

THE ESSAYS OF ELIA

A HANDBOOK
OF THE
MYTHOLOGICAL AND BIBLICAL ALLUSIONS
IN
LAMB'S ESSAYS OF ELIA

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by

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INTRODUCTION

Charles Lamb is a most delightful writer. The charming style, the subtle humor, the unusual philosophy, the high imagination of the quaint, old essays of Elia seem to have attracted perennial and universal interest in their author. He describes with much sympathy the normal feelings of his fellow man. E.V. Lucas has summarized well the essential nature of Lamb's major work:

A proverb has been called the wisdom of many and the wit of one. The definition may be extended to The Essays of Elia in which essentials of experience common to us all are offered to each reader in terms peculiar to his own case.

A sincere love for the past is evident in most of the writings of Charles Lamb. No one found more pleasure in old books, and few have been able to make such appealing use of what these old books have to give.

There were critics who condemned his works to a short life because of this quaint, genial, old-world charm. This criticism called forth Lamb's famous, half-serious, half-whimsical ejaculation: "Damn the age; I'll write for antiquity." He continued, therefore,

to delve among the magic pages of the past and to write chiefly for his own satisfaction.

The hundred and one years which have passed since the death of this unique character have shown the abiding pleasure in Elia of that part of posterity responsive to warm friendliness, whimsical philosophy, and hidden sanity as well as to sober profundity. Charles Lamb's popularity and growing appeal are suggested by the title of the illustrated edition of his essays and letters which appeared last year, Everybody's Lamb.

Essays more than any other form of literary composition give the reader a chance to peruse by proxy what the author, himself, read. This truth is more evident in the essays of Lamb than in many others. Sometimes the wealth of allusions here proves a hindrance to the reader who is not familiar with the sources. Particularly numerous are the references to the Bible and to mythology. So gossamer and subtle are many of the essays that to stop to search in various places for explanations of the allusions would mean the breaking of the magic spell into which the student of Lamb is cast. That should not happen. The purpose of this handbook is, therefore, to furnish the reader with brief notes that will

explain any biblical or mythological reference that is not made clear by the author, and yet will not detract too much attention from the essay.

The study is divided into two parts: the first deals with The Essays of Elia, and the second, with the Last Essays of Elia. The explanations are given in the order of the allusions in the essays. Those essays in which no references to mythology or to the Bible have been found are specially noted. No attempt has been made to give more than one version of a myth or to discover what source Lamb, himself, used.

If this handbook can help some who are acquainted with only a few of Lamb's essays and who have only a partial appreciation to enjoy more fully the delicious flavor of the entire work, surely it will justify itself.

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THE SOUTH-SEA HOUSE

THE SOUTH-SEA HOUSE

1. Mammon. Mammon represents the personification of any earthly ambition, chiefly that of the desire for wealth and riches.

No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Matthew 6 : 24.

2. Titan size. Lamb alludes here to the gigantic size of the Titans who, according to Gayley, were

.... the personification of mighty convulsions of the physical world of volcanic eruptions and earthquakes. They played a quarrelsome part in mythical history; they were instigators of hatred and strife.

C.M. Gayley: Classical Myths, p. 4.

3. Noah's ark. Allusion is made here to the various and sundry kinds of animals that were assembled in the huge ark constructed by Noah at the time of the flood.

In the selfsame day entered Noah and Shem and Ham and Japheth, the sons of Noah, and the three wives of his sons with them into the ark;

They and every beast after his kind, and all the cattle after their kind, and every fowl after his kind, every bird of every sort.

Genesis 7 : 13-14.

4. Orphean Lyre. Orpheus, the son of Apollo and the muse Calliope, was presented by his father with a lyre and taught to play upon it. He did this with such perfection that nothing could withstand the charm of his music. Wild beasts, as well as fellow mortals, were sensible to his beautiful notes.

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, p. 234.

5. Lord Midas. Reference is made in this essay to the vast wealth that surrounded Midas, king of Phrygia. Both Midas and his father, Gordias, were said to be founders of agriculture in that they invented the plow, made known the vines and the grains, and taught people how to cultivate them. Fairbanks explains, "The fabulous riches given them by the earth mother are none other than the fruits of earth."

Arthur Fairbanks: The Mythology of Greece and Rome, p. 144.

6. Arcadian melodies. In mythology, Arcadia is represented as a country in the middle of Peloponnesus. It was bounded on all sides by mountains. The inhabitants were interested chiefly in hunting and breeding cattle; therefore their chief god was Pan. The Arcadians

were extremely fond of music and succeeded in cultivating it to a high degree.

Bulfinch: The Age of Fable, p. 465.

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OXFORD IN THE VACATION

1. Joseph's vest. The allusion here is to the coat of many colors given by Jacob to his favorite son, Joseph. This token of love and partiality aroused hatred and jealousy in the hearts of Joseph's brothers, and they planned to kill him. After stripping him of his coat of many colors, they first placed him in a pit but soon afterwards sold him to a band of Ishmaelites who were passing by. Then they took the coat, dipped it in the blood of a kid, and brought it to their father, who, recognizing the coat, became very sad, for he thought a wild beast had devoured his beloved son.

Genesis 37.

2. Paul. Before his conversion, Paul was called Saul. He was born in Tarsus, of the tribe of Benjamin, and was educated in the school of Gamaliel. Until his conversion when he was on the road to Damascus, Paul was a zealous Pharisee and persecutor of Christians; but, after his reformation, he became an ardent apostle of Jesus, journeying to Jerusalem, Caesarea, Antioch, Seleucia, Cypress, Lystra, Macedonia, Ephesus, Rome, and other cities and countries where he suffered severe persecutions for teaching the word of Christ.

The Book of Acts.

3. Stephen. The Grecian Jews uttered cries against the Hebrews because their widows were neglected in the daily ministration; therefore the disciples appointed seven deacons to assume the responsibility of caring for the needy. Stephen was one of these. He did his work with great success; however, disputes arose between him and certain members of the synagogue, composed of Libertines, Cyrenians, and Alexandrians who accused him falsely of blasphemy. He was brought before the high priest where he made a brave attempt to defend himself, but his enemies cast him out of the city and stoned him to death.

Acts 6 and 7.

4. Barnabas. This Levite was an apostle and companion to Paul. The two friends journeyed together to Jerusalem, Seleucia, and Iconium. A Quarrel arose later between them as to whether Mark should accompany them on their trip to revisit the places where they had formerly preached. The contention was quite severe, but Barnabas was finally reconciled to Paul.

Book of Acts.
I Corinthians 9:6.

5. Andrew. Andrew, an apostle and brother of Peter, was a fisherman. One day while Christ was walking by the sea of Galilee, he saw Peter and Andrew casting

their nets into the sea. At the call of Jesus, they forsook their nets and became fishers of men.

Matthew 14:18-20.

6. John. The reference is to John the beloved disciple of Jesus. This apostle was intimately associated with Jesus, being present at the performance of many of the Master's miracles. He was with Christ in the garden of Gethsemane; at the trial before the high priest; and at the sepulcher. Just before his death on the cross, Jesus entrusted his mother to the care of this favorite follower and friend.

The Books of Matthew,
Luke, and John.

7. Peter. Like Andrew, his brother, Peter was a fisherman who left his nets to follow Jesus. Though often tempestuous, he was a devoted disciple. He, like John, was present with Jesus at the performance of many miracles. Although he followed his Lord to the trial before the high priest, in accord with the perfidy foretold by Jesus, he made the denial three times. After the resurrection Christ showed his love for Peter by commanding him to feed his flocks.

Books of Matthew, Mark,
Luke, and John.

8. Defalcation of Iscariot. Evidently Lamb refers here to the time that Judas Iscariot, treasurer of the disciples, protested against the breaking of the box of costly ointment which Mary used to anoint the feet of her Lord. Judas asked why the ointment was not sold for three hundred pence and the money given to the poor.

This he said not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

John 12:3-6.

9. Half-Januses. Reference is made here to the Roman god Janus who was the only Italic divinity that was not associated with some Greek myth. The name is connected with jani, "openings," and januae, "doors." He is not only the god of portals, but more beginnings, especially of good beginnings which insure good endings. Therefore Janus is represented as facing both ways; for the Romans thought that beginning and ending were of the same piece, and that a task wrongly begun could not gain success.

The most important worship of Janus was linked with the Roman forum. Here was the hearth fire of

the Roman state in the temple of Vesta. Through this door, the people made their symbolic passage as they went to war.

Fairbanks: The Mythology of Greece and Rome, p. 246.

Gayley: The Classic Myths, p. 60.

10. Herculean raker. For his sixth labor, Hercules was sent to clean the stables of Augeas, King of Elis, who had immense droves of cattle. The stables were in a very filthy state, as they had not been cleaned for years.

Nearby the premises rushed a torrent, or a river, the Alpheus. Hercules seeing that he could use the turbulent stream, dammed the waters and turned aside the course of the river so that it passed directly through the stables. As it gushed forth, all impurities were washed away. When the purification was thoroughly accomplished, Hercules guided the river back to its original bed and returned home.

K.K. Baker: Stories of Old Greece and Rome, p. 217.

11. Queen Lar. Among the Romans, Vesta was not the only goddess invoked on the family hearth. She shared that place of honor with the Lares (plural of Lar) who were the children of Mercury and Lara, a naiad. The Romans always paid them divine honors, for they were supposed to preside over houses and families. Their statues resembled monkeys covered with the skins of dogs; while at their feet a barking dog, the symbol of their vigilance, was always represented.

H.A. Guerber: Classical Myths, p. 203.

12. Mount Tabor. Mount Tabor, frequently mentioned in the Bible, is a mountain situated about seven miles east of Nazareth.

Joshua 19:22.
Judges 8:18.
Psalms 89:12.
Jeremiah 66:18.
Hosea 5:1.

13. Parnassus. With the Brazen and Iron Ages which followed that of the Golden, came an epidemic of crime: truth, honor, and honesty were forgotten; fraud, violence, and vice reigned in their places. Finally, in desperation, Jupiter, with the aid of Neptune, inundated the land; Parnassus, alone, overtopped the waters. Here Deucalion and his wife, Pyrrha,

the only beings that survived, sought refuge.

Ovid: Metamorphoses,
 (F.J. Miller, translator,
 Loeb Classical Library),
 Volume I, p.25.

14. Muses Hall. In an answer to a request from the celestials for some beings to perpetuate the brave deeds of the gods when they defeated the Titans, Zeus created the nine Muses. They chant of the past, present, and future to the soft, sweet strains from Apollo's lute, and make joyous the hearts of the gods as they sit with Father Zeus on Mount Olympus. On the vine-clad, flowery slopes on the north side of Olympus are springs from which they draw inspiration for their song.

In earlier times the Muses had no true individuality, but with the development of new forms of literature and learning, the sphere over which they presided increased. Their names and the particular fields are as follows: Calliope, epic poetry and rhetoric; Clio, history; Erato, love songs; Euterpe, lyric poetry; Terpsichore, dancing; Thalia, comedy; Melpomene, tragedy; Polyphymnia, religious hymns; Urania, astronomy.

S.A. Edwards: A Handbook of Mythology, pp. 106-107.

CHRIST'S HOSPITAL FIVE AND THIRTY
YEARS AGO

Christ's Hospital Five and thirty Years Ago

1. Tishbite. The allusion is to the time when Elijah the Tishbite was commanded by God to hide himself by the brook Cherith where he was fed by the bread and flesh brought to him by the ravens.

I Kings 17:3-6.

2. Jericho. Lamb alludes here to the fall of Jericho when that city was besieged by Joshua. The Lord told Joshua to compass the city once a day for six days, while seven priests were to bear before the ark seven trumpets of rams' horns. On the seventh day Joshua and his men were to compass the city seven times, and the priests were to sound their trumpets. When they had made a long blast with the horns, and when they had heard the sound of the trumpet, all the people were to shout, and the walls of the city would topple down.

Joshua carried out these directions just as he had been commanded to do; and true to God's word, the walls of Jericho fell to the ground, and Joshua seized the city.

Joshua 6.

3. Harpies. The harpies were terrible birds with sharp claws, heads like women, and faces white with hunger. In Virgil's Aeneid they were sent by the gods to torment a certain Phineus whom Jupiter had deprived of his sight in punishment for his cruelty. Whenever food was placed before him, the harpies would swoop down from the air and carry it off. Finally they were repelled and driven away from Phineus by the heroes of the Argonautic expedition; then they took flight to the Ionic strand where Aeneas ~~now~~ found them.

The Trojans, when they landed, slew some cattle that they found roaming over the plains and prepared a feast. When they sat down to eat, a flock of these fearful harpies rushed down and flew away with the meat. Aeneas and his men fought the fierce birds bravely with their swords, but in vain; the monsters were too agile, and their feathers seemed as impenetrable as steel armor. Upon the Trojans, one of the monsters screamed a curse which predicted intense and severe suffering to them in their future voyage. Aeneas then made haste to leave the island to avoid further disaster ~~and danger~~.

F.C. Williams, translator:
The Aeneid of Virgil, III,
 211-288. (pp. 85-87.)

4. The Trojan in the hall of Dido. This is an allusion to Virgil's story of Aeneas' sojourn at the palace of Dido. After avoiding the treacherous strait of Charybdis, the Trojan landed at Carthage, which was ruled over by Queen Dido, who was the daughter of Belus, king of Tyre, and sister of Pygmalion who succeeded his father on the throne. Covetous of the wealth belonging to Dido's husband, Sichaes, Pygmalion caused him to be put to death. Dido, however, with a large body of followers succeeded in escaping from Tyre with her husband's treasures. She arrived at a place which she chose as a future home and built a fort, around which rose the city of Carthage.

Such was the state of affairs when Aeneas landed with his crew. Dido received the Trojans with unusual hospitality. Her friendliness showed itself in festivals and feasts of various kinds. At the banquets and celebrations, games of great skill and strength were exhibited.

During the months which rolled away in enjoyment and pleasure, Dido fell passionately in love with Aeneas and did all in her power to persuade him to remain with her. Jupiter, however, sent Mercury with a message to the Trojan to remind him of his future

destiny and order him to resume his voyage. So in spite of Dido's protest, Aeneas left the city. When he had gone, the Queen mounted a funeral pyre which she had caused to be arranged, and after she had stabbed herself, her dying body was consumed in the flames which she had ordered.

T.C. Williams, translator,
The Aeneid of Virgil IV,
 I-705 (pp.109-142).

5. A silence as deep as that enjoined by the Samite. It is supposed that Lamb is referring here to Ezekiel who was commanded by God to go to the rebellious Children of Israel. The prophet, accordingly, went to Telabib by the river of Chabar where, completely dazed, he remained for seven days.

Ezekiel 2 and 3.

6. Goshen. This was the name of a division of Egypt near the frontier of Palestine which was plentiful in vegetables and fish. The reference here is to the exemption of Goshen from the plague of flies and from the seige of hail, fire, and thunder that visited Egypt when Pharaoh hardened his heart and refused to free the Children of Israel.

Numbers 11:5.
 Exodus 8:22 and
 9:24-25.

7. Gideon's Miracle. God had told Gideon, the son of Joash the Abiezrite, that he was to save the children of Israel, as one man, from the hands of the Midianites who had oppressed them for seven years. Gideon spoke to God and told him that he would place a fleece of wool on the floor; and, if the dew fell on the fleece only, then he would know that God would rescue Israel. The next morning he wrung a bowl of water from the fleece, but all the surrounding earth was dry. Still doubtful, Gideon called again to God for further assurance of victory. This time he wanted the fleece to remain dry while all the ground was wet with dew. The following morning, just as before, God had fulfilled his request.

Judges 6:36-40.

8. Elysian exemptions. On one side of Pluto's throne in Hades flows the river Lethe from which can drink only those souls who are to spend endless days of happiness in the Elysian Fields. After tasting of the waters of Lethe, the blessed spirits forget the joy and pain, the pleasure and sadness, of the *earthly* life. Here there is no darkness, but a soft light sheds its rays upon the fortunate ones who wander through the meadows. Here the heroes feast and roam

the flowery fields, contented in playing their games, and free from the sighs and groans that rise continuously from the black abyss of Tartarus. Homer writes in The Odyssey as follows:

There do men
Lead easiest lives, No snow, no bitter cold,
No beating rains are there, the ocean-deeps
With murmuring breezes from the west refresh
The dwellers.

E.K.Baker: Stories of Old Greece and Rome, p.141

W.C.Bryant, translator:
The Odyssey of Homer, IV,
722-726 (p. 87).

9. Ululantes. This is an allusion to the howling of the sufferers in that part of Hades called Tartarus. (See below note 10 on Tartarus.)

10. Tartarus. Tartarus is the name given to that part of the lower world, Hades, where those who had sinned greatly were punished. Near Pluto's throne are seated three judges (Minos, Rhadamanthus, and Aeacus) who question all souls who are brought to them. After learning every detail of the new-comer's past life, they deliver the spirit into the hands of Themis, the blindfolded goddess of justice who weighs impartially

the good and bad deeds. If the good overbalance the bad, the soul is guided to the Elysian Fields; but if the bad outweighs the good, then the cowering spirit is driven to Tartarus to suffer for its sins in the fires that burn eternally behind the brazen gates. To these portals the guilty one is led by the three Furies whose snaky hair shakes menacingly as they work their locks to urge the wretched soul to its place of torment. Frequently the Furies are aided by Nemesis, goddess of revenge, who goads with her whip the cringing spirit over the waters of Phlegethon.

When the gates shut behind the doomed prisoner, there is revèved a clamor of voices, heart-breaking sighs, and groans mingled with the curses of those who, in their terror, still dare to defy the gods, and constant wail of those who are too weak to cry aloud. Deep sighs are uttered by the Danaides (the lovely daughters of Danaus, king of Argos) who must always strive to fill a bottomless cask with water. If the wretched ones rest a moment from their task, the whips of some of Pluto's attendents lash them back to their labor. These daughters are paying the penalty for a dreadful crime. They were pledged in marriage to the fifty sons of Aegyptus, brother of Danaus, but when the ceremony was being

celebrated, their father remembered the words of an old prophecy that said he would be killed by the hand of his son-in-law. Therefore, he gave to his daughters daggers, bidding them to stab their husbands. When the deeds were committed, Danaus thought he was safe; but one of his daughters spared her husband's life. This son-in-law fulfilled the prophecy by slaying the wicked king. The gods punished all the daughters except Hypermenestra, who had rescued her husband, by condemning them to toil in Tartarus at their endless task.

Not far from the Danaides stands Tantalus, son of Jupiter and father of Niobe. Once he betrayed one of the secrets of the gods and was sent to Tartarus where he was punished by having food and water always before his eyes but ever just out of his reach.

Another sufferer is Ixion, a king of Thessaly. He once aspired to be the husband of Juno and was conceited enough to think that he found favor with the goddess. Jupiter punished him by binding him to a wheel in Tartarus so that he might suffer forever for his presumption.

Still another unfortunate soul is Sisyphus, king of Corinth, who often indulged in deceit. Once he tried to cheat even Death himself. The gods compelled

him, when he died, to roll a huge stone uphill. This task was never finished, for the stone always slipped from his grasp, when he neared the top, and rolled to the bottom again.

No mortal except the hero Ulysses ever entered Tartarus and returned to earth to describe the horrible sights. Aeneas, whom the gods allowed to visit Hades in search of his father, passed by Tartarus. He heard the clanking chains and blows of whips. Though he could not see with his own eyes, his guide gave him a vivid account of the monsters within - the fearful Hydra, the Chimaera bursting forth flames, the hundred-armed giant called Briareus, and the cruel Furies brandishing their lashes.

E. K. Baker: Stories of Old Greece and Rome, pp. 143-148.

W. C. Bryant, translator, The Odyssey of Homer, XI, 1-798. (pp. 224-252).

T. C. Williams, translator: The Aeneid of Virgil, VI, 258-1357 (pp. 192-208).

THE TWO RACES OF MEN

FROM THE
PUBLISHED BY
JAMES M. D. S. M.

The Two Races of Men

1. Parthians, Medes, and Elamites. This quotation refers to various races of men that lived at the time of Christ.

Acts 2:9.

2. Galleth all the world up to be taxed. This quotation refers to Caesar Augustus who sent out a decree that all the world should be taxed.

Luke 2:1-3.

3. Augustan Majesty. Lamb refers to the powerful ruler, Caesar Augustus who issued the decree mentioned above in note 2.

Luke 2:1.

4. Lazarus and Dives. This is an allusion to the parable about the rich man Dives who had all the luxuries money afforded and the beggar, a leper, who stood at Dives' gate and ate the crumbs from the rich man's table. When the beggar died, the angels carried him "into Abraham's bosom"; but when Dives died, "in hell he lift up his eyes." In his torment he saw Lazarus afar in Abraham's bosom, and he cried out to Abraham:

.....have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

To these words Abraham replied:

.....Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Luke 16:19-26.

5. Comus. In late mythology Comus was worshipped as guardian of festal banquets, of lively gaiety, humor, fun, and social pleasure. Milton used the name as the title of one of his poems.

W. A. Neilson, editor:
Milton's Minor Poems,
p. 128.

6. Hagar's offspring. At the birth of her son Isaac, Sarah, wife of Abraham, sent away her hand-woman Hagar, who had given birth to a son by Abraham, into the wilderness of Beersheba for she did not wish Ishmael, Hagar's child, to become heir with Isaac.

When the bread and water with which Sarah had provided her had given out, Hagar hid her son under a shrub and sat down in the far distance so that she could not see her child perish. God, however, heard the voice of the lad and spoke to Hagar, telling her to fear not. He opened her eyes, and she saw a well of water from which she gave the child to drink. Here, in the wilderness, Hagar and Ishmael dwelt until the boy grew up and became a great archer.

Genesis 21:5-20.

7. Priam's refuse sons. Here Lamb refers to nine of the sons of Priam, King of Troy (he was supposed to have had fifty sons). These nine, at the death of Hector, the bravest and boldest of all the brothers, were reprimanded by their father for being so worthless. With harsh words he rebuked them:

Make haste, ye idle fellows, my disgrace!
 Would ye had all been slain beside the fleet
 Instead of Hector!

J.M.Tatlock: Greek and Roman Mythology, p. 284.

W.C.Bryant, translator:
The Iliad of Homer,
 XXIV, 320-328 (p.331).

8. When the Fates borrowed Hector. This line is a reference to the death of that renowned hero, Hector. (see ~~the~~ note 7 on "Priam's refuse sons" in this same essay.) The Fates were three in number, and were usually regarded as female beings in whose hands were the destinies of mankind. They were a personification of "unalterable necessity" - that which was certain to occur regardless of what gods or men might do in their efforts to prevent it. When they ordained the death of the Trojan leader, not even Jove himself could alter the destiny of the valiant hero. With the slaying of Hector by Achilles, the Trojan King lost the worthiest of his sons.

F. E. Sabin: Classical Myths That Live Today,
p. 65.

W. C. Bryant, translator:
The Iliad of Homer, XXII,
398-454. (pp. 272-274).

NEW YEAR'S EVE

New Year's Eve

1. Common Adam. Since Adam was the first man created in the world by God, he is considered the progenitor of the human race, and all men are spoken of as brothers to one another.

Genesis 1:26-27.
Malachi 2:10.

2. Lavinian shores. This was the title given by Latin poets to the western shore of Italy. Virgil writes in The Aeneid:

Arms and the man I sing, who first made way,
Predestined exile, from the Trojan shore
To Italy, the blest Lavinian strand.

T.C. Williams, translator:
The Aeneid of Virgil,
I, 1-3 (p.1).

3. Cold ghost of the sun, or Phoebus' sickly sister. This is an allusion to Phoebus' (Apollo's) twin-sister Diana who was goddess of the moon. She is associated with her brother in nearly all of his adventures. As he is identified with sunlight, so she, as his counterpart, is linked with the light of

the moon.

C. M. Gayley: Classic Myths, p. 29.

4. Innutritious one denounced in the Canticles.

It is believed that this is a reference to the weak little girl spoken of in the eighth chapter of the Songs of Solomon.

Songs of Solomon 8:8.

5. A wave of genuine Helicon. One of the

favorite haunts of the Muses was Mount Helicon which received its appellation from the famous fountains that were sacred to the Muses.

S. A. Edwards: A Handbook of mythology, p. 108.

MRS. BATTLE'S OPINIONS ON WHIST

WATERBURY
BOOKS
FEBRUARY 1881

Mrs. Battle's Opinions on Whist

1. Ephesian journeyman. Ephesus, a city of Ionia, near the mouth of the river Cayster, was noted for its splendid temple of Diana. The statue of the goddess was regarded with peculiar veneration and was believed by the people to have fallen from the skies. This rude object of primeval worship was a block of wood carved into the similitude of Artemis or Diana. It was elaborately apparelled, the vest embroidered with symbolical devices and emblems.

The reputation of their goddess had made the Ephesians desirous of providing her a magnificent temple. For the construction of this shrine, the most skilled architects, sculptors, designers, and workmen came from all over the known world. So it is to these master builders that Lamb refers when he writes the words, "as the arrantest Ephesian journeyman that turned out those little shrines for the goddess."

H. T. Peck, editor:
Harper's Dictionary of
Literature and Antiquities,
pp. 598-599.

A CHAPTER ON EARS

A Chapter on Ears

1. Jubal. Jubal, a descendant of Cain, was the inventor of musical instruments, chiefly the harp and organ.

Genesis 4:21.

2. Arion. Arion was a famous musician who won a vast amount of wealth for his great skill in playing. One time while he was returning home with a rich prize which he had won at a festival in Sicily, he chanced to board a private ship. Eager to take possession of Arion's gold, the pirates began to bind him with ropes so as to avoid any struggle when they threw him overboard. Arion begged to be allowed to play once more on his lyre before meeting his death. The pirates granted his request, and a school of dolphin, charmed by the sweet music, swam to the ship. Feeling certain there was magic in his music, the seamen, in their haste threw him overboard without binding him. A friendly dolphin caught Arion upon his back and swam safely with him to shore.

When in the course of time Arion died, the gods placed him, his lyre, and the kind dolphin in the sky as constellations.

H.K. Baker: Stories of Old Greece and Rome, p. 108.

3. Tritons. Neptune had a son named Triton whose duty it was to see that his father's orders reached all parts of the ocean. His body was half man and half fish, and he gave the name of Triton to all his male descendants who with the Nereids and Oceanids followed the chariot of Neptune when he went abroad to view his kingdom.

E.K.Baker: Stories of Old Greece and Rome, p.157.

4. Gog and Magog. Gog, from the land of Magog, was "the chief prince of Meshech and Tubal." Ezekiel pictures him as leading a great host of nations from the far north against the restored Israel. It is not definitely known from whence the name "Gog" is derived.

Ezekiel 38 and 39.

James Hastings, editor:
The Dictionary of the Bible
p.303.

ALL FOOLS' DAY

All Fools' Day

1. Pandion. According to mythology, Pandion who succeeded his father Erichthonius as king of Attica, entertained the god Dionysus and received from him the gift of the vine.

Arthur Fairbanks: The Mythology of Greece and Rome, p.303.

2. Parables. The short religious allegories told by Christ are called "parables." Lamb makes allusion here to three of them. In the first, Christ tells the story of the foolish man, Lamb's "simple architect," who built his house on the sand, and of the wise man who built his upon a rock. When the rain and wind came, the house of the foolish man was completely demolished.

Matthew 7:24-27.

The second allusion concerning "the censure upon the quiet soul that kept his talent " is the parable used by Christ to delineate the kingdom of heaven. It is the tale of the man, who before leaving on a journey to a far country, called his three servants to him. To

one he gave five talents; to another, two; and to the third, only one. Then he took his departure. The man who was given five talents went out and won five more; the man with two talents doubled his amount also; but the third servant buried his one piece in the ground. When the lord returned home he summoned his servants before him, and they reported as to how they had used their talents. Learning that the first two men had doubled their money, the lord promised to make them rulers over many things; but indignant because the third servant had buried his one talent in the earth, his master took the lone piece and gave it to the one who had the ten talents.

Matthew 25:14-30.

Lamb's third reference is to the parable of the "five thoughtless virgins." It also is a story told by Jesus to portray the kingdom of God. Ten virgins took their lamps and went forth to meet the bridegroom. Five of them were wise; they carried oil in their vessels with the lamps, but the other five were foolish because they took the lamps but no oil. While the bridegroom tarried, the virgins slept. At midnight they were awakened with the news of his coming. The virgins trimmed

~~met~~ their lamps in order to go to meet him. The five foolish virgins begged oil from the wise ones; but, for fear that their own supply was not enough, they sent the foolish virgins out to buy some. While they were gone, the bridegroom arrived. The five wise virgins went with him to the wedding; but the foolish ones came too late. The doors were already shut against them.

matthew 25:1-13.

A QUAKERS' MEETING

A Quakers' Meeting

1. Self-mistrusting Ulysses. Lamb alludes here to the adventure that Ulysses, the hero of Homer's Odyssey, had with the Sirens.

After leaving the land of Circe, Ulysses came in sight of the shore where dwelled the Sirens. They were beautiful women whose song enchanted all who heard it. Many a sailor, lured by its sweetness, had jumped overboard only to die in the merciless sea; or, if he succeeded in reaching land, to perish at the hands of the Sirens.

Ulysses had been warned by Circe of this danger; therefore, as his ship neared the place, he ordered his sailors to tie him securely to the mast, and under no circumstances to unbind him until they had passed far beyond the land. Into the ears of the crew, he poured wax so that they might be deaf to all sounds.

Ulysses' precaution proved to be wise, for no sooner did he hear the magic music notes of the Sirens than he made frantic attempts to free himself. The sailors paid no attention to his frenzied gestures to untie him; but following his instructions, they waited

until they had passed far beyond the sound of the beautiful music before they released him.

W. C. Bryant, translator:
Odyssey of Homer, XII,
 19-240 (pp. 259-260).

2. Boreas. This was the name of the north wind. He was pictured as a man of mature age with long, wild hair and with wings on his shoulders. It was Boreas who was honored in Ithica for destroying the fleet of Ithica. This same wild wind ~~that~~ seized the nymph Oreithya and carried her off to be his wife. It was he who lashed the sea into fury, ~~who~~ overturned the trees of the mountain side and chilled the bodies of men with his cold, ruthless breath.

Arthur Fairbanks: The Mythology of Greece and Rome, pp. 169-170.

3. Judge of Spirits. This is only another appellation of God.

Numbers 16:22.

4. Paul preaching. This is a reference to the short and sound, but fiery and sincere, teachings of the apostle Paul. (see note 2 in the essay "Oxford in the Vacation.")

5. Levites. The descendants of Levi were called Levites and were set apart as ministers of religion. They had charge of the tabernacle in camp and on the march; were custodians and administrators of the tithes and other offerings; prepared the shew-bread; killed the passover for the children of the captivity; were teachers of the law; and were judges.

Numbers 1:47-54.
 I Chronicles 9:26-29.
 23:28-29.
 Ezra 6:20-21.
 Deuteronomy 33:10.
 Nehemiah 11:16.

6. Loves fled the face of Dis at Enna. This is an allusion to the story of the abduction of Proserpina by Dis (Pluto). One day while the daughter of Ceres, Proserpina, was gathering flowers in the vale of Enna with a group of maidens, Dis, in his chariot, rushed toward the group of laughing girls, who scattered and fled at his approach. Proserpina alone remained where she stood, too frightened to move. Before she realized what was happening, Dis seized her in his strong arms, sprang into his chariot, and urged his horses at top speed so that he might reach Hades before the maiden's cries brought Ceres to her rescue.

When the girl's mother came to the vale that evening and found that her daughter was not playing as

usual with the other maidens, she questioned them and learned the sad story of how the fearful driver with his chariot drawn by four fiery horses had abducted her child. She began her search for Proserpina immediately, but no one could tell her what had become of the unfortunate girl. For days she wandered, never stopping to rest except for a few hours at night.

Finally she came to the river Cyane where she found the girdle that her daughter had dropped there in her flight. As she stood mourning by the brink of the river, she heard some one whispering. Soon the goddess discovered that the soft tones came from a nearby fountain. She realized then that it was attempting to tell her that Pluto had come up from Hades and carried Proserpina to be his wife.

Ceres was no longer in doubt as to where her lost child could be found; but she was not comforted, for she knew it was futile to ask Pluto to return his stolen bride. Seeing no hope of regaining her daughter, the goddess of agriculture retired to a cave and paid no attention to the earth that *was* suffering from her neglect. There was a severe draught in the land, and the crops were dying from lack of water. Famine spread over the land, and sickness and death followed hard upon the famine. Jupiter heard the cries of the people and besought

Ceres to resume her duties, but the goddess refused to listen. Finally Jupiter promised her that Proserpina would be restored to her mother, provided that she had eaten nothing during her stay in Pluto's kingdom. Unfortunately, the maiden had eaten a few seeds of a pomegranate, but Pluto and Jupiter came to a compromise which allowed Ceres' daughter to spend six months of the year with her mother and the remaining six with her husband in Hades.

Ovid: Metamorphoses,
(F. J. Miller, translator),
Book V, (I, pp. 265-277).

7. Caverns of Trophonius. The oracle of Trophonius was at Lebadea, in Boeotia. During a drought, the Boeotians were directed by the god at Delphi to seek aid of Trophonius at Labadea. Here they came, but found no oracle. One of them, however, chancing to see a swarm of bees, followed them into a cave which proved to be the place sought after.

Strange rites were to be performed by the person who came to consult the oracle. Completing these ceremonies, he descended into the cavern by a narrow passage which could be entered only by night. The person returned from the chasm by the same narrow way, but walking backward. He appeared thoughtful, dejected, and gloomy; hence

Lamb's words : " You go away with a sermon, not made with hands. You have been in the milder caverns of Trophonius....."

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, p. 373.

8. Shining Ones. This is a reference to the heavenly host of angels ~~who~~ are usually pictured with wings, countenances like lightning, and raiment as white as snow.

Daniel 10:6.
Matthew 28:3.

THE OLD AND THE NEW SCHOOLMASTER

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HEXAMETER

The Old and the New Schoolmaster

1. Venus. Lamb refers here to the most brilliant of planets which was named after the goddess of love and beauty.

F. E. Sabin: Classical Myths That Live Today,
p. 188.

2. Sirens. See note 1. "Self-mistrusting Ulysses," in the essay "A Quakers' Meeting."

3. Achilles. This reference is to the time that Thetis, mother of Achilles, having prophetic knowledge that her son would not return alive from the war, sent him, disguised as a girl, to serve among the attendants of the princess of Scyros. Ulysses came to the court in the dress of a pedler, bringing, among the feminine silks and trinkets, a sword. While the maidens tried on the jewelery, Achilles saw the shining sword. He seized it and hurled it above his head; thereupon; Ulysses threw off his disguise and persuaded Achilles to join the army.

Ovid: Metamorphoses,
(F. J. Miller, translator),
Book XIII, [pp. 239-241].

4. Arcadia. See note 6 on this subject in
the essay "The South-Sea House."

VALENTINE'S DAY

Valentine's Day

1. Hymen. This is the god of marriage.

He was conceived as a handsome youth and was invoked in the bridal song. His parentage was doubtful, but he was usually thought to be the son of Apollo and a Muse.

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, p. 482.

2. Cupid. Cupid (Eros) is evidently a personification of the principle of love, on which the unity of the physical world depends. Eros, the divine spirit of Love, was said to have sprung forth from Chaos, and by his beneficent will to have reduced to harmony the shapeless elements. Later this conception died, and it was replaced by that of the mischief-loving little god of love, the son of Ares and Aphrodite. His characteristic weapon is a golden bow with which he sends forth his arrows from secret hiding-places.

S.A. Edwards: A Handbook of Mythology, pp. 85-86.

3. Arcadia. See note 6 on this subject in the essay "The South-Sea House."

4. Pyramus and Thisbe. In Babylon, in adjoining houses, lived Pyramus and Thisbe, two children who grew up together to love each other. Their fathers, however, forbade them to marry. In the high wall that separated the two gardens, they found a tiny crack through which they whispered their thoughts of love. Finally they resolved to escape their fathers' watchful eyes and to leave home. They agreed to meet at the tomb of Ninus where grew a little mulberry tree beside a spring.

When the day set for their escape finally drew to a close, Thisbe passed quietly, unseen in the darkness. Just as she reached the appointed spot, a lioness, her jaws smeared with blood of fresh-slain cattle, came to drink from the spring. Frightened, Thisbe fled to a nearby cave. In her hurry, she dropped her cloak. The lioness, after drinking her fill, was returning to the forest when she chanced to see the cloak. After tearing it with her bloody mouth, she left it on the ground again and went away.

Pyramus, coming later, saw the tracks of the wild animal in the sand. Then his cheeks grew pale for he saw the blood-stained garment. Instantly he thought that the beast had killed his sweetheart; so in despair,

he fell upon his sword.

At last Thisbe, still frightened, ventured from the cave and glanced at the mulberry bush with expectation. The tree, however, seemed unfamiliar; its berries were no longer white but changed to purple. While still puzzled, she saw the body of Pyramus on the ground. Her sweetheart had strength enough to open his eyes only once when Thisbe, grief-stricken, took his head in her arms; then all life passed from him. Thereupon Thisbe decided to kill herself. After praying to the gods to bury her in the same tomb with Pyramus, she fell on his sword and lay lifeless by his side.

With this act, the berries of the mulberry tree turned a darker purple as though the tree were mourning for the sad fate of these two unfortunate beings.

Ovid: Metamorphoses
(F. J. Miller, translator),
Book IV. (II, pp. 183-191).

5. Dido. A lovely woman named Dido was queen of Carthage. Some years before, she had fled from a cruel brother in Phoenicia and with a band of devoted followers had set up a kingdom in Africa.

Aeneas in his wanderings landed on her shores and sought hospitality from the queen. Dido gave orders

that every courtesy be shown to him and his companions. For many months, attracted by the queen, Aeneas lingered at Carthage, forgetting his task that awaited him in Italy. Jupiter, however, sent him a command by Mercury to set sail on his journey. Unable to bear the separation from Aeneas, Dido erected a pyre in the court of her palace, and mounting to the top, killed herself with the sword left behind by her suitor. As the Trojans sailed away toward their future home, the sea behind them was lighted by the bright flames of that tragic pyre.

T.C.Williams, translator:
The Aeneid of Virgil,
 I, 1-756 (pp.1-37).
 IV, 1-705 (pp.109-142).

6. Hero and Leander. In the town of Sestos, on the Hellespont, lived a lovely maiden named Hero, who was a priestess in the temple of Venus. Most of her time was spent in the service of the goddess, but when her working hours were over, Hero would seek her hiding place which was a lonely tower on the cliffs overlooking the sea. The beauty of Hero was famed throughout the land, and many a youth came to the temple of Venus at festival time under the pretext of honoring the goddess but really to see the beautiful priestess. Among those

eager to see the maiden was Leander, who lived in a town across the Hellespont and within sight of Hero's tower. When he joined the procession that came to pay homage to Venus, he saw the priestess and resolved to win her love regardless of the restrictions which forbade even an acquaintance with one dedicated to the temple.

Finally Leander managed to speak to Hero and to tell her of his love. At first she spurned his pleas; but soon, won by the sincerity of his words, she consented to receive him in her tower.

Not daring to visit her in the daytime, Leander waited until nightfall; then he plunged into the waters of the Hellespont and struck out boldly, all the while keeping his eyes on the light which shone for him in Hero's tower. Finally he reached shore and met his sweetheart, who was waiting for him.

So infatuated did they become that, each night during the summer, Leander swam the treacherous sea, and Hero placed her torch in the tower to light him on his dangerous journey. When winter with its storms came, Hero, fearing for the safety of Leander, begged him not to attempt to swim the Hellespont. The brave youth only laughed and continued to brave the stretch of water.

One morning a terrible storm broke over the sea and increased during the day. By night the waves were lashing and rolling against the rocks. Hero dreaded the coming hour when Leander would begin his nightly swim. Reluctantly she lighted her torch. Across the water, stood her daring sweetheart, waiting for her signal. When it blazed forth, he plunged into the sea. Bravely he struggled with the tempestuous waves, but he could make no headway. Gradually his strength failed him. Now and then he raised his head to see if Hero's light still burned. Just as he made one last effort to reach the shore, a sudden gust of wind blew out the light. Seeing this, Leander, with a despairing cry, gave up his battle. The next morning, when Hero stood on the rocks, she saw Leander's body at the foot of the tower. Unable to endure the sight, Hero threw herself into the strait. Fishermen, that later came to launch their boats, found the body of the young priestess lying dead beside her faithful Leander.

C.M. Gayley: The Classic Myths, pp. 141-145.

7. Iris. The goddess of the rainbow, Iris, was a daughter of Thaumas and Electra, a granddaughter of Oceanus and Gaea, and a sister of the Harpies. As

messenger of Juno and Zeus, she lived among the other deities on Olympus, and only left to convey the divine commands to the mortals. She travelled swiftly all over the world, even to the bottom of the sea or to the river Styx. It was Iris, the ancients believed, who charged the clouds with water from lakes and rivers in order that they might let it fall again upon the earth. When her bow appeared in the sky, the farmer welcomed it as a sign of rain to aid the crops.

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, p.484.

In the battles of The Iliad, she checks Hera and Athena with a message from Zeus. She drives the chariot which bears the wounded Aphrodite to Olympus, and she summons Helen to behold the duel between her present and former husbands.

W.C.Bryant, translator:
The Iliad of Homer,
 XVIII, 498, (p.213).
 V, 449-453, (p.127).
 III, 153, (p. 72).

8. Cayster. This is a river in Ionia,
the western coast of Asia Minor. It is noted
in mythology for its so-called "tuneful swans."

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book II (I, 77).
Book V (I, 266).

IMPERFECT SYMPATHIES

Imperfect Sympathies

1. Minerva. Minerva is the virgin goddess of wisdom, of skill, of spinning and weaving, of horticulture, of agriculture, and of contemplation. She is also the goddess of the thundercloud which is symbolized by her tasseled breastplate of goatskin, the aegis, whereon is fixed the head of Medusa, the Gorgon, that turns to stone all beholders.

This allusion is to Minerva as goddess of war. She sprang from the brain of Jove, "agleam with panoply of war," brandishing a spear and shouting her battle cry, which resounded in earth and heaven. She rejoices in martial music and protects the war horse and warship.

C.M. Gayley; The Classic Myths, p. 23.

2. Shibboleth. The word "Shibboleth" is used more or less as a secret password. When the Gileadites took the passages of Jordan, they questioned each Ephraimite who asked to come over if he were an Ephraimite. If he replied "No," they would tell him to say "Shibboleth." The Ephraimite could not pronounce the word correctly; he invariably called it "Sibboleth." Failing to say the word right, the Ephraimite was slain.

Judges 12:5-6.

3. The Children of Israel passeth through the Red Sea. This line refers to the passage in the Bible which tells that Moses, leading the Children of Israel who were pursued by Pharaoh, stretched forth his hands over the Red Sea, and the waves rolled back, leaving a path for them to cross through. When they reached the opposite shore in safety, the waters rushed back and completely inundated Pharaoh's army which had followed them into the midst of the sea.

Exodus 14:21-29.

4. Egyptians. The allusion here is to the triumph of the people of Israel over the Egyptians when the former people looked over the waters of the Red Sea and saw their foes washed away. (See the above note 3. on the Children of Israel.)

Exodus 14:30.

5. Commandments. This reference is to the Ten Commandments given by God to Moses on Mount Sinai for the Children of Israel to observe from year to year.

Exodus 20:3-17.

6. Jael. Sisera, the captain of Jabin's army fled before the sword of Barak, to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin, the king of Hazor and the house of Heber the Kenite.

After Jael had given Sisera some milk, he requested her to stand in the doorway and tell all who questioned her that no one was there.

Sisera soon fell asleep from exhaustion; then Jael took a hammer and drove a nail through his temples, thus killing him instantly.

Judges 4:17-22.

7. Daniel. This allusion is to the time that Daniel, a Jewish captive educated at the king's court, purposed in his heart not to defile himself by partaking of the king's meat and wine. He requested Melzar, who was appointed by the prince of eunuchs to look after the children of Judah, to give him and his fellow captives pulse to eat and water to drink; and said that at the end of ten days, their countenances would be fairer than those of the children who were fed

with the king's wine and meat.

When the allotted time was over, Daniel's prediction proved true. Daniel then had Melzar replace the meat and wine with pulse and water permanently.

Daniel 1:6-16.

WITCHES, AND OTHER NIGHT-FEARS

Witches, and Other Night-Fears

1. Solomon's temple. In the construction of this temple, Solomon employed three *thousand* workmen. The materials were chiefly cedars from Lebanon, and great costly stones. When it was completed, the house of God was sixty cubits in length; thirty cubits in height; and twenty cubits in breadth. The walls were built of cedar and overlaid with gold. Cherubim, palm trees, and flowers were carved upon the doors, walls, arches, and columns; and these were overlaid with gold. So magnificent was the temple that it took Solomon seven years to complete it.

I Kings 6.

2. Witch raising up Samuel. After the death and burial of Samuel, the Philistines began to gather themselves against the people of Israel. In his fear, Saul prayed to God, but he received no answer. Now Saul had passed a law against women who had "familiar spirits," but his servants informed him that such a being lived at Endor. Disguising himself, he visited her and urged her to raise up from the dead a certain person for him. When she was assured that

Saul would not punish her, she asked him whom he wanted restored to life. When he replied that it was Samuel whom he wished to live again, the old hag told Saul that Samuel would appear in the form of an old man wearing a mantle. Saul, then, looked as the old witch requested, and there stood Samuel before him.

I. Samuel 28:3-20.

3. Gorgons. These were spirits of Erebus. They were similar to the Graeae, daughters of Phoreys and Ceto, who stood for the terrors of the sea. They had wings, and their locks of hair were living serpents. Medusa was the most horrible of the Gorgons. Her aspect was so awful that one look at her face was enough to turn a man to stone.

Arthur Fairbanks: The Mythology of Greece and Rome, pp. 264-265.

4. Hydra. Not far south of Argos was the terrible marsh of Lernaea which was the home of this poison-breathing serpent. The Hydra was born of Echidna and Typhon and sent by Hera to overcome Heracles. As fast as the bold hero cut off one of the monster's nine heads, two new ones sprang up in its place. Finally, Iolaus, Heracles' nephew and companion, was summoned to burn the bleeding necks

with a torch. All heads were, then, soon off except the immortal one. This was buried under an immense stone. In the poisonous blood of the Hydra, Heracles dipped his arrows to make them more deadly.

Ovid: Metamorphoses
(F.J. Miller, translator)
Book IX. (II, 7).

5. Chimaera. This monster was of supernatural birth. In front she was a lion; behind, a serpent; and in the midst, a goat. She breathed the awful fierceness of blazing fire. The death of this horrible creature is told in The Iliad by Gellerophon's grandson Glaucus.

W.C. Bryant, translator:
The Iliad of Homer,
VI, 231-235, (p. 159).

6. Celaeno and the Harpies. Celaeno was the name of one of the Harpies that swooped down upon Aeneas and his men and snatched the meat each time they sat down to eat. It was Celaeno who perched upon a lofty rock and prophesied that Aeneas would reach Hesperia (Italy), but would not be able to build a city until the day that famine should force him and his companions to eat the tables on which

they ate. (See the note on this subject in the essay "Oxford in the Vacation.")

T.C. Williams, translator,
The Aeneid of Virgil, III,
(pp. 86-87).

7. Triton. See note 3. on this subject in the essay "A Chapter on Ears."

8. Nereids. Nereus, son of Oceanus, lived with his fifty daughters, the Nereids, in a shining cave under the sea.

These sea maidens were somewhat like the picture of mermaids. Their bodies below the waist resembled those of fishes. They spent their days playing in the water; or when the weather was fair and warm, they were seen lying upon the rocks at the surface of the ocean. Two of the Nereids became quite renowned Amphitrite, wife of Neptune, and Thetis, the mother of Achilles.

Frances K. Sabin: Classical Myths That Live Today,
pp. 137-138.

9. Neptune. This god had control of all the waters of the earth. His wonderful kingdom was far down in the depths of the ocean. Here he lived with his wife, the lovely Amphitrite. When a storm was

raging, and the waves were high, Neptune appeared upon the surface of the sea.

Frances E. Sabin: Classical Myths That Live Today,
p. 137.

10. Ino Leucothea(sic) Evidently Lamb is referring to Ino Leucothea [sic] in The Odyssey, the daughter of Cadmus, who in time past was a naiad of mortal tongue, but who now shared honors with the gods. The story goes that she and Athamas, her husband, watched over young Dionysus, who was the son of her sister Semele. Mad with jealousy, Hera caused Athamus to slay her son and to drive Ino over the cliffs into the sea. The Nereids received her kindly, and she became a goddess under the name of Leucothea (Shining One).

W.C. Bryant, translator,
The Odyssey of Homer,
V, 397-430, (pp. 114-115).

Arthur Fairbanks: The Mythology of Greece and Rome, p. 150.

MY RELATIONS

W. S. J. H. G. A. M.

W. S. J. H. G. A. M.

W. S. J. H. G. A. M.

My Relations

1. Cynthia. This is only an epithet of Diana, the goddess of the moon and the chase.

C.M. Gayley: The Classic Myths, p.31.

MACKERY END, IN HERTFORDSHIRE

HAMMERSMILL
BOND
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Mackery End in Hertfordshire

1. Rash king's offspring. Lamb refers to the ancient biblical story of Jephthah's daughter. Her father, the "rash king," vowed to sacrifice to the Lord "whatsoever" Jephthah met upon his return from the victory over his enemies and it was his daughter, leading her maidens out in triumphant dance and song. She was a virgin, and asked only time to go into the mountains and bewail her virginity before she faced the untimely end. Her request was granted; but at the end of the allotted time, Jephthah kept his vow.

Judges 11:30-39.

2. Fatted calf. This expression originated from the story of the prodigal son, a parable told by Christ. When the repentant son returned, his father was so happy that he ordered his servant to kill the fatted-calf.

Luke 15:23.

MODERN GALLANTRY

Modern Gallantry

No allusions to mythology or to the Bible
have been found in this essay.

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THE OLD BENCHERS OF THE INNER TEMPLE

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The Old Benchers of the Inner Temple

1. Naiades. Among the kinds of nymphs were a group called Naiades or Naiads, who were daughters of Jupiter. Their duty was to preside over the brooks and fountains.

C.M.Gayley: The Classic Myths, p.58.

2. Adam. See note 1. on this subject in the essay "New Year's Eve."

3. Winged horse. Pegasus was the name of the winged horse. He dwelt on the heights of Mount Helicon, a spot sacred to the muses. Very few people had ever seen the white horse with his beautiful silvery wings that carried him through the air so buoyantly. He was so fleet that no one had ever succeeded in bridling him. At night he slept on the lofty mountain top and passed the greater part of the day in the air, skimming lightly through the clouds. Bellerophon, however, succeeded with the aid of Athena, in capturing Pegasus while he was drinking at the Corinthian spring of Peirene.

Ovid: Metamorphoses (F.J. Miller, translator), Book IV, (I, pp. 786).
M.K. Baker: Stories of Old Greece and Rome, pp. 254-258.

4. An Elisha bear. As Elisha was going on his way to Bethel, he was mocked by a group of children who called him "bald head." Being angered, he cursed them in the name of the Lord. Immediately out of the woods came two bears which attacked forty-two of the children.

II. Kings 2:23-24.

5. Old men covered with a mantle. This is, perhaps, an allusion to the dress of the men in the days of biblical history. The mantle appears to have been the distinctive garment of the prophets.

Zechariah 13:4.

Elijah's mantle was made of sheepskin with the wool worn on the outside.

II. Kings 1:8.

Reference is also made in the Bible to John the Baptist's mantle, which was made of goat's or camel's hair.

Mark 1:6.

6. Goshen. See note 6. on this subject in the essay "Christ's Hospital Five and Thirty Years Ago."

GRACE BEFORE MEAT

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Grace before Meat

1. The Giver. The reference here is to God who is often called the Giver of "every good and perfect gift."

James 1:17.

2. Jeshurun. This was a poetical name for Israel. Lamb alludes here to the following passage:

But Jeshurun waxed fat, and kicked:
thou art waxen fat, thou art grown thick,
thou art covered with fatness; then he for-
sook God which made him, and lightly esteem-
ed the Rock of his salvation.

Deuteronomy 32:15.

3. Celaeno. See the reference number 6. on the same subject in the essay "Witches and Other Night-Fears."

4. Harpies. See note 3. on this subject in the Essay "Christ's Hospital Five and Thirty Years Ago."

5. Virgilian fowl. This is another reference to the Harpies in The Aeneid of Virgil. (See note above.)

6. Famished Son of God. Lamb alludes here to the time that Jesus was led by the spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, naturally Christ was extremely hungry; therefore, Satan's first temptation was one that would relieve this intense suffering.

Matthew 4:1-3.

7. Divine Hungerer. This allusion is the same as the "famished Son of God." (See the above reference on the same subject.)

8. Gluttons nor winebibbers. Evidently Lamb is referring here to the following proverb:

Be not among winebibbers;
among riotous eaters of flesh:
For the drunkard and the glutton
shall come to poverty.

Proverbs 23:20-21.

9. Dagon. Dagon was an idol worshipped by the Philistines.

Judges 16:23.

MY FIRST PLAY

W. H. BROWN
BOSTON
W. H. BROWN

My First Play

1. Fair Amoras. Aurora (Eros) is the goddess of the dawn. She has her own chariot which she drives across the vast horizon both morning and night, before and after the sun-god. Therefore she is a personification not merely of the rosy dawn, but also of twilight. She is described by the poets as a beautiful maiden with rosy arms and fingers. Upon her forehead she wears a star, and in her hand she bears a torch. Wrapping around her the rich folds of her mantle, she leaves her bed before the break of day and yokes her two horses, Lamocetus and Phaethon, to her wonderful chariot. Then she speeds gaily to open the gates of heaven, in order to herald the coming of her brother, while the tender flowers and plants, reviving by the morning dew, lift up their heads to watch her as she passes.

S.A. Edwards: Handbook of Mythology, pp. 26-27.

2. Artaxerxes. Artaxerxes was a Persian king who prohibited the rebuilding of Jerusalem.

Ezra 4:7-24.

3. Darius. Darius, the Mede, was king of Persia, following Belshazzar.

Daniel 5:31.

4. Daniel. The allusion here is to the Book of Daniel in the Old Testament.

DREAM-CHILDREN: A REVERIE

Dream-Children: A Reverie

1. Psaltery. This is a reference to the Book of Psalms as printed in the Book of Common Prayer.

2. Lethe. On one side of Pluto's throne in the underworld is the gently flowing Lethe from which may drink only those souls who are to spend endless days of joy in the Elysian Fields. When these blessed spirits taste the waters of Lethe, they forget all the joy, pain, grief, and pleasure that they knew on earth.

E.K.Baker: Stories
of Old Greece and Rome,
p. 141.

DISTANT CORRESPONDENTS

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Distant Correspondents

1. Habakkuk. This was the name of the prophet and poet who prophesied after the destruction of Nineveh.

Habakkuk 1:1 and 3.

2. Daniel. Daniel was a Jewish prophet who, while a captive, won fame and recognition by his ability to interpret the dreams of Nebuchadnezzar, King of Babylon.

The Book of Daniel.

3. Hades of Thieves. The underworld was the realm of darkness inhabited by the spirits of the dead and ruled over by Pluto and Proserpine, his queen. In The Iliad we read that this region lay in "The depths of the earth"; while from The Odyssey we learn that it is across the stream Oceanus where lies a waste shore, the land of the Cimmerians, that is never lighted by the sun but always shrouded in mist and cloud. From this place, the soul follows the stream until he reaches the house of Hades. The underworld is bounded by frightful rivers: the Styx, sacred to the gods, for they seal their oaths by it; the Acheron, the river of woe; Phlegethon, the river of fire; and Cocytus, the river of waiting. The Aeneid tells us that Charon, a grim pilot, received

the dead at the River of Woe and conducted them across if the money requisite for their passage had been placed in their mouths, and if their bodies had been duly buried in the world above.

The abode of Pluto is represented as crowded with guests. At the gate, Cerebus, a three-headed monster, lies on guard, friendly to the souls entering, but hostile to those leaving. The palace, dark and gloomy, is set in the midst of ghost-like fields, haunted by peculiar apparitions. The groves of trees are somber, and the meads of Asphodel are barren or studded with hopeless bushes and weak flower-like weeds. This weird place is the garden of Proserpina.

(W.C.Bryant, translator):
The Illiad of Homer, XXII,
591, (p.279).

(W.C.Bryant, translator):
The Odyssey of Homer, II,
14-22, (p.225).

(T.C.Williams, translator):
The Aeneid of Virgil, VI,
297-332, (p.195).

U.M.Gayley: The Classic
Myths, p.49.

4. Delphic voyages. The Greeks were very anxious to know what was going to happen to them. They sought help from Apollo's oracle at Delphi where

the god was supposed to speak to mortals through the lips of a priestess called Pythia.

Many times the answers of the oracle were ambiguous, but the faith of the people was so great that they sought it time and time again, and brought various kinds of treasures and money to pay for the services rendered them.

Frances E. Sabin: Classical Myths That Live Today.
pp. 11-12.

THE PRAISE OF CHIMNEY-SWEEPERS

The Praise of Chimney-Sweepers

1. Fauces Averni. (Though in Latin, This reference is to the infernal regions. Virgil locates the entrance to the place of horror at a Volcanic region near Vesuvius, where the entire country is fitted with chasms from which sulphuric flames arise. The lake Avernus is supposed to fill the crater of an extinct volcano. Poisonous vapors rise from its waters, so that no life is found on its shores. Here Aeneas offered sacrifices to the infernal rulers, Proserpine, Hecate, and the Furies. Then a rumbling noise was heard in the earth; the woods on the hills were shaken; and the howling of dogs announced the approach of the deities. The Sibyl of Cumae, descended the cavern of Avernus, and Aeneas followed her.

(T.C. Williams, translator):
The Aeneid of Virgil, VI
 1-260. (pp. 181-192).

2. Venus lulled Ascanius. Aeneas in his search for the Lavinian shores was blown by the winds upon the shores of Carthage, ruled by the

← Tyrean queen, Dido. She welcomed Aeneas cordially to her kingdom. Wishing that his son share his pleasures, Aeneas sent for Ascanius whom he had left on board the ship. Cythera, or Venus, resolved in her heart a scheme whereby she would transform Cupid, her son, to the countenance of Ascanius. Then going to the palace of Dido in the guise of Aeneas' son, the god was to "inflamm" the Queen with gifts and to fuse deeply through her body "his fatal fire." In the meanwhile, Venus, herself was to enfold Ascanius in her arms and bare him to the fair grove of Idalia where she would pour over his body a perfect sleep.

(T.C. Williams, translator):
The Aeneid of Virgil, I,
633-660 (pp. 31-32).

A COMPLAINT OF THE DECAY OF
BEGGARS IN THE METROPOLIS

A Complaint of the Decay of
Beggars in the Metropolis

1. Alcides. In his youth Hercules passed for the son of his step-father Amphitryon, King of Alcaeus. Thus arose his patronymic "Alcides."

C.M.Gayley: The
Classic Myths, p.216.

Ovid: Metamorphoses
(F.J.Miller, translator),
Book IX (II, 7, 11, 9)

2. Belisarius. This is an allusion to that great general of Justinian, Belisarius, who overcame the Vandal kingdom in Africa and the Gothic kingdom in Italy. He was accused of a conspiracy against Justinian; and, according to tradition, his property was seized, his eyes were put out, and he wandered as a beggar through the streets of Constantinople. According to more authentic accounts, he was merely imprisoned in his own palace, and then restored to his former honors.

Bulfinch: The Age of
Fable or Beauties of
Mythology, p.468.

3. Semiramis. Semiramis was the daughter of the fish-goddess Derceto, of Ascalon, in Syria, by a Syrian youth. Derceto, being "ashamed of her frailty," made away with the youth and abandoned her infant daughter; but the baby was rescued by the doves who fed her until she was found by some shepherds. At the seige of Bactra, Semiramis attacked the citadel and gained possession of the place. Ninus, a great warrior and mythical founder of the Assyrian empire Nineveh, was so overcome by her beauty that he planned to make her his wife. Thereupon her unlucky husband committed suicide. By Ninus, Semiramis had a son, Ninyas. When Ninus died, she succeeded him on the throne. She erected many wonderful buildings and cities, among which was Babylon. She constructed the famous hanging gardens in Media. She conquered many nations of Asia, ^{and} subdued Egypt and a great part of Ethiopia; but, she failed in an attack on India. After reigning for forty-two years, she resigned in favor of her son Ninyas, and disappeared from earth, taking her flight to heaven in the form of a dove.

Bulfinch: The Age of Fable or Beauties of Mythology, p.496.

4. Antaeus. In his search for the garden of Hesperides, Hercules met a terrible giant named Antaeus who, it was rumored, had killed many men. Hercules did not hesitate to cope with him, and had little trouble in throwing the giant down; but for some unknown reason, he could not keep him there. The truth was that Gaea (Earth), the giant's mother, renewed his strength each time he touched her. When Hercules discovered this, he held Antaeus up in his powerful arms and strangled him while he was off of the ground.

Ovid; Metamorphoses,
(F.J. Miller, translator),
Book IX (II, 17).

5. Hercules. Hercules, the mythical Greek hero of Ovid, was renowned for his feats of strength and endurance. (For example, see the above note on "Antaeus.")

6. Centaur. A centaur was one of the fabulous race of monsters that inhabited Mount Pelion, in Thessaly. He was reputed to have been the offspring of Ixion and a cloud. He was represented with a body of man joined to the shoulders of a horse. Hercules

engaged in conflict with the centaurs at the time he was capturing the wild horses of Arcadia.

R.B.Baker: In The Light of Myth, p.285.

7. Lapithan controversy. This is an allusion to the celebrated battle of the Lapithae and Centaurs. The centaurs (see the above note on the same subject) were admitted to the friendship of man, and thus, at the marriage of Pirithous with Hippodamia, they were among the guests. At the banquet, Eurytion, one of the Centaurs, became intoxicated with wine and attempted to do violence to the bride. The other Centaurs followed his example, and a terrible conflict followed with the Lapithae, also wedding guests, who were led by Theseus. Finally the Lapithae were victorious and drove away the Centaurs.

Ovid: Metamorphoses,
(F.J.Miller, translator)
Book XII (II, 195-219).

8. Blind Bartimeus. Blind Bartimeus, the son of Timaeus, was sitting by the side of the road one day when Jesus and his disciples were leaving the city of Jericho. Hearing that Jesus was approaching, Bartimeus cried aloud to the Christ to have mercy on him. Then Jesus, after commanding his disciples to bring

the blind man to him, caused the unfortunate one to see once more.

Mark 10:46-52.

A DISSERTATION UPON ROAST FIG

WILLIAM B. SMITH
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A Dissertation upon Roast Pig

1. The Giver. See reference number 1. in the essay "Grace before Meat."

A BACHELOR'S COMPLAINT OF THE
BEHAVIOUR OF MARRIED PEOPLE

WYDEMAN
BOND
WILSON

A Bachelor's Complaint of the Behavior
of Married People

No references to mythology or to the
Bible have been found in this essay.

ON SOME OF THE OLD ACTORS

H. W. BENTLEY

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On Some of the Old Actors

1. Hyperion. Among the children of Uranus and Gaea (Heaven and Earth) were a group called Titans. Hyperion, one of the Titans, together with Theia was the parent of the sun, moon, and dawn.

Fairbanks: The
Mythology of Greece
and Rome, pp.66-68.

2. Holy Paul. See note 2. in the essay "Oxford in the Vacation."

3. Vesta. Vesta, who was the daughter of Cronus and Rhea, was worshipped both by the Greeks and Romans as the goddess of the hearth. She was considered the guardian of family life. In every public center she had a sanctuary in the shape of a fire. In Greece, when a body of colonists were about to emigrate, one of their chief thoughts was to take with them some part of the fire sacred to Hestia^(Vesta), in order to carry with them the favor of the goddess; for the Greeks looked upon the state as a large family, with an altar of Hestia as its central point. No undertaking was begun without

prayer at her altar; and when the fire chanced to be extinguished, it could be lighted again only by the light from some other sanctuary. Her priestesses, whose were six in number, were called vestal virgins. Their duties were to present offerings and prayers for the welfare of the state. They were appointed to this office by the high priest. They wore robes of white with a wreath on the hair. They also wore a veil; in later times additional ornaments were permitted. The girls selected for this service had to be between six and ten years of age and were forced to take a vow of chastity. They were required to serve in the temple for thirty years. On the first day of March of each year, the sacred fire on the hearth of the goddess and the laurel that shaded it were renewed; on the fifteenth of June her temple was cleansed and repaired.

Bulfinch: The Age
of Fable or Beauties of
Mythology. p.500.

ARTIFICIAL COMEDY OF THE
LAST CENTURY

Artificial Comedy of the Last Century

1. Ulysses. This is only a general reference to the hero of The Odyssey by Homer.

2. Goshen. See note 6. on this subject in the essay "Christ's Hospital Five and Thirty Years Ago."

3. Atlantis. Atlantis was a mythical island in the West, mentioned by Plato, Pliny, and other ancient writers. It was densely populated, and was adorned with every beauty. Its inhabitants became wicked and impious, and, in consequence, the island was flooded by the ocean in a day and a night.

Thomas Dulfinch: The Age of Fable or Beauties of Mythology, p. 467.

ON THE ACTING OF MUNDEN

INSPECTION
BOYD
HARRIS

On the Acting of Munden

1. Hydra. See note 4. on the same subject in the essay "Witches and Other Night-Fears."

2. Cassiopeia. Cassiopeia, the wife of Ethiopia, had boasted that she was more beautiful than the Nereid nymphs. In anger Poseidon laid waste to the land with a flood, and from the sea, sent a monster which slew man and beast alike. On consulting the oracle of Ammon, the king was informed that he must bind his daughter Andromeda to a rock and leave her to the mercy of the threatening monster in order to save his land.

This horrible deed had just taken place when Perseus, on his return from the home of the Gorgons, entered upon the scene. Having mercy on the distressed maiden, he slew the hideous monster, and made her his bride.

The allusion in this essay is to the conceit and dignity of Cassiopeia, who, though an Ethiopian and therefore black, dared to set her "beauty's praise above the sea-nymphs."

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book IV (I, pp. 225-231).

Milton: Minor Poems,
(W.A. Neilson, editor)
"Il Penseroso," line 20.

LAST ESSAYS OF ELIA

BLAKESMOOR IN H - SHIRE

WADDENUSA
BOOMD
HARRISBRIEF

Blakesmoor in H - Shire

1. Actaeon. One day while Diana, the goddess of the chase, and her maidens were enjoying a bath in a spring, they heard a slight rustle among the trees. Looking around, they saw a young hunter watching them. This was Actaeon, son of Cadmus. He had been hunting since the break of day, and had been attracted to the place by the sound of running water.

As he approached, he heard the sounds of laughter which aroused his curiosity to such an extent that he pushed aside the bushes to discover who the fun-makers were. Great ^{was} his dismay when he recognized Diana and her nymphs; but before he could make his escape among the brush, the goddess spied him, ~~and~~ catching up some water in her hand, she threw it into his face, crying, "Go now, if you can, and say that you have seen Diana at her bath."

The moment these words were uttered, Actaeon felt a peculiar change coming over him. Then he stared in horror at his hands and feet which were now hoofs, and at his skin which had become a deer's hide. Antlers appeared on his head; and, as he dropped on all four legs,

he found himself turned completely into a stag. Just at this moment he heard the baying of dogs. Off he dashed through the woods, but the dogs were close on his tracks. Since he had none of the native skill which wild animals use in eluding their enemies, Actaeon was quickly overtaken by the dogs. Deprived of his voice, he could not cry for help; so, in an instant, the unlucky being was chewed to pieces.

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book III (I, 137-143).

2. Diana. Lamb alludes here to the revenge that Diana took upon Actaeon when she turned him into a stag to be torn into bits by dogs, because she had caught him spying upon her as she was taking her bath. (For the complete story, see above.)

3. Dan Phoebus. This is an allusion to the flaying of Marsyas, the musician, who was so bold and vain as to think that he could outplay on his flute the god Phoebus, the greatest of all musicians.

The story goes that a certain shepherd named Marsyas was sitting, one day, by the bank of a stream tending his flock when suddenly he heard strains of

music coming from a nearby place. Anxious to discover the musician, yet fearing to move lest he startle the player, Marsyas waited patiently. Soon there came floating down the river a flute. Hurriedly he snatched it from the water and, putting it to his lips, he began to play. The same sweet tune greeted his ears, for the flute was no ordinary instrument, but was one which belonged to Minerva. The goddess had been trying her skill as a flute maker, but chancing to see in the water a reflection of her distorted cheeks, she threw the flute into the stream. Thus it came to be in the possession of Marsyas who never allowed it to leave his hands. He neglected his flocks and spent all of his days in the delight of his new accomplishment.

It was not long before he believed himself to be the greatest musician in all Greece, and even boasted that Apollo could not equal him in the sweetness of his music. The god of music finally grew angry at this presumption and summoned Marsyas to a contest in which the nine Muses were to act as judges. The tones from Marsyas' flute were wonderfully sweet; but when Apollo took up his golden lyre, the air was filled with a melody ~~for~~ more beautiful than the notes from the flute of Marsyas. The judges, however, found it difficult to decide; so a second time the shepherd began ^{to} play.

Determined to win, Apollo, when he began to play his golden lyre, added the beauty of his voice to the sweetness of his playing. This time there was no doubt as to the victor, and Marsyas had to acknowledge his defeat.

As the penalty for failure to win was being flayed alive, the wretched shepherd had to submit to this cruel punishment. Apollo bound Marsyas to a tree and slew him with his own hands.

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book VI (l. 315-317).

E.K. Baker: Stories of
Old Greece and Rome,
pp. 37-30.

4. Marsyas. See the note above.

5. Eden. In the beginning of the world, after God had created the first man, Adam, He planted a garden in Eden where He placed the being he had just formed. Every type of tree that was pleasant to see, or that was good for food, grew in the garden. In the middle of this earthly paradise grew the tree of life and the tree of knowledge of good and evil. The latter tree was the only one in the garden, ^{from which}

of which, Adam was forbidden ^{to eat the fruit.} ~~by God to eat.~~ To eat ~~do so~~ meant death.

Genesis 2:8-17.

6. Aegon. Lamb here must be referring to Aegaeon, or Aegeon, the son of Uranus (Heaven) by Gaea (Earth). Aegaeon and his brothers Gyges and Cothes are known as Uranidae, and are pictured as huge monsters, each with a hundred arms and fifty heads. According to the most ancient tradition, Aegaeon and his brothers conquered the Titans when they made war upon the gods, and secured the victory for Zeus, who thrust the Titans into Tartarus and stationed Aegaeon and his brothers to guard them.

H.T. Peck, editor: Harper's Dictionary of classical Literature and Antiquities, pp. 21-22.

Homer says that men called him Aegeon, but that the gods named him Briareus.

(W.C. Bryant, translator: The Iliad of Homer, I, 504-506 (p.18)).

7. Pan. The god of woods and fields and of flocks and herds, was called Pan. It was said he was the son of Mercury, but the identity of his mother is not known. The youthful Pan had the pointed ears of the faun and the horns and legs of the satyr. His favorite dwelling place was Arcadia where he wandered over the hills, among the rocks, and through the valleys. He enjoyed hunting, but he found most delight in leading the dances with the nymphs. Pan adored music and was usually seen playing on the syrinx, which he himself invented and called after a nymph whom he wooed in vain.

E.K.Baker: Stories of Old Greece and Rome, pp. 183-184.

8. Sylvanus. Like Pan, Sylvanus was a divinity of the forests and fields. He was especially interested in wild trees, and he is often represented as carrying the trunk of a cypress. It was his duty to preside over the herds, promoting their fertility and driving away wolves.

H.T.Peck, editor: Harper's Dictionary of Classical Literature and Antiquities, p.1466.

POOR RELATIONS

Poor Relations

1. A Mordecai in your gate. This line alludes to Mordecai, the foster father of Esther, who sat in the king's gate during the time when Ahasuerus, the king, called all the fair young virgins unto Shesham the palace, to select the one who best pleased him. The maid of his choice was to be his queen and reign in the place of Vashti.

Esther 2:19.

2. A Lazarus at your door. See note 4 on this subject in the essay "The Two Races of Men."

3. Nessian venom. Heracles was travelling with his wife, one day, when they came to a river across which the Centaur Nessus ferried travellers for a stated fee. Heracles himself forded the river, but he gave Dejanira, his wife, to Nessus to be transported across. Overcome by her beauty, the Centaur attempted to run away with her; but Heracles, hearing her screams, shot an arrow into the heart of Nessus. The dying creature told Dejanira to take part of

his blood and keep it as a charm to preserve the love of her husband.

Dejanira did so and, not long after, she thought she had occasion to use it. Heracles in one of his conquests had taken as prisoner a fair maiden, named Iole, whom he seemed to prefer to Dejanira. When he was ready to offer sacrifices to the gods for his recent victory, he sent to his wife for a white robe to use for the occasion. Dejanira, thinking it a good opportunity to try her Nessian charm, dipped the garment in the blood of the Centaur. Then she removed all traces of the stains, but the magic power remained. As soon as the robe became warm on the body of Heracles, the poison penetrated into all his limbs and caused him intense pain. In his anger, he seized Lichas, who had brought him the ill-fated garment, and hurled him into the sea. He tore the robe from his body, but it adhered so closely that great pieces of flesh were wrenched off with the cloth.

Thus he was carried home, and Dejanira, seeing

what she had done, hanged herself. Heracles prepared to die also. He ascended Mount Aetna where he built a funeral pyre; then, giving his bow and arrows to Philoctetes, he lay down on the pile. With a serene countenance, he commanded Philoctetes to apply the torch. The flames soon spread and consumed the entire mass.

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book IX (I, pp. 13-23).

4. Luke. Lamb refers here to a picture of the Evangelist Luke who was a companion of Paul on his missionary tour to Asia and Macedonia.

Acts 16:10-13.
20: 5, 6.

5. Satan. This allusion to Satan has no connection with any biblical incident.

STAGE ILLUSION

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Stage Illusion

No references or allusions to mythology
or to the Bible were found in this essay.

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TO THE SHADE OF ELLISTON

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To The Shade of Elliston

1. Elysian streams. See note 8 on the "Elysian exemptions" in the essay "Christ's Hospital Five and Thirty Years Ago."
2. Avernus. See note 1 on "fauces Avernus" in the essay "The Praise of Chimney-Sweepers."
3. Tartarus. See note 10 on this subject in the essay "Christ's Hospital Five and Thirty Years Ago."
4. Blessed Shades. This is an allusion to the Elysian Fields where a soft light sheds its rays upon those who are fortunate enough to dwell there. (See note 8 on "Elysian exemptions" in the essay "Christ's Hospital Five and Thirty Years Ago.")
5. Stygian wherry. one of the rivers that bounded the underworld was the river Styx over

which the soul of the dead man must pass. The office of ferrying these souls across fell to Charon, who is pictured as an old boatman pushing his canoe through the reeds to the shore of Acheron.

T.C.Williams, translator:
The Aeneid of Virgil, VI,
 298-305 (p.194).

6. Old boatman. This is a reference to Charon who ferried the souls across the river Styx. (See the above note 5 on the "Stygian wherry.")

7. Pluto's kingdom. Lamb's allusion here is to the lower world which was ruled over by the god Pluto. (See note 10 on "Tartarus" in the essay "Christ's Hospital Five and Thirty Years Ago.")

8. Surly Ferryman. This is a reference to Charon, the boatman on the river Styx. (See note 6 on "Stygian wherry in this essay.)

9. Thracian Harper. Lamb refers here again to Charon. (See note 6. on "Stygian wherry" in this essay)

10. Rhadamanthus. The souls of the dead were forced to appear before the three judges of Hades - Minos, Rhadamanthus, Aeacus. At this court of justice the deeds of the individual's life upon earth were revived and judged upon. The spirits were then assigned their proper places in Hades, some to suffer in Tartarus, others to dwell happily in Elysium.

(T.C. Williams, translator:
The Aeneid of Virgil, VI.
 432-838 (p.200).
 500-574 (p.205).
 838 (p.217).

11. Medusean ringlets. Perseus was sent by King Polydectes to kill the monster Medusa that laid waste to the country. She was once a beautiful maiden whose hair was her chief glory; but as she was conceited enough to vie in beauty with Minerva, that goddess deprived the maiden of her charms, and changed her lovely ringlets into hissing serpents. She became a cruel monster with such a hideous aspect that she turned into stone all men who looked upon her. Perseus, by means

of a magic looking-glass, given to him by Mercury, succeeded in cutting off Medusa's head.

Ovid; Metamorphoses,
(F.J. Miller, translator),
Book V (I, 253).

Thomas Bulfinch: The
Age of Fable or Beauties
of Mythology, pp. 142-144.

12. Offending Adam. This line refers to the time that Adam offended God by eating of the fruit of the forbidden tree.

Genesis 3:1-6.

13. Hades. The lower world, ruled over by Pluto, was known as Hades. (See note 10. on "Tartarus" in the essay "Christ's Hospital Five and Thirty Years Ago.")

14. Proserpine. See note 6. on "Loves fled the Face of Dis at Enna," in the essay "A Quaker's Meeting."

WAMENFULL
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ELLISTONIANA

Ellistonia

1. Olympia Hill. In Thessaly there is a mountain named Olympus, the peaks of which reach high into the clouds. No human eyes have ever seen the glories of Olympus; no mortal being has ever stepped within its sacred walls where the ceiling is made of gold and the pavement, of pearl. The thrones of the gods are studded with thousands of shining jewels.

Long before the memory of man, the gods first came to dwell on Mount Olympus; and even longer ago than that, the great powers of the world fought with each other for supremacy. In this fierce battle, Jupiter at last conquered and made himself monarch of the universe. He established his palace on Mount Olympus so that he could look down from his throne in the sky upon the other kingdoms that he had divided among his brothers.

E.K.Baker: Stories of Old Greece and Rome, pp.1-3.

Homer visualizes the home of the gods as follows:

.....the gods have made,
So saith tradition, their eternal seat.
The tempest shakes it not, nor is it
drenched

By showers, and there the snow
 doth never fall.
 The calm, clear ether is without a
 cloud;
 And in the golden light, that lies
 on all,
 Days after day the blessed gods
 rejoice.

(W.C. Bryant, translator)
The Odyssey of Homer, VI,
 53-60 (p. 123).

2. Jove in his chair. See the note above.

3. Son of Peleus. This is an allusion to the fight between Achilles, the son of Peleus, and Aeneas, the Trojan hero. After the death of Patroclus, Achilles was presented a splendid armor by his mother, Thetis, who had persuaded Vulcan to make her son a wonderful suit of armor. This renewed the waning vigor of Achilles, and he went forth to battle against the Trojans, thirsty for vengeance upon the death of Patroclus, his friend. Apollo, assuming the form of Lycaon, one of Priam's sons, urged Aeneas to encounter the daring warrior. Though he felt himself unequal to Achilles, Aeneas began to fight. He hurled his spear against the shield of his opponent. It pierced two of the five plates of thickness but stopped in the third. The son of Peleus then threw his

spear. It pierced ~~through~~ the shield of Aeneas but glanced near his shoulder and made no wound. As Aeneas stooped to seize a huge stone, Achilles, with sword drawn, was about to rush upon him when Neptune, seeing the contest, spread a cloud between the two combatants, and, having mercy on Aeneas, the god carried him over the heads of the warriors to the rear of the battle.

W.C. Bryant, translator:
The Iliad of Homer, XX,
 (pp212-223).

4. Lycaon. See the above reference.

5. Pauline Muses. Lamb evidently is referring here to the divine inspiration of the epistles of Paul which are often called the Pauline doctrines.

DETACHED THOUGHTS ON BOOKS AND READING

Detached Thoughts on Books and Reading

1. Lethean cup. Near the Elysian Fields flowed the river Lethe "from which the souls of those that were to return to the earth in other bodies drank complete oblivion of their former lives." This is an allusion, therefore, to that state of absolute forgetfulness.

C.M.Gayley: The Classic Myths, p. 51.

2. Promethean torch. Prometheus was one of the Titans, a gigantic race that inhabited the earth before the creation of man. To him and his brother Epimetheus was given the job of creating man and providing him and all other animals with such faculties as were necessary for them to exist. Epimetheus, who assumed the duty, bestowed upon individual animals various endowments for their preservation. When he came to man, he had nothing left to bestow. In his trouble, he went to Prometheus, who, with the help of Minerva, ascended to heaven. There, he lighted a torch from the chariot of the sun; and thus, presented man with the gift of fire.

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, p. 20.

3. Cythera. One legend concerning the birth of Venus states that she arose from the foam of the sea, and was wafted to the Island of Cythera, which was adopted as a place of worship.

F.E.Sabin: Classical
Myths That Live Today.
p.177.

4. Nymph. This is an allusion to the story of Diana and Actaeon. (See note 1. on "Actaeon" in the essay "Blakesmoor in H - Shire.")

THE OLD MARGATE HOY

1. Sea-Chimaera. See note 5. on "Chimeras" in the essay "Witches and Other Night-Fears."

2. Scamander. The River Scamander, angered by the slaughter of so many Trojans by Achilles, began to rise from his bed and push along the bodies of the dead that were slain by the Greeks. The living he hid and saved on his friendly stream; but around Achilles he surged and beat with his waves. Beginning to stagger, the warrior grasped an elm tree which uprooted itself and checked the stream with its branches. Achilles fled in terror across the plain, but the mighty river soon overcame its barrier and pursued Achilles until he was forced to call to Jove for aid. Neptune and Minerva, in the form of men, took him by the hand and comforted him. The turbulent waves continued, however, to besiege Achilles. Juno, fearing for the life of the Greek hero, called to her son Vulcan to bring his vast array of flames and lay waste to the groves along the Xanthus, and not to pause in his work until she gave the signal.

Vulcan spread his fierce flames along the plain and consumed the dead. Then the god seized the river with his "glittering fires." The strength of the

stream waned so much that he had to beg for mercy against the "mighty artisan." In desperation, the river called to Juno to check the rage of her son. This the goddess consented to do, and Scamander glided back to his bed in peace.

W.C. Bryant, translator:
The Iliad of Homer.
 XXI, 250-473,
 p. 240-248.

3. Amphitrite. "Dark-eyed Amphitrite" is a goddess of the sea. She was the daughter of Nereus and the wife of Poseidon.

W.C. Bryant, translator:
The Odyssey of Homer.
 XII, 75 (p. 255).

Fairbanks writes as follows concerning her:

In art she is pictured with her husband as a sea goddess, attended by the various creatures of the sea; it may be that crabs adorn her brow, and that she is riding on a dolphin. In worship she finds a place beside Poseidon in his shrine near the sea.

Arthur Fairbanks: The Mythology of Greece and Rome, pp. 155-156.

THE CONVALESCENT

The Convalescent

1. Lernean pangs. For explanation of this allusion, see note 4 on the "Hydra" in the essay "Witches and Other Night-Fears."

2. Philoctetes. After the death of the famous Greek hero Achilles, it was learned that Troy could never be taken except by the aid of the arrows of Hercules. These arrows were now in the hands of Philoctetes, who had been with Hercules at his death. Philoctetes had joined the Grecian army against Troy, but he had accidentally wounded his foot with one of the poisoned arrows. The odor was so offensive that his friends carried him to the isle of Lemnos and left him. Diomedes and Ulysses were sent to induce him to come back to the army. They succeeded, for, in the meanwhile, Philoctetes' wound was healed by Machaon.

E.H. Plumtree, editor:
The Tragedies of
Sophocles, pp. 343-397.

3. Tityus. One of the sufferers in Tartarus is Tityus, a giant with a form so immense that it covers nine acres. A vulture preys upon his liver which, as fast as it is devoured, grows again. In this way, his punishment never ceases. He is paying the penalty for having "offered force" to Latona, ^a the proud ^{of} wife [^] Jove, as she went to Pytho through the pleasant Panopeus.

W.C. Bryant, translator:
The Odyssey of Homer,
XI, 716-723 (p. 249).

SANITY OF TRUE GENIUS

W. M. BOND
BOND
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Sanity of True Genius

1. Eden. After God created man, He planted a garden in Eden where He made to grow every kind of tree that was pleasant to see, or that was good for food.

Genesis 2:9.

2. Chaos. One theory concerning the creation of the world says that before the earth, sea, and heaven were created, all things had only one aspect, to which was given the name of Chaos. Earth, heaven, sea, air, were all blended into one mass. The earth was not solid; the sea was not fluid; and the air was not transparent.

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book I (1,3).

3. Proteus. This was the name of Poseidon's shepherd of seals. He was accustomed to come out on the strand to sleep in the sun. On these occasions he was seized and besought for his prophetic ability. He would, then, make every effort to escape, changing himself into a great number of shapes, sometimes a

lion, or a serpent, a panther, or even fire or water. Menelaus gained from Proteus the information he desired concerning the affairs in Greece. This interview with the god of the "sea-calves" was won through the advice of Idothea, Proteus' daughter, who warned Menelaus of the god's power to assume "Protean shapes."

W.C. Bryant: The
Odyssey of Homer, IV
475-728 (pp. 79-85).

4. Cave of Mammon. Lamb alludes here to the home of the money god Mammon as described by Spenser in his Faerie Queen. See note 1 on this subject in the essay "The South-Sea House."

R. Morris, editor:
The Works of Edmund
Spencer, pp. 112-125.

5. Hesperian fruit. The golden apples that grew in the garden of Hesperides were entrusted to the daughter of Hesperus, god of the West. It was one of the twelve labors of Hercules to secure this prize fruit. Atlas, who held the world on his shoulders promised to procure the golden apples if Hercules would

bear the burden of the heavens on his shoulders while he was absent. Hercules agreed to this arrangement. Atlas soon found the prized fruit; and, after slaying the dragon which guarded them, he returned to Hercules. Abhorring the idea of resuming his burden, he announced to Hercules that he would carry the apples to Eurystheus who had sent the Grecian hero off on his mission for the precious fruit. Hercules detained Atlas for a moment to ask him to hold the heavens until he could place a cushion upon his shoulders. The giant threw the apples to the ground and took up the incumbent weight; but Hercules, instead of preparing to resume the load, picked up the fruit and fled.

H.A.Guerber: Myths of Greece and Rome, pp.228-229.

6. Tantalus. On his visit to the underworld, Ulysses saw Tantalus being punished in Tartarus for revealing the secrets of Zeus. He stood in a pool of water which came up to his chin; yet he was always thirsty. When he bowed his head, eager to assuage his thirst, the water fled away, leaving the ground at his feet dry. Tall trees laden with fruit bent their heads to him; but each time he tried to seize them, winds

blew the branches above his reach.

W.C. Bryant, translator:
The Odyssey of Homer,
 XI, 724-737 (pp. 249-250).

7. Pilate. This reference is to the time that Jesus was summoned before Pontius Pilate, the governor, to be tried for proclaiming himself king of the Jews. Finding no fault with Christ, Pilate washed his hands before the multitude of people who clamored that the Son of God be crucified, and said, "I am innocent of the blood of this just person: see ye to it."

Matthew 27:24.

8. Hoarder of treasures. This is an allusion to Mammon, the god of wealth. (See note 1. on this subject in the essay "The South-Sea House.")

9. Cyclops. Vulcan, the god of fire, formed a partnership with the Cyclops, who helped him manufacture many cunning and useful objects from the metals found in great profusion in the depths of the earth. Aided by Vulcan, they forged Jupiter's

weapons, the terrific thunderbolts.

W.C.Bryant, translator:
The Iliad of Homer,
I, 19-23 (p.21).

H.A.Gerber: Myths
of Greece and Rome,
p. 245.

MEMORANDUM
BOOK
MAY 1910

CAPTAIN JACKSON

Captain Jackson

1. Althea's horn. Evidently Lamb has erred here, for no horn of plenty associated with Althea who was a queen of Calydonia could be found in mythology; but there is a reference to a cornucopia of Amalthea, the nurse of the infant Zeus in Crete. She, according to some traditions, was a goat which suckled Zeus, and was rewarded by being placed among the stars. According to others, Amalthea was a nymph who fed Zeus with the milk of a goat. When this goat broke off one of her horns, Amalthea filled it with fresh herbs and gave it to Zeus, who placed it among the stars. According to other accounts, Zeus himself broke off one of the horns of the goat and endowed it with the wonderful power of being filled with whatever the possessor might wish. Hence this horn was commonly called the horn of plenty, or cornucopia.

Thomas Bulfinch:
The Age of Fable or
Beauties of Mythology,
p. 464.

2. Widow's cruse. The essayist refers here to the woman of Zarephath who sustained Elijah during a famine. As the Tishbite neared the gates of the city of Zarephath, he met a widow gathering sticks. He called to her to bring him a little water in a vessel and a morsel of bread in her hand. The woman replied that she had no cake, only a handful of meal in a barrel and a little oil in a cruse. She was going to prepare that last meal for herself and her son; and then, they were going to die. Elijah commanded her to do as he had asked, for God would make the meal and oil last until the famine was over.

The widow, then, did as she was told; and true to the word of God, she and her son had enough to eat for many days, for the "barrel of meal wasted not, neither did the cruse of oil fail."

I. Kings 17:10-16.

3. Loaves and fishes. Just as Lamb alluded to the cornucopia of Almalthea and the "widow's cruse," he refers here to the five loaves and two fishes that supplied the multitude of five thousand people.

Toward evening one day, Christ commanded the

multitude that were following him to sit down upon the grass. Then He took the five loaves and two fishes which his disciples brought to Him; and as He broke them, He looked up to heaven and blessed them. The disciples, thereupon, distributed them among the people. When the multitude were supplied, the fragments, which were gathered up, filled twelve baskets.

Matthew 14:15-21

4. Bacchanalian encouragements. Lamb, here alludes to the feast of Bacchus, god of wine, that was permitted to occur once in three years. It was celebrated with wild orgies and extravagant gaieties.

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, p. 468.

THE SUPERANNUATED MAN

W. W. BOND
MADISON, WIS.

The Superannuated Man

No references to the Bible or to mythology
were found in this essay.

MILBURN
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THE GENERAL STYLE IN WRITING

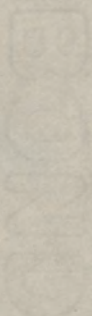
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MADE

The Genteel Style in Writing

No references to the Bible or to mythology
have been found in this essay.

BARBARA S-

MADE IN U.S.A.



FLAMMABLE
MATERIAL

BARBARA S _____.

No references to the Bible or to
mythology were found in this essay.

THE TOMBS IN THE ABBEY

1. Peter's pence. On one occasion when Jesus and Peter had come to Capernaum, the collectors of the king's tribute money came to Peter asking if his Master did not pay tribute. To this question the the disciple answered, "Yes."

When Peter came into the presence of Jesus a few minutes later, Christ asked him:

What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers?

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matthew 17:24-27.

AMICUS REDIVIVUS

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Amicus Redivivus

1. Anchises. This is an allusion to that fatal night when the city of Troy fell into the hands of the Greeks, and Aeneas made his escape from the scene of conflagration with his father, his wife, and his young son. Anchises, the father of Aeneas, was too old to walk rapidly; therefore Aeneas carried him upon his shoulders. Thus burdened, leading his son, and followed by his wife, Aeneas made his way out of the burning city.

T.C.Williams:The
Aeneid of Virgil, II,
708-727 (pp.70-71).

2. Babylon. Lamb refers here to the wail of the Jews after they had been captured by the Babylonians.

By the rivers of Babylon there
we sat down; yea, we wept, when we
remembered Zion.

Psalms 137:1.

3. Naiads. The ^{goddesses} ~~gods~~ of springs and fountains were fair nymphs called Naiads.

H.A.Gerber: Classic Myths of Greece and Rome, p. 297.

4. River god. The divinities of the rivers were represented in the form of a winding serpent and sometimes as bulls. (The mountain streams rushed and dashed madly about). The fertility of the fields was their chief gift; but, since the waters made the crops grow, the river gods were thought to nurture all life. In return for their protection, the Greek youth, reaching manhood, offered his hair to the river god as the symbol of growth. These deities even came to be regarded as the sources of mankind; the Asopus was the parent of the people of Sicyon. Inachus at Argos, and Gephisus^s in Boeotia were kings born of the rivers of these countries.

Arthur Fairbanks: The Mythology of Greece and Rome, pp. 146-147.

5. Palinurus. After leaving the Island of Sicily, the Trojans again headed their ships for Italy. Venus now called upon Neptune to end the perils of the sea in order that Aeneas might reach his destination in safety. The god of the sea granted the request, but he stipulated that he must have one life as a ransom for the others. The victim was Palinurus, the pilot.

Somnus, sent by Neptune, in the guise of Phorbas, tried to persuade Palinurus to lie down and rest; but the pilot did not respond. Finally, Somnus waved a branch moistened with Lethean dew over his eyes. This produced the desired effect, and Somnus, then, pushed the steersman overboard. In falling, he carried the helm with him, but Neptune kept the ship in the right course until Aeneas discovered his loss.

T.C. Williams:
The Aeneid of Virgil,
V, 779-871.
(pp. 176-180).

6. Constrained Lazari. This is a reference to the poor and lowly people in general. The origin of this phrase probably dates back to the story of Lazarus and Dives. (See note 4. on this subject in the essay " The Two Races of Men.")

7. Pluto's half-subjects. Lamb alludes to the story of the abduction of Proserpine by Pluto. (See note 6. on "the Loves fled the face of Dis at Enna " in the essay "A Quaker's Meeting.") Because she had eaten several pomegranate seeds, Proserpine was required to spend six months with the ruler of Hades; the remaining six she was allowed to live with her mother, Ceres, upon the earth.

8. Bilking Charon. Before the boatman on the river Styx would transport his passengers, he had to be paid a certain fee. (See note 6. on the " Stygian wherry" in the essay "To the Shade of Elliston.") All those who could not produce the required "obolus" were obliged to wait one hundred years; at the end of this time, Charon reluctantly ferried them over free of charge.

9. Arion. See note 2. on this subject in the essay on "A Chapter on Ears."

10. Machaon. The son of Aesculapius was Machaon. He inherited his father's medical skill; and his magic ability enabled him to heal Philoctetes' wound that he received from one of the poisoned arrows given to him by Hercules.

W.C. Bryant, translator:
The Iliad of Homer, IV,
260-283 (p. 96).

11. God of Sea. The deity of all the waters of the earth was Neptune. He had a wonderful palace in the depths of the ocean; and from here, he ruled his wide kingdom.

W.C. Bryant, translator:
The Iliad of Homer, XIII,
24-26 (p. 2).

12. Lethe. See note 2. on this subject in the essay "Dream Children."

13. Pantalus. See note 6. on this subject in the essay "The Sanity of True Genius."

14. Elysian shades. See note 8. on "Elysian exemptions" in the essay "Christ's Hospital five and Thirty Years Ago."

15. Asphodel. The somber, gloomy tree groves that surrounded the palace of Pluto were called the meads of Asphodel. (See note 3. on "Hades" in the essay "Distant Correspondents.")

C.M. Gayley: The Classic Myths, p. 49.

16. Aesculapian chair. The essayist alludes here to the ability of Aesculapius, the son of Apollo, to restore the dead to life. When Aesculapius' mother, Coronis, died, the infant was entrusted to Chiron, a Centaur, who was instructed in the skills of hunting, medicine, muses, and prophecy. This sage's daughter prophesied that the boy would achieve success when he grew into manhood. Her words proved to be true; Aesculapius did become a famous physician and even succeeded in restoring the dead to life. Pluto became jealous of his knowledge; and Jupiter, at the request

of the envious god, struck Aesculapius with lightning.
At his death, however, he was received into the
number of the gods.

C. M. Gayley: The
Classic Myths, p. 104.

SOME SONNETS OF SIR PHILIP SIDNEY

Some Sonnets of Sir Philip Sidney

1. Dian. Lamb refers here to the time that the goddess of the moon, Diana, fell in love with the mortal, Endymion. Many poets have identified the pale goddess with Selene, the more ancient goddess of the moon. This interpretation is true of the following story:

One night Selene looked down upon Endymion who was feeding his flocks on Mount Latmos. Overcome by his beauty, the goddess fell in love with him. Time and time again she was absent from her position in the sky. So frequent were her absences that her secret could not be hidden very long from the Olympian deities.

When her love was discovered Jupiter gave Endymion a choice between death or perpetual youth united with eternal sleep. The shepherd took the latter; hence, he continues to sleep in his Carrian cave, watched over by Diana. She yields increase to his flocks, and protects them from beasts of prey.

C.M. Gayley: The Classic Myths, p. 124.

NEWSPAPERS THIRTY-FIVE YEARS AGO

WILLIAM BAKER WELLS

Newspapers Thirty-Five Years Ago

1. Haniel. See note 7. on this subject in the essay "Imperfect Sympathies."

2. Cytherea. This is the name of an island in the Aegean Ocean. It is an epithet of the goddess Venus, who is said to have sprung from the sea-foam near the island.

Ovid: Metamorphoses,
(F.J.Miller, translator)
Book IV (I, 191-197).

3. Autolycus. Autolycus, the son of Hermes, was taught to be a master of thievery and deceit by his father.

W.C. Bryant, translator:
The Odyssey of Homer,
XIX, 484-490 (p. 150).

4. Astraea. In the Iron Age crime and vice prevailed to such an extent that one by one the gods left the land. Finally ^{only} Astraea, the goddess of purity and innocence, alone was left. She, too, in desperation, was forced to depart from the "blood-soaked" earth.

Ovid: Metamorphoses,
(F.J.Miller, translator)
Book I (I, 13).

5. Bacchus. The god Bacchus was the son of Jupiter and Semele. "He represented not only the intoxicating power of wine, but its social and beneficial influences." Around his head he wore a wreath of leaves and ivy. The convivial qualities of the god seem to predominate over his other characteristics.

C.M. Gayley: The Classic Myths, p.44.

6. Sabbatical exemptions. This is a reference to the one of the Ten Commandments:

Remember the sabbath day,
to keep it holy.

Six days shalt thou labor, and do all
thy work:

But the seventh day is the sabbath
of the Lord thy God: in it thou shalt not
do any work, thou, nor thy son, nor thy
daughter, thy manservant, nor thy maid-
servant, nor thy cattle, nor the stranger
that is within thy gates.

Exodus 20:8-10.

7. Bel's temple. The god Bel is the most noted deity in Assyrian mythology. He is the creator of the earth, skies, and planets. He made

man by mixing his own blood with the dirt from the earth. The temple of Bel was sacred to the worship of Merodach, whose emblem was a winged bull with a human head.

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, p. 395.

The god Bel is also mentioned in the Bible.

Issaiah 46:1.
Jeremiah 51:44.

8. Oracle. The name oracle was given to the seat of the worship of some ancient divinity, where prophecies were given out by the priests in answer to inquiries. The oldest Grecian oracle was that of Jupiter at Dodona, but the most famous one in Greece was that of Apollo at Delphi. There was also the oracle of Trophonius at Lebadea in Boeotia, and the oracle of Aesculapius at Epidaurus. At Memphis the sacred bull Apis gave the answer to those who consulted him.

Thomas Bulfinch: The Age of Fable or Beauties of Mythology, pp. 371-374.

BARRENNESS OF THE IMAGINATIVE FACULTY
IN THE PRODUCTIONS OF
MODERN ART

Barrenness of the Imaginative Faculty
in the Production of
Modern Art

1. Ariadne. Lamb refers here to a picture of Ariadne by the artist Titian. The painting concerns the story of Ariadne, the daughter of Minos, who fell in love with Theseus and aided him in escaping from a labyrinth by means of a thread. She eloped with him, but Theseus abandoned her on the island of Dia. As she slept, worn out with despair, Bacchus awakened her with a kiss. They fell in love and were married. In order that she might shine among the stars, Bacchus sent the crown she wore up to the heavens where it took its place between the constellation of Hercules and that of Ophiuchus.

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book VIII (I, 419).

2. Satyr. One class of male divinities of the woods were called Satyrs. They were curious beings with the bodies of men and the legs, hair, and horns of goats. They were all passionately fond of music and revelry.

C.M. Gayley: The Classic Myths, p.46.

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C.M.Gayley; The Classic Myths, p. 46.

3. Bacchus. See note 1. on "Ariadne."

4. The Cretan. Here Lamb refers to Theseus who eloped with Ariadne. (See note 1. on "Ariadne.")

5. Theseus. This hero was the son of King Aegeus of Athens. This reference is the time that eloped with Ariadne and left her on the Island of Dia. (See note 1 on "Ariadne.")

6. The Athenian. The author again refers here to Theseus. (See note 1. on "Ariadne.")

7. Presentation of the newborn Eve to Adam by the Almighty. This is a reference to a picture by Raphael. The painting relates to the creation of Adam and Eve in the garden of Eden.

Genesis 1:21-22.

8. The first bridegroom. The reference here is to Adam, the first man created in the world.

Genesis 1:25.

9. Garden of Hesperides. See note 5. on "Hesperian fruit" in the essay "The Sanity of True Genius."

9A. Polypheme. Lamb refers here to a picture of Polyphemeus, the horrible one-eyed Cyclops who held Odysseus captive in his cave and ate several members of the crew. Finally the hero made him drunk and blinded him.

W.C.Bryant, translator:
The Odyssey of Homer.
IX, 129-670 (pp.180-199).

10. Still-climbing Hercules. This allusion is to the bravery and boldness of that adventurer Hercules. He married the daughter of the king of Thebes. Hera, the wife of Juno, sent upon him a fit of madness, in which he threw his own children into the fire. Seeking atonement for his crime, Hercules travelled to Delphi, where Apollo ordered him to serve his cousin Eurystheus. As a servant of his relative, the hero performed twelve great labors. His fighting spirit never waned; hence Lamb's phrase "Still-climbing Hercules."

Ovid: Metamorphoses,
 (F.J. Miller, translator)
 Book IX (II, 3-23)

11. Haughters three. See note 5. on "Hesperian fruit" in the essay "The Sanity of True Genius."

12. Belshazzar's Feast. Belshazzar, the king of Babylon, gave a great feast. While he drank wine before the thousands of his lords, he commanded the gold and silver vessels which his father, Nebuchadnezzar, had taken out of the temple at Jerusalem to be brought

to him. When he had finished drinking, he and his wives began to praise the gods of gold, silver, brass, iron, wood, and stone. Suddenly, the king saw the finger of a man's hand write on the walls of the palace. B-elshazzar became frightened; his face turned pale, and his knees shook. He ordered all the wise men to appear before him to read the writing; but they could make no interpretation. Finally the King sent for Daniel who, by divine power, explained the inscription.

Daniel 5:1-31.

13. Hall of Belus. This is Lamb's epithet for the palace of Belshazzar. (See the above reference.)

14. Finger of God. See reference number 12. on "Belshazzar's Feast."

15. Eliphaz. Eliphaz the Temanite, the friend of Job, had a vision in which he felt a spirit pass over his face. He was so frightened that his bones shook, and the hair of his flesh stood up.

Job 4:13-16.

16. The Temanite. See the reference above.

17. Daniel. See note 12 on "Belshazzar's Feast."

18. Joseph. Pharaoh had a dream in which he saw seven "well-favoured" kine arise from a river and go to feed in the meadow. Soon after, there arose seven "leanfleshed" kine which devoured the "fatfleshed" kine. This dream was followed by another one in which Pharaoh saw seven good ears of corn come up on one stalk; immediately these were followed by seven rank ears which ate up the seven good ones.

Puzzled by what he had dreamed, Pharaoh sent for all the magicians of Egypt, but none of them were able to give an interpretation. Advised by his chief butler, Pharaoh sent for a Hebrew servant called Joseph, and he was able to interpret the King's dream.

Genesis 41:1-32.

19. Thy Kingdom is divided. This is quotation from the line of the handwriting which appeared on the wall in the palace of Belshazzar.

Daniel 5:28

20. Marriage at Cana. Lamb refers here to a painting, but the story relates to a marriage that Jesus and his disciples attended. On this occasion there was no wine; so Christ ordered his disciples to fill six pots with water. When He ordered them to pour out some for the governor of the feast, the water had turned into wine.

John 2:1-9.

21. Sun, stand thou still upon Gibeon, and thou Moon in the valley of Ajalon. This command was given by Joshua who was charged with Moses' commission to lead the Children of Israel into the land of Canaan.

Joshua 10:12.

22. Son of Nun. This is an allusion to Joshua. (See the reference above.)

23. Lazarus. This allusion is to the resurrection of Lazarus. He had been dead four days when Jesus, accompanied by Mary and Martha, sisters of Lazarus,

went to the grave of their brother. After the stone was rolled away, Jesus commanded Lazarus to come forth. The dead man, bound head and foot with grave clothes, arose from the tomb.

John 11:38-44.

24. Dryad. The class of nymphs that lived in the trees were called Dryads and Hamadryads. Since they were not immortal they died with the tree.

J.M. Tattock: Greek and Roman Mythology,
p. 184.

25. Naiad. See note 3. on the same subject in the essay "Amicus Redivivus."

26. Ship-builder. See note 3. on "Noah's ark" in the essay "The South-Sea House."

27. Building of the ark. See note 3. on "Noah's Ark" in the essay "The South-Sea House."

28. Note and the beam. See the note on this subject in the essay "Poor Relations."

29. The Patriarch. This is an allusion to Noah. See note 3. on "Noah's ark" in the essay "The South-Sea House."

30. Hercules. This is an allusion to unusual amount of strength that Hercules, the Greek hero, possessed. (See note 10. on "still-climbing Hercules.")

31. Vulcanian Three. The home of Vulcan, the god of fire, is on an island near Aeolian Iapala. Under its vast smoking vault ring the "smitten anvils." The roofs echo and resound with mighty roars, and the mighty flames leap forth. Here three of the Cyclops, Brontes, Pyraemon, and Steropes, labor in making thunderbolts, "winged winds." and "fearful lightnings."

T.C.Williams, translator:
The Aeneid of Virgil, VIII,
412-435 (pp.275-276).

32. Brontes, and black Steropes, and Pyraemon.
See the above note.

33. Actaeon. See note 1. on this subject in the essay "Blakesmoor in H - Shire."

34. Diana. See the note on "Actaeon" in the essay "Blakesmoor in H - Shire."

REJOICING UPON THE NEW YEAR'S

COMING OF AGE

Rejoicing upon the New Year's
Coming of Age

1. Human head in the platter. Lamb alludes here to the execution of John the Baptist. When King Herod married his brother Philip's wife, Herodias, he was reproved for doing so by John the Baptist. Herodias grew angry and would have killed the prophet, but she could not find the opportunity, since her husband had been converted to John the Baptist's teachings. Her chance was not long in coming, however; for it so happened, that her daughter who danced for the king, who was celebrating his birthday with a feast, won such admiration from Herod that he swore to grant any request she might ask. After consulting her mother, Herodias' daughter asked for the head of John the Baptist. Herod regretted his hasty oath, but he would not break his promise. Immediately he sent for an executioner who beheaded the victim and presented his head upon a platter to the daughter who in turn gave it to her mother.

Mark 6:17-28.

2. Herodias' daughter. See the above note.

3. Days before the Flood. The essayist refers here to the great flood in the time of Noah.

Genesis 7.

THE WEDDING

EMILY
BOND
MADE IN U.S.A.

The Wedding

1. Diana's nymphs. The nymphs that guarded streams and fountains of fresh water and kept them sacred to Diana were called naiads.

C.M. Gayley: The
Classic Myths, p. 189.

2. Iphigenia. After Ulysses had succeeded in persuading Achilles to accompany him to Aulis, he prepared to embark. No winds, however, came to move the sails. Calchas, the soothsayer of the expedition, was sought, and his reply was that no favorable wind would blow until Iphigenia, the daughter of Agamemnon, was offered as a sacrifice to the gods. Agamemnon reluctantly sent for his daughter, telling her that he wished to celebrate her nuptials with Achilles. When she arrived, instead of being led to the marriage altar, she was dragged to the place of sacrifice where the priest, with knife raised, was about to end her life. Suddenly, however, Diana appeared, snatched her up in a cloud, and left in her place, a deer which was duly sacrificed. Iphigenia was conveyed safely to Tauria, where she became a priestess in a temple of Diana.

Ovid: Metamorphoses,
(F.J. Miller, translator)
Book XII (II, 181-183).

THE CHILD ANGEL

The Child Angel

1. Ge - Uranus. This allusion is to the myth concerning the creation of all things. At first there was no earth, only a shapeless mass ruled over by a deity called Chaos, and his wife Nyx or Nox. In the course of time, these two divinities, wearying of their power, called their son Erebus to aid them. This offspring dethroned Chaos and married his own mother Nyx. These two ruled together until they were supplanted by their two children, Aether(Light) and Hemera (Day). Seeing the confusion of the world, they decided to create something beautiful. They called to their assistance Eros (Love), their own child. By their combined efforts, Pontus, the Sea and Ge, the Earth, were formed.

In the beginning Earth did not have the lovely appearance that it has now. There were no trees, flowers, birds, or grass. Eros, perceiving these deficiencies, seized his arrows and pierced the bosom of the Earth. Immediately the bare brown surface was covered with beautiful verdure; birds flitted through the forests; animals wandered over the grassy plains;

and fish swam in the clear streams. Now all was joy, life, and movement. So, in order to crown her works, created Uranus (Heaven).

H.A. Guerber : The Myths of Greece and Rome, pp. 13-15.

2. Pison. This is the name of one of the rivers in Eden.

Genesis 2:11.

3. Adah. This reference might apply to the wife of Lameck or to the wife of Esau.

Genesis 4:19-23
36:10-12.

OLD CHINA

Old China

No references to mythology or to the Bible have been found in this essay.

CONFESIONS OF A DRUNKARD

Confessions of a Drunkard

1. Bazarus. This allusion is to the resurrection of Lazarus. See note 23. on this subject in the essay "Barrenness of the Imaginative Faculty in the Productions of Modern Art."

2. Tartarus. See note 10. on this subject in the essay "Christ's Hospital Five and Thirty Years Ago."

CONCLUSIONS and Implications

In the fifty-one selections in The Essays of Elia and The Last Essays of Elia, Lamb makes two hundred and sixty-two biblical and mythological references - an average of more than five to an essay. Fifty-nine allusions to the Bible and seventy-three to mythology occur in the twenty-eight essays of the first collection; forty-one and eighty-nine, respectively, in the twenty-three essays of the second collection. Of the biblical references, sixty-one are to the Old Testament and thirty-nine to the New. Only one selection in The Essays of Elia has no biblical or mythological reference; only five in The Last Essays have none.

Of course some repetitions of allusions occur; but these repetitions are not so numerous as might be expected. There are five references to Daniel and twelve to Hades and the characters there. These allusions have the greatest frequency.

These facts and figures have significance for teachers of English. The use of allusions is a major characteristic of the essay, and an understanding of

these allusions is essential to full appreciation. In the high school and college courses in English, essays are important, and Lamb's essays are among those most frequently taught. The pamphlet Books for Home Reading for High Schools, prepared by the National Council of Teachers of English lists Essays of Elia. The North Carolina State Course of Study recommends the use of at least five of these essays; the sets of Anthologies used as textbooks in this state, The Literature and Life series and Literature in the Senior High School, include several of these selections and recommend others for supplementary reading. In freshman English courses in college, the essay is one of the literary types that is given a great amount of attention.

Students need explanations of the allusions that are scattered throughout these essays. Even if such material as Ovid's Metamorphoses and Hastings' Dictionary of the Bible were available in most schools -and it is not - stopping to look up five myths or biblical passages for every essay would involve an undue amount of time and would detract from the enjoyment of the essay.

It is true that for a small number of these essays, notes on mythological and biblical references are given in the texts; but they are meagre. For a typical example, on Lethe this explanation is given in Literature and Life, Book III, page 458, "Lethe, in Greek mythology, the river of oblivion in Hades." A full half page is given to the same subject in this handbook.

Since only a few helps are given in the texts, since a knowledge of several of the essays not included in the texts is expected, and since the source material is not accessible to most teachers and students, it seems that there is a very definite need for an indexed handbook giving explanations, in the order of the occurrence, of biblical and mythological allusions. This study is an attempt to meet that need.

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