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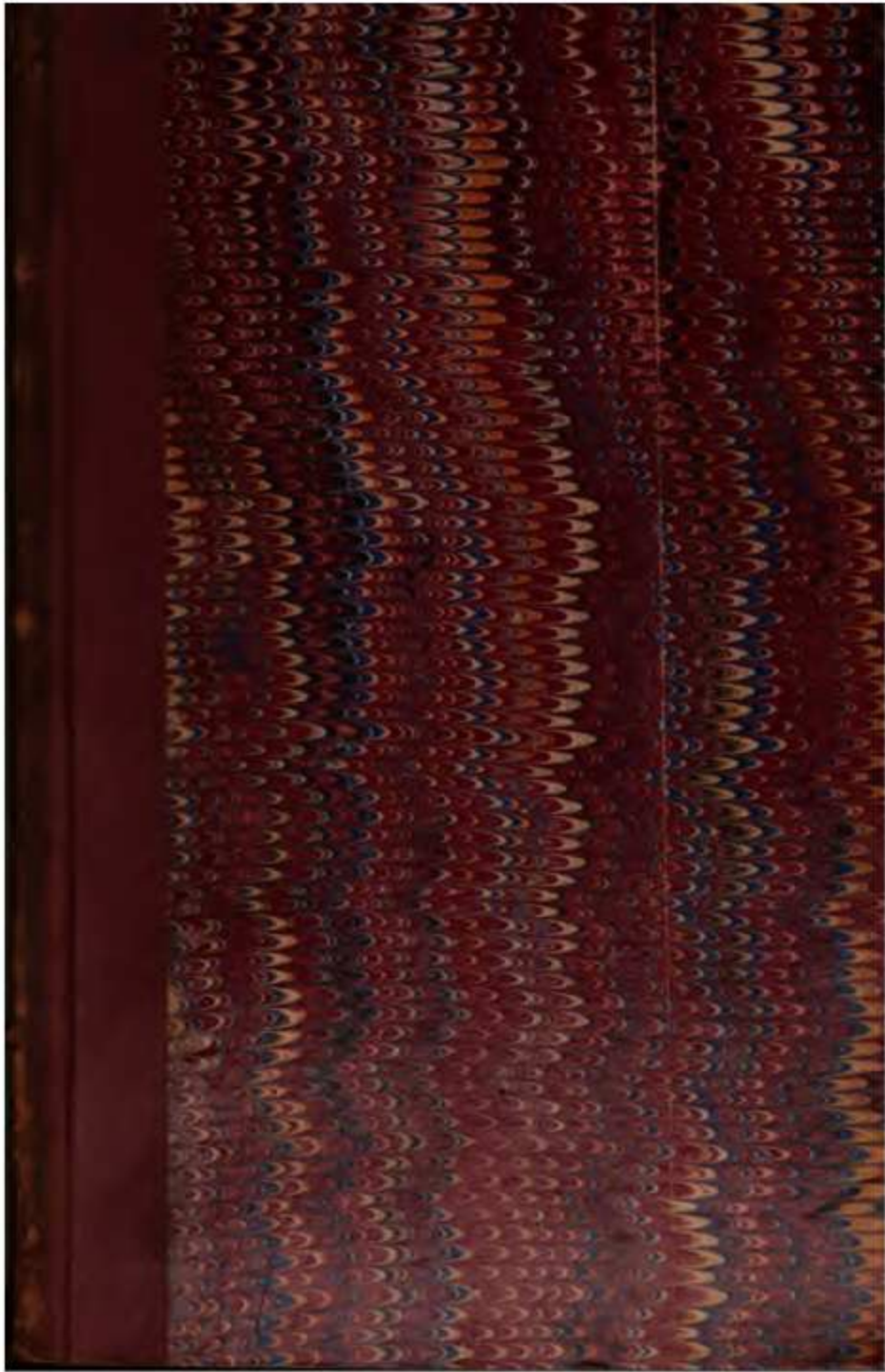
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FRONTISPIECE.



*Des. Moulins Del.*

*Godby Sculp.*

*ARCH DRUID.*

ANTIQUA RESTAURATA.

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A  
CONCISE HISTORICAL ACCOUNT  
OF THE  
**ANCIENT DRUIDS,**

SHewing  
THEIR CIVIL AND RELIGIOUS GOVERNMENTS,  
CEREMONIES, GROVES, DERIVATIONS,  
AND ETYMOLOGIES, CATEGORICALLY  
DEDUCED ;  
WITH BIOGRAPHICAL SKETCHES.

TO WHICH WILL BE ANNEXED,  
THE ANIMATED SPEECH OF  
*CARACTACUS,*  
WHEN SENT CAPTIVE TO ROME.

ALSO,  
THE REMAINS OF DRUIDICAL ANTIQUITY, IN  
ENGLAND, IRELAND, SCOTLAND, WALES,  
AND FRANCE,  
ILLUSTRATED WITH  
COPIOUS REMARKS, THE WHOLE DRAWN FROM  
SOURCES OF RESPECTABLE INFORMATION,

AND BY PERMISSION INSCRIBED  
TO THE UNITED LODGES OF THE MOST NOBLE  
AND VENERABLE  
ORDER OF DRUIDS.



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VERITAS OPPOSITA MUNDO.

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BY JACOB DES MOULINS, P. G. A.

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1794.

221. f. 107.

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To THB

mO^T KOFILE AND VENEKABLE CKDER

OF DSUIDSy

UKbER THE SANCTIOW ' or TH« ^ •

, GRAND LODGE OF ENGLAND.

PERMIT me. Sirs, iioitb language unfeigned, to exprefs my grateful acknowledgmsnt. for the dijlinguihed

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honour conferred on fne\ who^ under the favour of your Patronage^ have brought forward^ in an obvious point of view^ the Learnings Antiquity^ and Curioftties^ of thofe Venerable Religionifts whofe name

\*

pu deign to retain. It is great pJea^ fure to me^ that I have it in my power

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(iv )

thus to acknowledge the Kindnefs and Friendjhip of Jo numerous^ loyaly and reJpeSiabla a Body of His Majejifs Sub-jeSiSy and publicly^ to declare^ with bow great EJleem^ and true Regard,

I AM> Gentlemen,

YOUR MOST OBEDIENT,

AND MOST HUMBLE SERVANT,

Jacob des moulins.

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THE PREFACE.

X HE prdent Treatift I iioow offer to the Public view was, at firft, oply intended for the

perusal of a few friends; but, from the calamities and misfortunes of a contiguous nation, I am induced, from the respect I bear my country, to adduce those collateral evidences of truth, that will, at the first view, convince every intelligent Reader of the unavoidable necessity of due subordination and conformity to

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( vi ) just laws—'Which our predecessors

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eminently laid claim to, and flourished under the wise administration of the Ancient Druids, and formed the basis of our happy Constitution.

Yet, whatever vindictive proofs I may

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any of the sublimity of our Ancestors, it might at the same time be owned, if they had their bright side they had a dark one too, which will be submitted impartially ; and whatever appears dubious, I shall leave every one at his own liberty, either to judge them so, or to make (if he please) better guesses; preserving always a just and strict regard between, causes and effects, &c#

BLOGRA-

Since it will be necessary to prove, in a political view, the necessity of a total reformation of the present government, and the establishment of a new one, which will be supported by the people, and expell'd from whence the Antiquities will be judiciously brought forward.

To conclude: whatever is offered to the Public of this kind, must undergo a variety of censures ; every one there has a right to judge, though few have the ability to judge rightly: Criti-

cism is an undefined thing, under no

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settled rule, often governed by prejudice or passion, by humour or fancy; and since it frequently comes to pass,

that



that what is agreeable to one tale is disagreeing to another. To please aU is impossible; to have it all (a is unavoidable ; to have no errors is a privilege above the condition of humanity; under it, happiest is he who has fewest of them.

ERRATUM.

Page 8. The Matter of the 3d and 4th Notes are transposed.

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A superior account,

OF

DRUIDS.

in the ancient Druids and their Philosophy and their

Derivation and Etymology.

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THE first account of every nation in the World that of the Jews only excepted, is involved in fable and obscurity; nor can that of any people be more obscure or more fabulous than that of the Druids; yet it must at the same time be owned, that even itself is sometimes only truth disguised; and why the fabulous account of Druids may not be originally founded in truth, or be truth disguised, I leave to the determination of those who have allowed the origin and history of the Romans and Greeks to have been true in the main, though involved in obscurity, and teeming with fiction,

I must here begin therefore, that is, from the necessary grounds and reasons of mankind's first actions in colonizing the Earth. I shall endeavour to establish such positions as are

most coherent with, and conformable

B ■ 'to

AN ACCOUNT OF

to Nature, under such and such circumstances, and

is agreeable (to the truth of records and appearances

of things. By which method, I am obliged to lay down

as a firm foundation; First, that a certain form of speech: Secondly, that a determined scheme of laws, and.

Thirdly, that a settled system of religion, jointly and naturally adhered to, and accompanied the divided knots and societies of mankind, in various advances of their progress and travels; and were conveyed with them into those countries they fixed and settled in.

This being supposed, it will in the next place be very obvious and natural to think that each of these primary acquisitions, viz, language, laws, and religion, as they were at first more rude and contrived, more rough and unpolished, only proportioned and adapted to the mere necessities of life, and to the then narrow and confined performances of divine worship; so when the several tribes and classes of people began to fix and settle themselves into formed and regular societies, —Then, I say, these acquisitions, these rational arts of human life, began to open and display themselves, to figure out their original rudiments, and to appear, here and there, more prompt, useful, and comprehensive. The language in a short time became more trim and copious, the laws more nervous and vigorous, justly suited to the advantages of communities; and religion, the mistress of all, variegated and set herself out in multitudes of pompous (shows and appearances.

Together with these first acquisitions of mankind grew up, the leisurely improvement of natural and metaphysical knowledge; though these, I confess, have been much influenced and directed by the traditional Cabala, chiefly cherished and preserved in the

triarchal in the Patriarchal Repository; with

which the prime Speeches of many of the first nations, it

is allowed, had frequent intercourses and communications

and.

How to \mdi this improVcnieht bF natural anS Fuper-natural knowledge in thefe early ages of the world, w6 may oSfervc many hel^s and advanbiges to acfcruie naturally to ihcti firft eftablifliers, as well of arCs as of empire, In ifte many rcgioi^ Shd coU'ntrieiJ they came

into.

First\* Therr rii'dft httportlnt indefttig^ibfe fehdea-

vours in arte JIgnorum ^in framing, enlarging,

iihd polifliifigbf languages,\* give them o'ctafioh to make ample difcoVeH^s into the nature, habitudes, and concatenation of thihs, io which their excdgitated founds, and Aew-formed ^6Vds, <Niit in a regulir ftructure of fpeech, to have an agreeabte reference arid proportion.

Secondly. Their profound elaborate difqaifitions into the grbufKJs and rieafons of laws send gouvemments, which they were then every where forming, gave them, occafionally, cohfiderable infight itttb dte mattners, inclinations, and teto)efi of men, ^nd into die nature\* . and dHferchces of humah paifeons.

TttiRDLY. Their ferious wartnth ind concern for feligidn, prompted and fiifed their thoughts to fhort aivine contethplatoris; gave them profpefts of a future being, and a[t Je'hrgh put them upon many clear and di^inEt ideas 6f divine and fupernatuTal objects. And as theft three pirticularsi namely hngaage^ laws, iind religion, have b^ch the earlieft and moft applied to is being of the mo{{ important cpnfideration to mankind; fo they have among btWeir'^vantages^ to the happinefs of the people, been the frefiifefit and fcttliet grounds that . gave growth and improvement to natural and metaphy-fical iciences\*

Thus the growing race of mankind hiaving no foon-erfat themfelves down in diftin6i fettled nations,

B 2 which

which Strabo, out of Ephorus, branches at firfl iii-jto thefe, viz. Scythae, Indi, -Stbiopcs,, and Celtae.— But a fet of men in each of thefe divifions, we may well imagine, put their heads to worky and began to cherifli feeds of knowledge ; partly natural and latent in them, and partly acquired by oral traduftion from the patriarchal Cabala; in the latter of which, the antediluvian knowledge^inallits branches, was carefully preferved and eminently flouriflied\*

Thefe men of thought and (peculation, whofc chief province was to enlarge the bounds of knowledge, as their fellows do thofeof empire, into what country.or climate foever they came ; as they were generally curious themfelves,, in impofing names agreeable to the

natures and properties of things and actions; for they themselves, likewise came to be named and distinguished by others, by appellations peculiarly agreeable to and significative of, some most noted and remarkable circumstance of their public transactions and appearance.

On this account, I take it, the Indians called their great promoters of civility and humanity Brachmans, probably from a primitive word they might carry with them, Brachy to praise and celebrate, and no doubt the Ethiopians and Scythians gave to theirs also suitable appellatives at that time, though now forgotten; and thus it was that we, the Celts, came to call our first masters of knowledge, Druids, from the Celtic wordy Daw\* as it is generally thought; and that because these men seemed passionately fond of that; tree? under which it is certain they frequently appeared in every solemn and public transaction.

It is indeed acknowledged on all hands, that the ancient Druids had their name from Derivy whether from the Gaelic or Celtic, which differ not much in sound, is not material to enquire. But that their custom of celebrating

\* Oak.

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## THE ANCIENT DRUIDS. 5

Building the Oak, and using formed groves for their public ministrations and solemn performances, proceeded from the example and imitation of Abram's doing the like under the Oaks of Mamre, Gen. xlviii. i. Though it be the general opinion, yet I shall take the liberty to differ from it, and to suppose farther, that both Abram and they took up this custom from a more ancient pattern, viz. the antediluvian practice as the ancient Heathens did many things relating to religion, according to, and agreeing with, the recorded customs of the primitive Jews; not that they took them up from those Jews by way of example and imitation but as they both as well those Jews as the ancient gentiles, followed a more ancient copy, the Mosaic or sacred patriarchal rubric.

It is known that a tree was of sacred use in Paradise.— It was a tree, Gopher which God peculiarly designed for the building of the ark; and on a tree the salvation of the World was to be accomplished, A tree, therefore being so celebrated by Almighty Providence, we may cease to admire that devout Antiquity placed in much sacredness on it, as to make groves their first and most ancient temples and places of divine worship. And since it is uncertain of what species that tree was, which was so remarkably distinguished by Providence, we may as well take, here the word of Antiquity, and suppose they pitched on the Oak, paid their greatest veneration to it, and some of them if the comment sentiments be right, took their name and character from it, upon very prevailing reasons now unknown to us.

The truth of all this is very apparent, both in divine and human records, that the Oak, of all the trees in the World, hath been of most special regard and veneration with devout Antiquity, in their sacred religious performances\*^ Of which, to bear the way

to

to this unfolding the grounds and reasons of the ancient Druidical institution among us, I shall proceed on with the following instances.

First, These Sacred Scriptures inform us, that the first temples, or local consecrations, were groves of Oak, Under which God himself appeared^ Angels were entertained, covenants were formed, oblations and sacrifices offered, and whatever else belonged to the dignity of God's house, and to the sacredness of divine worship, under the patriarchal economy;^, were visible in groves and Oak-holts. ^^ And Abram (says Moses) passed through the land to the place of Shechem, (ad al/vn' Monh) to the Oaks or Oak-grove of Morek, where the Lord appeared unto him, and said, unto thy seed will I give this land; and Abram builded there an altar unto the Lord." Gen. xii, 6.

Also we read, that "All the men of Shechem gathered together, and all the men of Millo, and went and made Abimelech King, by the Oak of the pillar." Judges, ix 6. Nay, in that very place, and of that very pillar, the author of the Book of Joshua, says that, " Joshua took a great stone, and set it up there,\*\* that is, " in Shechem, under the Oak, which was to be taken for the Sanctuary of the Lord." Joshua xxiv. 26. On these luculent testimonies of divine scriptures, the Imitated Dickinson breaks out —

— En proutiQS Sacerdotes quernos ! en patriarchas Dtuidas /

DiATR. de Orig. Druid.

Secondly. —That the Heathens praised the fame, in whose most celebrated authors we find " Sacra Jovi fuerunt\* is evident beyond dispute. Nay, they were not only the British and Gaulish Druids who admired

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THE AKICISWT DRUIDS. f

and venerated that prince of princes,^ but the Heathens about Syria and Palestine retained the same fondness to it; for when the apostatizing Jews forsook the Law of their God Jehovah and abandoned themselves to the idolatrous practices of their heathenish neighbours, what did they do ? \*\* They sacrificed (lay the sacred text,) upon the tops of mountains, and burnt incense upon hills, under Oaks and Poplars, and Elms.\*' Hofca iv. 13. " Under every thick Oak they did offer sweet sacrifice to all their Idols.\*' £zr^ . 6.13.

To reduce what has been said to the place and subject of my enquiry, I shall affirm from

the foregoing evidence, that this prime celebration of Oak-groves aiead/ mentioned, being of patriarchal, if not of divii<sup>e</sup> iuftitu\* tion; and our weilern Celta being farefolutely tenacious of It, and fo zodoufly devoted to it, that tlieir Cory-phoei, their firft and chicfeft mailers of knowledge, thsx Pruids took their dift!n<9:ion and charadl<sup>r</sup> from it.— The cafe, I fay, being fo, we may well conceive, that thefe venerable religionifts of the age, (religion, in its genera} Idea, being the chief concernment of mankind, •and knowledge its rule and direftion \ to both of which thefe religious Druids eminently laid claim and title,) had charms enough in their (kill and knowledge, in their addrefs and converfation, to obtain to thcmfelves the chief pofts of management wherever they refided, and when obtained, to fecure their credit and reputation; and thereupon to bear up a port and authority (nohard thin<r for them to do ni that eafy obfequious age) Jn order ta obtain the chief ftroke in the conduft of all public and private affairs among their fellow-citizens, whercvcc they hapen to fix and fettle.

Upon this bottom, thefe infinuating priefts, we may well imagine, foon wound up themfelves to fuch a reputation and pdv/cr, as to be able to prefcribeand give laws to

Others; and when thejr arrived to this eminence<sup>^</sup> tfieir next ftep was to provide for and eftablifh themfelves ; and eafily perceiving tliat the propagation of knowledge was beft upheld and continued, (they being no men of letters) by fixed and fettled foundations and fbcieties, they looked about, we may fuppofe, for the moft convenient places to eftablifh themfelves in, the moit redufe retreat, were the advantages they fought for, and when they found it out, their authority' might foon prevail, to get themfelves poffeffed of it, and eftabliihed in it.

The advantages they might chiefly feek for, were of two ibrts:—Firft; natural, fuch as were moft agreeable to their defigns, and. Secondly, political, fuch as beft fecured the ends of their intended eilablifhment.

FiR5T,—From its natural appearance, might endear them to thefe fequeftercd haunts, (as being more folita-ry and lefs incommoded with the afFrightments of war and tumult,) to give firfb fuck to the infant mufc, and to afford the carl it 11 ftrokes and lineaments to the growth of knowledge.

Secondly, —Apolitical confideration of the advantages they might acquire, that is, folitude and fafety, we may well fuppofc, did no lefs oblige thefe men of thought and retirement, and in a mamier force them to that choice, than thofe laft mentioned beauties of Nature might allure them to it.

Having fet down the grounds and reafons of the origin and inftitutions of thefe heathenifh Priefts, I fhall proceed to account for their philofophy and difci-pline, and other particulars of their eftablifhment, referring therefore afflirances, on the proofs of fafts and evidences.

First, —I shall give some previous hints of these religious persons; first follows in the progress of their improvements in the way of knowledge. Secondly, to ob-

serve

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## THE ANCIENT DRUIDS.

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serve and account for their philosophy and discipline.— Thirdly, for their orders and societies. Fourthly, for their authority and power; and, Fifthly, for their sacred things and places. In some of which particulars, namely, in their philosophy and morality, we may observe these religious Druids to have signalized themselves in that great and solemn work of raising and improving the duties of mankind; and of advancing and uniting to proper ends, all the parts of true, solid, and instructive knowledge, in these western parts of Europe; not only before others, but also above and beyond the then ordinary means and measures. And here let no one despise, and think the accounting for the actions and transactions of these men, to be vain and frivolous, who have in their time deserved so well of the world, and whose character and actions were esteemed worthy to be recorded and transmitted to our lands even by the greatest of ancient authors.

First, therefore, we are to conceive, according to the hypotheses already laid down, that the first step in the improvement of human faculties, and the application of them in the way of knowledge and practice, to useful and instructive ends and purposes, was in this western part of the world, begun and set on by a few thoughtful persons here and there who afterwards confociating and assembling together, proceeded to settle principles, and to form their little platforms and institutions in a verbal discursive way; to which they ever after cleaved, neglecting the use of letters, as an innovation inconsistent with their more ancient establishments. And this may be one argument in favour of the seniority of this learned sect, to all those other people, who have set up by the help of letters, beyond which, excepting the ancient Druids, I think there are few pretenders.

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Although they made no use of books, yet by what we read of them, we find that their schemes extended to all the useful parts of learning, which they couched under apt significant words in rhythmical compositions with a peculiar class of their society, whom they call Bards (from the original word Pared to divide and distinguish,) that is, men separated from the rest, for their extraordinary talents of memory, to that peculiar work, of recording and reciting, on occasions the various theorems and applications of the whole system of knowledge.

Secondly. —The delivered and taught philosophy

and learning of this Druidical feft feemed, in the general air of it, to be fymbolical and enigmatical, efpecially the moral part of it; agreeing in that with the traditional Cabala of the Jews. In imitation of which, the molt ancient things amongft the Heathen philofophers, have been fhrouded in veils and obfcurities. n " -Says PiOGENEs Laertius of thefe Druids,

. \*\* They affirm that they taught obfcurely and enigmatically their points of philofophy, from hence it is likely other fefts and parties; as Cl^mPNS Alpxan- ' BRiNus obferv(?s, \*\*ufaally couched the gravelt parts of their learning under thefe involutions and ihadowsj\* which Pythagoras, afterwards advanced to the higheft improvement that vray; from whom the imi» tating Greeks took it into vogue, and amufcd the vworld with their mythologies and riddles.

But in particularj as to the parts and divifions of thiat philofophy, jt was, ^ others generally^ are, either an

expofitjon or regulation of nature; that is, it was

? :hief!y aimed and directed either to the unfolding the

jibftrufities of her phoenomcna, or to regulating the ob-

t a "vrall or fe^cratipa,

- Ii^uitic»

Kqulties and diforders of her operations. The firft being fpcculative. and properly philofophy the other prai&ical, and properly diTcipline: of which in their

order, -\*—

- First, of their Philofophy, properly fo called.— They feen\ed, if we credit antiquity, to have taken a fiill. draught of the theory of nature, according to the gauge of that time. They made quick refearches into her principles and operations. ". 3efides the naturaJ,— as if that had been their chief province,—\*they profeffed alfo, moral philofophy.\*

But in the management of the natural—whether the principle on which they generally explicated things were conpufcularian, or complex and elemental, I. cannot determine; but am inclined to believe them to have been the former, as more agreeable to the Sidonian pliilofophy, .which was plainly atomical; aftd with which our celebrated Druids, on accoilht of our moil ancient commerce and trafic with the Phoenicians, muft have had no ihiall acquaintance and communication.

They deeply confiderdd nature in her largeft extent, in her fyftems, in her motions, in her magnitudes, and powers; in all which, they feem to cabalize; for Czefar, who beft knew



them, gives us this account of them, \*' They dispute much of the stars and their motions, and the magnitude of the world, and of the parts thereof and of the nature of things." To the same purpose Pomponius Mela, speaks of their accurate discoveries of the system of the world, and of their deep insight into natural causes; to which he adds geography, as Pliny does magic and medicine^ All which were acquisitions very necessary to uphold\* the dignity and power which these Druids had obtained over the people, through a great part of Europe.

' Now their philosophy being so comprehensive as to

C 2 take

take in, with the theory of nature \ astronomy, medicine^ and natural magic; and all this upon the corpularia hypothesis ; as it may seem very probable, from, their ancient frequent commerce by means ,of the Tynan and Sidonian- traders, with the Phoenician philosophy, particularly with the precepts of Mochus, the Sidonian^ . whom our learned Sheldon, takes to be Moses. I say besides these noble parts of natural knowledge^ their metaphysics likewise, made strong flights, partly on the strength of their own ratiocination, as in the unity of the Deity, the immortality of the soul of man > and. other consequent dogmata; and partly,, also,. from cabalistic traditions, as in that of the conflagration of the world, the pre-existence of souls, and transmigration of them from one vehicle to another, the propitiation ^ of sacrifice, and many more particulars of that sort,. \ which they strongly professed and taught; though indeed, as to that one, of the unity of the Godhead^ the stream of idolatry, towards the latter end of their time, bore strong upon them, and deflected them from their professed monotheism, to give divine worship. to medioximate Gods ; but these errors crept lately among them,, or they worshipped the one God under several titles and appellations\*

That these eminent parts of philosophy, both natural and metaphysical, acquired as I have said, by the early acquaintance they had with the Phoenician learning, flourished for some time among our ancient Druids, we may well take for granted, on the words of those excellent authors I have now mentioned. But of what sort their notions and explications of things 'were, though among us all remains and footsteps of them are quite lost and perished yet we have much to guess; and it (should seem that they were the same, or very near a-kin, with what Pythagoras Samius some time since, about the Sixtieth Olympiad, fetched

also

also from the disciples of the above Mochus (as Jamblichus in the Life of Pythagoras) and left recorded in his Italic school; or at least the said Pythagoras might well have borrowed the chief points of his philosophy from his nearest neighbours the Gauls & Druids, who had had them before from Phoenicia^

/ and conveyed them that way to Italy. And what it was

that made up the greatest part of the philosophy of Pythagoras, besides what has been recorded and preserved by his own scholar Demotricus and Leucippus of old, Galileo and Gassendus of late have sufficiently taught us.

Secondly. As to the discipline of these Druids, or that practical part of their philosophy which referred to and concerned, either their own establishment and society, or the people over whom they presided and

governed. I find it chiefly consisted of, and exerted

itself in these three particulars. First; in the conduct and management of themselves\* Secondly; in affairs of public decisions and judicature^ and. Thirdly, in the solemn rights and performances of religion. Which brings me to the third observation proposed, that is^ their orders and societies.

First. —Then as to the regulation of themselves^ and the prime establishment of their societies and orders ^ / their politics seem to have been very cautious and ex-

tremely provident in the uniform model and plot of their constitution\*. They submitted themselves to one whom they were implicitly to obey, and to be solely guided ^ by, in the weightiest conduct of affairs\* And then they divided their whole body into distinct claires and fraternities^ suited and proportioned to the several parts and employments of their function and office. And in matters of economy and daily regimen^ they were forced in an agreeable subordination and dependence of one order ^d society upon another, uA

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of all upon one chief or metropolitane,\* if I may (I call,

' This chief or head Druid, had a supreme metropolitane power, not only over their own country for itself, but also over the separate communities and governments of people through the whole nation, as Caesar expressly affirms: " over all these," meaning the •\*^>

'whole order of them', " there is one\* supreme head and governor,' to whose jurisdiction and authority ^they were to pay obedience and submission, in all matters relating to their cognizance, &c:\*' And that all people did yearly bring their appeals from all places of the land, to his tribunal or court of audience- in Gallia, as their former report, their last plea of justice. Caesar is express: " these high pontiffs with their assistants, the heads and presidents, probably, of their inferior orders, met yearly in a consecrated place; at whose tribunal, all that have any private suits or controversies, make their last appeals, and stand for ever obliged to their decisions and sentence."

This indeed Caesar speaks of, as it was practiced in Gallia, in his time; but withal he says

before, that their discipline, of which this practice is a main part, came into Gallia from Britain. And since he affirms it came from Britain, we may very well conclude that the same course and method, as was used in Gallia, was

also practiced in this island.

\* That head Druid, for the eminency of his place, and the singularity of his office, was called Arch Druid. He was when dead, presently succeeded by another; who mounted into that dignity, either by his singular virtue and merit; or, if on account of equality, a competition arose, by the suffrage and election of the inferior orders. In these elections sometimes, such heats and broils, and interest of parties, raged among them, that

wars.

»THK AKCXE^T DBBIDS.

wars and bloodshed have often ensued. But if we consider the extent of their authority, we need not wonder at the struggles they made in order to maintain their supremacy. For their persons were not only held inviolable, but they were the inspectors over the conduct of kings themselves, and had authority to depose whom they pleased) and with respect to the king, he might be termed a king while in religious matters, he might be called pope of those days.

The extent of their authority and jurisdiction, as they exercised and administration, inasmuch as it reached to all places of the nation, so as to cognizance and power. It took up almost every case and circumstance whether civil or criminal (as Quæstors say) \*\* They determine in almost all controversies, both public and private and if any great crime be perpetrated, if any murder or manslaughter committed, if any quarrel arise about bounds of land and inheritance, these Druids give Judgment in the matter, and decree rewards and punishments as the case deserves"

Now, though this decretorial power extended even

to life and death, yet the execution of it, (they being a

sort of ecclesiastics) was, for all I can find, wholly

transferred to the secular power of the city or province

to which they belonged to. The same likewise of their decreeing

rewards and punishments being merely declarative,

pronouncing juridically who were fit, how far, and per-

^\* haps in what manner, to be rewarded or puniied. Yet

one thmg there was that Itrucka gqieral terror, widj

1 which they might awe, and over^rule their laics to

almoftany thmg they pleafed; and that was wlut thefe

^ pruids took the greateft care and pains to inculcate on

\* ' the people; viz. the people's indifpenfible obligation to

. ft9 ne^eflary rights and duties of oblations ai)d facri-

• » 1

fice, togeidier with their own indilputable power of ^leiigning and appointing what perfont or things they pleafed for the victims and cruel immolations of their altars,—^making them believe, asC/BSAR (ays,

That for the life of a man, nothing but the death

of another man, offered a facrifice on their altars, could appeafe the wrathful immortal Gods, and make due atonement for the «vil committed, or the puniishment threatened.

This, indeed, was their great engine to put the abufed people into what pollure they pleafed i and was thechief proof of their authority, which it fecms they kept up here to the very laft. And on which depended their other machines of terror among the inferior laity ; which was their anathemas and excommunications.

With this they quickly diifipated all contempt and difobedience; and in that opinion, which they^ had. induftrioufly cultivated in the vulgar, of their indifperi-fible neceflity of facrificing, and frequently attending the folemnyties of their altars.. There was no greater and more drcadtul ftroke, except death itfclf, that could be inflidled on a poor .mortal, than to be inter-didled and excommunicated from the rights and privi\* ledges of iacrificcs.

And as the firft. viz. the general awe which they carried over all forts of perfons, from their being able to appoint whom they would td the flaughter, gave them the great authority of commanding. So this latter, viz. the power of interdiiling and excommnicating, fecured them the fpeedy and effectual execution of what they commanded. (Says Cj«esar,) " this is their greateft puniishment upon thofe who rcfufe to fubmit to the Druids decrees and fentences, to debar them the ufe and folemnyties of facrificc. And thofe who are fo interdicted, arc accounted the moll wicked

and

and profligate of aU people, to be fhunned and efchew--cd by all honell men.\* Nay, to fhew the further con-gruity of this fcheme with future methods, or what came to be afterwards praSified in the true Chrifitian Hierarchy\* Says Caefar of them who were excluded-and anathemized for their conten^pt and delinquency, and, debarred the common rights of religion: Alfo while they continued interdifted, were as outlawed wretches, e«;cluded and rendered incapable of all benefit of law; no. place of truft or honour was ever to be conferred upon them. ^ Thus we may obferye, the guilt of contempt and difobedience to juft authority. As it was ia all the difpenfations x>f the true religion, fo in the eye of nature itfelf, it has, has evet been reckoned the fouleft and moil unfociable crime, and confequently branded, with the moft odiou^ marks both of divine and human indignation»

Thirdly, oP the Druids difcipline, in relation to a6ts and exercifes- of religion, I fliall only touch, as I did in the reft, on what is moft remarkable.' That they had times and places facred and feparated to holy ufes, it is natural to think j but what precife determined partition of time thoftf were, no author mentions. It is probable they had \* one day in fevcn, as the generality of mankind had, appointed and fet apart for divine worfhip; and that that was, as in moft other nations; the day of the Sun. It is as probable, that they alfo had fet times and peculiar celebrations of deified heroes.

As for their fet and appropriated places, we are fuf-ficiently told, that they were groves of oak. (Says Pliny of thefe Druids) /. e. « They drefs and cultivate groves of oak; for without that tree, or thofe

CizM. Alix. Strom, lib. 3. where he vouches the authority of Hesiod, HoMEa, Callimachus, and others, for tte facrtd oUicrvatlon of xhs Seventh Day as a general pra ^ice.

groves, thty never celebrate any part of their (kcrtd funSions." They placed a very high myfteiry in the mifietoe of that tree, eftcemed it the chojceft gift of Heaven J and imagined the tree on which it grew,, was eminently fevoured by the Deity^ and had, on' that account, a particular claim to their veneration. It was fought for annually on new year, the \* 6th of March ; and when difcovered^ was hailed with fuch raptures of joy as are fcarcely to be conceived y amidft an infinite ccwicourfe of people^ the chief Druid> clad in whiter

afcended the tree, and with a confecrated golden knife, or pruning hook, cropped the mifletoe, which he received in. his fagum, or white robe, and preferved it as Jove's greateft gift, with the hlgheft veneration and worfhip. After which they oiFerci two white bullsy with fillets on their horns, and with frequent invoca^ tions invoked the all-healing Deity to render it effica-cious in thofe diftempers wherein it fhould be adminif-tered^ whence the mifletoe itfelf was by the ancients called, " all heal,.\*" { : or a fure remedy againft all difea-\* fes. So great indeed was the veneration they had for this tree, that at laft it degenerated into idolatry, and became the immediate objeft of adoration. Hence k v/as that Gregory the Great, in his epiftle to Queea Brunehaut, recommends to her, no longer

to tolerate the worshippers of trees in her dominions.

Being the living depositories of learning, they took all those measures which conduced to refrain it within their fraternity; and though at first oblig'd by necessity, they afterwards determined by choice, that none of their institutes should be committed to writing. Hence they

drew

- Tolland says, U was on the loth\*

- |- The primitive Christians, on account of its specific Uses, called it» "Lignum Sanaum Crucis". Wood of the holy Cross. (See Cut-

I ztvlr).

^w to themselves an incredible number of disciples, -whom they kept for no less than twenty years under their tuition and as most of these were the chiefs of clans, and other nobles\* it was the means of rendering themselves more awful to the people, and more necessary to rule them. The lectures they gave their pupils, were such as suited their quality, such as were necessary for Legislators. and in this case, resembled the famous boasted mysteries of the Egyptians, which the late Bishop of Gloucester has developed with so much ingenuity and success. They taught them the nature of the Gods, the immortality of the soul, and other subjects that contributed to render them Heroes, and to make them despise death, (Says Cjesar of them) and they discourse much of the power and perfection of the immortal Gods, which they preach to the younger people,\* the manner in which they conveyed these noble truths, was the best calculated to rivet them in the memory, and to remedy the inconvenience which might arise from their not being committed to writing.

I mean the delivering them \* in verse. It was thus

that

\* A specimen of the Druidical verses, «wherein they inculcate the doctrine of morality, is to be found in L'Histoire de Cornouailles Grammar, but at this book is very scarce, I have transcribed them to make them more public

X Marchwyl yn Bedwyr i clas

A dyn yn rhoet, o wanas,

Nac adder dy rin i was.

Marchwyl Denr Mwynllwyn, A dyn yn rhoet o Gatwyn, Nac adder dy rin i vorwyn. t

Marchweil Derw deiliar, \* A dyn vynhroet o garcfaar, Nac addev dv rm i lavar. \*'

m

% J^n mynydd, Hudd efcyt^

D % Odyd

that all laws were delivered ♦ before the knowledge of letters ', and i% was thus that all history was formerly composed.

They pretended to a familiar intercourse with the Gods, which they supported by such studies as were best adapted to impose on the Public, for this reason they pretended to magic, and cultivated both physics and mathematics, astronomy engaged their attention; and by explaining to them the mysteries of the heavenly bodies, enabled them to foretell the times and measures of eclipses, to such a degree of certainty, as must have attracted reverence from ignorance. Their knowledge of the medicinal qualities of herbs, was subservient to the same purposes and their skill in mechanics which shews itself in several stupendous structures, still served to prosper the cheat. For their

magic

Ojlyd amdidawr or byt, Khybydd i drwch ni weryt. Eyri mynydd, pifc yr^i^hyt

Cyrchyt Karw Kilgrwn Cwmelyt\* H iraeth am Varw ni wcryt. Eyri mynydd gwint ae tawl, Llydan lloergah, glafs tawawl,, Odyd dya diried diawl

The first three verses contain an invocation to the gods, a magnificent display of the immunities and privileges of the Druids, and these three verses begin with an invocation to the Mount Eryri, the Parnassus of the Druids and at the close of every stanza included some moral sentence: they were compiled by Lhowarch Hen, a prince of Cumberland, who lived in 590.

♦ That Druidism was prior to the invention of letters is a fact that may be proved by probable arguments: however this is certain, that before the coming of the Romans, we have no books composed by them; we see no inscriptions on their altars, or their monuments, though it might be imagined that they were as fond of speaking well of their Deities, or of immortalizing their heroes, as any other set of men whatever.

† None of the old Grecians wrote in prose, till the time of Ptolemy, a Phoenician.

magic ♦ it was so famous, that they are supposed to have taught it to the very Persians and the name of their order was, on that account, made use of, to signify magic itself.

Their privileges were great on this account, and as the exercise of this function seemed to require secrecy, and the preservation of their tenets security; they were exempted from all taxes and military discipline. . Hence it is, that in the various engagements of the Romans, we find no mention of Druids among the British armies; but from the relation of vast numbers found in Anglesey, may conclude, that when war broke out in any province, they retired from it into that place, so remarkable for their residence and antiquity.

Yet it must not be thought, that it was their candour or equity, or the exemplariness of their lives, or the goodness of their moral doctrine that gained them this influence over the people; they had another claim, which was, that they were men of the first quality; and that their legislative quality, was a claim of their birth-right\* With these advantages, they became a public blessing to the kingdom in which they were settled, composed the civil discord which disturbed\* ed its repose, by their mediation, and sometimes at the risk of their own lives; for they often threw themselves between embattled armies ready to engage; and by their wise remonstrances, put a stop to the rage of incensed enemies, and brought them to an happy accommodation;

## SECTION

• In Ireland the common word for a magician is Driu, and the art magic Driudhcacht: and in the Irish translation of the Bible, it is used to express magicians or enchanters, as in Exod/vii. 2, « anois Dkaoith n\* hegyptc." amongst the Saxons and Germans, Dr ii ttf«d/« » magician n41>»r ciJsr T fx ma|ic or incantation.-

( 22 )

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section; II.

Containing their M\$des •fWorJhlp^ Orders^ Alienor la,

Antiquities.

IN point of religion they were distinguished above all other nations, the Jews excepted; they believed one supreme Deity immense and infinite} and thought that confining his worship to a particular place, was inconsistent with the belief of those attributes; but their belief of this doctrine was corrupted by admitting an inferior kind of Deities, and paying divine honours to Jupiter, Mars, Apollo, and Mercury; under the names of Taramis, or TARANUS, Hesus, or JENUS or the Sun, and TEUTATES. After the arrival of the Romans we find they increased the number of these Deities, by adopting likewise the worship of DIANA, Minerva, and Hercules; though it is a question, whether the druidical Ogmios was not a Deity peculiar to themselves, and borrowed by the Greeks from them. They adored their Gods in prayers^ in thanksgivings, in oblations. Their oblations were, at



first, fine meal or flour sprinkled with fait, or a baked cake feafoned in the fame manner. This primitive fimplicity they retained, as appears from the oblations fent by their facred Ambafladors to the Temple of Apollo, atleail: to thctimeofHECATiETUS. When by their frequent intercourfe with the Phoenicians, they loft their native fimplicity, and adopted the barbarous cuftom of human facrifice; and improving

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THE AUCLIT DRUIDS. 2^

M the cttcity of Cfdier nations, they ufed them for di--vmationSy with fuch circunftances as muft (bock hu-^ man nature to relate. Steeled, as it were, by thefe practices, they grew deaf to the whifpers of humani\* ty, and carried their favagenefs to fo high a pitch, that they formeid wicker Cdoiuis's of fuch a monftrous'fize, as to contain great crowds ofperfon, whom they burnt in this monftrqus inclofure, at once. At fii^ only malefa£lors were the objeds of their barbarity; but io procefs of time, innocent perfons became the vi&ioif of their fuperftidon. The places fet apart for thefe facrifices, and all other parts of Divine Worflup^ were confecrated groves; \* and as I have iaid, the name of their order is derived from this circumftance\* The Oak was the objeA of their efteem and veneration ; the fences that enclofed tbeft places of wor« Ihip, were made of its wood; their altars were ftrew«-ed with its leaves, and encircled with its branches ^ the brows of the vi^ms, and die heads of dieir vota^ lies, was crowned with its duplets.

In their religious exercifes, they make u(e of hymn% which were fung in concert, accompanied widi the mufick of harps, and, on their periodical feftivals, were attended with dancing, feafting, interludes, and > public games, lliefe hymns were at f^ft the work of the Druids in general, but in proce& of time^ were.

◆the

\* Thefe Wire in Briti& aamed Uwyaaa, whence the Biidft void Uan, is a| prefcac applied to fignify % Church> an4 to this dtjr diei« trc feveral placet ia Wales, which ftUl retain the jume of llwynm or grovei, iu Uvrya Uwyd, Uwya Moel, Uwyn Osaii« ia or oear wluch ate to be feen feveral lemaias of the Dniidcsl worhip. In tbeft troYci, they had their fecied mottats or hillocks called Gorfedde«y torn tbd r fitting upon them above their ettdifiiee» when they dd'veied that de-creesy and pronounced their leaves t In thefe grores they erected thpr pillars and idols, their Canu^ Camedde, or heap of ftonefy and thdr Cromleachf or altars en Which thefe Druids oi^ered thilr facnAces

◆ the Bards, an inferior order, who like\vi(c were the prefervers of the memory and noble exploits of their heroes, f The Bard was hot only a Prieftj but a Herald; not only a Poet, but a Mufician lilcevy^ife^ The order was fubdivided into three ranks, named Privardd, Pofwardd, and Arwyddvardd j the Privardd, was one who invented and taught fuch fyflems of phi^ lofophy, as were before unknown: the Pofwardd was no inventor, but a propagator

of the principles and systems of others: The Arwyddwardd, or ensign Bard, was properly an Herald at Arms & his office was to declare the genealogy, to blazon the arms of the Nobles and Princes, to keep a record of them, and to alter them according to their dignity and merit. In latter times, these attended the King and Princes in all their battles. "With regard to the subjects, the Bards treated of, they were called likewise % Prudud or Chronologers: Tewelwr or Heralds, and Clerwr or comic and satyric Poets. But it should be remarked, that Bardd was an appellation given to all Professors of Learning, as well as to the three orders\* above-mentioned.

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\* Bard is. the Irish and Scythian word, and Bardd the Armorican and Brittonic, which signifies both a Poet and a Prophet.

• This account is transcribed with some necessary additions from a Cottonian MS. in the British Museum.

The Prudud as the Cottonian MS. says, in another place, was to treat of lands, the affairs of Princes, Nobles, and Gentlemen, among whom he resided. The Tewelwr treated of common subjects, domestic affairs, and sports, having his circuit among the rustics. The Clerwr cultivated invective and rustic poetry, and had his circuit among the yeomen of the country. They do not want many instances of the true sublime among their fragments; their epigrams were, admirable, and their turns equal to any of the Italian Poets. But in moving the pictures, they seem superior to Creeks, because they are more civil. \*

Be fid OS

of the ANCIENT DRUIDS. ^S

Besides these there was a fourth order, who in the Celtic were called ♦ Faidh, or Voids, which in that language, and in the Irish signifies a Prophet. The Voids were (killed in physic and in divination; their knowledge in augury attracted the notice of the Romans, and their proficiency in philosophy was great as well as that of the Druids.

This account of the different orders of Druids would be very imperfect, if we did not add, that the fair sex were admitted Members of this Society & that several ladies of the first rank, even Princesses, were educated by the Druids, and that some of their fair disciples became as celebrated for their proficiency in learning, as they were famous for their personal charms, or dignified by their high birth. In Inishowen, a place in the county of Donegal, is the grave of Geal-coila, a Druidess & near which is her temple, a sort of a diminutive Stonehenge, still held in the greatest reverence by the Irish & in the Irish annals, we read, that two daughters of King Laoghaire, were educated by the Druids, and are represented with a long dispute they held against the Christian Religion, at that time preached by 'St. Patrick.

It will not be improper to introduce here, the magic of these Druids, or one part of it, which seem to have remained among the Britons, even after their conversion to Christianity, and is called Taifh, in Scotland which is a way of predicting, a sort of vision they call Second Sight: and I take it to be a relic of Druid-

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. • The word is Faidh, or Vaic by the usual conversion of F into V, and T. into D. whence the Greeks formed dvaric, Le. Ouati, and the Latina Vates. The Euhages and Eilbages, mentioned in Amnqw Marcellinus / seem to be corruptions in the Aafhor., or mistakes in, 2^ Transcripts.

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ifm, particularly from a noted story related by Vt^plC^ cus, of the Emperor Dioclesian, who, when privatized soldier in Gallia, on his removing thence, reckoning with his hostess who was a Druidess, she told him he was too penurious, and did not bear in him the noble soul of a soldier; on his reply, that his pay was small, she looking steadfastly at him, said, that he needed not be so sparing of his money, for after he should kill a boar, she confidently pronounced, he would be Emperor of Rome, which he took as a compliment from her: But seeing her serious in her affirmation, the words she spoke stuck to him, and he afterwards took much delight in hunting and killing of boars, often saying, when he saw many made Emperors, and his own fortune not much mending, " I kill the boars, but it is others that eat the fleas; " yet, it happened, that many years after, one Arrius Aper, father-in-law of the Emperor Numerianus, grasping for the empire, traitorously flew him; for which cause, being apprehended by the soldiers and brought before Dioclesian, who being then become a prime commander in the army, they left the traitor to his disposal, who asking his name, and being told his name was Aper, / e. a boar, without further pause, he sheathed his sword in his bowels, saying, " Even this boar also ate the fleas; " which done, the soldiers commending it as a quick extraordinary act of justice, without further deliberation, saluted him by the name of Emperor. I bring this story here in view, as not an improper hint, nor unuseful to be observed, because it gave fair evidence of the antiquity of Second Sight and withal shews it descended from the ancient Druids, as being one part of the diabolical magic they are charged with; and upon their dispersion into the territories of Denmark and Sweden, continues there in the

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THE ANCIENT DRUIDS. 2^J

most Heathenish parts, to this day, as is set forth in the story of the late Duncan Campbell

Secondly, I shall proceed to relate another that comes to the purpose, (as related by Plutarch.) This learned Greek in his tract of *Ceflation of Oracles*, speaking of the Genii of those Gods of the Gentiles, whom they pretended to have informed and aduated those idols, by whom, before the Incarnation of Christ, their Oracles were delivered, gives us a story of a certain person, sent with some (ships by the Roman Emperor) who, by probable circumstances, seem to have been Claudius, with directions to discover the Western coasts of Britain. - The relation Plutarch gives of that expedition, is this :—

^ There are many Islands which lie scattered about the isle, after the manner, of our Sporades. They were generally unpeopled, and some of them are called the Islands of the Heroes \ and arriving at one of the islands, next adjoining to the Isle of Britain before-mentioned, he found it inhabited by some few Britons, but those held sacred and inviolable by all their countrymen. Immediately after his arrival, the air grew black and troubled, and strange apparitions were seen: the wind railed a tempest, and fiery ipouts and whirlwinds appeared dancing towards the earth. When these prodigies ceased, the Islanders informed him » that some one of the aerial Gods or Genii, superior to our nature, ceased then to live: for as a taper while burning, affords, a joyful harmless light, but is noisome and offensive when extinguished in so, those heroes (bene benignly upon us\* and do us good, but at their death they turn all things topsy-turvy, raise up tempests, and they pe^ the air with peiUential v». pews." The account he gives of the discourse he had with these holy men, about the cause of unusual

E a '^ ftonns

forms and tempests. These men account not for it, from natural causes ^ it being looked upon by them as a prodigy of a very remarkable and unusual appearance ; and therefore, they determine of it in a super-natural way, Agreeable to the principles of that set of men who, generally entertained the Pythagorean Hypothesis, and the ancient theology of the Phoenicians and Egyptians ; whose opinion of the mortality, of the Genii, or aerial demons, shifting from one vehicle to another, which they reckon to be the dying of these inferior Gods \*. So upon the whole, it may be, I presume a collateral evidence of the Hypothesis of the Druids. Having given these accounts from high authority, I shall next proceed to account for their allegory and fymbok, &c.

The Druids when employed in Religious Ceremonies, wore a white furslice, and generally bore in their hands a wand, and had a kind of ornament about their shoulders, encased in gold, and called the Druid's egg, and had a golden chain about their neck, and bracelets about their arms and wrists; they wore their hair short, and their beards long, and always affected great seriousness. Thus clad, the Arch-Druid ascended their Cromlech' or altar, and with great solemnity invoked the Almighty God one and infinite, to shew down blessings upon them ^ exhorting the people to a strict observance of the laws, and their indispensable duty to attend the immunities ^nd customs of their altars ; to pay obedience to their superiors, in all matters relating to their cognizance,

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■ g ' J \*

• Sec Dr. Henry's Moor's Immortality of the Soul, Lib. 3, Caf. 4.

•f White, is «in emblem of Holinefs.

J Allegorically repreſents the true God.

§ The Wand is a. Sym|>oI of Magic.

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THI ANCIENT DRUIDS. ^9

fcy which means they kept up a ftriEl fubordination, and fecured their own authority: and as their order emblematically repreſented holinefs, their tenets, peace and good will to all mankind, boldly afferting under various aphorifms, poems, and adages of a peculiar caſt, enigmatcally and obfcure, cloſing each ftanza, with this juſt remark, (the truth in oppoſition to the world).

They have been deſcribed by many,, to have been Pagan Prieſts ; but Pagans we can hardly call thoſe, who worſhip the true God in ſimplicity—yet, among the bulk of the people, there was certainly many lu-perftitious outſoms, and many of them are not exploded to this day: But let us examine and draw a juſt rference between the Britiſh patriarchal reli-gion and that of the Jews—the one is as inimical to the other, as Druidiſm Is to Chriſtianity. I do not mean to fay, that the Druids werejin all things juſti-iaWe, but I am inclinable to think, they were in the main, excepting their human ſacrificc 5 and yet, there is room to doubt, as to that—or of its being exerciſed with that ſavage inhumanity as related, as I will mike it appear from the foregoing evidence, being indebted t9 the Roman Hiftory for the many collateral evidences 1 have adduced. I cannot fwerve from thoſe principles that I h^ve pledged my word to maintain, v/ith-out ſubmitting it impartially to the candid Reader, to revolve in his mind apd give judgment accordingly. The Hiſtorian expreſſly fays, " Briton was as yet ſcarce known, fo much as by name to the Romans, though they had carried their arms over the greateſſi part of the habitable world, for they had no idea of any country lying beyond the ocean, which they imagined to have ſurrounded the globe. Pompey having extended the Roman conquelts to the Cafpian Sea, re-

Unquiihed his ricbries on that fide, in order to re-duce Syria, Judea, and Arabia, for no other redfon, but that it might be faid, he had carried the Roman armies as far as the Red Sea, a branch of the ocean which ſurrounds the^lobc. This inſtance ſeems to have

operated strongly on the mind of Julius Caesar, who was no way inferior to him in military skill: Not content with the conquest of countries encompassing a thousand miles in length, inhabited by nations, whose martial skill was a terror to all their neighbours; he was ambitious to raise his glory to a point that would admit of no competition, and resolved to give laws to the ocean itself, and spread the terror of the Roman arms into another world, a term by which England was frequently called in those days. Caesar determined to invade England under various pretences, but the enterprise seemed not very acceptable to the Roman people, who looked upon it both hazardous and unprofitable, expecting to find neither riches or men of learning, nor any acquisition, than that of slaves.

Caesar having gained footing, his next step was to secure himself in his possessions, and that by striking at the root, he being a man of discernment, soon discovered that the Druids were the directors of the Britons in their most weighty affairs; and finding he met with many unexpected obstacles, and could assign no other reason, than of the Briton's inflexible adherence to their chief masters the Druids, who were every where exhorting them to defend their liberty, from unjust usurpation, knowing their own dignity depended on the result. Caesar himself speaks of their learning, and other matters, with great praise, and adds, That the Druids were not to be found in their armies; and it would appear, from what has been said,

that

that he himself had very little knowledge of them at that time, but we may conclude, that from the many exaggerated accounts even of the present day, that Caesar execrated the conduct of those men, more from pretext than authority—admitting that Human Sacrifices were criminals to appease Divine justice.—(These victims are still devoted in London and other great towns;) but most Authors have unaccountably added the Epithet, horrid, to those Druidical Sacrifices, whenever they have had occasion to mention them, seemingly, without ever thinking of its propriety, or otherwise, and forget what has been said of the severe inflexible morality of the Druids.

Though, at first, the Druid might have no other shelter but his oak, yet, in time, necessity might have made more ingenious, and set him on contriving some more commodious retreat. 'Twas then, that his house was created; a little round arched building at first, indeed, of wood, with a stone foundation, but in length of time formed entirely of stone, the ruins of several such, capable of holding only a single person, are to be met with in Wales near their chief residence, the Island of Anglesey. One of them is still Chewn in the Island of St. Kilda, which, according to tradition, was the abode of a Druidess. It is built entirely of stone, without lime, mortar, or any other cement > it is arched, and of a conical figure; but open at the top, in order to discharge the smoke and let in light, the fire-place being: made in the middle of the floor: It is more capacious than those already described, and is large enough to contain nine persons without crowding: there are projecting from the sides, three low vaults, separated from each other by pillars, and capable of

containing five persons each. Just such another edifice^ except it being larger, and grown over with food, is

in

in Bercra, an Iland adjacent to St, Kilda, which was the habitation of a Druid.

That the Druids formed themselves into separate societies, and lived together in different places, is manifest from their reliques, which are interperfed in several parts of this kingdom, Ireland and France; and from several towns which bear their \* names, both in this and the adjacent islands.

Yet, wherever the Arch-Druid settled his residence, he was undoubtedly attended by the inferior orders who lived in towns near him ; as for those who lived at a greater distance, they were obliged to attend him annually at his General Council, wherein he exerted his power both in religious and civil matters, and enacted such laws as were necessary for the support of the order, and the good of the state. This General Assembly was held at Dreux, in France, by the Gaulish Druids, and by the British Druids in Anglesey. From this latter place, as from a growing nursery, were diffused the plants of Druidism into all parts of this Island, and even into the Continent; it being asserted by Caesar, that the doctrine of the Druids was^ invented, at least taught with the greatest accuracy and precision in Britain; and that those who were willing to make themselves masters of its mysteries, came hither for that purpose.

The three Dews in Llanidan parish, must have been the residence of the chief Druid, because applied

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♦ Such are Dreux in France; Krig-y Druidlon, or the Druid's lions» a Parish so called, in Denbighshire, from two of their altars • Trier Drieu, the Druid's Town, and Maenny Dew, the Druid's Stone in Anglesea: Caer Drewyn, or the City of the Druid\*, in Merionethshire^ and Stenton Dew, in Shropshire.

f. i. c. The City of the Druid.

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In the singular number to this order; the many reliques of Druidical superstition, and the names of the neighbouring places, still corroborate this opinion, and at the same time, enable us to discover such traces of the dignity of the president, and the internal policy of the order, \* as must make us perceive the defects of the Roman and Greek Authors, when treating of this sect.

Around this metropolis of\* the chief Druid\*, we find the other classes settled, in order to

give a more ready attendance: the Bards inhabiting Treir Beirdd, or the Bard's town, and the Vaid's bodevwyr.

As the pontiff of the Druids muft reabnably be fuppofed, to have a more fplendid and magnificent pa\* Jace, than thofe of the inferior orders, in the center •f Ttc\*r Drewi there are the ruins of one ftill to be feen, confifting of an fera, that feems to have been the {round-plot of a wooden palace, having the foundation of a round tower or ftair-cafe in the centre, .and for\* merly having a grove of oak near it, as appears from the mud of the ditches, which ieems to be only a mafs of putrified oak leav^ . On the other end of the town is a large theatre of ftones raifed to a great height, in

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\* Gi(.DA\$ fays, that rivers and mountains were the objed^ of Dlvne Worlhip : agireeable to which the river that runs through one part of the iflandis called Breint, i. e. the royal river. C/esar mentions their (upreme court or confiftcry; and there is a great circular bank of earth formed on 2 plain, caUed Brein Gwyn, or the fupremc confiftory, to this. day. Af« tronomy> One of their particular ftudies, was by the antients named Idris, from Enoch) ii% fuppofed inventor} here llkewife is a hill called, Caer Edris, or Idm, and not far from it a place called Cerieg Bnidyn, or the Aftronomer\*\* circle. They were charadlerized from their peculiarly af-fcvling folitary walks and groves, and here we have a fmill villa named My&ryon, 1. e. a pUcc dedicated to ftudies and (Tontemplation, aa4 A fmili j^amlcti called Trev-ir wydd, i. e. the t^jwnliip of youps trees\*

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Ac (Eape of a crrfcnt, opening toMrards the weft: In the fame ^ire^n from hsnce are the ruins of a ring; or circle of ftone pillars, three of which are ftill ftandU ing: This place is called BrynGwyn,orBrein Gwyn, anexpreffion ufed by TAX.X£iS«v, to imply a fupreme trtbdnal} by Datyd LBwyn> to fignify the great council of the nation i and by Adda FraSi for the parliament.

Having thus ihewn» that they were indebted to ar^ chitefture for dwellings, it will not be unfeafonable to mention, that they had likewife \* temples: ^efe con^ iifted generally, of a circular or femicircubr row of pil« lars^ open on all fides and at the top, furrounded by a deep trenchj like that of Stonehenge, and like the pil« lars in that famous edifice having no traces of a tool; it being a Druidical, as well as an andent Jewiuh maxim, not tq lift up an infrument on fuch ftones as were intended for Divine lUes, The teitiple of AfotLo or CLASSEI.NISS, in the ifland.of Lewis or Harries, is fo remarkable, that it deferves a minute defcription. The body of diis temple confifts of twelve obelifks or columns placed circularly, about feven feet high, two broad and fix diibuit from one another, with one thirteen feet high in the centre, (haped like the rudder of a ihip, from whence the chief



Druid used to deliver his lectures to the people. It has likewise four wings, stretching out from its sides, consisting of four

columns

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\* This was then improved and introduced after their knowledge of Architecture for at first their temples were only groves; but even after the introduction of buildings, they retained their original principle, that it was contrary to the honor of the divine essence, to suppose it included within walls; and on that account, their temples were open at the top, and had no other enclosure on the sides but a circular row of pillars raised at equal distances from each other.

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They were also, pointing directly west and north) to represent the four cardinal winds, as the twelve pillars probably might be intended to denote the twelve signs of the zodiac. The avenue, which is Mithra, consists of two rows of columns, of the same size, and raised at the same distances as the former (the breadth of the avenue is eight feet, and the stones composing each side nineteen in number, serving to represent the famous cycle of nineteen years, first discovered by the Druids \*• At a quarter of a mile distant from hence is another temple, probably dedicated to the moon; for it does not appear, that the Britons used to have their temples so near to each other, except in this case. Temples are generally consist of four stones, three

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\* Cairn of DmiDcruy in the isle of Orran is a circular pile the diameter

of whose area is thirty paces; and in the fourth part of the diameter

another, in the centre of which still remains, the altar, consisting of a thick

stone, supported by three others. In the great island of (the Orkney

Wj, commonly called Mainland, are likewise two cairns near Lockfe

one of which is by tradition believed to have been dedicated to the sun

and the other to the roon; they "are each of them forroinded by a trench»  
lifice that about Stonehenge, many of the ftones are abo«t twenty or twenty\*  
ter feethighy five broad, and one or two thick: Near the lefTer teaiple^  
ftSuid two ftones of the fiint ^ifpols with the reft, through the middle o^  
iftie of which is an hole, which ferved'ljb faften in^Ums or the wicker Co«  
lofTas mientioned above, in which crowds " ^ porfons were burnt aliw^ Ift  
the Uland of Papt Wcftra, another of the Oilmeys, are two more obelifks»

In one of which Is to be |irceived a hole likewife \ and behind thetfti a third,  
hollowed like a trough. At Biicaw-woon near St. Buriens, b Cornwall,  
is t cirailartemple, conilfting of nineteen ftones, diftant ^om each othef  
twelve feet, hjtving ^another Jn the ccintre, mu^ higher tilian the reft. To  
(nentio&no more, there is one at Aubuty, m Wiltfhire: and Gregory of  
Tours mentiont another on the top of Belefis Moi^nt, between Arton and  
VCMom ui Auvergnty whence St. Martin took a view of the country,

-f Ther^kre a Jreatnumbef of thefe altars yet ijimainiflg entire in Wal^s, ptrietlaily two  
m Kerig y druidion, and one in Llanhammulch pari/h in Brecknockihire. To which we  
may add one at Cam Lhechart, 2n th« ^atifi of Ua&\*GyvehKh| ia Q\immf^tStiku

of which arc hard flags or large though thin ftones fet up edgwife, two of which compofe  
the fides; the third, which isfliorter than the others, the end; the fourth is like wife placed  
horizontally on the other three. Thefc altars «re fituated in the middle of the temple near  
the great CoJLOssuSv and are by the Welch called Kifvaen, a-ftone cheft in the Angular  
number, and Kiftie-vaen in the plural. They who imagine from the bones they find near  
thefe altars, that they were fepulchres, forget what ancient authors informs us of the  
Hifman Sacrifices offered by the Druids.

Befides thefe altars, are others of a larger kind, termed by the Britifh Cromlech in the-  
.fmngular, and\* Cromlechu in the plural, near which was commonly' placed a prodigious  
ftone, which fervedas a pedeftal t© fome idol, or at leaft to the wicker Gotossus. In Ne-  
rem parifli in Pembrokefhire, there is a Cromlech of

which

^ Some derive the name from the curvedness of its figure j but others know rationally from Crumby, bowing or bending the body in Divine Worship at these places. The Irish call them Cromlech in the singular, and Cromleacha in the plural. There is one at Poitiers in France, supported by five pillars of stone, which is fifty feet in circumference. As many of these Hoars thus erected, weigh from ten to twenty tons, it might embarrass the curious to know how they could be raised in these rude ages to their several heights 'y but as the Lever was a mechanical power, which was invented in the earliest ages, and as ancient as building itself, we may with the ingenious Mr. Rowland, suppose that they either found or made mounts with «i inclined plain on the side?, and flatted or level at the top, up the sloping sides of which they might gradually roll or raise these stones, they intended to erect at the top of the hillock, where they dug holes in the earth at the end of every stone they intended for a supporter, equal to its length, and then flipping them in so, that their tops might be level with the ground, they then rolled the other stone intended for a cover over them, and then digging away the earth between the supporters, left the whole standing, so as to form an appearance not unlike Stonehenge, Rollrick, and the Oront-kaches in Wales, Ireland, or Jersey in which last place they are named\* Fouquieria.

which the middle stone is still eighteen feet high, and nine broad towards the base, but growing gradually narrower upwards. Near it is a fragment about ten feet long, which twenty oxen cannot draw. At Bodovyr in Anglesey, is another, on the top of a hillock, which is seven feet long, six broad and six thick, its upper stone being in the shape of a detruncated pyramid, and flat at the top.

On the tops of the mountains of Scotland, Wales, Ireland, the Scotch islands and the Isle of Man, are great heaps of stones, another relic of the Druids. They consist of stones of all weights, from one pound to an hundred; they are coped or round in form, and somewhat tapering or diminishing in circumference upwards, but on the summit have always a flat stone. These ♦ heaps are of various sizes, some of them containing at least a hundred cart-load of stones. They are called in the ancient Celtic language, and in every one of its dialects, a Carn, either from the devotional rounds performed about them, or derived from the Hebrew, Keren Nedeh, which implies a coped heap and is undoubtedly the origin of the Welch word Car-nedde, by which these collections of stones are denominated. They were always so disposed, as to be in the

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• These smaller heaps, according to the common tradition, are the work of persons eminent for their virtues, or notorious for their vices; and were originally formed by a custom then in vogue, which was for every person who passed, to fling a stone on the grave, as a sign of his veneration of the good life of the former, or his detestation of the depravity of the latter. This custom is still preserved in Wales, where it is customary to throw stones on the graves of such as are denied Christian burial, till they amount to considerable heaps, which has given rise to, the proverbial curse Kemar dy ben, i. e. ill betide you.

t There are some of these camuli or heaps so large, that they required more numerous army than was in this island, to bring every one here to it.

gS AW ACCOUW o>

£g^ of e^ odier, as appears from those which are in the Kelli, formerly called Llwyn LI wyd, in Llandeniell parish, which are situated within a few paces of each other; one of these is entirely demolished, but that which remains is twenty paces high and one pace in circumference at the base.

But these ears I shall endeavour to prove might in all probability, have been a part of their sacred fundion of the positive rights of religion and worship in those times. And though the particular manner and circumstances of that sort of worship, viz. by throwing and heaping up stones, are found extant in no records at this day, except what we have of the ancient way of worshipping Mercury in that manner: yet some hints there are of it in the ancient history of Moses, particularly in that transaction between Laban and Jacob, which may be supposed to be an ancient patriarchal custom, universally spread in those coarse unpolished times, and consequently might, and did, as the visible remains of it are still witnesses, prevail in remote countries also, and even in this I am not speaking of.

The passage I now offer for it, is very plain and full to the purpose, as to those countries which Moses mentions. And while our monuments agree exactly with these descriptions, I take it not unreasonable to ascribe them to the same causes.

" And Jacob said unto his brethren, gather stones and they brought stones and made a heap; and they did eat there upon the heap/\* Gen. 31, 46. Now the design of this whole affair was to corroborate the pact, and covenant mutually entered into by these two persons, Jacob and Laban, with the most binding formalities and obligations. These obligatory ceremonies being then, I suppose, their law of nations; and the forms universally applied to by persons of different interests

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uA panics, as the most solemn foundation of it. The whole tenor of it runs thus: ^ ox&yitx^ Laban said unto Jacob, behold this heap, and behold this pillar which I have set up between me and thee; this heap shall be a witness, and this pillar shall be a witness, that I will not come over this heap to thee; and that thou shalt not come over this heap

and this pillar to me, icr ^ver !" Ver. 51, 52. This whole affair has noiem\* blance of a new inittution, but is rather a particular atpplication to a general prat^ce \ becaufe ooncluded bjr a &criiice, the higheft a6t of their religion, and not t^ he attempted by every private fancy \ and not only caiv» eluded by a facrifice, but that facred 'adion feems to have been a main part of it, and the chief end fiir which it was inftituted \ and together with the other ctrcumftances, madie up one folem religious ceremoniyi ^ And Jacob offered facrifice upon the mount,\* that is the hea^ ^ and flailed his brethren to eat bread." Gen. 31, 54\*

Having thus produced from Scriptural evidence I Ihall further proceed to account for their antiquity..

There is alfo in the pariib of Trelech, in Carmarthdnr < iJiire, a Carn called Crig-y-dyrn; the flat ftone on the top of which, is three yards in length, fivip feet brosu^ and from ten to twelve inches thick \ its circumference at the bottom is about fixty yards, and its height fix; the declivity is eafy, though it might originally have beea aicended by a ladder^ Though the cams were, on account of their proximity to each other, ufed for beacons, yet originally diey were defigaed for fires of another kind. jPor, on May eve, the Druids made prodigious fires on thefe eminences, lyhich being) as we have £iid, in fight «f each other, could not but afford a glorious fhow all over the nation. Thefc fires were in honour of Beal, or Bealan, the Irifli and Celtic word for the fun, which the JI^m^ns latinized ii)to3cleiius^ and then applied it to die

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^(y AN ACCOOKT OF

fame deity, as appears from feveral infcripHons found on their monuments. Hence it was that Bealteinfe is ufed for May-day by the Highlatrders in Scotland; and in the Ifle of Man, as well as in the Armoric, a pricift is called Bel-ce, or the prieft of Beal, i. c. the fun.

Two of thefe fires were kindled on May-day, in every village of the nation, between which the men and beafts to be facrificed were obliged to pafs; one of them being kindled on the Carn, and the other on the ground\*.

On the eve of the firft of November, thefe fires were kindled likewife, accompanied with feafting and facrifi-ccs ; and were called in Ireland, Tini tlaCh'd-gha, from t tlach\*d-gha, a place of that name in Meath. At this time, alJ the people of the country extinguifhed all their fires, and every matter was obliged to carry a portion of this confecrated fire to his own houfe, for the fervice of the enfuing year, for which he was to make an acknowledgment to the Druid, who, from officiating at theft places, was called Cairneach. But if any perfon had J not cleared with the Druids for dues of the laft year, he

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◆ Hence arose the Irish proverb, « It is as if two fires, applied to a person, who was in such a strait > that he knew not how to extricate himself.

"f" i. e, Fire-ground.

X The places denominated from these Cairns are numerous, not to mention Carn-Lluisart, and Carn-Luid, in Wales; Carnwath, Garn-tullach, in Scotland; or Carnant in Ireland. In Northumberland) and other parts of the North of England, they are termed Laws or Lows. The lowland Scots call them Cairns, whence Drum-calm, Glen-caim, besides several lordships, one of which is in Lennox and another in Galloway, next to mention the family of the Cairns. The family of Carn in Wales, is from the same original. The policy of the Druids in fixing this ceremony for rekindling family fires on the beginning of November, rather than May, or Midsummer, when the convenience and opportunity were equal, is certainly admirable.

V4S neither suffered any injury away from the fire, nor did his neighbours permit them to take the benefit of theirs under pain of excommunication.

Besides these fires, they kindled others on Midsummer-eve, which they made upon all their grounds, carrying flaming brands from thence through all their corn-fields and accompanied them with sacrifice, in order to obtain a blessing on the fruits of the earth, which were now approaching to maturity: those on the first of May being made for the vegetation; as those on the first of October were intended for the fruit of the year.

It was customary for the lord of the parish to come with his family and walking bare-footed over the coals thrice, after the flame had ceased, to carry them to the Druid, who waited for him at the altar. If the nobleman escaped harmless, it was reckoned a good omen, and celebrated with loud acclamations; but if he received any hurt, it was deemed unlucky, both to the community and himself likewise.

Such are the reliques of the Druids in these kingdoms, which serve to convey to us an idea of their divinity, their piagnificence, and their superstition; as for their particular tenets, they seem buried in the wreck of time, excepting a few notices, which may be collected from a variety of authors, are those which follow:

I. None must be intruded but in the sacred groves.

II. Mistletoe must be gathered on the sixth day of the month if possible, and cropped with a golden bill or pruning hook. \*

III. Every thing derives its origin from Heaven,

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IV. The Deity is one, and infinite, and consequently to confine his worship within walls, is inconsistent with his attributes.

V. The arcana of the sciences must be committed to the memory, but not to writing.

VI. The powder of the mistletoe makes women fruitful, and is a panacea in medicine.

VII. The disobedient are to be excluded from the sacrifices.

VIII. Souls are immortal, and after death transmute into other bodies.

IX. The world is eternal, and cannot be destroyed, unless by fire and water.

X. On extraordinary emergencies, a man may be slain, and future events predicted from the manner in which the body falls, or moves after it has fallen, as well as from the manner in which the blood flows, or the wound opens.

XI. Malefactors or prisoners, and in case of neither, innocent persons are to be slain upon the altar, or burnt alive enclosed in a wicker Colofus, in honour of the Gods.

XII. All commerce with strangers must be prohibited.

XIII. He that comes late to the assembly of the states, ought to be put to death.

XIV. Children are to be educated apart from their parents, and never to be admitted publicly into their company, till they are fourteen years of age.

XV. Money lent in this world will be repaid in the next.

XVI. There is another world, and they who kill

themselves-

themselves, to accompany their friends thither, will live with them there.

XVII. Letters given to dying persons, or thrown upon the funeral piles of the dead, will be delivered faithfully in the other world.

XVIII. The moon is a sovereign remedy for all diseases. . . \*

XIX. The disobedient are to be excommunicated, deprived of the benefit of the law, avoided, and rendered incapable of any employ.

XX. All mailers of families have-a power of life and death over their wives, children, and flavjes.

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NOIfWfTHSTAHDlNa Vt\*tt IttS bden aflcr^dt of the r^lk^ouk %ta«:5<tf ^eOrakiv^j \ <rhbf capacity could fubvert the moft evil propenfity by wife dictates ; however, extolled for their virtue and morality, in their days was permitted a numerous and incefluous concubinage,.a fault which not only C^s ar, but other authors have defcried as a fign of their barbarit]p(, (and which every rational- mortal muft execrate as a horrid depravity).

Commerce with the Phoenicians was confidcra-ble, they being the greateft traders in the world, vifited this ifland for the fake of its tin; and the Britons, by frequent intercourfe with- that barbarous nation, in courfe of time, fwerved from their native fimplicity into a depraved ftate, addifting themfelves immoderately to the debauchery, and cuftom of that then wicked people ; and the inebriety which they plunged themfelves into by their ufe of malt liquor, tended to fubvert their ardor, and depreciate their true dignity.

The Druids fan<ftioning thefe enormities, finally wrought their own difTolution, they being capable of fuggefting wifer precepts.

Thefe circumftances proved favorable to C^sar,. who loft no time in collefting what might be of in-terclt^o him, iji profecuting his defigns 5 yet, it mult,

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at the fame time be obfcrved^ that it requixed all his cburage and (kill to oppofe fc> formidable ar> enemy> as the Britons were.

CjesAk finding the Britons of an unfufpicious ge« nerous turn of mind, and that good treatment would avail more than fev^rity, not having the -fubtility of other nations^and having informed himfelf of the habit» and difpofitions of the people, he feldom failed to revert therr candour to his advantage, and in the fequel to tiieir deftniiStion.

CiEsAR having feciired himfclf from the incurfioas of the Britons, fent out parties to annoy them, which were fought with various fucocffes, the Britons.haviug i^acceffible woodis in their flank, which feldom tailed to prove advantageous to themj and by what he



his conduct concerning the Druids, that they were their chief directors: he never failed, when he found them, to

revel it with the greatest cruelty\* -But here, there »

a great chasm in the Roman history, for there is no contemporary account of them for many years.

It is probable indeed, that these Druids, who were everywhere in the forests of the land\* Upon the approach of the Roman form, were like bees, to rally home, and to withdraw to their haunts to secure themselves, while they were able in their most groves as their sacred sanctuary, and goal. For they had fo to go. For Strabo assures us, they were «11 extremely hated by the Romans, & by reason of their superstitious sacrifices." The Romans strongly endeavoured to destroy their religion, but could not, -And hence it is no wonder, that no Roman author takes notice of them, until Tacitus finds them out at their last place of refuge^ the Isle of Anglesea, which I shall hereafter treat on.'

A succession of rain and storms, retarded the progress

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of the Roman arms, and gave the Britons fresh courage in collecting greater numbers, and matched to give the Romans battle, under the command of Cassivellaun, a bold and experienced general; but a division arising in the army, Cassivellaun left them to shift for themselves, and retired with his army to his own territories,

Caesar being informed of this separation, resolved to pursue him; and advanced with his army to the Thames with an intention to pass, but found Cassivellaun had foreseen his design, and taken every precaution that courage, sagacity, and presence of mind could suggest; but the Romans were determined not to be repulsed, crossed the river, and the Britons being unable to support the assault, consulted their safety by a precipitate retreat.

Cassivellaun still continued his march, and Caesar continued to lay waste the country through which he passed by fire and sword; his repeated victories, the intestine broils of the kingdom, and the immediate presence of a powerful invader, were circumstances that tended to damp the spirits of the people, and induced several colonies to sue for accommodation, which was readily accepted by Caesar.

Like a brave man who is loath to be subdued by his misfortunes, and a true Briton is always unwilling to submit; yet there was now no other step left, being deserted on all sides, but Cassivellaun deferred submission to the latest hour.

Cunobeline, who had reigned in Britain during the time of two Emperors, and by his wisdom, courage, and public spirit, had rendered himself and the nation happy, found the

latter part of his reign clouded with misfortunes. This prince had several sons,

among

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among which were Adminus, Caractacus\*, and Togodumus. Adminus having behaved so ill, that his father was obliged to banish him; he repaired to Caligula, and incited him to revenge his supposed injury, but Caractacus died, and was succeeded by his son Gwydder, a brave and generous prince.

Plautius being disembarked, meeting with Caractacus, and afterwards Togodumus, defeated them both. Caractacus retreated, and Togodumus was surrounded on all sides, and routed with great slaughter. As for Plautius, he had great difficulties to encounter; he was to deal with Caractacus, a prince of uncommon abilities; he was endued with the most undaunted courage, and the most invincible fortitude: He was naturally turned for war, and by long experience, had acquired such a degree of military skill, as to resist the power of the Roman empire/ Ostorius Scapula was pitched upon to succeed Plautius in the command; but he found, that clemency, nor severity, could not work on his enemies; they were endued with stubborn bravery, that scorned the superior power of the Romans. They fought with the resolution of men, who esteemed the enjoyments of laws, liberties and religion, as the greatest blessings under Heaven.

Caractacus being reinforced, and Ostorius being informed of his junction, marched immediately to attack him: On the approach of Ostorius, he drew up his army according to their different clans, and placed at the head of each, their native lord: then dividing each rank in proportion, he animated them to exert themselves to the utmost, by telling them, that the

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• Called likewise Caratacus, or Caradoc, from Ceri, a prudent or experienced; and Togodumus, a general.

the enjoyment of their liberty, «r a perpetual slavery, depended on the fate of that day. His exhortation was received with the loudest acclamations, and every clan vowed separately, that they would not yield to any difficulty, nor receive quarter. Ostorius being startled at the alacrity they shewed to engage, commanded his soldiers to attack them, but his soldiers appearing impatient for action, he desired their assistance, and forced them to an engagement. The event of the battle was fatal to Britain in general, and particularly unfortunate to Caractacus, whose wife and daughters were taken prisoner. The unhappy prince escaped only to become miserable; he fled to Cartica, queen of the Brigantes, in confidence of receiving some assistance and protection. But she treacherously seized his person, and betrayed him to the Romans, who sent him, with

the recall of his family in chains to Rome. The behaviour of Caractacus in this metropolis of the world, was truly great. When brought before the Emperor, he appeared with a manly, decent, and composed countenance and if we credit Tacitus addressed him as follows in the following Itinerary :—

" If in my prosperity, the moderation of my conduct, had been equivalent to my birth and fortune, I should have come into this city, not a captive, but as a friend: nor would you have disdained the alliance of a man born of illustrious ancestors, and ruler over several nations. My present fate is to me dishonourable—to you, magnificently glorious. I once had horses; I once had men; I once had arms; I once had riches:—Can you wonder that I should part with them unwillingly? Although, as Romans, you may aim at universal empire? Hence it does not follow that all mankind must tamely submit to be your slaves. If I had yielded without

repittance,

neither the perverseness of my fortune, nor the glory of your triumph had been so remarkable. Punish me with death, and I shall soon be forgotten. Suffer me to live, and I shall remain an everlasting monument of your clemency."

The manner in which this noble speech was delivered, affected the whole audience, and made such an impression on the Emperor, that he ordered the chains of Caractacus and his family to be taken off and Agrippina, who was more than an equal associate in the empire, not only received the captive Britons with great marks of kindness and compassion, but confirmed to them the enjoyment of their liberty.

From the defeat of Caractacus, the Romans became masters of Britain; and it was now time to revenge themselves, on their greatest enemies, the Druids.

Paulinus Suetonius, a man of a cruel, impetuous, haughty disposition, was pitched upon to take the command; and having in the first expedition observed, that the Druids, on the approach of danger, retired to a place of safety, which, by Tacitus, is said to be Anglesey.— And here the author gives a ludicrous account of these religionists: but here—in this island, when the Romans knocked at their very door, were ready to break up their nests, and unmercifully fall upon them; then it was no longer time for them to stand upon privileges, and cry immunes hello that they were no votaries of Mars, no men of war. No

they

\* As every thing relating to so great a Roman deserves notice, it would be injurious not to mention the reflection he made on viewing the city, and admiring the beauty of Rome. « Nothing, said he, surpriseth me so much as that the Romans who have such magnificent palaces of their own, (hold in contempt the wretched houses and cabins of the Britons.'\*

they muft now to arms, and defend themfelves, their groves, temples, and altars.

Here Tacitus finds them out; as if his pen, having taken the hint from Cæſar had travelled all the conquered provinces of Britain, in queſt of theſe Druids, and of the place of their abode and lludies. And at laſt, by tracing the ſteps of PAULINUS over a ſmall arm of the Tea, he fell on the very ſpot, and there, at the firſt daſh, gave us an army of them; for mentioning there, the Britons reſiſting the landing of the Romans in the iſland, he ſays, their army (meaning the Britons) was furrounded by another army (for he deſcribes them no leſs) of Druids of both ſexes: And thoſe too in great numbers—that he calls them, '\* a ſquadron, of viragos, and madmen." The Druids fliewing here no doubt, ſome part of their uſual behaviour at their ſacred ceremonies, i. e. in pouring out voUies of ex- ci\*ations on the infuling Romans; as the women did alſo, in running about like furies, with burning torches in their hands, clad in fearful habits, with their hair waving: behind them.

But when the ſpiritual ſword proved too ſhort, the Druids fell a lamentable ſacrifice on their own altars, to the Romans extremeſt outrage and cruelty, whom they threw on their ſacrificeing fires, deſtroying their beloved groves and altars.

Paulinus, in the height of all theſe exceſſes, was haftily recalled to quell an infurreſion of a very fe-

rious nature " Prasutagu\*^ their king, \* late

deceafed, had bequeathed his eſtate, as a joint inheritance between the Emperor and his own daughters, in hopes, that by the ſacrifice of one part, he might

fecure

• Of the Icenii, who inhabited Cambridgeſhire, Norfolk, Suffolk, wii |arts of Eſſex, and the «ountry ^% f«r n«rth as Lincoln«hk«.

fecure the other to his family; but his precaution was rendered abortive by Catus, the Procurator of the Province, who took poſſeſſion of the whole, on pre- tence of executing the will of the deceafed. Bondui\* CA the widow of PRASUTAGUS, remonſtrating againſt this condud, as an act of injuſtice ; he ordered her to be fcourged, violated the chaſtity of her two daughters, treated her relations like flaves, feized the hou^s of her huſband, pillaged his kingdom, and turned the no\* bility out of their paternal eſtates."

Theſe (hocking barbarities exaggerated by the queen, and what had been pradtifed againſt the Druids, contributed to make this revolt uaiſverſal. For the Druids interperfed throughout the kingdom, no iooner heard of the maſſacre of their brethren, and the deftrui^on of their feminary, then, it is natural to ſuppoſe, they ftirred up the people to a genepd infurredition; and the people as naturally, roſe in defence of their religion. That this is one of the motives which ;nimated the Britons on this occaſion, ſeems evident from

the prodigious numbers brought into the field, Bonducia and her army intoxicated with success, threw aside every sentiment of compassion\* No less than eighty thousand Romans are reputed to have been victims to their fury\*.

Pau-

Mr^mm

\* This celebrated heroine goes in different authors by different names being called Boadicea, Voadicea, and Bonducia. She is represented as tall, of a remarkable beauty and of a masculine deportment, a commanding severity in her countenance, a loud hoarse voice, and having a large quantity of yellow hair that flowed down to her waist. She wore about her neck a costly golden chain and a flowing robe of various colours, over which was thrown a mantle of coarse cloth. In her hand she bore a spear, and from a throne of turf harangued her army, recapitulating the wrongs they had suffered, reminding them of the bravery of their ancestors, exhorting

Paulinus posted his army in an advantageous spot of ground; the Britons elated with their late conquests, came in order to attack him, to the number of 230,000 at the head of which appeared Bonducia, drawn in a chariot with her two daughters, and after making a speech in which she recited her injuries, spirited them to revenge, and animated them with hopes of divine assistance. She led them on to the charge, but the military discipline of the Romans prevailed, no less than 80,000 Britons fell on that day; Bonducia not being able to bear the thoughts of submission, put an end to herself by poison,

In this interim, the Roman forces being all gone from the island, the Druids, upon that welcome intelligence, after so terrible a storm might suddenly peep out; and forsaking their caves and caverns, might come once more in view, to contemplate the fate of the place, and put their heads together, to concert the best measures to dispose and order themselves and their affairs for the future. They saw every where the deplorable effects of fire and sword. They beheld in every corner the marks of the Romans implacable hatred to them and their religion, wounding their souls with a prospect of ruin and desolation. Their groves destroyed, their altars, pillars, and other sacred instruments and objects of their worship, laid level with the ground; and their erected structures and habitations, demolished and sunk into ashes and ruins.

This

\*|\*~\*\*'<lv>'MaiM.^pav>ii'i4Mh<

Upon their late success against their oppressors, exhorting them to the defence of their liberties, at the expense of their lives, and animating them with hopes, that the Gods\* would give success to their arms. Having thus increased their courage, she let loose a hare, which she had concealed in her bosom, and give thanks aloud for that happy omen, to

Adrafte the Bptiflj poddeljofWar. Pio. l 6a,

This muft necis exceeEngly afflift and grieve thefc diftreffcd people, already extremely intenerated by the difappointments of their adored powers^ to find thenii\* feives and dieir facred places configned and abandoned by their gods (whom they in vain fought to appeafe with their profufest adoration) to the rage\* and fury, of their incened wrathful enemies, under whofe hSh they had fo lately fmarted\*

Thefe, or the like refle£bions, it is natund to con-eeive, wrought in the minds of thefe religious people when their thoughts began to clear, and. deterqiined them to quit the ifland; for although, under the charms and infatuations of their religion, they gave fpecimens of very abfurd and impolitic carriage, which muft not on that account be excufed them; yet,- in other refpeSt^ f^ they muft be allowed to be a fober, 'intelligent fort of jeople.

Agricola fifteen yeftrs vifited this ifland, aijd the only perfons found there, were the Ordivices | as for the Druids, there is ho mention of^ hence it is probable, that ^hey left the idand immediately after the attempt of \* Suetonius. From hence j| appearii lome of them went to Ireland, where tjiey were remarkably numerous, at the time of St Patrick; smd others to the Ifle of Man, to ScQtland, and the Scottilh iflands. After the propagation of Chriftianity, they were obliged to a third remove, and fecm to hive fled to Iceland, where fevcral'of their monuments ftill re^ main ; and after having fpread in Norway^ Denmark, and other northern countfleSy wert entirely extt\*\* guilhcd. .

Such

i\*taM««MM

• A. D. 6i.

AN ACCOUNT OJP

. Such are the wrecks of this celebrated fed, that have eTcaped the delugp of time; though kwy they are valuable ; valuable not only on account of their intrinfic worthy but likewise as other rarieties are, •n account «f their antiquity and fcarcenefe\*

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SECTION

( 55 )

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SECTION, IV.

Drutdtjh Hierarchy how far maintained^ under the Bar^

die Sjifiem.

HAVING in the foregoing SeOion (literal!)^ Se-duced from the moft probable circuinftances\*, of the extirpation of the Druids, I fliall briefly touch on what is moft remarkable of their tenets under the Bardic fyftem, in refutation to mifinformed antiquarians.

Firft, we are to obferve, that from the defcent of the Romans in Britain, their political condud was' not in the leaft inferior to their military prowefs; thejr ' found the Britons reJidil^ yielded to the temptatio/js of luxury: Aey artfully incr^fed thefe temptations, by introducing the fcifnces of eloquence and architecture |^ and the iflandert M«re fo enchanted with the manors and cuftoms of their enekiies, that they not only applied themfelves to learn the\* Roman language, but miny of them wore the Roman drefs. ^

Secondly, they diligently ftudied the genius and dif-pofitions of our forefathers, and had obferved from\ experience, that the Britons were more difficult to be forced, than induced to yield ; gienerofity attradted them into friendihip And compliance. Severity drove thcni-to obftinacy and rebellion. They were extremely apt to imbibe and imitate the mmiiers of foreign natioaa^v They who were neareft to Gaul, aflumed the Gallic fiifhions and behaviour i and as the R>omans wete fill

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## 56 . AN ACCOVNT OF

a polito" people, their national cuftoms and elegancies were ftill more acceptable to the Britons:, So that, in at few years, they had both the pride and fatisfackion of feeing the Roman porticoes, baths, and other ftru£tures of magnificence imitated, aind in a manner transferred into various parts of Britain.

" The ignorant, (as Tacitus fays) looked upon .diis as the dawn of humanity: the wife know it to be one of the chief roots of flavery/'

Thirdly, that the druldical fuperftition vanifhed on the glad tidings of die Prince of Peace, whofe Difciples came to Britain and preached redemption toall mankind, which our anceftors feem to have acquiefced with, if not chearfully, at leaft prudently in their prefont fituation and being a maxim with the Bards (as it was with the Druids) to maintain peace and good order, the Bard readily admitting v/hatever tended to promote the fame, i.e. \*\* to believe nothing, and to believe every thing j that is, to believe every thing iupported by reafon and proof, and "nothing without," and nothing could be more cheerful to our predeceffors in their calamitous fituation, than the glorious rays of the Gofpel, which

confirms me in my opinion, that superstition dissolved before its true light.

It is reported that St. James, the son of Zebedee, with his Mother Salome, came into Britain to give tidings of Christ, about six years after, after their redemption, and also that Simon Zelotes came to Britain about four years after, preaching the Gospel, and was taken up and martyred by the Magistrates, or Druids, who were then of great power. And it is also affirmed that AaiSTOBUtus the brother of St. Barnabas was sent by St. Paul and St. Barnabas to be their bishop about the year A.D. 51 and that St. Paul travelled to Britain and established a Church there, A.D. 59. Now

Juice

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since we are pretty sure from the best foreign authority, that St. Paul, came to Britain about the time now mentioned, there is not a doubt but he planted a Church, and propagated the Christian Faith; and that from the extirpation of the Druids, the Britons embraced the Christian Religion, as appears from several relics that have been found in their places of worship. It is probable, that there were particular Christians in this island even before this time, as appears from the brass medal of our Saviour, which was found at Tre'r Drew, or the Druid's town in Anglesea, with the following Hebrew legend:—"This is Jesus Christ the Mediator." This curious relic, very possibly

, belonged to some Christian who was murdered in this

island before the Druids were extirpated by Suetoni-

us; and Tacitus informs us of Pomponia Graecina, the wife of A. Plautius was persecuted for professing Christianity, as early as A. D. 57. Claudius Rufina another British lady, a convert of St. PAUL, is mentioned in St. Paul's Second Epistle to

Timothy, 4, 21 ; and I may infer from the foregoing testimonies, that Authors have erroneously transcribed

who aver, that Druids were in Britain later than ; A. p. 62, though it must be acknowledged, that Chris-

tianity did not flourish here until the time of Con-

stantine, who died at York, A. D. 337. \

As having in the former Sections given a minute de %

tail of the several orders of Druids, under the appella-



tion of Bards, mult let it fuffice to fay, that the rBardlc .. | fyftem remained in Britain for feveral centuries after the introduction of Chriftianity i and their religious functions, fimilar to that of the Druids, /, c, they held their ' , ' Gorleddau in the open air, while the fun was above

the horizon, as they were to perform every thing in tte I eye of the light, and in the face of the fun, &c. at-

t I fertir

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fcrtng jcAnprehenfivelj^ffeir religidus tenets, viz\* God cannot be matter\*—and what is not matter, mull be God.

Propitiary facriiice was a part of their religion, and their metempfychofis,- was an incitement\* to good morals, and was a reftraint on them not to kill animals,

except tbofe that might caufe the death of a man.

They wore uni-coloured robes—^emblematical of ho- . linefs, peace, truth, &c. The lectures they gave, were ftrifl: morality, condemning the errors- of the Romifh Church, by which means they) incurred the hatred of the Priefts and Monks j but in the fequel, we find, that their writings are an ornament to the age, always conveying lively fentiments of piety and virtue. \*

The following is a (pecimen of Bardic verfes in praife

of LLYWELYN,

May Christ, who form'd, and governs Earth and Heav'a, Proted me from mibtortune's gloomy way; That Christ myfterlous, makes me vriff and mlld> . !Eve to the narrow houfe of Death I go! May He with eloquence attune my tongue, To praife my chiet, whofe courfe is noify war ; And may he grantmc from pure Nature's fforc A penetrating gen us unreftrain'd.

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