ANTIQUA RESTAURATA.

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.

VERITAS OPPOSITA MUNDO.

JACOB DES MOULINS, P. G. A.

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To THB

Mr. Governor and Members of the Grand Lodge of England,

PERMIT me, Sirs, in most unfeigned language, to express my grateful acknowledgments for the distinguished honour conferred on me under the favour of your Patronage, have brought forward in an obvious point of view the Learnings Antiquity and Curiosities of those Venerable Religionists whose name I design to retain.

It is great pleasure to me that I have it in my power thus to acknowledge the Kindness and Friendship of so numerous, loyal and respectable a Body of His Majesty's Subjects and publicly to declare with bow great Esteem and true Regard,

I AM> Gentlemen,

YOUR MOST OBEDIENT,

AND MOST HUMBLE SERVANT,

Jacob des moulins.

THE PREFACE.

I The present Treatise I now offer to the Public view was, at first, only intended for the
perusal of a few friends; but, from the calamities and misfortunes of a contiguous nation, I am in-duced, from the refeft I bear my country, to adduce thofe collateral evidence of truth, that wOl, at the firft view, convince every intelligent Reader of the unavoidable neccessity of due subordination and conformity to

\[
\text{(vi) juft laws—'Which our predeceffors}
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\text{«

eminently laid claim to, and flionefoyth under the wife adniniftration of the Ancient
Dnaids, and fornired the bafis of our happy Conftitution.}
\]

Yet, whatever vindicive proofs I may

a

ayerof the fublimity of our Anceforts, it mift at the fame time be owned, if they had their
bright fide they had a dark pne too, which- will be futaiitted impartially ; and whatever
appears dubi-ous, I IhaU leave every one at his own. liberty, either to judge them fo, or to
make (if he pleafe) better guefles; pre-ferving always a juft and ftrift regard between,
caufes and effedts, &c#

BLOGRA-

SiOGR APHZ win be mm&xed to prove, in 9. political view, the juiKSkioi xed^ procalily
cbixoboradxig to repei tii[guft ^i3thory, 2Qd uphold their digoky:, dli they were ovier-
powered by numj-ijcrs, and expell^-^from whence thtar Antiqijities Ayill be jjjdicioiifly
bronj^ forward.

To conclude: whatever is offered to the Public of this kind, muft undergo a variety of
cenfures ; every one there has a right to judge, though few have the ability to judge
rightly: Criti-
cifm is an undefined thing, under no

fettled rule, often governed by preju-flice or paflion, by humour or fancy; ^J^ejice it
frequently comes' to pafs,

that
that what is agreeable to one tale is differing to another. To please all is impossible; to have it (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.

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

A succinct account, OF DRUIDS.

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 &ble 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 to oft, that is, from the necessary grounds and reasons of mankind's first actions in colonizing the Earth. I (hall endeavour to establish such positions as are
coherent with, and conformable to

AN ACCOUNT OF

to Nature, under such and such circumstances, and

most 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 essential 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 a various advances of their progrefion and travels; and were conveyed with them into those countries they fixed and settled in.

This being supposed, it will ii) the 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 contradicted, more rough and unpolished, only proportioned and adapted to the mere exigencies 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 acts of human life, began to open and display themselves, to cover off 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 in multitudes of pompous shows and appearances.

Together with these primary 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 several repositories with which the prime Sphills of many of the first nations, it is allowed, had frequent intercourse and communications.
Kow to improve this improvement by natural and supernatural knowledge in these early ages of the world, we may observe many helps and advantages to accrue naturally to the first establishers, as well of arts as of empire. In ifte many regions they came into.

First. There were profound indigested fancies in arte Ignorum and in framing, enlarging, and polishing languages,* give them occasion to make ample discoveries into the nature, habits, and concatenation of things, in which their exalted sentiments, and new-formed ideas, might in a regular structure of speech, to have an agreeable reference and proportion.

Secondly. Their profound elaborate disquisitions into the grubs and reasons of laws and government, which they were then everywhere forming, gave them, occasionally, considerable insight into the matters, inclinations, and tendencies of men, and into the nature and dispositions of human beings.

Thirdly. Their serious warmth and concern for felicity, prompted and suffused their thoughts to short divine contemplations; gave them prospects of a future being, and by which put them upon many clear and distinct ideas of divine and supernatural objects. And as these particularities, namely language, laws, and religion, have been the earliest and most applied to the being of the most important consideration to mankind; so they have among their advantages to the happiness of the people, been the freest and safest grounds that gave growth and improvement to natural and metaphysical sciences.

Thus the growing race of mankind having no sooner sat themselves down in distant settled nations,

which Strabo, out of Ephorus, branches at first into these, viz. Scythae, Indi, Stbiopcs, and Celtae.— But a set of men in each of these divisions, we may well imagine, put their heads to work and began to cherish seeds of knowledge; partly natural and latent in them, and partly acquired by oral traduction from the patriarchal Cabala; in the latter of which, the antediluvian knowledge in all its branches, was carefully preserved and eminently flourished.

These men of thought and speculation, whose chief province was to enlarge the bounds of knowledge, as their fellows do those of empire, into what country or climate ever they came; as they were generally curious themselves, in imposing names agreeable to the
natures and properties of things and actions; so they themselves, likewise came to be tied 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, Barachy 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 word 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 Greek or Celtic, which differ not much in sound, is not material to enquire. But that their custom of celebrating * Oak.

THE ANCIENT DRUIDS. 5

being the Oak, and using formed groves for their public miniillations and solemn performances, proceeded from the example and imitation of Abram's doing the like under the Oaks of Mamre, G^«.xviii. 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 custom 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-Mi/»&/A or sacred patriarchal rubric.

It is known that a tree was of sacred use in Paradise.— It was a tree, GophiV 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 clear the way to the unfolding the grounds and reasons of the ancient Druidical institution among us, I proceed now with the following instances.

First, The Sacred Scriptures afflire 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 sanctity of divine worship, visible in groves and Oak-holts. And Abram (says Moses) passed through the land to the place of Shechem, (ad main 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 Sichem 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 lucid testimonies of divine scriptures, the Itonecd Dickinson breaks out —

"En prifttis Sacerdotes quernos! en patriarchas Druidas / DiATR. de Orig. Druid.

Secondly. —That the Heathens practised the same, in whose most celebrated authors we find "Sacra Jovi suercys" is evident beyond dispute. Nay, they were not only the Britsh and Gaulish Druids who admired and venerated that prince of trees, 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." Hosca iv. 13. "Under every thick Oak they did offer sweet sacrifice to all their idols."

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 afore mentioned, being of patriarchal, if not of divini^e iuftitu* tion; and our weilern Celta being farefolutely tenacious of It, and fo zodoufly devoted to it, that their Cory-phoei, their firft and chiefest mailers of knowledge, this Pruids took their distn<9:ion and charadl^r from it.— The cafe, I fay, being fo, wc 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 address and converfation, to obtain to themfelves 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 to obtain the chief froke 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 pndcr, as to be able to prefcribeand give laws to Others; and when their arrived to this eminence^ tfuir next ftep was to provide for and eftablifh themfelves ; and easily 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 morf: convenient places to eftablifh themselves 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 secured the ends of their intended eftablifhment.

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

Secondly, —Apolitical confideration of the advantages they might acquire, that is, folitude and safety, we may well fuppofe, 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 steps in the progress of their improvements in the way of knowledge. Secondly, to observe 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 virtues of mankind; and of advancing and uniting 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 their affairs 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 hands even by the greatest of ancient authors.

First, therefore, we are to conceive, according to the hypotheses already laid down, that the first steps 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 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.

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 rhythmic compositions with a peculiar clade of their society, whom they call Brittani (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, if recording and reciting, on occasions the various theorems and applications of digir whole system of knowledge.

Secondly.—The delivered and taught philosophy...
and learning of this Druidical feast seemed, in the general air of it, to be symbolical and enigmatical, especially the moral part of it; agreeing in that with the traditional Cabala of the Jews. In imitation of which, the most ancient things among the Heathen philosophers, have been shrouded in veils and obscurities. *-Says PioGéNés Laertius of these Druids,

They affirm that they taught obscurely and enigmatically their points of philosophy, from hence it is likely other sects and parties; as Cl^mPNS Alpxan-^ BRiNus observes, ufaally couched the gravest parts of their learning under these involutions and shadows, which Pythagoras, afterwards advanced to the highest improvement that way; from whom the imitating Greeks took it into vogue, and amused the world with their mythologies and riddles.

But in particular as to the parts and divisions of that philosophy, it was, ^ others generally^ are, either an exposition or regulation of nature; that is, it was chiefly aimed and directed either to the unfolding the jibtrufities of her phænomena, or to regulating the obst... a "vrall or fe^cratipa,

- Ii^uitic»

Kqulties anddifordersof her operations. The firft being fpcculative. and properly philosopyi the other pra&ical, and properly diTcipline: of which in their order,-*

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

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 philology, which was plainly atomical; afd with which our celebrated Druids, on accoillht of our most ancient commerce and trafic with the Phoenicians, muft have had no ihial 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 acute discourse 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 physiology being so comprehensive as to take in, with the theory of nature, astronomy, medicine, and natural magic; and all this upon the corpuscularian hypothesis; as it may seem very probable, from their ancient frequent commerce by means of the Tyrian and Sidonian traders, with the Phoenician philosophy, particularly with the placits 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 medioxmate Gods; but these errors crept lately among them, or they worshiped 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 akin, with what Pythagoras Samius some time writer, about the Sixtieth Olympiad, fetched also from the disciples of the above Mochus (as Jambic-CK8 affirms, the Lity of Pythagoras) and left recorded in his Italian 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 Phcenicia.
that made up the greatest part of the philosophy of Pythagoras, besides what has been recorded and preserved by his own scholars, 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 acts 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 extremely 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 classes and fraternities suited and proportioned to the several parts and employments of their function and office. And in matters of econony and daily regimen, they were sorted in an agreeable subordination and dependence of one order and society upon another, with all upon one chief or metropolis, if I may (6 call,

'This chief or head Druid, had an supreme metropolitical power, not only over their own colleges for titles, 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 infrastructural 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 dernier resort, their last plea of justice. Caesar is expressly: 'these high pontiffs with their adherents, 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 submit to their decree and sentence.'

This indeed Caesar speaks of, as it was practised in Gallia, in his time; but withall 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 practised 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.

wars and bloodshed have often condemned Bs & oontefli But if we Aifider the extent of their aut&arity, we noid not wonder at the struggles they made in order to ct'i-tain AiZs fiipremacy. For their persons were not only held inviolable, but they were the infpeilors over the conduft of kings themselves, and had authority to cte| or deoofe whom they pleased) and withrefpe to 111 iiiii[ijiMii I iili iffiii I. might be termed a king while in religious matters, he might be called ^reign^ ^ailjpope. of thofe days.

The extent of their authority and jurisdiction, as it exercised and administration, in as much as it reached to all places of the nation, fo |as to cognizance and power. It took up almost every case and circumstance whether civil or criminals (as Q/egak iays) ** They determine in almost all controversies, both public and private & and if any great crime be perpetrated, if any murder or man.« * slaughter he committed, if any quarrel arose 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 eveA to life and death, yet the execution of it, (they being a fort of ecclesiastics) was for all I can find, wholly transferred to the secular power of the city or province. / they belonged to. The fame likewise of their decreeing reward$ and punishments being merely declarative, pronouncing juridically who were fit, howfiir, and per-r
haps in what manner, to be rewarded or punished. Yet

one thing there was that Itrucka general terror, with

which they might awe, and over\^\rule{0.3em}{0.3em}rule their laics to

almost any thing they pleased; and that was what these

\^\rule{0.3em}{0.3em}pruids took the greatest care and pains to inculcate on

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

\* ne\^\rule{0.3em}{0.3em}e\^\rule{0.3em}{0.3em}lary rights and duties of oblations ai)d facri-

fice, together with their own indisputable power of \^leiigning and appointing what

persons or things they pleased for the victims and cruel immolations of their altars,—\^-

making them believe, as Caesar says,

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

ef another man, offered a sacrifice on their altars, could appease the wrathful immortal

Gods, and make due atonement for the \^\rule{0.3em}{0.3em}vil committed, or the punishment threatened.

This, indeed, was their great engine to put the abused people into what pollute they

pleased and was the chief proof of their authority, which it seems they kept up here to the

very last. And on which depended their other machines of terror among the inferior laity ;

which was their anathemas and excommunications.

With this they quickly dispersed all contempt and disobedience; and in that opinion,

which they\^ had, industriously cultivated in the vulgar, of their indisputable necessity of

sacrificing, and frequently attending the solemnities of their altars. There was no greater

and more dreadful stroke, except death itself, that could be inflicted on a poor mortal,

than to be interdicted and excommunicated from the rights and privileges of sacrifices.

And as the first, viz. the general awe which they carried over all sorts of persons, from

their being able to appoint whom they would to the slaughter, gave them the great

authority of commanding. So this latter, viz. the power of interdicting and excommunicating,

secured them the speedy and effectual execution of what they commanded. (Says

Caesar,) " this is their greatest punishment upon those who refuse to submit to the Druids'

decrees and sentences, to debar them the use and solemnities of sacrifices. And those who

are so interdicted, are accounted the most wicked

and
and profligate of all people, to be flurned and eschew--ed by all honell men.* Nay, to
flew the further con-gruity of this scheme with future methods, or what came to be
afterwards praSified in the true ChristiaH Hierarchy* Says Caefarofthem who were
excluded and anathemized for their con^pt and delinquency, and, debarred the
common rights of religion: Also 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 ever been reckoned the fouleft and moit
unfociable crime, and consequently branded, with the moft odiou^ marks both of divine
and human indignation»

Thirdly, of the Druids discipline, in relation to acts 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 thofe were, no author mentions. It is probable they had * one day in
feven, 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 the facrtd obicrvatlon of xhs Sevth Day as a general pra ^ice.

groves, thty never celebrate any part of their (kerfd funSions." They placed a very high
myyteiry in the mifietoe of that tree, eftcemed it the chojcef 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 scarcely 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 preferred it as Jove's
greateft gift, with the hglheft 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 ditcmpers wherein it fhould be adminif-tered^
whence the mifletoe itself 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 objeH of adoration. Hence k v/as
that Gregory the Great, in his epiftle to Queea Brunehaut, recommends to her, no longer
to tolerate the worhippers of trees in her dominions.

Being the living depofitories of learning, they took all thofe meafures which conducd to refrain it within their fraternity; anjl though at firft obligpd by neceffity, they afterwards determined by choice, that none of their inftitutes fhould be committed to writing. Hence they

drew

- Tolland fays, U was on the loth*

- THc primitive Qhriftians, on account of Its specific TlretUes, called it» "Lignum S>naua Crwñis". WootJ of tUe holy Crofs. (See Cut-

I ztvlr).

^w to themfelves an incredible number of disciples,-whom they, kept for no lefs than twenty years under dieir tuitions and as moft of these were the chiefs of dans, and other nobles* it was the means of rendering themfelves more awful to the people, and more neceflary to rile ftatc. The lectures they gave their pupils, were fuch as fuited ti^ir quality, fuch as were neceflary for Legiflators. i^nd in this cafe, refembled the fo niuch boafted mysteries of the Egyptians, which the late Bifliop of Gloucefter has developed with fo much ingenuity and fuccefs. They taught them the nature of the Gods, die immortality of the foul, and other subjedbs that contributed to render them Heroes, and | make them defpife death, (Says Cesar of them) i» e. ^they discourfe much of the power and perfedion of the immortal Gods, which they preach to the younger people,* the manner in which they conveyed thefe noble truths, was the beft calculated to rivet them in the memory, and to remedy the inconvenience which might arife from their not being committed to writing.

I mean the delivering them * in verfe. It was thus

that

* A fptcimenof thfeDruidicalverfes, «vfaereinthey inculcate the doc' Urines of morality, is to be found in LH«ryo*t Cornifli Grammar, bat at this book is very fcarce, I tiave tratiTcribed them to make th^m moreT' 'public

X Marcbiv^nBedwbiiclas

A dyn vynrhoet, o wanas,

Nac adder dy rin i was.

Marchweil Denr Mwynllwyn, A dyn vynrhoet o Gatwyn, Nac addev dy rin i vorwyn. t
that all laws were delivered before the knowledge of letters, and it 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 predict 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 purpose and their skill in mechanics, which shews itself in several stupendous structures, still served to prosper the cheat. For their magic

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 rarely of any 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 sect of men whatever.

None of the old Greeks, who wrote in prose, till the time of the Phornician.

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 discords which disturbed 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 a happy accommodation;

SECTION

In Ireland the common word for a magician is Driu, and the art magic Druidhcacht; and in the Irish translation of the Bible, it is used to express magicians or enchanters, as in Exodus vii. 2, « anois Dkaoith n* hegipce." among the Saxons and Germans, Dj^r ii ttf «d/« maizeقن ?n41>r ciJsр T fx magic or incantation.

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, Be-LENus 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 Ogmius 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
firft, fine meal or flour sprinkled with faft, or a baked cake fcaftoned 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 the time of HECATETUS. When by their frequent intercourse with the Phoenicians, they loft their native fimplicity, and adopted the barbarous cuftom of human facrifice; and improving

THS AUCIIftt DRUIDS. 2^

M the city of Cfdier nations, they ufed them for divinationSy with fuch circxunftances 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 Cdoiius's of fuch a monftrous'fize, as to contain great crowds ofperfons, 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 vicwioif of their fuperftidon. The places fet apart for thefe sacrifices, 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 thefe 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, llifie hymns were at f^ft the work of the Druids in general, but in proce& of time^ were.

* These Wire in Briti& named Uwyaaa, whence the Biidft void Uan, is a^ prefcac applied to signify % Church> an4 to this dtjr diei« trc fevcral placet ia Wales, which ftUl retain the jume of llwynm or grovei, iu Uvrya Uwyd, Uwy Moel, Uwyn Osaii« ia o ear whuch ate to be feen feveral lemaias of the Dniidlcsl worihip. In thefe troYci, they had their fecied mottats or hillocks called Gorfedde«y torn tbdr fitting upon them above their ettdifiiice» 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 subdivided into three ranks, named Privarddd, 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, orenfign Bard, was properly an 
Herald at Arms 9 his ofHce was to declare the geneology, to blazen 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 King3 and Princes in all'their battles. "With 
regard to the subjects, the Bards treated of, they were called likewife % Prudud or 
Chronologers: Tewlwr or Heralds, and Clerwr or comic and satyric Poets. But it fiould be 
remarked, that Bardd was an appellation given to all Professors of Learning, as well as to 
the three orders above-mentioned.

* Bard is. the Irlfh and Scvtu/h word, and Bardd the Armoric and EritUh, which ftgnlfiet 
both a Poet and a Prophet.

f This account Is tranferbeJ with some notcTary additions from a Cot-tonian MS. in the 
Britifh Mufeum.

J The Prududy as the Cottonian MS. fays, In another place, was to treat of lands, the 
pra'ae of Princes, Nob!'s, and Gentlerfien, aitong whom he refided. The Tewlwr treated of 
common subjefts, domeftic affiirs, and fports, having his circuit among the rustics. The 
Clerwr cultivated invcdlivc and rustic poetry, and had his circu't 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 Itilian Poets. But in 
moving the piWTiois, they ftcm fupcrior to Creeks, bccaufc tliey are more citual.

Befldes tbefcj there was a fourth order, who in the Celtic ^e called ♦ Faidh, or Vaids, 
which in that language, and in the Irilh ftgnifies a Prophet. The Vaids were (killed in 
phyfic and in divination; their knowledge in augury attracted the notice of the Ro* mans, 
and their proficiency in philofophy was greatj 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 fex were admitted Members of this Society j that feveral ladies of the firft 
rank, even Princeff^s, were educated by the Druids, and that fome of their fair disciples 
became as celebrated for their proficiency in learning, as they were famous for their 
perfonal charms, or dignified by their high birth. In Inifoen, a place in the county of 
Donegal, is the grave of Geal-coila, a Druidefs j near which is her temple, a fort of a 
diminutive Stonchenge, ftill held in the greateft reverence by the Irifli j and in the Irifti 
annals, we read, that two daughters of King Laoghaire, were educated by the Druids, and 
are repreftented with a long.dispute they held againft the Chriftian Religion, at that time 
preached by 'St. Patric.
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 Druidism.

The word is Faidh, or Vaic by the usual convention of F into V, and T into D, whence the Greek formed dvaric, Le. Ouat^ti, and the Latina Vates. The Euhages and E'ilbages, mentioned in Amnqw Marcellinus / fdem to be coiTutions in the Aafhor, or mistakes in, Tranfcribers.

ifm, particularly from a noted story related by Vt^pC^ cus, of the Emperor DioCLESi AN, who, when a private 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, see confidently pronounced, he would be Emperor of Rome, which he took as a compliment from her: But seeing her serious in her assertion, 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 flesh;" yet, it happened, that many years after, one Arrius Aper, father-in-law of the Emperor Numerianus, grasping for the empire, traitorously slew him; for which last, being apprehended by the soldiers and brought before Dio-CLE5IAN, 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 the rest;" which done, the soldiers commending it as a quick extraordinary act of justice, without further deliberation, falted 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 fli埃s 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 Sweedland, continues there in the moft 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 treatise of **Ceremonial 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, these 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 are 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 raised a tempest, and fiery outpouts 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 leafless harmless light, but is noisome and offensive when extinguished; so those heroes beneignly upon us and do us good, but at their death they turn all things topsy-turvy, raise up tempests, and fill the air with pestilential v. pews. The account he gives of the discourse he had with these holy men, about the cause of unusual storms 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 supernatural 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 symbol, &c.

The Druids when employed in Religious Ceremonies, wore a white surplice, and generally bore in their hands a wand, and had a kind of ornament about their shoulders, enchased 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 solemnity. Thus clad, the Arch-Druid ascended their Cromleach or altar, and with great solemnity invoked the Almighty God one and infinite, to shower down blessings upon them, exhorting the people to a strict observance of the laws, and their indispensible duty to attend the immunities and customs of their altars; to pay obedience to their superiors, in all matters relating to their cognizance,
Sec Dr. Henry's Moor's Immortality of the Soul, Lib. 3, Caf. 4.

J. White, is «in emblem of Holinefs.

J Allegorically reprefents the true God.

§ The Wand is a Sym|>oI of Magic.

By which means they kept up a fttri£l fubordination, and fecurcd their own authority: and
as their order emblematically reprefented holinefs, their tenets, peace and good will to all
mankind, boldly afferting under various aphorifms, poems, and adages of a peculiar caft,
engimatically and obfciire, clofing each ftanza, with this juft remark, (the truth in
oppofition to the world).

They have been decribed by many,, to have been Pagan Priefts ; but Pagans we can hardly
call thofe, who worfkip the true God in fimplicity—yet, among the bulk of the people,
there was certainly many lu-perftitious ouftoms, and many of them are not exploded to
this day: But let us examine and draw a juft rference between the Britifli patriarchal
reli-jgion and that of the Jews—the one is as inimical to the other, as Druidifm Is to
Chriftianity. I do not mean to fay, that the Druids werejin all things jufti-iaWe, but I am
inclinable to think, they were in the main, excepting their human facrificc 5 and yet, there
is room to doubt, as to that—or of its being exercifed with that favage inhumanity as
related, as I will make it appear from the foregoing evidence, being indebted t9 the Roman
Hiftory for the many collateral evidences 1 have adduced. I cannot fwerve from thofe
principles that I h^ve pledged my word to maintain, v/ith-out fubmitting it impartially to
the candid Reader, to revolve in his mind apd give judgment accordingly. The Hiilorian
exprefsly fays, " Briton was as yet fcarce known, fo much as by name to the Romans,
though they had carried their arms over the greateffi part of the habitable world, for they
had no idea of any country lying beyond the ocean, which they imagined to have
furronded the globe. Pompey having extended the Roman conquefts to the Caspian 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 furrounds the^lobe. This inftancce feems 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 measuring 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 everywhere 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,

Aathe 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, feemingly, 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 crested; 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 known 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 sod, is

in

Bcrera, an Island 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 relics, which are interspersed in various 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 disseminated 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 Trer Drew in Llanidan parish, must have been the residence of the chief Druid, because applied

in

Such are Dreux in France; Krig-y Druidlon, or the Druid's Stones, a Parish so called, in Denbigshire, from two of their altars; Treir Drieu, the Druid's Town, and Maenny Drew, the Druid's Stone in Anglesey; Caer Drewyn, or the City of the Druid*, in Merionethshire; and Stenton Drew, in Somersetshire.

In the singular number to this order; the many relics 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 de-fon's of the Roman and Greek Authors, when treating of this sect.

Round this metropolis of the chief Druid*, we find the other classes settled, in order to
As the pontiff of the Druids must reasonably be supposed, to have a more splendid and magnificent place, than those of the inferior orders, in the center of the Drewi there are the ruins of one still to be seen, consisting of a sera, that seems to have been the round-plot of a wooden palace, having the foundation of a round tower or stair-case in the centre, and merely having a grove of oak near it, as appears from the mud of the ditches, which seems to be only a mass of putrified oak leaves. On the other end of the town is a large theatre of stones raised to a great height, in

* Gi(4SA* fays, that rivers and mountains were the objects of Divine Worship: agreeable to which the river that runs through one part of the island is called Breint, i.e. the royal river. *Cesar* mentions their (supreme court or council; and there is a great circular bank of earth formed on two plain, called Brein Gwyn, or the supreme council, to this day. *Astronomy* One of their particular studies, was by the antients named *Idris*, from Enoch) ii% supposed inventor) here likewise is a hill called, Caer Edris, or *Idm*, and not far from it a place called Cerig Bnidyn, or the Astronomer circle. They were charaderized from their peculiarly af-cvling solitary walks and groves, and here we have a small villa named My&ryon, i.e. a *pUcc* dedicated to studies and contemplation, and a similar *jwllc* called Trev-ir wydd, i.e. the township of your trees*

Ac (Eape of a crescent, opening towards the west: In the same are the ruins of a ring; or circle of stone pillars, three of which are still standing: This place is called BrynGwyn, or Brein Gwyn, an expression used by *TAX.X£iS«v*, to imply a supreme tribunal} by DatyD LBwyn> to signify the great council of the nation and by Adda FraSi for the parliament.

Having thus shewn» that they were indebted to architefture for dwellings, it will not be unfeafonal to mention, that they had likewise temples: *efe con* iifted generally, of a circular or semicircular row of pillars, open on all sides and at the top, surrounded by a deep trench like that of Stonehenge, and like the pillars in that famous edifice having no traces of a tool; it being a Druidical, as well as an ancient Jewish maxim, not to lift up an instrument on such stones as were intended for Divine Uses, The temple of *AfotLo* or *CLA88EI.NISS*, in the island of Lewis or Harries, is so remarkable, that it deserves a minute description. The body of this temple consists of twelve obelisks or columns placed circularly, about seven feet high, two broad and six distant from one another, with one thirteen feet high in the centre, shaped like the rudder of a ship, 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.

This was in improvement 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 presence of the divine essence, to suppose it included within walls; and on that account, their temples were open at the top, and no other indofure on the sides, but a circular row of pillars tiffed at equal distances from each other.

The in's eadi, pointing directly east, west, and north) to represent the four cardinal winds, as the twelve pillars might be intended to denote the twelve signs of the zodiac. The avenue, which is Mith, consists of two rows of columns, of the same size, and erected at the same distances as the former (the breadth of the avenue is eight feet, and the stones composofing 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 distance from hence is another temple, probably dedicated to the moon; for it does not appear, that the Britains used to have their temples so near to each other, except in this case. Each akars generally consist of four stones, three

* Cajft of DmiDcruy in the isle of Orran is a circular temple the diameter whose area is thirty paces; and in the south of the LuDe vUaft another, in the centre of which still remains, the alur, consisting of a thick

brick stone, supported by three others. In the greatest island of (ha Ork^ Wjj, commonly called Mainland, are likewise two temples near Lockfete.*
and the other to the room; they "are each of them forroind by a trench»
lifce that about Stonehenge, many of the ftones are abou«t twenty or twenty*
ter feethighy five broad, and one or two thick: Near the lefTer teaiple^f
Suid two ftones of the fiint ^ifpols with the ref, 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 Wcitra, another of the Oilmeys, are two more obelifks»
In one of which Is to be |irceived a hole likewife \ and behind thetfi 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 ref. 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, ptrieltlaiyl two
m Kerig y druidion, and one in Llanhammulch pari/h in Brecknockihire. To which we
may add one at Cam Lhechart, 2n th« ^atifli of Ua&*GyvehKh| ia Q\immf^tStiku
of which arc hard flags or large though thin ftones fet up cdgcwifte, two of which compofe
the fides; the third, which isflioter than the others, the end; the fourth is like wife placed
horizontally on the other three. Thefc altars «re situated 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
thcfe 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-
.fmgular, 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, but others more rationally from Crymmy, bowing or bending the body in Divine Worship at those places. The Irish call them Corraleach in the Angular, and Cramleacca in the plural. There is one at Poitiers in France, supported by five lesser stones, which is fifty feet in circumference. As many of these Hoaes thus ereded, weigh from ten to twenty tons, it might embairas the curious to know how they could be raised in these rude ages to their several heights, but as the Leaver was s-mechanical power, which was invented in the earliest ages, and as antieit as building itself, we may with the ingenious Mr. Rowland, suppose that they either found or made mounts with an inclined plain on the side, and flatted or level it, the top, up the sloping sides of which they might gradually roll or raise these stones, they intended to ered 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 fo, 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 Orort-kaches in Wales, Ireland, or Jersey, in which last place they are named FouquieUiya.

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, arc 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 always have 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 antient Celtic language, and in every one of its dialects, a Carn, either from the devotional rounds performed about them, or from the Hebrew, Keren Nedh, which implies a coped heap and is undoubtedly the origin of the Welsh word Carnedde, by which these collections of stones are denominated. They were always so disposed, as to be in the

TKt smaller heaps, according to the common tradition, are the graves 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.
There are some of these camuli or heaps so large, that they required in all probability, have been a part of their sacred function, as appears from those which are iff Bi^n Kelli, formerly called Llwyn LI wyd, in Llandeniel parish, which are situated within a few paces of each other; one of these is entirely demolished, but that which remains is two thirty paces high and one space in circumference at the base.

But these earths I shall endeavour to prove might in all probability, have been a part of their sacred function, as 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 solemn transaction between Laban and Jacob, which may be supposed to be an ancient patriarchal custom, universally spread in those coarse unpollished times, and consequently might, and did, as the visible remains of it are still witnesses, prevail in remoter 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 saith 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 past, 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 these forms universally applied to by persons of different interests.

The whole tenor of it runs thus: "Behold this heap, and be sure if 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 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 institution, but is rather a particular application to a general prat^ce \ because ooncluded bjr a &criice, the higheft a6t of their religion, and not t^ he attempted by every private fancy \ and not only caiv» eluded by a sacrifice, but that sacred 'adion feems to have been a main part of it, and the chief end fiir which it was inftituted \ and together with the other circumftances, madie up one folemen religious ceremonyi ^ 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 < iJiiire, a Carn called Crig-y-dyrn; the flat ftone on the top of which, is three yards in length, livip 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 beena ascended 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 Jl^m^ns latinized ii)to3cleiiius^ and then applied it to die

\( ^{y AN ACCOOKT OF} \)

\( ^{(y AN ACCOOKT OF} \)

fame deity, as appears from fcvcral infcripHons found on their monuments. Hence it was that Bealteinfe is ufed for May-day by the Highlatrدىcrs in Scotland; and in the Ifle of Man, as well as in the Armorici, 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

wa5
Hence arose the Irish proverb, « ItUr ^ha teine BhpilV* betMWea ^gVs two fires, applied to a person, who was in such a strait, that he knew not how to extricate his self.

"f" i. e, Firc-grouad.

The places denominated from these Cams are numerous, not to mention Carn-Lluhsrt, and Cam-LUid, in Waleij Carnwath, Garn-tullach, m Scotland j 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-calm, being several lordships, one of which is in Lennox, and another in Galloway, not to mention the family of the Cairns. The family of Carnic in Wajcs, 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 adairable.

As neither suffered IP, CJ^ry away a fpvk fipvli tl^fe holy fir^s, nordurft bis nei^ours pera\it hitn'tP take the benefit of theirs, under pain of excommunication.

Besides these fires, they kindled others on Midsummer-eve, which they made in all their grounds, carrying flaming brands from thence through all their corn-fields, and accompanied them with sacrifices, 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 their vegetation, as those on the first of October were intended for their fertility.

It was custom for the lord of the place, his son, or other persons of distinction, to take the carcase of the sacrificed animal in his hands, and walking hare-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 harmlesly, 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 relics 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 instructed but in the sacred uroves.

II. Mistletoe must be gathered on the sixth day of the months if possible, and cropped with a goldfinch bill or pruning hook.

III. Every thing derives its origin from Heaven,
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 transmigrate into other bodies.

IX. The world is eternal, a part eternity, and shall never 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 inclosed in a wicker Coffins, in honour of the Gods.

XII. All commerce with strangers must be prohibited.

XIII. He that comes last 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, to accompany their friends thither, will live with them there.

XVII. Letters given to dying persons, or thrown on 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 flavijes.

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SECTION, HI.

Ofthihr llxtir H'kgr fhy Eminent Mau v

Commerce with the Phoenicians was considerable, they being the greatest traders in the world, visited this island for the sake of its tin; and the Britons, by frequent intercourse with that barbarous nation, in course of time, swerved from their native simplicity into a depraved state, adding themselves immoderately to the debauchery, and custom of that then wicked people; and the inebriety which they plunged themselves into by their use of malt liquor, tended to subvert their ardor, and depreciate their true dignity.

The Druids sanctioning these enormities, finally wrought their own dissolution, they being capable of suggesting wiser precepts.

These circumstances proved favorable to C\'\'sar, who lost no time in collecting what might be of interest to him, in prosecuting his designs; yet, it must, at the same time be observed, that it required all his courage and (skill to oppose such formidable enemy, as the Britons were.

C\'\'esar finding the Britons of an unfuspicious generous turn of mind, and that good treatment would avail more than severity, not having the subtility of other nations and having informed himself of the habit and dispositions of the people, he seldom failed to revert their candour to his advantage, and in the sequel to their destruction.

C\'\'esar having secured himself from the incursions of the Britons, sent out parties to annoy them, which were fought with various successes, the Britons having inaccessible woods in their flank, which seldom failed to prove advantageous to them; and by what he
h.id colledled concerning the Druids, tliat they were their chief dire6tors: he never failed,
when he found them, to
refelitit'withlhe greateft cruelty* -But here, there »

a great chafm in the Roman hiilory, for there is no cou-&AetitisA account of them for
many years.

It is f>robabIe> indeed, that- thefe Druids, who fee^ fore vrtrc every where fuckinjr the
fwcets of the land* lApon the vappfoach of the Ron%an ftorm, were &in^ like bees, to
rally home, and to withdraw to their hwcs t& secure themfelves, wliite they were able iit
their inmoft groves as their fafeft fenftuary, and goo FeafcMi they -had fo to 60. For
SmABo aflures us, they were «11 extrenfioly h^ed by the Romans, t. r» * by reafon of
their superftitious facrifiocs." Tht Romans ftrongly endeavoured to deftroy their, religion,
biit oo^ild rtot, ' -And hence it is no wonder,. that iio Roman author takes notice of them,
untiil I'ac^TUS finds thein out at their laft place of refuge^ the Ifle of Anglefea, which I
fhall herea-fher treat on.'

A fucceflionof rainand ftorms, retarded tlie progrcfs
of

of the Roman arms, and gave the Britons frefh courage in collecting greater numbers, and
matched to give the Romans battle, under the command of Cassivellaun, a bold and
experienced general; but a devifion arifmg in the. army, Cassivellaun left, them to fhift for
themfelves, and refted with his army to his own territories,

CaESAR being informed of this fcparation, refoled to purfue him; and advanced with his
arniy to.the Thames with an intention to pafs, but found Cassivellaun had forefeen bis
design, mi taken every precaution that courage, fagacity, )and prefcence of mind could
furigft; but the Roii^ans were determined not to be repulfed, eroded the river, and the
Britons being unable to fupport the aflault, confulted their fafety by a precipitate retreat.

Cassivellaun Itill continued his march, and. C^SAR continued to lay wafte the country
through which he pafied by hre and fword ; his repeated victories, the inteftine broils of
the kino-dom, and the imme-diate prefcence of a powerful invader, were circumftan-ces
that tended to damp the fpirits of the people, and induced feveral colonics to fue for
accommodation, which was readily accepted by Caesar.

Like a brave man who is loath to be fubdued by his misfortunes, and a true Briton is
always unwilling to fubmit;,. yet there was now no other ftep left, being deferted on all
fides, but Cassivellaun deferred fubmifTion to the lateft hour.

CuNOBELiNE, who had reigned in Britain during the time of two Emperors, and by his
wifdom, courage, and public fpirit, had rendered himfelf and the nation happy, found the
latter part of his reign clouded with misfortunes. This prince had several sons, 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 resent his supposed injury, but CuNOBELiNE died, and was succeeded by his son Gunder, 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 juncture, 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 vowing each rank in peribn, he animated them to exert themselves to the utmost, by telling them, that the enjoyment of their liberty, or 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, seemed to attack them, but his soldiers appearing impatient for action, he de nolifheJ their rampirc, 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 prisoners. The unhappy prince escaped only to become miserable; he fled to CartumUN-DUA, queen of the Brigantes, in confidence of receiving some instance of friendship and protection. But (he reacherously seized his peribn, 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, addresed himself to CæSAR, in the following Itarangue:—

"If an 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 an 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, it does not follow that all mankind must tamely submit to be your slaves. If I had yielded without resistance, 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 section 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.

* As every thing relating to so great a man deserves notice, it would be injurious not to mention the reflection he made on viewing the city, and admiring the beatitude of Rome. "Nothing, said he, fltrprize me too much" as that the Romans who have such magnificent palaces of their own, (hottii cavy the wretched huos and CAbbini of tht Britons."
they must now to arms, and defend themselves, 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 studies. And at last, by tracing the steps of Paulinus over a small arm of the Tees, 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 surrounded 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 fleeing here no doubt, some part of their usual behaviour at their sacred ceremonies, i.e., in pouring out volleys of execrations on the insulting 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 hastily recalled to quell an insurrection of a very serious nature "Prasutagus" their king, late deceased, 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 secure 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 pretence of executing the will of the deceased. Bondus, the widow of Prasutagus, remonstrating against this conduct, as an act of injustice; he ordered her to be scourged, violated the chastity of her two daughters, treated her relations like slaves, seized the houses of her husband, pillaged his kingdom, and turned the nobility out of their paternal estates."

These shocking barbarities exaggerated by the queen, and what had been practised against the Druids, contributed to make this revolt universal. For the Druids interferring throughout the kingdom, no sooner heard of the massacre of their brethren, and the destruction of their seminary, then, it is natural to suppose, they stirred up the people to a general insurrection; and the people as naturally rose in defence of their religion. That this is one of the motives which animated 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 compaifion. No left then eighty thousand Romans are reputed to have been victims to their fury.*

Paulus 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 abled 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 sunshine, after so terrible a storm, might safely peep out; and forsaking their caves and crypts, might come once more in view, to contemplate on the fate of the place, and put their heads together, to concert the best and safest measures to dispose and order themselves and their affairs for the future. They saw everywhere 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 ghastly prospects 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 erefted sturctures and habitations, eutomolished and sunk into aless and ruins.

* This celebrated lieroixie goes in different authors by different names, being called Boadicea, Voadicea, and Bonducia. She is represented as tall, of a remarkable beauty, of a masculine deportment, a commanding severity in her countenance, a loud shrill voice, and having a large quantity of yello\o\ar liair that flowed down to her v^arte. She wore about her neck a nufly golden chain and a flowing robe of various colors, over which was thrown a mantle of coarfer (ufT. 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, exasperating

Upon their late success against their oppressors, exhorting them to the defense, at the expence of their lives, and animating them with hopes, that the Gods would give success to their arms. Having thus in-riared their courage, flie let loose a hare, which she had concealed in her bosom, and give thanks aloud for that happy omen, to
Adraffe the Bptiflj poddeljofWar. Pio. l 6a,

This muft necis excee£ngly aflift and grieve thefc diftreffen* people, already extremely interenerated 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 profufeft adoration) to the rage* and fury, of their incenfed wrathful enemies, under whose hSh they had fo lately smarted*

These, 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. detcrqiined 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 yestrs 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 tjiej were remarkably numerous, at the time of St Patrick; smd others to the Ifle of Man, to ScQtland, and the Scottih 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

\[ A. D. 6i. \]

AN ACCOUNT OJP

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

SECTION

( 55 )

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SECTION, IV.
HAVING in the foregoing Section (literal!) deduced from the most probable circumstances*, of the extirpation of the Druids, I shall briefly touch on what is most remarkable of their tenets under the Bardic system, in refutation to misinformed antiquarians.

First, we are to observe, that from the descent of the Romans in Britain, their political conduct was not in the least inferior to their military prowess; they found the Britons yielded to the temptations of luxury: They artfully increased these temptations, by introducing the sciences of eloquence and architecture, and the islanders were so enchanted with the manors and customs of their enemies, that they not only applied themselves to learn the Roman language, but many of them wore the Roman dress.

Secondly, they diligently studied the genius and dispositions of our forefathers, and had observed from experience, that the Britons were more difficult to be forced, than induced to yield; generosity attracted them into friendship and compliance. Severity drove them to obstinacy and rebellion. They were extremely apt to imbibe and imitate the manners of foreign nations. They who were nearest to Gaul, assumed the Gallic fashions and behaviour and as the Romans were still a politer ...

Thirdly, that the druidical superstitition vanished on the glad tidings of the Prince of Peace, whose Disciples came to Britain and preached redemption to all mankind, which our ancestors seem to have acquiesced with, if not cheerfully, at least prudently in their present situation and being a maxim with the Bards (as it was with the Druids) to maintain peace and good order, the Bard readily admitting whatever tended to promote the same, i.e. to believe nothing, and to believe every thing; that is, to believe every thing supported by reason and proof, and "nothing without," and nothing could be more cheerful to our predecessors in their calamitous situation, than the glorious rays of the Gospel, which a politer people, their national customs and elegancies were still more acceptable to the Britons. So that, in a few years, they had both the pride and satisfaction of seeing the Roman porticoes, baths, and other structures of magnificence imitated, and in a manner transferred into various parts of Britain.

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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 thereftircdion, 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 Aristobulus 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 there a Church therein, A.D. 59. Now

**THE AVCSSNT OAUIV.**

Since we are pretty sure from the best foreign authorities, that St. Paul came to Britain about the year 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 rolls 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 Suetonius; and Tacitus informs us of Pomponia Grjena, the wife of A. Plautius, who 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 translated who aver, that Druids were in Britain later than A. p. 62, though it must be acknowledged, that Christianity did not flourish here until the time of Constantine, who died at York, A. D. 337."

As having in the former Sections given a minute description of the several orders of Druids, under the appella-
tion of Bards, mult let it suffice to say, that the rBardic
system remained in Britain for several centuries after the introduction of Christianity and their religious functions,
similar to that of the Druids, they held their 'Gorleddau in the open air, while the sun was above the horizon, as they were to perform every thing in the eye of the light, and in the face of the sun, &c. at I fertir

\[
\text{fcrtting jcAnprehenfivel}^\text{ffieir religidus tenets, viz* God cannot be matter*—and what is not matter, mull be God.}
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Propitiary sacrifice was a part of their religion, and their metempsychofs,- was an incitement* to good morals, and was a restraint on them not to kill animals, except those that might cause the death of a man.

They wore uni-coloured robes—emblematical of honsefs, peace, truth, &c. The lectures they gave, were strict: morality, condemning the errors of the Romifh Church, by which means they incurred the hatred of the Priests and Monks but in the sequel, we find, that their writings are an ornament to the age, always conveying lively sentiments of piety and virtue. *

The following is a specimen of Bardic verses in praise of LLYWELYN,

May Christ, who form'd, and governs Earth and Heav'n, Protec me from mibtortune's gloomy way; That Christ myterlous, makes me vriiff and mllld> EvE to the narrow house of Death I go! May He with eloquence attune my tongue, To praife my chiet, whose course is noify war ; And may he grantme from pure Nature's ftorc A penetrating gen us unreftrain'd.

FINIS.