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BE KIND TO EACH OTHER.

Be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!
Then 'midst our dejection
How sweet to have earned
The blest recollection
Of kindness—*returned.*

When day has departed,
And memory keeps
Her watch broken-hearted
Where all she loved sleeps!
Let falsehood assail not,
Nor envy disprove—
Let trifles prevail not
Against those we love!

Nor change with to-morrow,
Should fortune take wing;
But the deeper the sorrow,
The closer still cling!
Oh! be kind to each other!
The night's coming on,
When friend and when brother
Perchance may be gone!

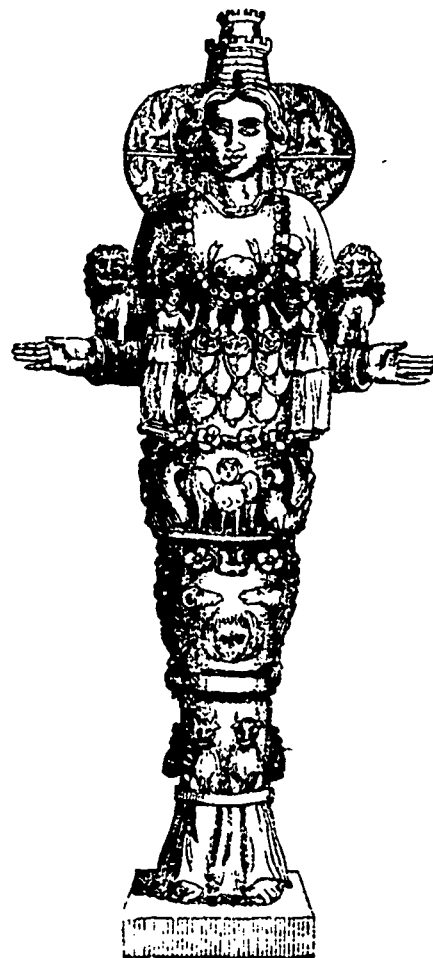
DIANA.

"A1 with one voice about the space of two hours cried out, Great is Diana of the Ephesians."—Acts xix. 34.

The Temple of Diana at Ephesus was counted as one of the seven wonders of the world, on account of its extent and magnificence, at the period of the birth of Christ. The same rank was held by an earlier temple than that which existed at this time. Xerxes, the Persian king, who destroyed the idol temples wherever he came, spared that one on account of its extreme magnificence and grandeur: but it was set on fire, on the night Alexander the Great was born, and burned to the ground. This was done by a man named Erostratus, who confessed that he had done the deed to immortalise his name by the destruction of this wonderful building. To baulk him, it was decreed that his name should never be mentioned; but such a decree served only to make his name more memorable. Alexander offered to rebuild the temple, on condition that the Ephesians would allow his name to be placed in front; but this offer was respectfully declined. The materials saved from the fire were sold, and the women parted with their jewels; and the money thus raised served to carry on the work till other contributions came in. These were sent most liberally from all parts, and in a short time amounted to an immense treasure.

The new temple stood between the city and the port, and was built at the base of a mountain, at the head of a marsh, which situation is said by Pliny to have been chosen as less liable to earthquakes. It, however, had the effect of doubling the expenses; for vast charges were incurred in making drains to convey the water that came down the hill into the morass and the Cayster. It is said that in this work so much stone was used as exhausted all the quarries of the country. To secure the foundations of the conduits and sewers, which were to support the weight of so prodigious a structure, Pliny says that there were laid beds of charcoal, well rammed, and over them others of wool, and that two hundred and twenty (or, as some copies read, one hundred and twenty) years elapsed before this grand temple was completed by the contributions of all the

cities of Asia (Proper?). It was four hundred and twenty-five feet in length, and two hundred and twenty in breadth, supported by one hundred and twenty-seven marble pillars sixty feet high, of which thirty-six were curiously sculptured and the rest polished. The pillars were said to have been the gifts of as many kings, and the bas-reliefs on one of them were wrought by Scopas, one of the most famous of ancient sculptors; and the altar was almost entirely the work of Praxiteles. Diana was the goddess of hunting, of travelling, of chastity, of childbirth, of enchantments, &c.; and in her different characters she was Diana, Luna, Lucina, Hecate, Proserpine, besides many other names derived from the places in which she was worshipped. Her most usual figure was that of a huntress, with a crescent on her head, and attended by dogs. But the



Ephesian Diana was differently represented from any other, being figured with several tiers or rows of breasts—intimating that she was at Ephesus regarded as Nature, the mother of mankind. The image wore a sort of high-crowned cap or mitre; and its feet were involved in the garments. Notwithstanding what the "town-clerk" says in Acts, c. xix. v. 35, about "the image which fell down from Jupiter," it seems that Mucianus, who had been three times consul, and whose authority Pliny follows (lib. xvi. 40), learnt at Ephesus that this famous image was the work of a very ancient sculptor named Canetias. As he further states that the original statue had never been

changed, it must have been the same to which the "town-clerk" there refers. It seems to have been an ugly little statue, made of several pieces of wood—generally said to be ebony, but Mucianus thought vine-wood—which precludes the otherwise possible idea that the material might have fallen from the sky in the form of an aerolite; and shows that the priests availed themselves of the remote antiquity and the uncouth form of this image to persuade the people of its divine origin.—*From the Patorial Bible.*

[Such was the much vaunted wisdom of ancient Greece and Asia, which infidels have compared to the sublime doctrines of Christianity.—Ed. Pxo. Mag.]