

than the Christian Jehovah, who, according to Milton, failed to conquer Satan, and lost a third of the heavenly host.

The palace of Neptune was in the depths of the sea, near Aegae, where he kept his horses which had golden hoofs and brazen manes.

With these horses he rode over the waves of the sea, which "became smooth at his approach, while the monsters of the deep played around his chariot." His wife was Amphitrite, and their children were Triton and Rhoda. It is said Amphitrite fled the love of the god, but the Dolphin aided him in his suit to her, and in gratitude he placed the fish among the stars. His son Triton became his trumpeter, and his daughter Rhoda was married to the sun-god. Like his brother Jupiter he was fond of divers women, and had children by them, though his wife was not as jealous as Juno.

"Neptune became enamored of the goddess Ceres and he metamorphosed himself into a horse for the purpose of deceiving her. The goddess gave birth to a foal which was named Arion, who was reared by the Nereides, who used to yoke him to his father's chariot, which he drew along the surface of the sea. Arion became the property of Adrastus, who owed his life to his fleetness in the first Theban war."

"Tyro loved the river Enipeus, and Neptune who was enamored of her took the form of the river-god, and she bore him two sons, Pelias and Neleus, which last was the father of Nestor."

Neptune took the form of a Dolphin to deceive Melantho; and as a ram he gained the love of Theophane who bore the golden-fleeced ram which carried Phrixus and Helle to Colchis.

"By Iphimedia, Neptune was the father of Otus and Ephialtis, who were of such gigantic size and strength, that when but nine years old they attempted, by piling the Thessalian Mountains upon each other, to scale heaven."

"There Iphimedia trod the gloomy plain,
Who charmed the monarch of the boundless main,
Hence Ephialtis, hence stern Otus sprung
More fierce than giants, more than giants strong;
The earth o'er-burthened groaned beneath their weight,
None but Orion o'er surpassed their height.
The wondrous youths had scarce nine winters told,
When high in air, tremendous to behold,
Nine ells aloft they reared their towering head,
And full nine cubits broad their shoulders spread.
Proud of their strength and more than mortal size
The gods they challenge and affect the skies;
Heaved on Olympus tottering Ossa stood,
On Ossa, Pelion nods with all his wood.
Such were the youths! Had they to manhood grown
Almighty Jove had trembled on his throne;
But ere the harvest of the beard began
To bristle on the chin, and promise man
His shafts Appollo aimed; at once they sound
And stretch the giant monsters o'er the ground."

Neptune bore an implacable hatred to the Trojans, and sided with the Greeks in the war against their city, and at one time he armed himself and took part in the fray, Juno having lulled Jove to sleep through her charms and arts of love.

"The Legions march and Neptune leads the way,
His brandished falchion flames before their eyes,
Like lightning flashing through the frightened skies;
Clad in his might the earth-shaking power appears,
Pale mortals tremble and confess their fears.

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The roaring main, at her great master's call,
Rose in huge ranks, and formed a watery wall
Around the ships, seas hanging o'er the shores,
Both armies join, earth thunders! ocean roars!"

The origin of the horse is ascribed to Neptune. He and Minerva both wished to name a city in Attica and the gods said that the one who should produce the most useful present to mankind should have the honor of the name.

Neptune struck the earth with his trident, and forth sprang the first horse. Minerva crused an olive to spring up. The gods decided in favour of the emblem of peace, and the goddess called the town Athens from her own name Athena. In the Odessey Neptune prevents Ulysses from returning home in consequence of his having put out the eye of Polyphemus, a son of Neptune by the Nymph Thoosa:

"Hear me, oh! Neptune, those whose aims are hurled
From shore to shore, and gird the solid world;
If thine I am not then my birth disown,
And if the wretched Cyclop be thy son,
Let not Ulysses breathe his native air;
Laerte's son, of Ithica the fair,
If to review his country be his fate,
Be it through toils of sufferings long and late;
His lost companions let him first deplore;
Some vessel, not his own, transport him o'er,
And when at home from foreign sufferings freed
More near and deep domestic woes succeed."

The prayers offered to these old-time gods seem to have been far more effective than are those now offered to "Jehovah," "Allah," or the "Great Spirit." Perhaps because the gods were more real, tangible and human—were more *something* than *nothing*. Who knows?

The symbol of Neptune was the Trident or spear, such as was used by fishermen of that day, and with it he shattered the rocks, called forth or subdued storms and shook the earth. Animals offered to him in sacrifice were usually black bulls, rams and male swine.

"Neptune is represented, like Jupiter, of a serene and majestic aspect, his form exceedingly strong and muscular, and hence 'The chest of Neptune' is a poetic expression for this characteristic of the Deity." He is usually pictured as standing on a large sea-shell.

Snowville, Pulaski Co Va., Aug. 18th, 1878.

From the Meaford Chronicle.]

B. F. UNDERWOOD'S ULTIMATUM.

MR. EDITOR,—Were it true, as Braden assumes, that I urge as a reason for not meeting him in debate at Meaford, certain personal matters affecting his moral character, I would at once accede to his proposition for a committee of investigation, and be governed by the action of that committee, whether it were just, in my opinion, or not. But I would not consent to the destruction or return to the writer of letters and documents which I should intrust to the care and inspection of such a committee. A committee may be one-sided and unfair, and however just its decision, it may be found fault with and repudiated; and at a distance, where the persons composing the committee are unknown, it usually carries but little weight; but *letters and documents in a handwriting that is known*, are good evidences for or against the writer in all places and at all times, in the United States as well as in Meaford, next year as well as now. A man can deny the justice of a verdict against him, or the truth of a committee's report, but *he cannot escape his own handwriting*. For this reason I should insist on the preservation and return of all letters and documents.

But I have urged nothing that Braden has done or said as a reason for not debating with him at Meaford. So far as his character is concerned, although I believe it to be corrupt, I am willing to meet him without the vindication of any committee, provided he is endorsed as a worthy representative by the Christians of Meaford.

I have asked that the debate be limited to a week—a long time for an oral debate—especially in a place the size of Meaford; and I have given several reasons for so insisting; one of which is that the Liberals of Meaford are few, and the expense of a debate extending through three weeks, as Braden proposes, would tax them too heavily. Let Braden and his friends agree to a debate to last