

Indian mountains, the Sphynxes of Egypt, the Griffins among the one-eyed nations, not one could have stood, run, or flown. It may be alleged that these figures are but allusive representations—mystical types of some country or element; but it is sufficient to our argument, that they are the only imaginary animals, and are acquiesced in by the classical reader as having a fanciful existence.

Let us take for our example the Centaur. When we look to the representation in the antique marble, the merit of the sculptor is shown in the attempt to reconcile our fancy to the unnatural union of the members. The expansion of the nostrils and the coltish wildness of the expression are indicative of the artist's design, to join the human form to that of the horse. But this could never succeed with him who has been narrowly inspecting the proportions of the horse. If he see in a horse a fore-quarter too heavy, or a long neck and a large head, and observe that these are incompatible with wind and speed, and safe going, and conclude that such an animal must founder in the feet, what would he say to the Centaur, where an additional body, head and shoulders, are made to rest upon the fore-feet? The subject is classical, at least Galen takes it up, and wonders if Pindar could believe in the Centaurs. "For," says he, "if such an animal were to have existence, is