

first canonized saint, and from whence Jezebel, the daughter of Ithobaal, king of Tyre, introduced the Balaam worship into Israel. But it appears from Mr. Mede, that Queen Dido must needs take her part in the pious work; and at a most sumptuous banquet wherein she entertained the Trojan princes and Pius Æneas on their escape from the ruins of Troy, her Phœnician Majesty is represented as pouring out libations to the deified Belus, and which is very beautifully told in Virgil's first Æneid, line 734—

*"Implevitque mero, pateram quam Belus et omnes  
A Belo soliti."*

Which lines I find thus elegantly translated by Dryden, including the four verses which follow in the Latin:—

"Now Dido crowns the bowl of state with wine—  
The bowl of Belus and the regal line—  
Her hands aloft the shining goblet hold,  
Pond'rous with gems and rough with sculptured gold.  
When silence was proclaimed, the royal fair  
Thus to the gods *addrest* her fervent prayer."

This reference of the Latin poet to the Hebrew prophet is remarkable, and Elijah said, cry aloud, "and they called on the name of Baal from morning even until noon, saying, O Baal, hear us." (1 Kings xviii. 26.)

This act on the part of Dido, in invoking the canonized Belus, was doubtless very impious, but Dido knew no better, and she acted upon an *a priori* view of her duty. She believed that the departed monarch was elevated to the highest heavens, where he had *power to intercede* and take an interest in her behalf, and from this *a priori* view she reasoned rightly that the departed saint was to be invoked.

Her Phœnician Majesty would have thought it absurd if even a Pearson or Crakanthorp of those times had reasoned with her against the folly and impiety of using invocation, unless he had previously convinced her that the intercession of the Saint Belus, reigning in heaven, in her behalf, was not likewise a fond and idle tale.