

sion choose a patron. The musicians were headed by Apollo, the sailors by Neptune, the labourers by Ceres. Every town had its protecting goddess. Athens adored more particularly Minerva. Rome had chosen more particularly Jupiter Capitolinus. Each god had his attributes. Apollo was invoked against the plague; Juno presided at child-births; and on the different spots, temples were erected to all these deities of human creation. In some of these chapels sacrifices were offered; others were for a pilgrimage; in a third was a record of some miraculous case performed by the invocation of the deity. A sailor escaped from the shipwreck, here hung his clothes in the chapel of his protectress; a recovered cripple here hung up his crutch.

The following is an extract from Tibullus 'Come now, oh goddess, come to my help, for the numerous pictures hung in thy temples prove that thou hast the power to save us.' Again, strong proof exists in the present time of the deification of this crowd of beings; the temples which the Pagans erected to these demi-gods may still be seen at Rome; that city is full of them. These temples have merely changed their names and the inscriptions which they bear, declare that these very chapels, now dedicated to Christian Saints, were consecrated in former times in honour of the Pagan deities. The temple which was once consecrated to Juno, is now that of St. Michael; the temple of Hercules is now that of St. Stephen, and that once sacred to Neptune is now dedicated to St. Mary of Egypt.

The twelve temples at Rome, now dedicated to the Virgin, were formerly raised in honour of Jupiter Teretrius, Apollo, Capitalinus, Hercules, Venus, Isis, Mars, Vesta, Jupiter Sator, Minerva, Apollo and Diana, Saturn and Opis, and lastly, the Pantheon, which was once sacred to all the gods of Olympus is now consecrated to all the Saints of Paradise.