cording to the ceremonies preſcribed, turned to the right hand, and went round the altar, ſprinkling it with meal and holy water, and alſo beſprinkling thoſe who were preſent. Then the crier proclaimed with a loud voice, Who is here? To which the people replied, Many and good. The prieſt then having exhorted the people to join with him by ſaying, Let us pray, confeſſed his own unworthineſs, acknowledging that he had been guilty of divers ſins; for which he begged pardon of the gods, hoping that they would be pleaſed to grant his requeſts, accept the oblations offered them, and ſend them all health and happineſs; and to this general form added petitions for ſuch particular favours as were then deſired. Prayers being ended, the prieſt took a cup of wine; and having taſted it himſelf, cauſed his aſſiſtants to do the like; and then poured forth the remainder be­tween the horns of the victim. Then the prieſt or the crier, or ſometimes the moſt honourable perſon in the company, killed the beaſt, by knocking it down or cutting its throat. If the ſacriſice was in honour of the celeſtial gods, the throat was turned up towards hea­ven, but if they ſacrificed to the heroes or infernal gods, the victim was killed with its throat towards the ground. If by accident the beaſt eſcaped the ſtroke, leaped up after it, or expired with pain and difficulty, it was thought to be unacceptable to the gods. The beaſt be­ing killed, the prieſt inſpected its entrails, and made predictions from them. They then poured wine, toge­ther with frankincenſe, into the fire, to increaſe the flame, and then laid the ſacriſice on the altar; which in the primitive times was burnt whole to the gods, and thence called an *holocauſt;* but in after-times, only part of the victim was conſumed in the fire, and the remain­der reſerved for the ſacrificers; the thighs, and ſome­times the entrails, being burnt to their honour, the company feaſted upon the reſt. During the ſacri­ſice, the prieſt, and the perſon who gave the ſacri­ſice, jointly prayed, laying their hand upon the al­tar. Sometimes they played upon muſical inſtruments in the time of the ſacriſice, and on ſome occaſions they danced round the altar, ſinging ſacred hymns in honour of the god.

*Human SACRIFICES,* an abominable practice, about the origin of which different opinions have been formed. — The true account ſeems to be that which we have given in the preceding article. When men had gone ſo far as to indulge the fancy of bribing their gods by ſacri­ſice, it was natural for them to think of enhancing the value of ſo cheap an *atonement* by the coſt and rarity of the offering; and, oppreſſed with their malady, they never reſted till they had got to that which they concei­ved to be the moſt precious of all, a human ſacrifice. “It was cuſtomary (ſays Sanchoniathon @@†), in ancient times, in great and public calamities, before things be­came incurable, ſor princes and magiſtrates to offer up in ſacriſice to the avenging daemons the deareſt of their offspring, ” Sanchoniathon wrote of Phoenicia, but the practice prevailed in every nation under heaven of which we have received any ancient account. The Egyptians had it in the early part of their monarchy. The Cretans likewiſe had it, and retained it for a longer time. — The nations of Arabia did the ſame. The people of Dumah, in particular, ſacrificed every year a child, and buried it underneath an altar, which they made uſe of inſtead of an idol for they did not admit of images.

The Perſians buried people alive. Ameſtris, the wife of Xerxes, entombed 12 perſons quick under ground for the good of her ſoul. It would be endleſs to enu­merate every city, or every province, where theſe dire practices obtained. The Cyprians, the Rhodians, the Phoceans the Ionians, thoſe of Chios, Leſhos, Te­nedos, all had human ſacrifices. The natives of the Tauric Cherſoneſus offered up to Diana every ſtranger whom chance threw upon their coaſt. Hence aroſe that juſt expoſtulation in Euripides upon the inconſiſtency of the proceeding; wherein much good reaſoning is implied. Iphigenia wonders, as the goddeſs delight­ed in the blood of men, that every villain and murderer ſhould be privileged to eſcape, nay, be driven from the threſhold of the temple; whereas, if an honeſt and vir­tuous man chanced to ſtray thither, he only was ſeized upon, and put to death. The Pelaſgi, in a time of ſcarcity, vowed the tenth of all that ſhould be born to them for a ſacriſice, in order to procure plenty. Ariſtomenes the Meſſenian flew 300 noble Lacedemonians, among whom was Theopompus the king of Sparta, at the altar of Jupiter at Ithome. Without doubt the Lacedemonians did not fail to make ample returns; for they were a ſevere and revengeful people, and offered the like victims to Mars. Their feſtival of the Diamaſtigoſis is well known; when the Spartan boys were whipped in the fight of their parents with ſuch ſeverity before the altar of Diana Orthia, that they often ex­pired under the torture. Phylarchus affirms, as he is quoted by Porphyry, that of old every Grecian ſtate made it a rule, before they marched towards an enemy, to ſolicit a bleſſing on their undertakings by human vic­tims.

The Romans were accuſtomed to the like ſacrifices. They both devoted themſelves to the infernal gods, and conſtrained others to ſubmit to the ſame horrid doom. Hence we read in Titus Livius, that, in the conſulate of Æmilius Paulus and Terentius Varro, two Gauls, a man and a woman, and two in like manner of Greece, were buried alive at Rome in the Ox-market, where was a place under ground, walled round, to receive them; which had before been made uſe of for ſuch cruel purpoſes. He ſays it was a ſacriſice not properly Roman, that is, not originally of Roman inſtitution; yet it was frequently practiſed there, and that too by public authority. Plutarch makes mention of a like inſtance a few years before, in the conſulſhip of Fla­minius and Furius. There is reaſon to think, that all the principal captives who graced the triumphs of the Romans, were at the cloſe of that cruel pageantry put to death at the altar of Jupiter Capitolinus. Caius Ma­rius offered up his own daughter for a victim to the Dii Averrunci, to procure ſucceſs in a battle againſt the Cimbri; as we are informed by Dorotheus, quoted by Clemens. It is likewiſe atteſted by Plutarch, who ſays that her name was *Calpurnia.* Marius was a man of a ſour and bloody diſpoſition; and had probably heard of ſuch ſacrifices being offered in the enemy’s camp, among whom they were very common, or he might have beheld them exhibited at a diſtance; and therefore murdered what was neareſt, and ſhould have been deareſt to him, to counteract their fearful ſpells, and outdo them in their wicked machinery. Cicero, ma­king mention of this cuſtom being common in Gaul, adds, that it prevailed among that people even at the

@@@† [m] Apud Eu ſeb. Praep. Evang. lib 4.