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 twelve 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, Lesbos, Tenedos, all had human sacrifices. The natives of the Tauric Chersonese 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. Iphigenia wonders, as the goddess de­lighted in the blood of men, that every villain and mur­derer should be privileged to escape, nay, to 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 Pelasgians, in a time of scar­city, vowed the tenth of all that should be bom to them for a sacrifice, in order to procure plenty. Aristomenes the Messenian slew three hundred noble Lacedæmonians, among whom was Theopompus the king of Sparta, at the altar of Jupiter at Ithome. Without doubt the Lacedæmonians did not fail to make ample returns ; for they were a severe and revengeful people, and offered similar victims to Mars. Their festival of the Diamastigosis is well known, when the Spartan boys were whipped in the sight of their parents with such severity before the altar of Diana Orthia, that they often expired under the torture. Phylarchus, as quoted by Porphyry, affirms 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 they 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, and which had before been made use of for such cruel purposes. He says it was a sacrifice 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 similar instance a few years before, in the consulship of Flaminius and Furius. There is reason to think that all the principal captives who graccd 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 time he was speaking ; whence we may be led to infer that it was then discontinued among the Romans. And we are told by Pliny, that it had then, and not very long before, been dis­couraged. For there was a law enacted, when Lentulus and Crassus were consuls, so late as the 657th year of Rome, that there should be no more human sacrifices ; for till that time those horrid rites had been celebrated in broad day, without any mask or control, which, had we not the best evidence for the fact, would appear scarcely credible. And

however they may have been discontinued for a time, we find that they were again renewed, though they became not so public nor so general. For not very long after this, it is reported of Augustus Cæsar, when Perugia surrender­ed, in the time of the second triumvirate, that besides mul­titudes executed in a military manner, he offered up, upon the ides of March, three hundred chosen persons, both of the equestrian and the senatorial order, at an altar dedicated to the manes of his uncle Julius. Even at Rome itself this custom was revived ; and Porphyry assures us, that in his time a man was every year sacrificed at the shrine of Ju­piter Latialis. Heliogabalus offered similar victims to the Syrian deity which he introduced among the Romans. The same is said of Aurelian.

The Gauls and the Germans were so devoted to this shocking custom, that no business of any moment was trans­acted among them without being prefaced with the blood of men. They were offered up to various gods ; but particu­larly to Hesus, Taranis, and Thautates. These deities are mentioned by Lucan, where he enumerates the various na­tions who followed the fortunes of Cæsar.

The altars of these gods were far removed from the com­mon resort of men, being generally situated in the depth of woods, that the gloom might add to the horror of the ope­ration, and give a reverence to the place and proceeding. The persons devoted were led thither by the Druids, who presided at the solemnity, and performed the cruel offices of the sacrifice. Tacitus takes notice of the cruelty of the Hermunduri, in a war with the Catti, in which they had greatly the advantage, and at the close of which they made one general sacrifice of all that was taken in battle. The poor remains of the legion under Varus suffered in some degree the same fate. There were many places destined for this purpose all over Gaul and Germany ; but especially in the mighty woods of Arduenna, and the great Hercynian Forest, a wild that extended above thirty days’ journey in length. The places set apart for this solemnity were held in the utmost reverence, and only approached at particular seasons. Lucan mentions a grove of this sort near Massi­lia, which even the Roman soldiers were afraid to violate, although commanded by Cæsar. It was one of those set apart for the sacrifices of the country.

Claudian compliments Stilicho, that, among other ad­vantages accruing to the Roman armies through his conduct, they could now venture into the awful forest of Hercynia, and follow the chase in those so much dreaded woods, and otherwise make use of them.

These practices prevailed among all the people of the north, of whatever denomination. The Massagetæ, the Scythians, the Getes, the Sarmatians, all the various nations upon the Baltic, particularly the Suevi and Scandinavians, held it as a fixed principle, that their happiness and secu­rity could not be obtained but at the expense of the lives of others. Their chief gods were Thor and Woden, whom they thought they could never sufficiently glut with blood. They had many very celebrated places of worship, espe­cially in the island Rugen near the mouth of the Oder, and in Zeeland ; some, too, which were very famous among the Semnones and Naharvalli. But the most reverenced of all, and the most frequented, was at Upsal ; where there was every year a grand celebrity, which continued for nine days. During this term they sacrificed animals of all sorts. But the most acceptable victims, and the most numerous, were men. Of these sacrifices none were esteemed so auspici­ous and salutary as a sacrifice of the prince of the country. When the lot fell for the king to die, it was received with universal acclamations and every expression of joy ; as it once happened in the time of a famine, when they cast lots, and it fell to King Domalder to be the people’s victim. And he was accordingly put to death. Olaus Tretelger, another prince, was burned alive to Woden. They did not spare