

head of almost all causes. Mythology exhibits the same pictures, and presents them to us at the head of the genealogy of their gods, and of their heroes, the children of the gods; because mythology is nothing but the philosophy of the ancients, written in the sacred language, and in its poetical allegories expresses nothing but the actions of physical causes, and the filiation of natural agents personified. Now this perfect resemblance between the dogmas of philosophy and the notions of mythology, and the correspondence of each with the apparent order of the world, are found in all the theogonies, or marvellous histories, with which the annals of every people commence. Uranus and Ge, Heaven and Earth, are the first gods sung by the poets, as if they had been the first kings of the universe. Hesiod also, whose theogony consists entirely of nature and its parts personified, makes Ge the wife of Uranus, and places these two spouses at the head of the other gods their descendants, as they are at the head of all the visible causes of the universe. Apollodorus thus enters upon his history of the gods. At the beginning Uranus, or Heaven, was the lord of all the world: he had many children by his wife Ge, or the Earth. Proclus begins the epic cycle with the marriage of Heaven and Earth. Herodotus, or the author known by that name, calls Heaven the seed of the world, the father both of the greater and inferior gods; he gives him to wife Aëtes or Aëtras, the same, says he, as the Earth, which is founded by Heaven. Virgil has expressed the same idea of the fertilization of the Earth in the spring.

Tem pater omnipotens fecundis imbu-
bis æther.

Conjugis in gremium lætæ descendit, et
omnes

Magnus alit, magno commixtus corpo-
re, fetus. Georg. II. 325.

Earth swells with moisture all her teem-
ing lands,

And genial fructifying seed demands;

Almighty Jove descends, more full of life,

On the warm bosom of his kindling wife.

WARTON.

Amongst the Celts the worship of Heaven was not separated from that of the Earth. They said, that the one would have been barren without the other; and that their marriage produced the universe. The Scandinavians acknowledged Heaven as the first king, and gave him the Earth to wife. Rudbek adds, that their ancestors were persuaded, that the Heaven marrying the Earth, and uniting his powers with those of his spouse, produced the plants and animals, and make him

the first king of the Scandinavians. In the books of the Persians passages are found which style Heaven male, and Earth female. This theological idea is expressed in the religion of the Indians, by the symbolic emblem of the active and passive parts of generative nature. The famous symbolic statue of the world, consecrated by the Bramins, was half male, half female. We see, then, that it has been every where agreed to consider Heaven and Earth, or the active and passive parts of nature, as the first two beings from which all others proceed; and thus they are celebrated in the theogonies as gods. If in the most ancient histories they have been represented as kings and princes, it was because the remembrance of the first notions was lost, and their allegorical origin forgotten. But in the present day, when this idea is recovered, we can no longer attribute to Uranus a real existence distinct from that of Heaven; nor can we give the name of Heaven to one of the least planets which it includes.

I cannot but think therefore, gentlemen, that all astronomers ought to unite in proposing a denomination built on such mistaken foundations, and so unjust with respect to the celebrated Herschel, to whom we are indebted for the discovery of a planet. To you, gentlemen, I address my complaint, as a literary body most capable of supporting it, if you will do me the honour to make it public.

HISTORY OF NED DROWSY.

(Continued from page 273.)

WHEN I had parted from the old gentleman, I found Mrs. Abrahams desirous to return home, being somewhat indisposed by the heat of the theatre, so that I lost no time in getting her and Constantia into the coach: In our way homewards I reported the conversation I had held with Mr. Goodison; the different effects it had upon my hearers were such as might be expected from their several characters; the gentle spirit of Constantia found relief in tears; her grateful heart discharged itself in praises and thanksgivings to Providence: Mrs. Abrahams forgot her head-ach, solicited herself in having prevailed upon Mrs. Goodison to consent to her daughter's going to the play, declared she had a presentiment that something fortunate would come to pass, thought the title of the comedy was a lucky omen, congratulated Constantia over and over, and begged to be indulged in the pleasure of telling these

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