

with similar penances by the sailors who visited his shrine, as we learn from the following lines of Callimachus in his hymn to Delos:—

“Soon as they reach thy soundings, down at once
They drop slack sails and all the naval gear.
The ship is moored; nor do the crew presume
To quit thy sacred limits, till they've passed
A fearful penance; with the galling whip
Lashed thrice around thine altar.”*

Over and above the scourgings, there were also slashings and cuttings of the flesh required as propitiatory rites on the part of his worshippers. “In the solemn celebration of the Mysteries,” says Julius Firmicus, “all things in order had to be done, which the youth either did or *suffered* at his death.”† Osiris was cut in pieces; therefore, to imitate his fate, so far as living men might do so, they were required to cut and wound their own bodies. Therefore, when the priests of Baal contended with Elijah, to gain the favour of their god, and induce him to work the desired miracle in their behalf, “they cried aloud and cut themselves, after their manner, with knives and with lancets, till the blood gushed out upon them.”‡ In Egypt, the natives in general, though liberal in the use of the whip, seem to have been sparing of the knife; but even there, there were men also who mimicked on their own persons the dismemberment of Osiris. “The Carians of Egypt,” says Herodotus, in the place already quoted, “treat themselves at this solemnity with still more severity, for they cut themselves in the face with swords.”§ To this practice, there can be no doubt, there is a direct allusion in the command in the Mosaic law, “Ye shall make no cuttings in your flesh for the dead.”|| These cuttings in the flesh are largely practised in the worship of the Hindoo divinities, as propitiatory rites or meritorious penances. They are well known to have been practised in the rites of Bellona,¶ the

Pythagoras affirmed that he had seen his tomb at Tripes in Delphi (BRYANT, vol. ii. p. 187). 5. Horus was the war-god. Apollo was represented in the same way as the great god represented in Layard, with the bow and arrow, who was evidently the Babylonian war-god, Apollo's well-known title of “Arcitenens,”—“The bearer of the bow,” having evidently been borrowed from that source. Fuss tells us (pp. 354, 355) that Apollo was regarded as the inventor of the art of shooting with the bow, which identifies him with Sagittarius, whose origin we have already seen. 6. Lastly, from Ovid (*Metam.*, lib. i. fab. 8, l. 442, vol. ii. p. 39) we learn that, before engaging with Python, Apollo had used his arrows only on fallow-deers, stags, &c. All which sufficiently proves his substantial identification with the mighty Hunter of Babel.

* CALLIMACHUS, in Original, v. 318–321, vol. i. p. 134.

† JULIUS FIRMICUS, p. 18.

‡ 1 Kings xviii. 28.

§ HERODOTUS, lib. ii. cap. 61, p. 127, A and B.

|| Leviticus xix. 28. Every person who died in the faith was believed to be

identified with Osiris, and called by his name.—WILKINSON, vol. iv. p. 167, Note.

¶ “The priests of Bellona,” says Lactantius, “sacrificed not with any other men's blood but their own, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped

“sister” or “wife of the Roman war-god Mars,” whose name, “The lamenter of Bel,” clearly proves the original of her husband to whom the Romans were so fond of tracing back their pedigree. They were practised also in the most savage form in the gladiatorial shows, in which the Roman people, with all their boasted civilisation, so much delighted. The miserable men who were doomed to engage in these bloody exhibitions did not do so generally of their own free will. But yet, the principle on which these shows were conducted was the very same as that which influenced the priests of Baal. They were celebrated as propitiatory sacrifices. From Fuss we learn that “gladiatorial shows were sacred” to Saturn; * and in Ausonius we read that “the amphitheatre claims its gladiators for itself, when at the end of December they PROPITIATE with their blood the sickle-bearing Son of Heaven.”† On this passage, Justus Lipsius, who quotes it, thus comments: “Where you will observe two things, both, that the gladiators fought on the Saturnalia, and that they did so for the purpose of appeasing and PROPITIATING Saturn.”‡ “The reason of this,” he adds, “I should suppose to be, that Saturn is not among the celestial but the infernal gods. Plutarch, in his book of ‘Summaries,’ says, that ‘the Romans looked upon Kronos as a subterranean and infernal God.’”§ There can be no doubt that this is so far true, for the name of Pluto is only a synonym for Saturn, “The Hidden One.”|| But yet, in the light of the real history of the historical Saturn, we find a more satisfactory reason for the barbarous custom that so much disgraced the escutcheon of Rome in all its glory, when mistress of the world, when such multitudes of men were

“Butchered to make a Roman holiday.”

When it is remembered that Saturn himself was cut in pieces, it is easy to see how the idea would arise of offering a welcome sacrifice to him by setting men to cut one another in pieces on his birthday, by way of propitiating his favour.

The practice of such penances, then, on the part of those of the Pagans who cut and slashed themselves, was intended to propitiate and please their god, and so to lay up a stock of merit that might tell in their behalf in the scales of Anubis. In the Papacy, the penances are not only intended to answer the same end, but, to a large extent, they are identical. I do not know, indeed, that they use the *knife* as the priests of Baal did; but it is certain that they look upon the shedding of their own *blood* as a most meritorious penance, that gains them high favour with God, and wipes away

* Roman Antiquities, p. 359.

† AUSONIUS, Eclog. i. p. 156.

‡ LIPSIUS, tom. ii. Saturnal., lib. i. cap. 5.

§ PLUTARCH, vol. ii. p. 266.

|| The name Pluto is evidently from “Lut” to hide, —