to Lycaon, son of Pelagus, an Arcadian King, who being pursued by Jupiter, because he had laughed at the adoration paid to him, was changed into a wolf.

The vain, conceited, and self-sufficient, are perfectly represented in the history of Narcissus, who contemplating his figure, which was very beautiful, in a fountain, was so struck with the loveliness of his image reflected in the water, that he could not tear himself from the place, where he languished to death: his blood was changed into the flower, which still bears his name.

We have related the vanity of Marsyas and Midas, and we might advance a number of fables showing similar truths, such as that of the crow, which, assuming a great deal of importance from being decked in the plumes of other birds, boasted his superiority with overbearing arrogance: the old Arcadian ass, which making singing his trade, suffered himself to be persuaded by the other asses of the country that his voice was preferable to that of the young nightingales, which were so much admired. But these few examples are sufficient to show the use to be derived from fables.



We must however remark that the ancient philosophers, willing to conceal the shame and infamy of their religion, endeavoured to represent as allegories or symbols every thing which was attributed to their deities, and all that we have related of the numerous and extraordinary metamorphoses. Whatever might have been their origin, these allegories were credited by the ancients for many ages. Ignorant of any other religion, they acknowledged them as the most sacred truths. Their temples, their sacrifices, and their feasts were consecrated to these imaginary deities. This is what we read in the holy writings, and in all authors sacred and profane. To these absurdities the fathers of the primitive church strongly objected. The Pagans, and many great men of the age, who had been converted to Christianity, have confessed that such had been their ridiculous idolatry. These must not be deemed popular errors, for notwithstanding the clear proofs of the existence of a God, the most enlightened philosophers of the age were under the dominion of the most absurd superstitions, whether by a servile dread of common laws, or by a base and detestable compliance with the sacrilegious sentiments of the public. We cannot sufficiently wonder that the monarchs and sages, the greatest politicians in the world, eminent for depth of under-

standing and noble qualities, should have been so blinded as to pay adoration to the stars and elements, and to worship the Princes, who had possessed authority among them.

Thus the Chaldeans worshipped Baal or Belus, the first Assyrian Monarch. The history of Daniel informs us that the Babylonian Emperors, according to the religion of the country, adored not only the idol of Belus, but a large dragon, which the Prophet Daniel destroyed, to prove the futility of their worship, and to force the unwilling nations to acknowledge the true and only God.

At the period when the Egyptians were most enlightened, they consecrated their temples to the idol Serapis, which was an ox distinguished by particular marks. The Egyptians believed that Osiris, one of their Kings, son of Jupiter, had been transformed into an ox: hence the disposition among the Israelites to worship the calf. The Egyptians supposed the sun to be Osiris, and his wife Isis the moon, and esteemed cats, crocodiles, and onions as Gods, because in the war with the giants, the Gods were reported to have concealed themselves in Egypt, and to have metamorphosed themselves into these shapes.



By the decree of the Senate, the Romans placed some of their Cæsars among the number of their deities : not to mention the villainous and infamous Antinous, favorite of the Emperor Adrian, to whom they dedicated altars, in order to soothe the grief, which this Prince experienced from his death. The Romans persuaded their Emperor that Antinous had been changed into a star, which was newly discovered about the same time.

From what we have advanced, we must conclude that this folly and impiety were not practised only by an uncivilized people, but that they had gained ground in the hearts of the most illustrious characters, and that they were the essence of a religion, which was universally acknowledged. The number of those, who differed from the established doctrines, was insufficient to stem the torrent of impiety : they saw the absurdity of the system, but had not the fortitude to brave the punishment denounced against those, who opposed the Pagan creed ; they recollected the fate of Socrates, who was put to death by a public decree for professing a doctrine more rational, and more approaching to the Christian belief of the Supreme Ruler of Heaven and Earth.

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