

THE
° PATRIARCHAL RELIGION

OF
BRITAIN;

OR
A COMPLETE MANUAL

OF
ANCIENT BRITISH DRUIDISM,

CONTAINING

A FULL DEVELOPMENT

OF ITS

TRUE ORIGIN, PRIMITIVE CHARACTER, PECULIAR TENETS,
MODE OF INSTRUCTION, TRADITIONARY ART, ORDERS, COSTUME,
PRIVILEGES, AND INFLUENCE; WITH SPECIMENS
OF DRUIDICAL COMPOSITIONS IN TRIADS AND TRIPLETS,
&c. &c. &c.

BY

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"TRUTH IN OPPOSITION TO THE WORLD."

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TO THE
ANCIENT ORDER OF DRUIDS,

IN THE

West-Riding of the County of York.

GENTLEMEN,

Permit me at length to offer to your notice my long-promised
MANUAL OF ANCIENT BRITISH DRUIDISM.

The subject is one in which you feel a deep and, I hope, increasing interest.

In accordance with the venerable name which you have assumed, you “purpose to keep alive the remembrance of that primitive community—the ANCIENT ORDER OF DRUIDS, who, by their policy and zealous exertions became the chief source,” not of *power*, but of *moral improvement* and *national prosperity* “among the Aboriginal Britons,” whose descendants many of you really are, though few of you probably know it.

And moreover, your “endeavours are directed to the preserving of any valuable information connected with the Antiquity of the Order,—to the cultivation of those social and moral virtues which distinguished the original Institution,—and to the furtherance of such intellectual and charitable purposes, as each United Lodge may establish for the benefit of its Members.”

With an anxious wish for your success in the prosecution of these noble and patriotic objects, and in the hope of contributing in some measure to their advancement, the following HISTORY OF PRIMITIVE DRUIDISM, compiled and written expressly for your ORDER, is now most humbly submitted to your perusal and recommended to your fostering care.

I have the honour to be,

GENTLEMEN,

Your most obedient and faithful Servant,

D. JAMES.

ALMONDBURY,
April 4th, 1836.

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THE
PATRIARCHAL RELIGION
OF
BRITAIN.

DRUIDISM is the term usually employed to designate the primitive Religion and Learning of the ancient Gauls, and first inhabitants of the British Isles:—a religion which obtained and flourished in Britain from the time it was first colonised, down to the period of its subjugation by the Romans in the first century. That event by the over-ruling providence of God, who always bringeth good out of evil, opened a way for the introduction of the Christian religion, which was first preached and proclaimed in Britain about the year of our Lord 62. From that date, Druidism, which had been the religion of the Aborigines from the beginning, happily gave way, and in less than a century, Christianity became established in its room.

Our inquiries will thus be necessarily directed and confined to a period of great antiquity; purposing, as we do, to enter into a full and impartial investigation of Ancient British Druidism,—the Religion of our venerable Ancestors who lived many ages before the Star of Bethlehem was seen in the East, or the Sun of Righteousness shed his brilliant light on the West.

But in order to render this Treatise as complete as possible, it will be necessary before we proceed, to state the numerous sources from which information on the subject may be derived; and to point out the best authorities. This will serve for direction to those who may wish to investigate the subject for themselves, and shew the grounds on which we consider we have sufficient reason to differ from most

authors, as to the leading principles, and general character of British Druidism.

Druidism having been for ages the religion of so considerable a part of Europe as the whole of Ancient Gaul, which embraced the countries now called France, Lombardy, the Alpine Regions, and the Netherlands, many celebrated writers of ancient Greece and Rome have undertaken to give a particular account of it: among whom we find Julius Cæsar, Cicero, Diodorus Siculus, Strabo, Pomponius Mela, Suetonius, Pliny the Elder, Tacitus, Plutarch, Diogenes Laertius, and Ammianus Marcellinus.

Julius Cæsar was governor of Gaul, and extended his conquests so far as Britain. These circumstances afforded him opportunities, which few of the other writers enjoyed, of making himself generally acquainted with the character and customs of Druidism. Hence, he, of all the Ancients, has been considered by far the best authority on the subject. But it must not be forgotten that he describes the Druidism of Gaul, not of Britain, where, according to his own confession, that system maintained its primeval character and purity. And the ancient British Druids have left on record a testimony, that the "Gauls corrupted what had been taught them of British Druidism, blending with it heterogeneous principles: by which means they lost it." Hence it is clear that the account given by Cæsar of the Druidism of Gaul, ought not in fairness to be forced upon the public as a true picture of the primitive Druidism of Britain.

Cicero, the second in the list of ancient writers on this subject, was a celebrated Roman Lawyer and Orator, and a cotemporary of Julius Cæsar: he was personally acquainted with one of the Gallic Druids—Divitiacus the Aeduan, a man who professed to have a thorough knowledge of the laws of nature, or the science of Physiology. Cicero, having derived his knowledge of Druidism from so good a source, may justly rank next to Cæsar in point of authority; but only in regard to the Druidism of the Continent.

These two flourished about fifty years before Christ.

Diodorus Siculus is supposed to have lived also before the Christian era, or at least very early in the first century. He was a Greek Historian.

Strabo, the well known Greek Geographer,—Pomponius Mela, the Latin Geographer,—Suetonius and Tacitus, the Latin or Roman

Historians,—and Pliny the Elder, an accurate Latin writer on natural History and Geography;—all flourished in the first century.

Plutarch is well known as a Greek Biographer. He lived in the second century.

Diogenes Laertius flourished early in the third century, and wrote the lives of eminent Philosophers in Greek.

Ammianus Marcellinus was a Latin Historian of the fourth century :—

These among the ancient writers of Greece and Rome are the principal that give any account of Druidism: and each mentions some circumstance or custom not noticed by the rest, which makes it expedient to consult them all.

Their account, however, in general, seems very imperfect, especially when made to apply to the Druidism of Britain. As soon as the Romans had subdued Gaul, they directed their power to the suppression and extirpation of Druidism, and persecuted it, in like manner, in Britain. The Druids would not, under such circumstances, give much information on the subject; and from others it could not be obtained. These Classical writers therefore could have little if any thing more to communicate, than what they had learned from vague reports. While we therefore regard their notices as useful helps, and collateral testimonies, we deem them too brief, and not sufficiently authentic, to be made the foundation of a complete and just history of Druidism. The substance of what they have said may be seen by consulting the Cyclopædia of Chambers, edited by Dr. Rees; and the Encyclopædia Britannica, under the words Bards and Druids.

Now, of all the writers before mentioned, none that we know of could claim any acquaintance with Britain, except Julius Cæsar: and he only appeared on its shores for a short time, not for the purpose of studying the mysteries and doctrines of Druidism, but to subdue the inhabitants and enrich himself. It, therefore, is clear beyond all question, that these writers have only given us the best account they could obtain of European Druidism; but that the pure Druidism of Britain was hardly known to them except in name. And the Druidism of *ancient* Britain, differed as widely from that of Gaul and Belgium, as the Christianity of *modern* Britain differs from that of Italy and Spain.

Leaving the ancients, we proceed to examine the various sources of information amongst modern writers.

The ever-memorable Reformation from Popery in the sixteenth century, commenced a new era in the history of European literature. It produced a great thirst for knowledge throughout the Continent and the British Isles; and was followed by a general search for ancient records on every subject of interest. Most nations seemed emulous of bringing to light their respective stores, in order to enrich the common stock; and the press teemed with publications of various merits on every topic connected with History, Science, and Religion.

Druidism was not forgotten. Many learned men in England and on the Continent, applied their time and talents to the study of it: but unfortunately they did not know where any fresh or undiscovered memorials of it lay. They seem to have forgotten that a people still existed in a corner of Britain, who could boast of a lineal and uninterrupted descent from those very Britons of old, among whom Druidism had originated, and reigned for ages, in its greatest splendour and purity; and who also spoke that very language in which the Druids themselves had once performed their solemn rites, and instructed the people, and taught the young.

As these remarkable circumstances did not occur to them, their attention of course was not directed to these quarters; but they went in pursuit of Druidism in every direction, except where it was to be found: like the pious women of Galilee in a mistake, they sought the body in the empty tomb. And the result was such as might have been expected. Their productions on the subject were vague, and unsatisfactory, and worse than useless, because so calculated to mislead. For truth, they substituted hypothesis; for facts, conjectures: so that instead of filling up with a judicious hand the outline which had been drawn, and left imperfect by the ancients, they effaced almost every vestige of its native simplicity and innocence; and exhibited to the world a picture so highly coloured with human blood in the Vandal style, that Druidism has been looked upon by most, ever since, as a monster too hideous to be mentioned, except in terms of abhorrence and disgust.

All this time a vast treasure of original records on the subject, lay undisturbed in various parts of the Principality, covered with

the dust of ages, and suffering wofully from the ravages of time. The ancient British Druids and Bards had committed their traditions to writing, at the time they were in danger of being lost through the invasion and persecution of the Romans. These were afterwards transcribed from time to time, by different hands, as appears from notes subjoined to the copies still extant.

But the language in which these records had been preserved, being the ancient British, rendered their contents inaccessible to most except the natives themselves; and they apparently were all asleep: however, at length, some of them were roused from their lethargy by the constant misrepresentations that issued from the press, and began to explore these fast-decaying remains of Druidic lore, with a view to vindicate the general character and religion of their remote ancestors; and the result was as follows:—

About the year 1792, a short sketch of “Bardism,” which had been from the commencement a component part of Druidism, and was still a surviving branch of it, was given to the public by William Owen, Esq. F. S. A. the celebrated Welsh Philologist and Lexicographer. It was embodied in his Introduction to the Heroic Elegies of Llywarch Hên.

This sketch put the subject in a very different light from that in which it had been latterly viewed. But the author has been accused, and not unjustly, of mixing up some of his own peculiar opinions with those of the British Bards, by which he has, in some measure, imputed to them principles they never held. With this exception, his is decidedly the best outline of Druidism that has ever yet appeared. But it is far from being complete.

Two years after, appeared another still shorter Epitome of the Druidic System, accompanied by extracts from the original documents, from the pen of Edward Williams, the venerable Bard of Glamorgan, a person of acknowledged worth, and lineally descended from the ancient Sages of the Isle of Britain. But he made no attempt to supply the deficiency left by Owen, and his account gives undue prominence to the doctrine of the transmigration of souls, in which it seems he, as well as the Druids, believed. This Epitome may be seen at the close of the second volume of his “Lyric and Pastoral Poems.”

In the year 1804, the Rev. Edward Davis, Curate of Olveston,

published, under the most illustrious patronage, his “Celtic Researches on the Origin, Traditions, and Language, of the Ancient Britons.” This Work is interspersed with valuable notices on the subject of Druidism, and goes a great way towards supplying the defect left by the preceding Writers. But the author, by following with too much servility the Bryantian system of Mythology, has made Druidism much more fabulous than it ever actually was in Britain.

These three are the most distinguished of all modern writers on the subject of Druidism.

We beg, lastly, to mention the work of John Toland, to guard the reader against its plausible perversions. The author was an Irish gentleman of extensive reading, and seems to have been well versed in the Irish language, and Traditions of his country; but he was malignantly opposed to priesthood under every form; and has attacked Druidism as such, so that his work is little better than a severe satire upon it. His favourite authority throughout is Lucian, a Greek writer of the second century, who wrote a satire upon the Druidic, and every other religion in the world.

Nevertheless, some of Toland’s representations may be correct in reference to Irish Druidism. For though the Druidism of Ireland had been originally derived from Britain, and was a sprig of the genuine stock, it was hardly to be expected, that it could keep for any length of time from running into wild luxuriance in a land so notorious for irregularities. But we are not left in a doubt on the point, for the British Bards have noted it in their memorials of Druidism.

“Three nations corrupted what was taught them of the British Druidism, blending with it heterogeneous principles, by which means they lost it; the Irish, the Letavian Cimbri, and the Germans.”
—*Institutional Triads.*

A colony of Phœnicians invaded and subdued Ireland, at a very remote period before the Christian era, of which the Irish have a tradition to this day; and it is recorded in their ancient Poems. This revolution produced the most disastrous consequences to the original Irish. Their religion was upset, and their language became a mixed language.

We are thus driven back from every quarter to Britain in search

of primitive Druidism. It was the parent country, which had given birth to that noble and renowned system of morals and divine worship, that fostered her offspring with a parent's affection, and kept it for ages from the contaminating touch of idolaters. And it is she that at this day retains the most endearing recollections of that her elder child.

We shall close our notices of the different writers on Druidism, by merely stating, that those valuable memorials of it, to which we have already alluded, as lying dormant in manuscripts in various parts of the Principality, have since been given to the public in three octavo volumes under the title of, "*The Myfyrian Archaiology*:" They were carefully transcribed by the late Owen Jones of London, a native of Denbighshire, and eventually published at his sole expense:—a noble instance of the best kind of patriotism!

To these genuine productions and authentic remains, of the Ancient Druids and Bards of the Isle of Britain, we shall diligently refer for every information they present on the Origin, Character, Principles, and Customs, of the Patriarchal Religion of this our dearest native country.

THE ABORIGINES OF BRITAIN.

As Druidism was the primitive—the first and sole religion of the Aborigines of Britain, we must inquire, Who those Aborigines were? and whence they came? The result will not fail to give us some clew to the source from which their principles of Druidism were originally derived. This is important to ascertain.

The first Inhabitants of Britain were unquestionably the descendants of Japheth, in the line of Gomer and Ashkenaz.

The descendants of Shem, the youngest son of Noah, who is generally mentioned first in Scripture, because the Saviour was to arise out of his posterity, had for their inheritance the Continent of Asia, with the exception of a few districts to the west of the Euphrates.

Africa was given to the posterity of Ham, the second son of Noah; and by them alone, as far as we know, was that devoted country originally peopled; but some of Ham's descendants, as the Canaanites and the Philistines, remained in Asia.

Europe and its adjacent Isles were given to the progeny of Japheth, the eldest son of Noah. The Sacred Historian, having mentioned the sons of Japheth by name, seven in number, and his grandsons by Gomer and Javan, says, "By these were the Isles of the Gentiles divided in their lands: every one after his tongue, after their families, in their nations." (Gen. chap. x.) Now, the Jews who are the best Expositors of the historical part of the Old Testament, understand by the "Isles of the Gentiles," the Continent of Europe and its numerous Islands. This at once determines the point, that Europe and its adjacent Isles were originally peopled by the descendants of Japheth.

The eldest son of Japheth was Gomer; and to him were born three sons before the dispersion of mankind from Shinar, namely, "Ashkenaz, and Riphath, and Togarmah."

The patrimony of Riphath the second son of Gomer, lay to the north of the Danube and the Carpathian mountains, in the eastern part of ancient Germany, where the *Riphean* hills—a name clearly identified with *Riphath*, mark the original abode of his family. That country bears in Ancient Geography the name of Sarmatia; and the Sarmatæ or Slavones are believed to have descended from Riphath.

Togarmah is claimed as their Patriarch by the Inhabitants of that country, which lies between the Caspian and the Euxine or Black Seas: And from that country have sprung the European Scythians, Goths, or Germans. Indeed the Germans to this day retain the name of their remote Progenitor in their own; for (To-) *Garmah* and *German* are evidently of the same origin.

If it be asked, In what way can it be ascertained that the Aborigines of Britain were neither the descendants of Riphath, nor of Togarmah? We answer, that the language of the Ancient Britons cannot be identified with the Slavonian, or German. This solution, though simple, settles the point.

We must look for the Ancient Britons, then, among the descendants of Ashkenaz the eldest son of Gomer; and if they are once identified, it will suffice.

Herodotus, who has been justly termed the Father of History, because one of the oldest and best Historians, unconnected with the Bible, and who flourished about 450 years before Christ, has given

some account of all the nations that were then known. He says that the most remote inhabitants in the West of Europe were the Kynetæ: his words are these; "Commencing with the Celtæ, who, except the Kynetæ, are the most remote inhabitants in the West of Europe."

The Celtæ were the Ancient Gauls who inhabited the Country that skirted the German Ocean, now called France and the Netherlands, &c. Beyond these to the West were no countries except Britain and Ireland. Consequently the Kynetæ, whom Herodotus places westward of the Celtæ, must have been the Inhabitants of the British Isles. The name was anciently acknowledged by the Aboriginal Britons.

Aneurin, a British Bard of the 6th Century, in the conclusion of his Gododin, distributes the Aborigines of the British Isles into three distinct tribes or colonies, according to the order in which they had arrived; namely, "Cynt, (pronounced Kynt,) a Gwyddil, a Phrydin."—"The Kynt, the Irish, and the North Britons, making the Kynt, or Kynetæ of Herodotus, the first tribe that landed in Britain. (Ash-) *Kenaz*, and *Kynt* or *Kynetæ*, are likewise names so clearly identified, as to shew that the latter were originally sprung from the former.

Furthermore, Ashkenaz being the eldest son of Gomer, who was the eldest son of Japheth, who was the eldest son of Noah;—his descendants called themselves Cymry, (pronounced Kymry; for C is always hard in the British and Latin, answering to K in the Greek and English;) which means in plain English, *the First Race*. Hence the Greek writers, adopting their own term, called them *Κυμνέριοι*, and the Latins, *Cimbri*: and *Cymry* is the name by which the Aborigines of Britain, have uniformly distinguished themselves from the remotest antiquity up to the present moment. And their own language, which they have retained through all revolutions, they have invariably called *Cymraëg*, which means the language of the Aborigines, or the language of the First Race.

What remains to be done next is, to trace the route by which these Kymry, or Kynetæ, the descendants of Ash-Kenaz, arrived in Britain.

But let us hear first what information the Ancient Britons themselves have handed down to us on the subject. In their "Triads

of memorial, record, and knowledge, respecting renowned men and things that were in the Isle of Britain, and respecting the circumstances and misfortunes which happened to the nation of the Aborigines for many ages," we find the following notices:—

"The three National Pillars of the Isle of Britain.

First, Hu [Hugh] the Mighty, who first brought the nation of the Kymry to the Isle of Britain. They came from the Summer Country, which is called Defrobani, [that is the place where Constantinople now stands;] and they came over the Hazy Sea, to the Isle of Britain, and to Armorica, where they settled."—*Triad 4.*

The words included within crotchets do not belong to the original Triad, but are the comment of some Antiquarian of the 12th Century, when it is very probable, many documents no longer extant, containing a fuller account, justified the insertion of that clause for better understanding the Triad. The interpolation is therefore allowed to remain to point out the country from which the Original Britons emigrated. The Hazy Sea has been generally understood to mean the German Ocean, the haze of which is well known to mariners. And Armorica, which is now confined to Britany or Bretagne in France, was anciently the name by which the entire coast of Gaul was described.

Such is the account which the ancient Britons give of the arrival of their forefathers, the Aborigines; and in the next Triad it is added, that "they came to Britain with Hu the Mighty, because he would not have lands by war or contest, but of equity and peace."—*Triad 5.*

In addition to these notices, the names which the Cimmerii or Kymry gave the countries, and rivers, and mountains, as they passed along, clearly mark the course they took: some of which still remain, and are perfectly intelligible to those that understand the British language.

But our limits will not permit us to enter into a critical examination of these at present: suffice it to say that Ashkenaz, having quitted the Land of Shinar, which lay between the Tigris and the Euphrates, moved westward along the South Coast of the Euxine or Black Sea, and pitched his tents in Bithynia, a province in the north-west of Asia Minor, bordering on the Straits which connect the Sea of Marmora and the Euxine together, now called the Straits of Constantinople.

There probably Ashkenaz himself remained, for that district retained his name to a late period of the Jewish Annals: but his descendants, already increased into a numerous tribe, passed over the Straits into Europe; and leaving Thrace, as they moved to the north-west, they came in contact with the bend of the Danube, the name of which in Latin, (*Ister*,) is a purely Cimbric word:—*Is-tir*, —*Lower land*. This river the Cimbri traced to its source, and then stretched across to the Rhine, the main stream of which they followed to its mouth, where they found themselves on the shores of a sea covered with a thick haze, which on that account they denominated the “Hazy Sea.”

Some of the Colony turned off along the shore to the right until they arrived in the Peninsula of Jutland, which still bears in Ancient Geography the name of Cimbric Peninsula; others to the left along the coast of Ancient Gaul where they settled; while the principal tribe, or chief part of the colony, under the guidance of Hu the Mighty, who had been their Leader or Chieftain all the way from Thrace, sailed across the German Ocean into Britain, where they settled, knowing it to be their divinely appointed inheritance: and their descendants possess an inheritance in it at this day!

But this primary and principal colony was soon followed by other two, as appears from the 5th Triad:—

“The three Social Tribes of the Isle of Britain. The first was the Tribe of the Kymry that came with Hu the Mighty into the Isle of Britain, because he would not possess a country and lands by fighting and contention, but justly and in peace.

“The second was the tribe of the Lloegrians, who came from Gascony; and they were descended from the primitive tribe of the Kymry.

“The third were the Brython, who came from the land of Armorica, and who were also descended from the primitive tribe of the Kymry:—

“These were called the three Peaceful Tribes, because they came by mutual consent and permission, in peace and tranquillity: And these three Tribes had sprung from the primitive race of the Kymry; and the three were of one language and one speech.”

The second tribe in this Triad, which bears the name of Lloegrians, and came from the land of Gascony, were the dwellers about the river Loire, the ancient name of which was Liger: but it is ques-

tionable whether they derived their name from that river : probably the river took its name from them. Gascony was the country that lay about the mouth of the Liger :—in the British—“ *Gwas-gwyn*.”

The Brython, who composed the third tribe, may have been so called from their warlike habits, which the term implies. These two tribes entered the country by the consent and permission of the first, which was the principal : and as they all spoke the same language, and had originally sprung from the same stock, they soon became one nation :—To these tribes properly belongs the name of Aborigines or first Inhabitants of Britain ; and to them exclusively we intend to confine it.

The Triads give account of other three tribes, that afterwards came to the Isle of Britain, called “ The three refuge-seeking Tribes,” —the Caledonians in the north ;—the Irish race who settled in the Highlands ;—and the people of Galedin, supposed to be Holland, “ who came in canoes to the Isle of Wight, when their country was drowned.” But with these Refugees we have nothing to do at present : our inquiry is respecting the real Aborigines, and their Religion.

BRITAIN, WHEN FIRST COLONISED.

The next point of importance to ascertain, is the time at which it is probable Britain received its primary race. This is a topic on which, it must be candidly confessed, we have not met with any direct or positive information : but the evidence deducible from Sacred and Profane History in support of an early colonisation of every part of the habitable globe is so strong, that we cannot suppress our conviction, that Britain became inhabited in the third or fourth century after the Deluge.

After Moses has described the preservation of Noah and his family in the ark, and their disembarkation from it, he proceeds to shew how the reparation of mankind was effected in that family, and how rapidly they multiplied upon the earth. And when they were become very numerous, it pleased the Lord, “ whose is the earth and the fulness thereof,” to divide the earth, and allot to the various families different regions of it for an inheritance.

This partition of the earth was made “ in the days of Peleg,” who

was born 101 years after the flood, and died ten years before the Patriarch Noah : consequently, it must have been made in the days of Noah, and under his immediate inspection. And as this was the circumstance which gave to Peleg his name, the probability is, that it was made at the time of Peleg's birth ; for it was usual among the Patriarchs as well as among modern nations, to give names to their children so soon as they were born. And Peleg's name does not appear to have been changed, like that of Jacob, to commemorate the event, for it is simply said, " And unto Eber were born two sons, the name of one was Peleg," (which being interpreted means *division*,) for in his days the earth was *divided* : that is, it was *formally* divided into distinct shares at the time of his birth, and *actually* by the dispersion and departure of the families to take possession of their own allotments, during his life time : So that the former took place about a century after the flood ; and the latter was gradually completed by the middle of the fourth century ; or about the time of Noah's death.

Had it been designed that mankind should have continued in one province of the earth, and only have extended their habitations as they wanted room, there would have been no necessity for a formal or legislative division of the earth in the days of Peleg. But God had not saved the earth from destruction by the deluge, to let it remain unoccupied, except in one spot, for a thousand years or more, and to spend its strength in pouring forth a variety of productions, that must have fallen back annually to rot and waste on its surface. It was his divine will and pleasure, that every region of the earth, well adapted for the support and comfort of human society, should be forthwith inhabited.

With a view to that, the Lord instructed Noah to divide the earth among his children and grand-children. This he was able to do, partly from his own geographical knowledge of the earth, having lived six hundred years before the deluge ; and partly by divine inspiration ; for where his own knowledge failed him, he was, no doubt, assisted by the Divine Being, both to portion out the several divisions, and to describe their general boundaries : but the assignment of the different shares to the different families respectively, was probably conducted by lot, as the land of Canaan was at a subsequent period distributed among the twelve tribes of Israel.

While this solemn partition of the earth was going forward, mankind resided together in the country adjoining the place where the Ark had rested; which gave all the families an opportunity to ascertain from Noah himself the direction and quarter in which their respective departments lay; and as soon as it had been completed, it was expected they would all presently decamp and go in quest of their respective inheritances. But there was no disposition in the people to disperse: They remained and moved together in one body for some time after. "And as they journeyed from the east," probably in search of fresh pasturage for their cattle, "they came and found a plain in the land of Shinar; and they dwelt there. And they said, Go to, let us build a city and tower, whose top may reach unto heaven, and let us make a name, *lest we be scattered abroad upon the face of the whole earth.*" (Gen. chap. xi.)

Here was a project set on foot, which had for its object the defeating of God's plan of re-peopling the earth all at once: And it was, as might have been expected, highly offensive to the Lord.

But we have no ground for believing that all mankind were actually parties to this daring and rebellious enterprise. The Sacred History, it is true, so far countenances the general opinion that *all* mankind were implicated, that it does not record the name of one of these Babel-builders: but it distinctly says, that the City and Tower were built by "*the children of men*;"—a term employed in those primitive times, to distinguish the irreligious and openly profane, from such as continued to profess the true religion, who in their turn had the honour of being called "*the children of God.*" The former appellation had been distinctly applied in the Antediluvian world to the degenerate posterity of Cain, and those that consorted with them. And as the children of Ham were in the New world, pursuing precisely a similar course to that of Cain and his posterity in the Old, to them we must chiefly look for the builders of Babel. Indeed, Babel is mentioned in one place as "the beginning of the Kingdom of Nimrod," and he was a grandson of Ham.

Notwithstanding, it is probable that some renegades from the different families that had sprung from Shem and Japheth joined in the work: But neither Noah, nor Shem, nor Japheth, nor any of their descendants that were truly pious, had any hand in it. However, they were *all* much in fault for not having immediately retired

to their respective countries after the general partition had been completed. So far they were *all certainly implicated*, and therefore all deserved to have their language confounded, or at least to be visited with some judgment that would bring them all to prompt obedience.

But the Lord was not to be defeated in his sovereign and gracious plan for immediately repeopleing the earth. "He went down to see the city and the tower which *the children of men builded*, and behold, the people were one, and they had all one language. . . . And he there confounded their language, that they might not understand one another's speech: So the Lord scattered them abroad from thence upon the face of all the earth: And they left off to build the city. Therefore is the name of it called Babel, [confusion,] because the Lord did there *confound the language of all the earth. And from thence did the Lord scatter them abroad upon the face of all the earth.*" (Gen. chap. xi.)

If the various families had felt reluctant to separate before, this tremendous judgment on the builders of Babel, set the whole camp in motion. Parties from the children of Shem and Japheth, that had joined the mighty and impious confederacy of the children of Ham, now returned to their respective families with terror depicted in their countenances, and a strange language on their lips. And every family in the plain soon felt the judgment come upon itself, and found that it had a language of its own: for the new languages now produced, though formed out of the original, and retaining still the primary elements of that language, were as numerous as the principal families in the whole plain: for the dividing of languages was in fact the dividing of families, that each family might become the root or germe of a distinct nation, and live under a separate and distinct government:—all inhabiting different countries till the whole earth was repeopleed. The sequel has clearly proved this to have been the fact, for there has scarcely been a great nation in the world that has not had its own language.

The impious attempt of Nimrod and his associates to organize the whole human race under one government, and prevent their dispersion according to the mandate of heaven, was thus most effectually defeated, and made the means of hastening that event. The different families filed off from the plain of Shinar in every direction, confounded and thunderstruck at what had happened. To delay a

moment longer was out of the question. 'They knew where their inheritances lay, and felt they were not safe until they had arrived in them. Away! away! to our destined habitations was the language of every tribe!

The way was open to every country. The different clans had no difficulties to contend with in their journies, except mountains, and rivers, and here and there a narrow passage of sea called Straits;—all which they easily surmounted.

The conclusion to which we therefore come by the line of argument we have pursued is this, that every region of the known world, how distant soever from the plain of Shinar, became actually inhabited in an age or two after the first or formal partition of the Earth in the days of Peleg; that is, in the course of the third and fourth centuries after the flood. And whilst we express this opinion in respect of all parts of the earth, it is hardly necessary to mention that we include Britain.

The correctness of this opinion is attested by all History, Ancient and Modern.

Whatever countries were discovered by the great mercantile nations of antiquity, were invariably found full of inhabitants, few of whom could tell the period of their first arrival. They all had a tradition, that their ancestors had originally come from the East, or from the West, from the North, or from the South; and that was all they could say about it. The *time* of their arrival was a point always lost in antiquity.

Geographical discovery has in modern times been pushed to the utmost extent by the Portuguese, the Spaniards, the French, and the English: but which way soever they have gone, they have found the coldest regions and the hottest climes alike inhabited: And all the islands in the vast Pacific Ocean at all calculated for the support of human beings, though separated by a thousand miles from the main land, have from time immemorial had their portion of the human species.

But to return. Britain was discovered by the Phœnicians, the first and most renowned navigators of antiquity, at a very remote period before the Christian era. Sammes, in his "*Antiquities of Ancient Britain derived from the Phœnicians*," says, that those celebrated mercantile people having already made themselves acquainted with

every mart on the North and South coasts of the Mediterranean, sailed through the Straits of Gibralter, and discovered the British Isles about the time of the Trojan war, which happened according to the Arundelian Marbles 1184 years before Christ. At that early period Britain was in a most flourishing state; and the inhabitants so far from having the appearance of a colony lately arrived, had already discovered the resources of their country; and were working the Tin, and Lead, and Copper Mines, in the South, to such an extent as to supply every mart on the coast of the Mediterranean Sea.

The Phœnicians monopolised this trade until the Greeks discovered the source from whence these commodities had been imported into their country.

This occurred about 500 years before Christ. From that time the Greek merchantmen traded with Britain in the same articles; and their testimony respecting the country confirms that of their predecessors,—that it was full of inhabitants, and abounded with provisions of every kind; and the land they found in so high a state of cultivation, that they called it emphatically the “Land of Ceres,” that is, the Land of Corn.

Such accounts, though far from determining the precise period at which Britain was originally colonised, contain an assumption that it had been inhabited from the remotest times.

But there is an Ancient British History, called “The Chronicle of the kings of Britain,” better known as the History of Geoffrey of Monmouth, which ascribes a Trojan origin to the Ancient Britons, and may for that reason be considered as militating against the truth of our position. However, upon a close examination, the reverse will appear to be the fact.

This History which bears the name of Geoffrey, because he first translated it from the Ancient British into Latin, and made it public in the twelfth century,—this History, notwithstanding the objections raised against it by William of Newburgh at the time it first appeared, and by many creditable writers in modern times, contains with the exception of a few interpolations introduced by some copyists by way of embellishment a correct account, not of the Aborigines of Britain, but of a colony of Trojans that came to Britain under the command of Brutus, about 1200 years after the deluge.

Brutus, the chieftain or leader of this Trojan colony, is said to have been the son of Sylvius, the son of Ascanius, the son of Æneas; who in consequence of having shot his father as he was hunting in one of the Italian forests, withdrew to Greece, where he found the descendants of those Trojans, that had been transported thither by the Greeks after the sacking of Troy, in a state of bondage. He put himself at their head, and offered to conduct them to another country; for which they sailed along the coast of Africa until they arrived at the Straits of Gibraltar. From thence they kept along the coast of Spain, winding to the north, and north-east until they eventually arrived in Gaul, where they attempted to settle; but, being forced to quit, they sailed across to Britain, and landed at Totness in Devonshire. This Island, which was at that time called Albion or the "White Island," they found inhabited by a race of giants, whom Brutus and his companions soon routed and slew. "Brutus then insisted that the Island should take its name from him and be called Britain, and the inhabitants, Britons, that his claim might be perpetuated; and from that time the language was called British."—*British Chronicle*.

This is a part of the embellishment, easily detected by a comparison with the Historical Triads, from which we shall presently cite a passage on the original names of Britain. Excepting such high colouring, the narrative is a simple tale founded in fact, and confirmed by the traditions and records of Spain.

Pedro de Rosas, in his history of Toledo, gives the following account of these Adventurers:—

"After the Celts, and as it were at the same time, came certain Greeks bound for England and Ireland, called Almozudes, or Almonides, who landed at Corunna." Their chieftains according to Florian de Campo, and Don Rodrigo Ximenes—two other Spanish writers, were "Roman Consuls; the one called Tolemon, the other Brutus," while the colony itself consisted of Greeks: So striking a coincidence in the Chronicles of Spain must materially add to the credibility of the Ancient British Chronicle, called the History of Geoffrey.

In that History are contained the two following points, which we are anxious to specify:—

First,—that Brutus and his Trojan associates from Greece, arrived

in Britain about 1200 years after the Deluge, or according to modern Chronology, 1074 years before Christ :—

Secondly,—that Britain was at that early period found inhabited. It is true, the inhabitants were called “giants,” but the original word means nothing more than men of large stature, and great strength : and such is precisely the description which the Romans have given of the Ancient Britons, who lived a thousand years later than those with whom Brutus had had to contend. And besides, the word translated ‘giants’ is still vernacular in the Principality, and constantly applied to large, robust, and athletic men.

The inference we now draw from these two points is this,—that Brutus and his colony were *not the Aborigines* of Britain : the ‘Triads, therefore, which give account of the Aboriginal tribes called Kymry, so far from being contradicted by the British Chronicle, derive from it additional weight. For while the *Chronicle* says that Brutus found this country *inhabited* when he landed, the ‘Triads explain who those *original* inhabitants were, and whence they came.

Again, the history of Brutus says, that this Island was called Albion or “White Island,” before he gave it the name of Britain : but the Triads speak of the names of Britain at a period of far higher antiquity, and point out the true origin of the word Britain ;—a name which has puzzled all English antiquarians.

“There were three names given to the Isle of Britain from the beginning : Before it was inhabited it was called the *Sea-girt green spot*. After it was inhabited, it was called the *Honey Island* : And after the people were formed into a commonwealth by Prydain the son of Aedd the Great, it was denominated the *Isle of Prydain*, —[English, *Britain's Isle*.] And no one has any right to it but the tribe of the Kymry : for they *first* settled in it : and before that time *no persons lived therein*, but it was full of bears, wolves, crocodiles, and bisons.”—*Triad 1*.

The Aborigines on landing called this Island, the “Honey Island,” from the quantity of wild honey they found in it : and by that name it went among the natives until the time of Prydain, of whom we find the following notice in the 4th Triad :—

“There are three national Pillars of the Isle of Britain—the first was Hu the Mighty, &c.

“The second was Prydain the son of Aedd the Great, who first

organized a social state and sovereignty in Britain: for before that time, there was no justice, but what was done by favour, nor any law except that of superior force."

Thus Prydain became so celebrated as a Patriot, and Legislator, and Benefactor of his country, that, as a mark of gratitude and respect to him, the Island was called the Isle of Prydain [Britain] after his name: and this is the name by which the descendants of the Ancient Britons in the Principality call it at this day—"Ynys Prydain." The strictly literal meaning of *Prydain* is Beautiful.

This great man will again come under our notice in connexion with another point.

We have now, we trust, satisfactorily shewn that, although the true period at which Britain became first inhabited cannot be precisely fixed, yet that every direct or indirect allusion to the subject, that can be traced in the most ancient histories extant, assume and support the fact of its having been inhabited from the remotest times;—from times so remote that they must have bordered closely on the age of Noah. And how irrelevant soever to the subject of Druidism this discussion may at first appear to some of our readers, we consider that a most material point has been gained by it towards ascertaining the true origin of that Religion: for the nearer we trace the primary colonization of Britain to the time of the dispersion of mankind from Babel, the more sure we shall be of discovering the real and unquestionable source from which the Aborigines derived their fundamental principles of Druidism.

We shall, therefore in future, assume this position as a maxim of great probable truth,—That the interval between the dispersion of mankind from Shinar, and the entrance of the first colony of the Kymry into Britain, did not, at the utmost, exceed 150 years. And this opinion, be it remembered, we rest chiefly on the testimony of the infallible records of Inspiration: On which we, for our part, never hesitate to place the most implicit reliance; but we gladly avail ourselves, for the satisfaction of others, of every concurrent testimony from other sources; especially where, as in the case before us, Scripture has only made a general statement, leaving the truth of it, in reference to particular cases, to be proved by the events themselves. And certainly, the event so far as it can at this tremendous distance be ascertained in reference to

Britain, fully bears out the truth of the Mosaic History, that " God scattered the human race abroad from Shinar, upon the face of all the earth ;" and that *immediately* after having confounded their language, for it is added, as a proof, that " they left off to build the City" of Babel.

Again, in reference to Europe and its *Islands*, one of which is *Britain*, it is expressly said ;—" The sons of Japheth ; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras ; And the sons of Gomer : Ashkenaz, and Riphath, and Togarmah. —And the sons of Javan : Elishah, and Tarshish, Kittim, and Dodanim :—*By these were the Isles of the Gentiles divided in their lands* : every one after his tongue, after their families, in their nations." (Gen. chap. x.)

If this passage has any meaning at all, it must imply that those very men whose names are here recorded, *actually* divided amongst them " the Isles of the Gentiles," that is, *Europe and its Islands* : for it is said that they did it, not in Shinar, or at Babel, but *in their lands*. Now, considering the brevity of this part of the Sacred History, it is difficult to conceive of any expression more clear, explicit, and decisive, than that employed, to record the actual division of Europe and its Islands by those heads of families whose names are mentioned seriatim. We are far from wishing to force this point ; but we are really at a loss to understand for what purpose such an expression should have been used, if not for the one we have specified. And as this is a point to which few of the numerous writers on the Antiquities of Europe, have paid any attention, we have dwelt upon it the more largely in hopes it may tend to correct the error of general opinion, and establish the truth.

Having thus brought the period of the primary colonization of Britain, so near to the actual dispersion of mankind from Shinar, as to come almost in contact with the close of Noah's life ; the difficulty of accounting for the source from which the Aboriginal Britons derived the great and fundamental principles of Druidism, is materially diminished, if not entirely removed : And the true origin of that religion, which writers have loved to conceal and envelop in clouds of darkness, is gradually opening to our view, and will soon appear as clear as the noon day.

THE RELIGION OF NOAH INTRODUCED BY THE ELDER BRANCH OF JAPHETH INTO BRITAIN.

At no period of time has the world been without religion of one description or another. Whatever may have been the religion of man before his transgression, there can be no question that his religion after that melancholy occurrence, was also that of all his pious posterity during the Antediluvian era; and the same that Noah carried with him into the Ark and brought out again on his disembarkation;—the same that he and his children subsequently practised and obeyed in the land of Armenia;—The same that Shem, Ham, and Japheth, taught to the children that were born to them after the flood; and the same that was in fact the religion of the whole human family during the period they resided together in the East, prior to their dispersion. For as “the whole earth was then of one language and of one speech;” so was it also of one religion: and that religion was the *TRUE RELIGION*.

Let us then in this place enter into a particular examination of the nature, character, and principles, of that most Ancient Religion, the religion of Adam and the Antediluvians subsequently to the Fall; and of Noah and his family after the Deluge: for it is not at all improbable that we shall find some traces of it by and by in Britain, embodied by the Aborigines in their ever-memorable system of Druidism.

It is true, we have no detailed information given us in Scripture of the religion of mankind before the flood; but the notices of it which occur, though brief and scattered, are sufficient when brought together to enable us to form a correct opinion of its leading features and peculiar character. And from those notices it is clear beyond the possibility of a doubt, that the religion of mankind from the fall of man in Paradise down to the general dispersion after the flood, was one and the same in the abstract with that which God at a subsequent period established among the Children of Israel. For it is quite evident that many of the positive rites and religious observances, established among the Israelites in the time of Moses, had been known to mankind and practised by them from the creation of the world.

For instance, the giving of the Law on Mount Sinai, was only a repetition of that law which God had given to man as a rule of con-

duct in the Garden of Eden: For we find that men were aware of the difference of good and evil, and acquainted with all the great points of the moral law from the beginning. "God said to Cain, If thou doest well, shalt thou not be accepted?" implying by this form of expression that Cain was neither ignorant of the rule of right, nor of the reward inseparably connected with the performance of that right: "And if thou doest not well," said the Lord, "sin lieth at the door." (Gen. chap. iv.)

The atrociousness of murder was understood among the descendants of Cain—the most degenerate of the Antediluvians, to the fifth generation, as appears from the allusion made by Lamech to the sentence passed upon Cain for that crime. And by the express command of God, murder was rendered a capital crime in the time of Noah, and the life of the offender was to be forfeited to the law of God from thenceforth. Hence perhaps was originally derived the custom which afterwards prevailed among most nations, of sacrificing malefactors to the God of heaven; or to idol gods, whichever they happened to know and worship.

Again the establishment of sacrifices and offerings among the Israelites, was only a revival of ceremonies that had been known and practised in the family of Adam; for we are told that "Cain brought of the fruit of the ground an offering unto the Lord; and that Abel also brought of the firstlings of his flock, and of the fat thereof: And the Lord had respect unto Abel and to his offering:"—a proof of the divine appointment of sacrifices from the beginning, for God accepts not the will-worship of any man. And yet not a word is said of the divine injunction respecting these things until the time of Moses. The Sacred Penman would not enter into a detail of them in his brief history of the first ages, knowing that the same particulars would come on in the history of the Israelites, which of course would be the most proper place to enter into a minute explanation of them. Enough, however, is recorded to enable us to draw correct inferences. Revelation could not be expected to go beyond this consistently with its paramount object and intended brevity.

Moses has taken care to inform us that sacrifices were performed both before and after the deluge. "When Noah went forth of the ark, and his sons, and his wife, and his sons' wives with him; and

all the creatures: Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." (Gen. chap. viii.)

The sacrificing of beasts then, to shew that the sin of man deserved death, and to make a sort of typical atonement or answer for it, until Christ, the "Seed of the woman," should come to take away sin by his own sacrifice, seems to have been an essential part of that religion which God established amongst mankind, at the time that sin first entered into the world. And the custom was not swept away by the deluge, but was, as we have just seen, revived and continued by Noah the first thing after he had gone forth of the ark. Indeed the Deluge did not in the least affect, or in any wise alter the religion of mankind—the true religion originally taught and revealed by the Divine Being. This is a point, the establishment of which is so essential to the elucidation of Druidism, that I am anxious the reader should not lose sight of it.

There were two other positive institutions connected with religion and morality, that were known to the whole human race from the beginning of the world:—the sacred observance of the sabbath, and the divine appointment of marriage. The former was set apart as a day of rest, and hallowed for the purposes of religion, from the first seventh day that ever dawned on the world: and the latter being the basis of all social happiness and morality, was instituted between our first parents, and from that time esteemed sacred; for the abuse of it is recorded, as one of the crimes that brought upon the old world the judgment of the deluge.

These institutions were afterwards revived and enforced among the Israelites by the law of Moses:—Indeed almost every thing that was enforced by that law was a revival of what had been known and practised in part before.

Noah knew of the distinction of animals into clean and unclean, before the flood; for that was the rule by which he was to determine the number of each species to be admitted into the Ark. And when he sacrificed after he went out of the Ark, "he took of *every clean beast*, and of *every clean fowl*, and offered burnt-offerings on the altar." Now this classification of all animals into clean and unclean we find for the first time explained in the law of Moses; but whence Noah derived his knowledge of it 850 years before, is

not revealed to us ; however, I think we may venture without any fear of contradiction to infer, that it had been known to mankind even from the beginning ; having been fully and clearly explained to our first Parents at the time they were first instructed to offer sacrifices.

There is one more circumstance connected with the religion of the Antediluvian world, which, as it seems to develop more than any other the vital principles and real character of that religion, demands our most serious attention. It is the existence of prophets in those primitive ages. "Enoch the seventh from Adam prophesied, saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all ; and to convince all that are ungodly amongst them, of their ungodly deeds, which they have ungodlily committed." (Jude, ver. 14, 15.)

This prophecy of Enoch, the seventh in descent from Adam, was delivered at a very early period, probably in the days of Adam ; for Enoch was born three hundred years before Adam's death, and survived him only fifty-seven years. But supposing that Enoch delivered it only just before his own translation ; even in that case it must have been made public in the days of Seth, the son of Adam : for Seth survived the translation of Enoch fifty-five years. Then it is clear that it was delivered at a period sufficiently early for the whole population of the Antediluvian world to become acquainted with it.

And what did mankind particularly learn from this prophecy ? Three most essential points of the true religion,—the immortality of the soul,—a future state of existence, as a state of rewards and punishment,—and the second coming of Christ to judgment at the end of the world.

There seems to be but one point now wanting to render the religious creed of the Antediluvian world as complete as that of the Israelites on their first entrance into the land of Canaan, and for ages subsequently ; that is, a notion or some faint knowledge of the resurrection of the body. If this doctrine was not distinctly revealed to the Antediluvians, it certainly was one which they could hardly fail to infer from the translation of Enoch. That event had probably for its principal object the prefiguration of the ascension of Christ ; but why not of the saints, seeing that Enoch was a saint himself ? Yes, his ascension was also a type of the ascension of all the saints

in body as well as in soul. And if the saints the Antediluvians would naturally argue, are all to be eventually glorified after this fashion, of course their dead bodies will be raised : But when ? At the time when, according to the prophecy of Enoch, "the Lord shall come with ten thousand of his saints to execute judgment upon all."

It was certainly not more difficult for the Antediluvian Divines to reason in this manner, and arrive at this conclusion from the fact of Enoch's translation taken in connexion with his prophecy, than it was for the Israelites to infer the doctrine of the resurrection from the words of God to Moses, when he appeared to him in the burning bush : The words are these, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." And this is the passage which our Saviour cited to prove that the doctrine of the resurrection was contained in the Old Testament. The Patriarchs Abraham, Isaac, and Jacob, had been dead a considerable time before this appearance of the Lord to Moses, yet he declared himself still their God; implying that he would finally render them happy in body and soul, by bringing them to the complete enjoyment of his presence and favour : and this could not be done, unless the body was restored from the grave. By this mode of reasoning only could the Israelites infer the doctrine of the resurrection from those words. And there was no other intimation whatsoever that we can find given of it to them in the whole compass of the revelation, which they received through the mediation of Moses.

But to return : If the Antediluvians had no distinct idea of the resurrection, it is clear that the doctrine was known and believed in the world long before the time of Moses ; for Job who is generally believed to have lived prior to Moses, professed his faith in it : And he was not an Israelite or a descendant of Abraham, Isaac, and Jacob, but a Gentile of eminent piety in the land of Uz. The book which bears his name and contains his history, makes not the slightest allusion to the Mosaic law, or the wonderful works of God towards Israel, which is itself a proof, either that the book was written long before ; or that Job and his friends, the interlocutors throughout, were perfect strangers to these things. Then it comes to be a question, whence did Job derive his knowledge of the resurrection ? He must have derived it, either by direct revelation

from God ; or from that quarter from which he also derived the custom of sacrificing. I am disposed to believe that he derived both by the regular channel of custom and tradition from Noah and his children ; and that the doctrine of the resurrection was as well known to Noah and the Antediluvians as to Job. But be this as it may, the other points we have clearly established.

Let us now recapitulate, or take a short review of the religion of the Antediluvian world. It consisted of the following particulars. A clear and distinct knowledge of the one true and living God, the Creator of the Universe ; and of man's responsibility to him in all things as his rightful Lord and moral Governor :—The history of man's fall by the temptation of the Devil ; by which was established the existence of fallen spirits, and man's constant liability to their assaults and temptations :—The appointment of one day in seven as a day of rest to be kept holy, that is, devoted to religious purposes :—The divine institution of marriage :—A definite idea of moral good and evil, or of what is meant by "doing well, and not doing well ;" and of the legitimate and inevitable consequences of each :—A distinct apprehension of the immortality of the soul—of a future state of existence—of the last judgment—and of the second coming of Christ. And withal, a believing expectation of the great deliverer promised to man under the distinguished name of "the Seed of the woman ;" whose work was at the same time defined to be, the "bruising of the Serpent's head," or destroying the power of Satan : And lastly the offering of Sacrifices at stated times, to represent the demerit of sin, that men might be excited to repentance ; and to typify the death by which that promised Deliverer should atone for sin, that men might constantly be reminded of him in whom they should trust for salvation, and exercise faith.

With this religion Noah entered into the ark. He was as well acquainted with all these particulars as any one could possibly be ; having derived them through his own father from Adam and Seth : for the chain between Adam and Noah, consisted only of three links including both : Adam—Lamech—Noah. Lamech taught his son Noah what he had learned from Adam in person, for Adam lived fifty-six years after Lamech's birth. Then Noah entering into the ark in full possession of all the particulars which constituted the religion of the Antediluvian world, did what every pious man placed

in his situation would consider it his paramount duty to do, carefully preserve that religion in the ark, for the benefit of his posterity in the new world; not forgetting that it was the TRUE RELIGION, established by the Almighty himself as a means of recovery to a fallen world.

This religion having been by the appointment of God the means of salvation to Adam and Eve, Abel, Enoch, Methuselah, Lamech, and all the other saints of the Antediluvian world, continued to be such to Noah and his children in the new world. And as it was not the intention or purpose of the Almighty to supersede it by the introduction and establishment of another, until the "Seed of the woman," which was Christ the Son of God, came to atone for sin, it was evidently destined to be used as the means of salvation by all the Gentile nations of the earth, from the deluge to the time of Christ.

The Mosaic economy subsequently established among the Israelites, so far from being a new religion, was as we have already hinted, only a revival of that which God had originally taught mankind immediately after the Fall, with the addition of such rites and precepts as appeared necessary to explain the minutæ of that religion, and prefigure more adequately the person, sufferings, death, and resurrection, of the promised Deliverer. Such precepts and ceremonial institutions must therefore in common with the various prophecies which the Israelites received at different times, be viewed simply in the light of useful helps vouchsafed to them for the purpose of keeping alive the expectation of that Saviour who was to arise out of their nation; and of pointing out fully and explicitly the benefits to be conferred on them and the world at large by his advent and death.

But the religion of Noah, notwithstanding the absence of such adscititious helps, contained all the great and fundamental principles of the Mosaic economy, and was therefore as adequate for the salvation of such as exercised it in sincerity and faith among the Gentiles, as the Mosaic form of it, was for the salvation of the Jews; for both were in fact one and the same religion, only under different modifications.

Seeing then that the religion of the Antediluvians as preserved by Noah and his children in the ark, was to continue the religion of

the whole Gentile world without any additional light of revelation until Christ came, and was proclaimed as a Saviour in all the earth, it became not only important, but absolutely necessary that mankind should be fully instructed in it before their dispersion. For that purpose, God in his infinite goodness permitted the human family after their disembarkation from the ark, to live together and multiply in one place or province until those families were come into existence, by which every part of the habitable globe was about to be presently colonised. During that important interval, Noah and his children, especially Shem and Japheth, were indefatigable in teaching their respective families the great and fundamental principles of the true religion, that each family, destined as it certainly was, to become the germe and parent of a great and powerful nation in some distant region of the earth, might be able to convey the same away with itself, and establish it in the land in which it should ultimately dwell.

When the time had arrived for the actual dispersion of mankind according to the divine decree, by the judgment of heaven confounding and scattering those rebellious Babel-builders, who impiously attempted to frustrate the execution of that decree : When the confusion of language had spread terribly through the whole camp, and set all the families in motion ; each family as it filed off from the centre of Asia, carried away with it not only the knowledge of the various arts and sciences which had been cultivated in the Antediluvian world, and preserved by Noah for the benefit of his posterity : but also the primitive history of the world : and the PRIMITIVE RELIGION of mankind, embracing all the great principles of divine revelation, which we have already specified, and all the usages, customs, and ceremonies connected therewith, as practised by Noah and his children :—These—all these, each family conveyed from the plain of dispersion to the land in which it ultimately settled.

This accounts at once, and on Scriptural grounds, for *similar Traditions, Customs, Opinions, Laws, Rituals, Rites, and Observances*, prevailing among nations long secluded from each other, and widely dispersed over the face of the whole earth—on the borders of Siberia, in China, Japan, Africa, Britain, Mexico, and the Islands of the Pacific Ocean.

How to account for this remarkable coincidence has greatly puzzled the historian and the philosopher. And while some pious travellers have not hesitated to solve the problem by supposing all these nations to have had at some time or another free intercourse with the Jews, as if every nation would embrace the religion of a Jew the moment that religion became known to it; the sceptic and the infidel have deduced it from a notion so characteristic of their usual ignorance, as the following,—*that similar follies have been the spontaneous growth of various soils*: Whereas in fact such resemblances are only the remains of what was once common to the whole human race. They are part of the literary and religious stores of the Ante- and Post-diluvian world, transmitted by the Patriarchs Noah and his children to their posterity, and conveyed by all the families of the dispersion to those countries in which their children have by custom and tradition retained them ever since, though not entirely free from corruption.

The primitive and true Religion conveyed in this manner from Shinar to all parts of the habitable globe, assumed almost in every country a different name in consequence of the difference of language that every where prevailed:—Among the Ancient Hindoos it was called Brachmanism, and its ministers, Brachmans: among the Chaldeans, Wisdom, and its ministers, Wise Men: among the Persians, Magism, and its ministers, Magi: among the Greeks, Priesthood, and its ministers, Priests; among the Gauls and Ancient Britons, Druidism, and its ministers, Druids:—All synonymous terms implying Wisdom and Wise Men—Priesthood and Priests.

But it was of little consequence by what name the various nations of the earth denominated the Primitive Religion of mankind after their dispersion, so long as they retained with some degree of purity the religion itself. And that it was preserved in its purity for ages among most of, if not all the families that had sprung from Shem and Japheth, no one, at all versed in religious antiquities, will for a moment doubt. But we have no ground for asserting the same of the descendants of Ham. Noah had pronounced a blessing upon Shem and Japheth, and a curse upon Canaan the youngest son of Ham, which curse, though expressed only against Canaan upon whose posterity it fell the heaviest, must have in some measure affected *all* the children of Ham, forasmuch as Ham himself had committed the

indecorum against his father which occasioned the denunciation of that curse.

Nevertheless, it appears from Sacred History, that some branches of Ham's family, though under a curse, preserved the true religion for some hundreds of years: For Melchizedek who met Abraham on his return to Mamre, from the slaughter of Chedorlaomer, and of the kings that were with him, was a priest of the most high God; and Abraham recognised him as such, and gave him tithes of all the spoils, and received his blessing: And Melchizedek was a descendant of Ham in the line of Canaan, for he was king of Salem afterwards called Jerusalem, a city of the accursed Canaanites. And it is very remarkable that he is called "*king of peace*," which we shall presently find to have been a most prominent feature in the Patriarchal religion of Britain.

Again when Abraham sojourned in Gerar in the country of the Philistines, who were descendants of Ham, "He thought, surely the fear of God is not in this place; and they will slay me for my wife's sake. And Abraham said of Sarah his wife, She is my sister: And Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold thou art a dead man for the woman thou hast taken: for she is a man's wife. But Abimelech had not come near her: And he said, wilt thou slay also a *righteous nation*? Said he not unto me, She is my sister? And she, even she herself said, He is my brother: *In the integrity of my heart and innocence of my hands*, have I done this. And God said to him in a dream, *Yea I know that thou didst this in the integrity of thy heart*; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Then Abimelech called Abraham and said unto him, What hast thou done unto us? And wherein have I offended thee that thou hast brought on me and on my kingdom a *great sin*." (Gen. chap. xx.) This narrative proves beyond a doubt that the true religion was far from being lost among the descendants of Ham in Gerar, for Abimelech and his subjects feared the true God, and held marriage sacred, and viewed adultery in the light of a "*great sin*." This transaction occurred about 450 years after the flood, and that of Melchizedek eight years before, that is, about 200 years after the general dispersion.

Job lived later, perhaps between the death of Joseph and the

appearance of Moses at the court of Pharoah : It is clear that he lived before Moses wrote any part of Scripture, for all knowledge is ascribed in his history to the tradition of the fathers and the wise men, who had heard the same "from their fathers to whom alone the earth was given;" alluding to the Patriarchs Noah, his children, and grand-children, among whom the earth was divided after the flood. He lived in the land of Uz, a district of Arabia to the south-east of Canaan, and was probably descended from Shem by Nahor, Abraham's brother: but not being included in the covenant made with Abraham, of which circumcision was the seal, he had no exclusive privileges; but stood precisely on the same ground in regard of the true religion as the descendants of Ham and Japheth; and yet we find him a man of eminent piety and accustomed to sacrifice. And his friends Eliphaz, Bildad, Zophar, and Elihu, who had come from different districts to mourn with him in his affliction, were not less eminent for their piety than for their rank and wisdom. Notwithstanding, they were all equally excluded from the covenant which God had made with Abraham, Isaac, and Jacob, and must be considered as instances of the fact we have already stated, that the primitive religion of mankind was preserved carefully amongst the different nations of the earth for hundreds of years after their dispersion from the land of Shinar. Job lived about 700 years after the deluge, or 450 years after the dispersion of the human race.

So far well! But where can you find proofs or instances of the true religion having been equally preserved for generations among the descendants of Japheth? We candidly confess we find none recorded in Sacred History; nevertheless, the silence of Scripture on this point is most easily accounted for. The descendants of Japheth retired far to the West, to occupy Europe and its numerous Islands: and there does not appear to have been at any time much intercourse between them and the Israelites, who were in every age the writers of the Holy Scriptures. There is no account that either Abraham, Isaac, or Jacob, ever sojourned among the descendants of Japheth as they had done among the progeny of Shem and Ham. Moses consequently had little or nothing to relate of the former after their departure from the east. The silence therefore of Sacred History as to the religion of Japheth's posterity, after the general dispersion from Shinar, so far from making against the truth of our

position, leaves it entirely open and unprejudiced to be established from other sources.

The learned Dr. Parsons, in his "*Remains of Japheth*," has some valuable notices on this subject: Among others the following passages occur in Chap. iv:—

"While the people who descended from *Japheth* and *Shem*, were enjoying the blessings conferred on them by their father, in spreading themselves over the countries of Europe and Asia, and persevering in the Patriarchal worship of the TRUE GOD; the children of *Ham*, the *Canaanites*, were reviving the most rank idolatry, which had made so much progress in the world, from Cain down to the deluge; and which consisted chiefly in deifying their ancestors, and offering them divine worship. And this came to be so much increased by the time that *Egypt* and *Phœnicia* were well established into kingdoms and governments, that wherever the people of *these two parts* of the world had any influence, their gods became numerous, and their temples many and magnificent. They had lost all that influence which the Great Being is pleased to confer on those who are his true worshippers: And were abandoned to their own wicked imaginations, making gods for themselves, and then foolishly adoring them.

"They envied the sons of *Japheth* and *Shem*, and opposed their [own] religion to that of these Patriarchs; and while the former [sons of *Japheth*] were migrating to greater and greater distances northward and westward in the enjoyment of the *pure worship of God*, the *Phœnicians* and *Egyptians* were invading the *Pelasgi*, and by degrees introduced their superstitions, either by force or stratagem, to the entire subversion of the Patriarchal system in *Greece*: and therefore they [the *Pelasgi*] gradually came to idolize their fathers, even up to *Japheth*, and built temples to them also.

"But the *true worship* was brought to *Britain and Ireland* by the *Gomerians* and *Magogians*, as well as to the north-west quarters by the people of *Togarmah*, and *remained pure for many ages in these places* so remote from those scenes of action in those kingdoms already mentioned.

"We see idolatry began very early in *Greece*, and that after its establishment there from *Egypt* and *Phœnicia*, it overtook at last the true religion in every corner of the earth, and subverted it; except in *Shem's* line, in which it was most wonderfully preserved

and confirmed in Abraham. Hence it will be easy to conclude that *Britain and Ireland* were inhabited before it was corrupted in the Isles of Elisha, [Isles of Greece;] and it amounts to a proof that they were among the first that left their own country who arrived in our Islands, because they *long continued to worship the True God*, as it is recorded in the annals of Ireland, in these kingdoms, before idolatry overtook them from the Continent."

Again, a little further on, the same author observes respecting the original Irish,—

"Now, notwithstanding *they* and the *Gomerians in Britain* were in the worship of the True God *for several centuries*, yet the rites of idolatrous worship followed them afterwards, by the commercial intercourse that was carried on very early from *Greece* to these Islands."

And again in Chap. v. he observes,—"The Scythians first observed the worship of the TRUE GOD, and so did the Chaldeans: The former were the descendants of Japheth, and the latter of Shem. But it was among the issue of Ham that idolatry was begun. And it is certain that the most ancient nations had their knowledge of these matters from Noah and his issue—the purer doctrines from that of Japheth and Shem,—the more corrupt from that of Ham. So that the *Gomerian, Scythian, and Chaldean* philosophers had originally the same pure notions of the DEITY, and did not deviate in any wise till idolatry and polytheism had overtaken them, and caused in many places their division into different sects respectively. But the affinity in the systems of the Scythians and Gomerians in their notions of the theogony lasted longer; for when idolatry had overtaken them, the corruption affected them both alike; but the worship of GOD was untainted in *Britain and Ireland many ages* after its adulteration elsewhere."

The result of Dr. Parsons's inquiries into the state of religion among the descendants of Japheth in Europe and the British Isles previously to the spread of idolatry from Phœnicia and Egypt into Greece, and from Greece northward and westward, as given in the preceding extracts, is not less satisfactory than true, as it shews that the first or primitive religion of BRITAIN and IRELAND, as well as of every country in Europe, was the pure worship of the TRUE GOD.

It is a most unpardonable mistake into which both Historians and Divines have fallen, to represent the Aborigines of almost every country and consequently of Britain, as a group of untutored savages or half barbarians. They were all civilized, enlightened, and for the most part religious colonies, that spread from Asia to people the globe.

Of their CIVILIZATION and acquaintance with the useful arts and sciences they have left imperishable monuments in China, India, Egypt, Greece, and Britain. The Druidical temples in Britain, while they bear the most indubitable marks of patriarchal antiquity, are so stupendous, that a single stone appears a ruin: the design is so grand and magnificent, that the projectors must have been of the first rate class of architects: and the arrangement of them was conducted with such mathematical precision, that the builders were not only good mechanics, but confessedly acquainted with the science of Astronomy.

Of their RELIGION likewise, so far as the pure knowledge of the True God and the practise of his worship constitute religion, there can be no doubt. The Apostle Paul seems to attest it in one place, and assume it as an unquestionable fact in another.

The first instance occurs in the address of St. Paul to the superstitious Athenians on Mars' hill: "God that made the world and all things therein, hath made of one blood *all nations of men to dwell on all the face of the earth*, and hath determined the times before appointed, *and the bounds of their habitation*; THAT THEY SHOULD SEEK THE LORD, if haply they might feel after him and find him." (Acts. chap. xvii.)

The Writer of this treatise has not met with any Commentator that has given the simple and full meaning of this striking passage,—that God by the dispersion of the human race to dwell on *all* the face of the earth, and by determining the bounds of their habitation beforehand according to the decree we have already explained, did only what appeared best and most advisable to secure for each country at least at the out-set the knowledge and blessing of the true religion. He sent them forth to colonise the earth at a time that each family was thoroughly instructed in the Religion of Noah, and before the idolatry revived in the family of Ham had time materially to corrupt it. Each colony was therefore in a

situation, as to knowledge and religious instruction, to seek the Lord, if they only retained the inclination to seek and find him. And when different nations discontinued the practice of seeking Him, it certainly was not for want of knowledge, but for want of feeling: a lack of feeling naturally produced a discontinuance of the practice: a neglect of the practice eventually brought on ignorance and gross darkness.

The passage wherein the Apostle assumes the fact he has laid down in the preceding, is contained in the first chapter of his Epistle to the Romans. Speaking generally of the sins of the Gentiles, and particularly of their idolatry, he proceeds thus, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, *who hold the truth in unrighteousness*; because that *when they knew God*, they glorified him not as God, neither were thankful; but *became vain* in their imaginations, and their foolish heart *was darkened*. Professing themselves wise they *became fools*, and *changed the glory* of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lust of their own hearts, *who changed the truth of God* into a lie; and worshipped and served the creature more than the Creator. For this cause *God gave them up* unto vile affections: *And even as they did not like to retain God in their knowledge*, God gave them over to a reprobate mind: *Who knowing the judgment of God, that they which commit such things are worthy of death*, not only do the same, but consent with them that do them."

Who does not perceive that the Apostle throughout the whole of this passage describes, not the originally dark, barbarous, and idolatrous state of the Gentiles, but their gradual decline and lamentable fall into that state? As to their original state, the Apostle assumes it as an admitted fact, that "they held the truth,"—that "they knew God,"—that they perceived "his glory,"—that "they worshipped and served the Creator,"—and that they "knew his judgment, that they which commit unrighteousness, fornication, wickedness, covetousness, maliciousness; and are full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection,

implacable, unmerciful, are worthy of death." To have been acquainted with all these particulars marked the original state of the Gentiles, under which appellation we include all nations except the Hebrews, as a state of great light and purity—a state which certainly enabled such of them as acted up to their knowledge to attain eternal salvation.

This view of the subject, arising as it does from the testimony of Scripture, places the character of the moral Governor of the world in a far more amiable light than that in which it has generally been represented in reference to the heathen; as it shews that he had originally placed in their hands the means of eternal salvation, if they had thought proper to retain those means, and hand them down to their respective posterities whole and uncorrupt. Not only did the Almighty place all mankind immediately after the fall in paradise, in a situation in which every one of them might have obtained salvation through faith in the promise; but he did so a second time immediately after the deluge, by affording all the families an opportunity of being fully instructed in the true religion before their dispersion: and afterwards, when idolatry and irreligion were openly breaking out in the family of Ham and beginning to spread, lest all should be corrupted, he peremptorily dismissed the various families, and sent them away to their predetermined habitations, even to the ends of the earth, that they might be out of reach of the deadly contagion that was slaying its thousands in the heart of Asia. Behold the benevolence of the Divine Being, and his good will to man! How true the assertion of the Psalmist, "The Lord is good to all, and his tender mercies are over all his works!"

The descendants of Japheth as well as those of Shem felt the deepest interest in cultivating the worship of the true God, in those countries to which in obedience to the divine injunction they had retired: possessing extensive and invaluable information on all the essentials of religion, they were anxious to preserve and transmit that information to their posterity, as the best legacy and richest boon they could possibly leave to them. Hence in most countries of Europe, but more especially in Britain, a class of men was set apart to study the Wisdom of the Ancients, teach the principles of their religion, and perform its sacred rites. These were the Bards and Druids, so well known in connexion with ancient British history.

THE RELIGION OF NOAH PRESERVED IN BRITAIN UNDER THE NAME OF DRUIDISM.

The descendants of Japheth that first took possession of Britain, though composed of several distinct tribes yet formed but one nation as we have already seen, having sprung from the same stock, and all speaking the same language. *Agriculture* and *Pasturage* were their primary pursuits: Their great chieftain Hu had taught them the former, "When they were in the Summer Country, [probably Bithynia in Asia Minor,] before they came to the Isle of Britain:"—(*Triad 55.*) And as the latter had universally prevailed in the East, and required less art, no instruction was necessary, and the *Triads* mention none.

Their form of government at this time was pure Patriarchism: that is, they were all subject to the heads of their respective families, who, according to the simple dictate of nature, and by invariable custom, inherited the right and privilege of governing those that had sprung from themselves, or that were employed by them in the capacity of men and women servants. Such had been the form of government among all pious people down to the time of the dispersion. And it continued in the East after that event among the descendants of Shem for many generations; and in the West among the progeny of Japheth, until it either degenerated into absolute clanship, or was changed into a monarchy for the better protection of the country.

These heads of families were also in Britain as well as in the East the ministers of religion to their respective tribes. With them rested the responsibility of instructing all that composed the clan under their immediate jurisdiction, in the principles of morality and divine worship; and of performing the sacred rites of religion, more especially those of sacrificing. So that every patriarch or head of family was not only the Governor but also the Priest of his tribe.

These Priests or religious Instructors of the Kymry were at first simply called *Gwyddon*, the plural of *Gwydd* which implies wisdom or knowledge. The term therefore in its application to them as Teachers of religion, implied in its singular form the *man of knowledge*;—in its plural form, *Wise men* or *Teachers of wisdom*, illustrating in a most striking manner that maxim of the Mosaic law and

priesthood, which says, "The Priest's lips shall keep knowledge, and the people shall seek the law at his mouth: for he is the messenger of the Lord of hosts." (Mal. ii. 7.) *Wisdom* and *knowledge* were emphatically the terms used in primitive ages for *religion*, as appears from the book of Job, the most ancient of all the inspired Records, and from the Psalms of David, and the Proverbs of Solomon: not forgetting that the same terms also obtained in Chaldea, Persia, and Greece.

But as these patriarchal Priests in Britain, chose to instruct the people, and perform their solemn rites in groves, and especially under the oak, their official name *Gwyddon* acquired in course of time another syllable by way of prefix, taken from *Derw*, their own Kimbric appellation of the oak or oak-groves. The name compounded of *Derw* and *Gwyddon* stood thus, *Der-wyddon*, which implied the *Oak-wise-men*, or *Priests of the oak*. And this is the term we render Druids in English. But it is more probable that the English term *Druids* was originally taken from the Gaelic word *Druidh*, which is an abbreviation of *Derwydh* the singular of *Derwyddon*, or from the Greek word Δρυς or Δρυάδες [Drus or Druades,] an oak, or inhabitants of oak-groves. However, we have given the etymology of the Kimbric word from the language of the Druids themselves, in which language alone the genuine roots of all their technical and official terms must be sought.

But here we must stay for a moment to justify the conduct of the British Druids, in worshipping God under the oak, and sacrificing to him in groves. This practice was no innovation of the Druids. The Lord had been invariably worshipped in the open air, either on a mountain, in a plain, under a hill, or in a grove, from the creation down to the time of the general dispersion: and the same custom prevailed after the dispersion in the East among the descendants of Shem, for five or six hundred years; that is until the departure of the Israelites out of Egypt, and the erection of the tabernacle in the wilderness, "which probably was the first building ever formed as an habitation for the Deity." (*Scott.*) And the Israelites were then forbidden to worship in groves as incompatible with the worship of the Tabernacle; and because groves had been desecrated by the idolatrous Canaanites, the descendants of Ham, and made the scenes of the vilest abominations. Under other circumstances

the Almighty had no objection to be worshipped in *groves*, or in *high places*.

We read in Genesis, that "Abraham passed through the land (of Canaan) unto the place of Sichem, unto the plain of Moreh;" according to the Hebrew, "unto the *oak*, or *oak-grove* of Moreh." The Hebrew word is *Alūn*, which the LXX have generally rendered by the Greek word *Δρυς*, *oak*. The English translation seems to have been made from the Vulgate Latin. Parkhurst and other eminent Critics agree that the original implies a *species of oak*, and should have been rendered in this and several other places by that word instead of *plain*. We shall now read the passage according to this amended translation: "And Abraham passed through the land unto the place of Sichem, unto the *Oak* of Moreh: "And the Lord appeared unto Abraham and said, Unto thy seed will I give this land: and *there builded he an altar, unto the Lord who appeared unto him.*" (Gen. xii.)

Again it is said, "Then Abram removed his tent, and came and dwelt in the plain of Mamre;" according to the Hebrew—the same noun occurring again in its plural form, "dwelt in or among the *oaks* of Mamre, which is in Hebron, and *built there an altar unto the Lord.*" (Gen. xiii.) Once more, "And Abraham planted a *grove* in Beersheba, and *called there on the name of the Lord, the everlasting God.*" (Gen. xxi.) On this last passage Mr. Scott remarks, "Perhaps Abraham planted this grove to shelter his tent; and to form a *shade for the performance of sacred worship*, which was at that time usually performed in the open air."

Other instances occur, but these are amply sufficient to shew that the custom of worshipping the Divine Being in groves, and particularly beside or under an *oak*, was not an *invention* of the Druids, but a faithful perpetuation on their part of a custom that had prevailed among the patriarchs in the East from the most remote times. Abraham and the Druids of Britain derived the usage from a common source; there was therefore nothing remarkable in the coincidence. The custom was first debased and perverted to idolatrous purposes by the wicked Canaanites, long after the time of Abraham and the arrival of the elder branch of Japheth in Britain.

But we cannot conceal the satisfaction we feel in being able to adduce the example of the most eminent Patriarch of antiquity, "the

father of the faithful," in defence of the custom of the Druids in our native country. While Abraham, a descendant of Shem, was planting groves, building altars, and sacrificing thereon under *oak trees* to the God of heaven in the East, the Druids, the descendants of Japheth, were doing the same thing in the West, especially in Britain. And as the worship of Abraham was accepted, so was that of the Druids. Hence how true the declaration of our Saviour, "That many shall come from the *East* and *West*, and shall sit down with *Abraham*, and Isaac, and Jacob, in the kingdom of heaven." (Matt. chap. viii.)

But in order to render our defence of the primitive Druids of Britain complete, we must now furnish an epitome of their religious principles drawn from their own memorials, and shew their conformity to those of divine Revelation as exhibited in the sketch we have already given of the religion of Noah and the Antediluvians. This, and nothing short of this will convince us, that the religion of Noah was actually preserved in Britain under the name of Druidism, and that the British Druids, while they worshipped in groves and under the oak like Abraham, did really adore the Lord God of Abraham and trust in his mercy.

THE RELIGIOUS TENETS OF THE BRITISH DRUIDS.

I. *They believed in the existence of ONE SUPREME BEING.* This great and fundamental principle of all true religion they acknowledged and retained at all times. And they described the divine Being by so great a variety of titles and relative names, as leave no room to doubt that their view of his moral character and divine attributes was comprehensive, clear, and scriptural. Amongst the British names of the Deity that are older than the introduction of Christianity, the following are given by William Owen: *Duw, Deon, Dovydd, Celi, Jor, Peryv. Rheen, Yr Hen Ddihenydd*—English, *God, Distributer, Governour, The Mysterious One, The Eternal, He that pervadeth all things, The Author of existence, The Ancient of days.*

The opinion of the Druids as to the *nature* of God is comprehensively explained by the following bold and remarkable aphorism: "NID DIM OND DUW, NID DUW OND DIM." It defies translation so as to convey its force and beauty; But William Owen has furnished one sufficiently plain to convey the idea,—“God cannot

be MATTER,—what is not MATTER must be GOD :” not very unlike the definition given by our Saviour—“ GOD is a SPIRIT.”

We cannot dismiss this important head without affording the Druids an opportunity to speak for themselves on the subject ; and we only regret that it must be through the medium of a translation.

1. “ There are three primary UNITIES, and more than one of each cannot exist : one God, one Truth, and one point of Liberty, and this is, where all opposites equiponderate.

2. “ Three things, of which God necessarily consists : the greatest Life, the greatest Knowledge, and the greatest Power ; and of what is greatest there can be no more than one of any thing.

3. “ Three things it is impossible God should not be : whatever perfect Goodness should be ; whatever perfect Goodness would desire to be ; and whatever perfect Goodness is able to perform.

4. “ Three things evince what God has done, and will do : infinite Power, infinite Wisdom, and infinite Love : for there is nothing that these attributes want of power, of knowledge, or of will to perform.

5. “ Three things it is impossible God should not perform : what is most beneficial, what is most wanted, and what is most beautiful of all things.

6. “ The three grand attributes of God : infinite plenitude of life, infinite knowledge, and infinite power.

7. “ Three things that none but God can do : to endure the eternities of the Circle of Infinity, to participate of every state of existence without changing, and to reform and renovate every thing without causing the loss of it.

8. “ Three causes that have produced rational beings : Divine Love possessed of perfect knowledge ; Divine Wisdom knowing all possible means ; and Divine Power possessed by the joint will of Divine Love and Divine Wisdom.”—*Theological Triads*.

These are a few of the genuine Triads in which the Ancient Druids embodied their sentiments on the *nature, character, and perfections* of the *One True and Living God*, the sole object of their worship. They were composed for the purpose of public instruction, and of assisting the young in forming correct views of that high and holy God before whom they bowed under the oak and worshipped. Let the reader pause to analyze them and judge for himself, whether

these men have been fairly represented when they have been called an order of *superstitious Idolaters*. Did they not know the God of Noah and of Abraham? and did they not carefully guard against *polytheism* and *idolatry* by their first and second aphorisms on the nature of that God?

II. *They held the doctrine of DIVINE PROVIDENCE, or that GOD IS THE GOVERNOUR OF THE UNIVERSE.* This appears from one of the names by which they constantly denominated the Deity, viz. Dovydd—*Governour, Regulator, Lord*. And their view of this point is laid down in the following Triad:—

“The three regulations of God towards giving existence to every thing; *to annihilate the power of evil,—to assist all that is good,—and to make discrimination manifest, that it may be known what should and what should not be.*”—(*Theological Triads.*)

Allusions to the same subject occur in several other Triads and Aphorisms, but we prefer transcribing the following paragraph on account of its brevity, which contains a synopsis of the whole from the pen of William Owen:—“God is benevolence in all his laws of nature; for he has so ordered that the arrival of every being at a state of bliss is by all possible means accelerated. Thus the vortex of universal warfare in which the whole creation is involved, contributes to forward the victim of its rage to a higher state of existence. Even the malignancy of man is rendered subservient to the general and ultimate end of Divine Providence, which is to bring all animated [reasonable] beings to happiness.”

III. *They believed in MAN'S MORAL RESPONSIBILITY, and considered his state in this world as a STATE of DISCIPLINE and PROBATION.* On this topic the Ancient Druids reasoned thus:—The last being that came into existence in this world was man. He appeared with the first rising of the sun: before it was perpetual night. He was destined to fill a certain place in the creation, and endued with those sensibilities, benign propensities, and mental capacities that were requisite to render him happy in that station. But he was at perfect liberty to act in that character, and attach himself to either good or evil as the impulse of his own inclinations should lead him—*accountable, rewardable, or punishable, for all he did.* Humanity is a state in which good and evil are so equally balanced, that it becomes a state of liberty, and consequently a state of *Probation*.

IV. *They had a most correct view of MORAL GOOD and EVIL.*
 MORAL GOOD.—The best definition of Moral Good is that which occurs in the writings of the prophet Micah; “He hath shewed thee O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” The following Aphorisms will shew the view of the Druids:

1. “The three primary principles of Wisdom: *Obedience to the laws of God;—Concern for the welfare of mankind;—And suffering with fortitude all the accidents of life.*

2. “The three great laws of man’s actions: *What he forbids in another; what he requires from another; and what he cares not how it is done by another.*

3. “The three great ends of knowledge: *Duty, utility, and decorum.*

4. “The three laughs of a fool: at the Good; at the Bad; and at he knows not what.”—*Triads of Wisdom.*

MORAL EVIL.—

1. “Three things corrupt the world: *Pride, Superfluity, and Indolence.*

2. “There are three things God will not love him that delights to look at them: *Fighting; a Monster; and the Pomp of pride.*”—(*Triads of Wisdom.*)

3. “Three things are forbidden to a Bard: *Immorality; to satirize; and to bear arms.*”—(*Institutional Triads.*)

“A man by attaching himself to evil becomes in the passions of his soul depraved and brutalized; and at death falls into a state that corresponds with the degree of malignity acquired.”

If the reader will be at the pains of first examining these maxims separately, and afterwards taking a connected view of them, he will undoubtedly agree with the Writer of this Sketch that the composers or authors of them had a high sense of right and wrong, and were deeply and experimentally acquainted with the nature and influence of true religion. Instead of being the barbarians they have so often been represented, they had advanced so far in the course of refinement as to have a clear idea of propriety and decorum. How worthy the descendants of Japheth, who in conjunction with Shem, maintained a becoming conduct towards his revered Father, when impious Ham exposed him to shame. “To laugh at the good,” who ought to be admired, or “at the bad,” who ought to be pitied, the

Druids marked off as the act of a fool. I most sincerely wish it were counted so in the present age : For there are many around us both rich and poor, that are afraid of becoming decidedly good, that is, truly and professedly religious, lest they should be laughed at by their neighbours !

But we cannot quit this head without shewing the light in which the Ancient Britons held the crime of murder, as it is one respecting which Noah received particular instruction from God immediately after the flood. The passage runs thus ; “ And God said to Noah, Surely your blood of your lives will I require : *at the hand of every beast will I require it*, and at the hand of man : at the hand of every man’s brother will I require the life of man. *Whoso sheddeth man’s blood, by man shall his blood be shed.*” (Gen. chap. ix.)

The former part of this injunction we recognise in the following doctrine of the British Druids : it is a little distorted but certainly not completely lost. “ Man is not permitted to kill any animal, but which would either immediately or eventually kill him : and it is by this law he must regulate himself, when he deprives any being of life. We cannot kill an animal any more than a man but as a prevention against killing, or a *punishment for it.*” (*W. Owen.*) “ No inferior being destroys another, but to save his own life. Man must govern himself by the same law of nature, which is that of God.” (*E. Williams.*) And the latter part appears true to its original in the following Triad from the laws of Dyvnwal Moelmud, who flourished about 400 years before the Christian era.

“ There are three persons who forfeit their lives, and who cannot be bought off : A traitor to the country and the tribe ;—*he that kills another from real malice* ;—And a convicted thief for the value of more than fourpence.”—*Triad 136.*

Several exceptions occur in the succeeding Triads by which the rigour of the last clause is considerably abated ; as in the case of “ a woman who stole in conjunction with her husband ; a youth under age ; and a necessitous person who stole to satisfy nature, after having visited three towns, and applied at nine houses in each, without obtaining any alms, though he solicited it.” (*Triad 137.*) Neither of these forfeited his life for the crime. Again there were “ three thieves who were punished by amercement ; and three thefts redeemable by fine : ” but we find no modification whatsoever of the

second clause, that "he that killed another from real malice forfeited his life." It was always carried into execution.

This crime falling naturally under the head of Moral Evil we have thought proper to select from many others and specify more particularly, as it evidently shews the real connexion which existed between the religion of Noah and that of our venerable Progenitors in Britain. The descendants of Japheth having understood that the divine injunction was absolute, never attempted to alter it. "What God hath joined together let not man put asunder."

V. *They offered SACRIFICES in their religious worship.* We have previously shewn that Sacrifices were of divine institution, and intended to be continued until the Saviour they prefigured appeared in the flesh to atone for sin. Any nation therefore that did not retain them as a constituent part of their religion, departed from the economy of grace and salvation that God had established. But the British Druids were faithful to their high and holy trust. They offered sacrifices to the One True God on their altars: And so far copied the example of Noah, who "took of every *clean beast*, and of every *clean fowl*, and offered burnt offerings on the altar he had builded," that the animals they sacrificed *were always of the least ferocity of disposition*; and the sacrificing of them they considered as *a religious co-operation with divine benevolence*.

After such a testimony from their own memorials we have no right in common charity to doubt, that they understood the object for which sacrifices were originally appointed. They must have had a reason for offering "those animals that were of the least ferocity of disposition." And to view the practice as "*a religious co-operation with divine benevolence*" involved the abstract principle of the sacrificial economy.

But did not the British Druids eventually degenerate after the manner of all heathen nations, and sacrifice *human* victims? "The human sacrifices in Britain were criminals to appease divine justice." (*W. Owen.*) The custom is alluded to in the laws of Dyvnwal Moelmud already cited:—

"There are three strong corrective punishments: First, the loss of life:—

"There are three ways in which correction by the loss of life may be inflicted: decapitation, hanging, and *burning*; and the king, or

the lord of the territory shall determine which of these shall be inflicted.—*Triad* 20.

When the king fixed on the third mode of punishment, it was generally understood to be in consequence of a crime that was highly offensive to the divine Being, and the criminal was therefore brought to the Druids, whose immediate office it was to maintain the law of God and vindicate his honour, to be offered as a sacrifice to appease the divine wrath. And before we condemn them for this practice, let us hear the Scripture, and listen to the command of heaven: "If a man take a wife and her mother, it is wickedness: *they shall be burnt with fire*, both he and they." (Lev. chap. xx.) "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: *she shall be burnt with fire*." (Ibid. chap. xxi.)

But the British Druids were always anxious that the criminal should surrender himself to his fate, rather than that his life should be taken from him by force. "Man," they said, "having been guilty of crimes that are punishable by death, must be so punished; and by giving himself up a voluntary victim to death, being conscious of deserving it, does all that lies in his power to compensate for his crimes. He attaches himself to the greatest degree of good that he possibly can, by giving up all of life and its enjoyments, and by suffering voluntarily all that ought to be inflicted on him for his transgression."—*E. Williams*.

This passage reminds us of the conduct of Joshua, calling upon Achan to surrender himself to the hands of justice, and confess his crime. "And Joshua said unto Achan, My son, give I pray thee, glory to the Lord God of Israel, and make confession unto him: and tell me now what hast thou done; hide it not from me: And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done . . . And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And *all Israel stoned him with stones, and burned him, his sons, and his daughters, &c. with fire*, after they had stoned them with stones." (Josh. chap. vii.)

There is just as much ground for charging Joshua with the immolation of human beings as there is for charging the British Druids. Though residing in countries widely distant from each other, they

both lived under the same dispensation, and acted precisely on the same principle—a principle universally recognised in those times among all that worshipped the true God.

The custom of sacrificing *the innocent* was never known in primitive Britain. Let any one read the laws of the Ancient Britons as compiled and enforced by Dyvnwal Moelmud 400 years before Christ, and he will see that those laws prevented the possibility of so horrid a practice. What kind of sacrifices prevailed among the *Coritani, Belgians, Scots* and *Picts*, who settled along the eastern coasts and in the North, we do not pretend to say; they might have brought such a custom with them from the Continent; but we believe the charge cannot be substantiated against the Kymry—the Aborigines of Britain, among whom alone Druidism flourished in its purity. And we are confident, that whosoever will be at the pains of instituting a comparison between the Druidism of Britain before Christianity, and its Christianity in the days of Queen Mary, he will be at no loss to find which of the two religions sacrificed the greater number of innocent human beings. The days of Druidism were days of transcendent light, liberty, and refinement, compared with those of Popery in the twelfth and three succeeding centuries.

VI. *They believed in the IMMORTALITY OF THE SOUL, and a STATE OF RECOMPENSE after death.*

IMMORTALITY OF THE SOUL.—This will evidently appear from the following sentiments which we cull from their writings:—In this state of probation the soul becomes possessed of such perfection of memory, that in whatever condition *man may afterwards exist he will never lose the recollection of whatever subsequently befalls him*: So that the *reward* or *punishment* is by this means extremely heightened—*by comparing the present with the former state*, and experiencing the necessary consequences of good or evil.

STATE OF RECOMPENSE AFTER DEATH.—*Rewards* and *Punishments* are so secured by the eternal laws of Creation, that they *take place necessarily and unavoidably*. They may be and are accelerated, one as well as the other by death, which is the only possible means: and this in a degree is left in the power of man, and is retained also by Divine Providence.

FUTURE REWARDS.—If during human life or the state of probation the soul attaches itself to good, *it passes in the instant of death*

into a higher state of existence, where good necessarily prevails: for in all states of existence above humanity good preponderates, and therein all beings are necessarily good; hence they can never fall, but are still advancing higher and higher in the scale of happiness and perfection, till they arrive at their final destination, where every being in his allotted place, will be completely happy to all eternity, without the possibility of ever falling into evil; and being convinced that he could not possibly be equally happy in any other station, will never have any desire to quit that wherein he is. Liberty however will still remain in the exertions of love and benevolence; for love is the principle which rules every thing in those states of existence which are above humanity.

FUTURE PUNISHMENTS.—Pride is the utmost degree of human depravity: it supplies the motive for perpetrating every kind of wickedness: it is that passion by which man assumes more than the laws of nature allow him: And by this assumption man attaches himself to evil in such a degree that his soul falls at death into the lowest point of existence: in the original, *i Annwn*,—*to the lower regions—great deep—bottomless gulf, or hell.* Memory and consciousness of having transgressed the laws of God are suffered to remain in the lower regions as a punishment, and for the purpose of implanting an aversion to evil. God resists evil for the sake of annihilating it, and not for the malevolent gratification of punishing.

VII. *They believed in a final or coming JUDGMENT.* “The state of humanity being that of liberty is the only state of probation: and it is for that reason that *on the actions of this state only Divine Judgment will be passed.*”—*E. Williams.*

To this head we beg to subjoin the opinion of the Druids on

ETERNITY.—No finite beings can possibly bear the infinite tedium of eternity. They will be relieved from it by continual renovations at proper periods, by passing into new modes of existence, which will not like death be dreaded, but be eagerly wished for and approached with joy. Every existence will impart its peculiar stock of knowledge, for consciousness and memory will for ever remain; or there could be no such thing as endless life.

VIII. *They believed in the TRANSMIGRATION OF THE SOUL.*—The Druids were not singular in their belief of this tenet. It was held by the Gymnosophists of Egypt, the Brachmans of India, the Magi

of Persia, and the greatest Philosophers of Greece and Rome, It was likewise adopted by some of the early Christians. There can be no doubt whatsoever that a vague idea of the resurrection of the body was the true origin of this opinion. The soul that quits the body of flesh at death will return to the same revived, but differently constituted at the day of judgment.

Of this the primitive nations of the world had probably a clear idea, which in course of time, being so marvellous and incomprehensible a thing where no instance had occurred of a dead man restored to life, degenerated into an opinion that the soul on leaving the body immediately entered into another of this or that kind, according to the manner of life the man had led. Hence the Druids in Britain made this doctrine a ground of incitement to good morals, and noble actions—promising to the *good* a body above humanity, and to the *wicked* a body below humanity, even that of an animal. Had they held such an opinion with the Scriptures in their hands we should have thought very indifferently of them as a class of religionists; but considering that all the knowledge they had they retained simply by tradition, we think it better to forbear passing a condemnatory sentence on them for this belief.

IX. *They observed particular DAYS and SEASONS for RELIGIOUS PURPOSES.*

The seventh day was originally set apart as a day of rest or Sabbath to be employed in religious exercises; and being one of the commands of the moral law was undoubtedly binding on men of every age and every country. And though Sacred History makes no mention of it after its first appointment until its reinforcement among the Israelites, we have no reason to suppose but that it was duly observed among all that worshipped the true God both before and after the dispersion.

The descendants of Japheth in Britain measured their time by weeks of seven days. For this no reason can be assigned except that time had been so measured from the creation of the world: For this division of time is not ascribable to any law in nature like that of the month which depends on the revolution of the moon, or that of the year which depends on the revolution of the earth, but is evidently founded on the appointment of the seventh day as a day of rest: And as the first week of the creation had eight nights

which properly belonged to it, the eternal night of darkness which preceded the first day, and the night of the seventh which followed it; the Ancient Britons called their week, as do their descendants at this day in the Principality, *Wyth-nos*, Eight-nights, and their fortnight, *Pythewnno*, Fifteen-nights. This is a remarkable circumstance, and shows how closely the Aborigines of Britain adhered to the customs that had been handed down to them by Noah and his sons.

We shall now transcribe a few Triads from the laws of Dyvnwal Moelmud to prove the observance of *religious times and festivals* among the Ancient Britons.

1. "There are three mutually friendly progressions:—An assembly of the Country and Parents, organizing the laws and administering justice to the neighbouring country;—Bards teaching the sciences where they meet in convention;—and the mutual greetings of *a tribe that meets for religious adoration upon the solemn festivals.*

2. "There are three horns for mutual progression: the horn of harvest;—the horn of contentions;—*and the horn for religious adoration.*" Compare this with the custom of the Jews: "And the Lord spake unto Moses saying, Make thee two trumpets of silver, that thou mayest use them for the calling of the assembly. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the Congregation." (Num. chap. x.)

3. "There are three causes for the good wishes of the country: The horn of march;—a shout in the court;—*and the silence of religious adoration.*—(*Triads of Progressions.*)

4. "There are three things common in the country: Wars, legal disputes, *and religious adoration*: for information of these shall be sent to every free born Kimbrian (Briton,) and therefore they are called the three common occasions for meeting.

5. "There are three common rights of the neighbouring country and the bordering country:—A large river; a high road; *and a place of meeting for religious adoration*: And these are under the protection of God and his tranquillity so long as those who frequent them do not unsheath their arms against those whom they meet. He that offends in this respect whether he may be a citizen or a stranger shall be visited with the fine of murder upon application to the lord of the district.

6. "There are three reasons for depositing arms, so that they may not be held naked in the hand: The first is in *a meeting for religious adoration*, according to the privilege of the Bards of the Isle of Britain under the protection of God and his tranquillity."—*Triads of the Social State*.

The following particulars in reference to the public worship of the Ancient Britons as conducted by the Druids are contained in the preceding *Triads*. That they observed solemn festivals—that on those festivals the different tribes met, each in its own place, for religious adoration—that they were called together by the blowing of the horn, (as the Jews were by the sound of the trumpet,)—that they observed *silence* whilst they were engaged in religious adoration—that their public worship and places of adoration were open to strangers and the neighbouring inhabitants—and that protection was afforded by the laws of the land to all that met on such occasions. Every point as we proceed confirms us in the belief that the Druids retained the pure worship of the true God.

X. *MARRIAGE was held sacred among the Ancient Britons*. This is not the place to discuss whether Marriage be a civil or religious contract. In our opinion it is both. "Its origin is from God: And it consists of the most intimate union which exists in the present world—an union formed by a most solemn covenant. Hence its benefits to society are incalculably numerous, and inestimably important.

"This institution is the source of all the natural relations of mankind,—of all the gentle and useful natural affections,—of all industry and economy,—of all education to useful knowledge, and to civility and sweetness of manners,—of all subordination and government; and consequently of all order, peace, and safety in the world.

"*MARRIAGE IS THE SOURCE OF ALL THE RELIGION THAT EXISTS IN THE WORLD.*

"The violation of the marriage contract was of such consequence in the view of the Divine mind, that it was made the subject of one of the commands in the Decalogue. And by the laws given to the Israelites the violators of the marriage vow were punished with death. Hence it must necessarily be supposed that God regarded marriage as *pre-eminently important and beneficial to mankind*."—(*Dwight's Theology*.)

On no subject have the Ancient Britons been more grossly misrepresented than that of marriage. It is really grievous to think that respectable writers should have lent their names to circulate falsehoods respecting them, as if they all lived in promiscuous concubinage like savages of the lowest grade!

This charge will appear to be entirely without foundation from the following Triads from the laws of Dyvnwal Moelmud.

1. "There are three causes of welcome progression: co-proximity, *alliance by marriage*, and defence:—

2. "There are three happy progressions: Bards announcing peace, a meeting in harvest time, *and a marriage*.

3. "There are three progressions for mutual support: the Chief of the Tribe, *a married person*, and he that is employed by the country and district.—*Triads of Progressions*.

4. "There are three kinds of *private* property belonging to every man, whether he be a foreigner or a Kimbrian (Briton;) *a wife, children*, and moveable property.

5. "There are three kinds of *private* property belonging to every man, *which must not be shared with another*; nor be given in payment for a fine: *a wife, children*, and paraphernalia. The paraphernalia denote clothes, arms, and the implements of the privileged arts; for without these a man is deprived of his just station in society: and it is not right for the law to unman a citizen, or to prevent him from practising the arts.

6. "There are three persons whom every Kimbrian, being a landed proprietor, must keep and support: *a married wife*,—an armed man if he do not bear arms himself,—and a family tutor.

7. "There are three legal injuries to a man: to murder him,—*to have illicit intercourse with his wife*,—and to violate the protection he may have given.

8. "There are three removals which have no return: First,

"A woman *by marriage*, for she quits the privilege of her family, and obtains that of her husband according to the authority and will of the law. *She can no more assume the privilege of her family, neither will the law knowingly revoke what it has once determined:—*

9. "There are three primary indispensables of a voter: that he be a free born Briton without defect *in pedigree*, and without meanness

in dignity;—that he be an efficient man;—and that he be the head of a family, *having a wife and children by marriage*. Without these a man will not be recognised in law as the head of a family; and *with these* he will not decide against privilege and justice, but will vote conscientiously *on their account*.

10. “There are three kind of vassals who do not obtain the dignity and privilege of the free born Briton until the ninth in descent. The first is an *illegitimate child* that is legally denied by his father; or in another manner according to law, because he was not born in *honourable and organized wedlock*; or in another manner still, because *he was begotten in opposition to the law and the privilege of the country and the tribe*.

11. “There are three reasons for vassalage as it respects *disorderly persons*, who are neither recognised by the law, nor by the citizens. First, to prevent treachery by strangers and their confederates. Second, to prevent foreigners to obtain the land of free born Britons. And third, *to prevent celibacy by getting children promiscuously and illegally through illicit commerce with abandoned women*.” The remainder of this Triad explains at full length the method by which a vassal or bondman might “obtain the dignity and privilege of a free born Briton, and even become the chief of the tribe.” But we are obliged to omit it in consequence of its great length.

We have now we hope made it sufficiently clear from the laws of the Ancient Britons which were framed by the assistance and under the direction of the Bards and Druids, that *marriage was held sacred* amongst them, and protected to an extent that must convince the reader of the purity of their religion. We have no check on adultery, concubinage, and illicit commerce with abandoned women, in the present day, so effectual as that employed by our remote forefathers under the reign of Druidism: nor are we likely to have until Christianity exercise equally extensive influence over the hearts and habits of the population that Druidism did in days of yore.

The reader has now before him the premises on which a comparison may be made between the religion of Noah and the Antediluvians, and that of the Druids in Britain: and when it is made, we are confident he will find the principal and characteristic features of the former so distinctly retained in the latter as to convince him of their identity.

THE ORIGIN OF BARDS AND BARDISM.

Whether Noah instructed the different families before their departure from Shinar, to adopt when they arrived in their respective countries some effectual method of perpetuating for the benefit of future generations the accumulated wisdom of the Ancients, and the RELIGION he had taught them : or whether the circumstance itself of their being then for ever separated from the rest of mankind suggested to the chiefs of each colony the propriety of making some provision for handing down to posterity every branch of knowledge that had accompanied them from the seat of dispersion, cannot now be decided : but true it is that hierarchies composed of the wisest men and of those whose characters were unimpeached, were eventually established for that express object, in almost every country originally peopled by the offspring of Shem and Japheth. Hence the origin and establishment of the Bardic Institution in Britain.

The first stone of this wonderful and ever memorable edifice was laid by Hu the Mighty, the great Leader of the Kymry into Britain. He was not merely a Priest by virtue of his patriarchal chieftainship, but evidently a pious man, "for he would not possess a country and lands by fighting and contention, but *of equity and in peace*;"—submitting to the decree of heaven by travelling on to the inheritance allotted to him and his family at the general partition of the earth ; and that was the Isle of Britain.

On his arrival and settlement in Britain he directed his attention to the improvement of the *Traditionary* art, with a view to hand down to posterity as entire as possible all the stores of historical, moral, and RELIGIOUS knowledge, which the colony had brought with it from the East.

The expedient he hit upon was POESY. This he considered both a safer, and more advantageous vehicle of tradition than prose : for while *prose* would admit a variety of words, terms, and expressions, to relate the same fact, there was sufficient ground for apprehension that in course of time the fact itself would become so mutilated or misrepresented, as to be entirely lost ; whereas *poesy* or metrical composition presented a barrier to such changes and accidents by requiring the words and syllables originally employed to be ever retained and used in the narration of any fact, custom, or maxim of truth.

Herein Hu judged most justly as the result has abundantly proved. We cannot but admire his remarkable foresight and acuteness of mind. But he only led the way. The art was afterwards so much improved by Tydain, that it procured for him the name of the "Father of the Muse."

We beg here to transcribe the Triads in which these things are recorded,—

"The three Inventors of song and record of the race of the Kymry:

"Gwyddon Ganhebon the first man in the world that composed vocal song, (Poetry:)

"Hu the Mighty who first adapted vocal song to the preservation of memory and record:

"And Tydain the father of poetic genius, who first conferred art on poetic song, and *system* on record:

"From what was done by these three men originated Bards and Bardism: and the arranging of these things into a system of privilege and discipline was (afterwards) performed by the three primary Bards, Plennydd, Alawn, and Gwron."—*Triad* 92.

Gwyddon Ganhebon the first of these celebrated men, who is here declared to have been the "*first man in the world that composed vocal song or poetry,*" is supposed to have been so remote an ancestor of the Kymry as to have lived prior to the dispersion: Many believe him to be Enoch the Antediluvian Patriarch: But there can be no doubt that he lived sufficiently early to be claimed as a common progenitor by several of the families of the dispersion, so that the art which he had invented was conveyed into most parts of the globe. Hence the Greeks, descendants of Japheth by Javan, were acquainted with the art of poetry from their first settlement in Europe. The whole body of their Divinity was in *verse*, and their religious rites and ceremonies were upon all occasions performed in it. And they as well as the Kymry in Britain had their Bards, who officiated as Priests. They undoubtedly derived the art from the same origin with the Kymry, as did probably the writer of the Book of Job, most of which is metrical composition.

But this art was first applied to the preservation of *historical* and *religious* memorials in Britain by Hu the Mighty. He taught the heads of families as Priests of their respective circles to cultivate the art, and employ it in their public ministrations. Hence these

Priests who had been previously called *Wise men, or Teachers of Wisdom*, received the name of Bards, that is, *poetising Wise men*, or wise men *using poesy*; and their theology, *Bardism*, which implies *Wisdom in a song*, or *Wisdom embodied in poetry*: So that *Bards* and *Bardism* are terms of far more comprehensive meaning than Poets and Poetry.

Tydain at a subsequent period made material improvements in the art as applicable to Traditionary purposes, on account of which he obtained the appellation of "*The father of poetic genius*." Wherein his improvements consisted we have no means of ascertaining; but he considered them so important that he opened a seminary for the purpose of instructing the youth of the country in the poetical art according to these new regulations. Hence he is denominated in the Triads the first of the "Three primary youth-trainers of the Isle of Britain."—(*Triad* 93.) By this means his admirable system gradually spread through the country, and worked its way until it became firmly established in the affections of the people.

No sooner had this plan met the approbation of the whole nation, than three of the principal Bards were requested to draw up a code of laws, customs, and privileges, founded on that plan, by which the Bards might be formed at once into a college, and Bardism made a national Institution. This important event is thus related in the Historical Triads.

"The three primary Bards of the Isle of Britain: Plennydd, Alawn, and Gwron: that is, these formed the privileges and customs that appertain to Bards and Bardism, and therefore they are called the three *primary* Bards. Nevertheless there were Bards and Bardism before, *but they had not a licensed system*; and they had neither privileges nor customs otherwise than what they obtained through kindness and civility under the protection of the nation and the people, *before the time of these three*. [Some say that these lived in the time of Prydain the son of Aedd the Great, but others affirm that they flourished in the time of Dyfnwal Moelmud and this information they derive from ancient manuscripts, entitled Dyfnwarth the son of Prydain."]—*Triad* 58.

This concluditory clause inserted within brackets forms no part of the original Triad, but is the comment of some Antiquarian

appended for the purpose of recording the opinion of ages long gone by, as to the probable time in which Bardism became first established as a national Institution ; and it has its use as will presently appear.

Both Prydain and Dyfnwal Moelmud were great legislators and benefactors of their country, but as the latter flourished only 400 years before the Christian era, it is very probable that *Plennydd*, *Alawn*, and *Gwron*, lived at a more remote period and were contemporaries of Prydain, who is supposed to have lived above a thousand years before Christ ; and of whom the following notices occur in the Historical Triads.

“The three overruling counter-energies of the Isle of Britain :—First, Hu the Mighty, &c.

“Second, Prydain the son of Aedd the Great, who organized the nation, *and established a jury over the Isle of Britain.*”—*Triad 54.*

Again,

“The three Beneficial Harassers of the Isle of Britain :—First, Prydain the son of Aedd the Great, harassing the dragon of oppression, which was the oppression of pillage and lawlessness, engendered in the Isle of Britain.”—*Triad 55.*

The assistance which Prydain derived on this occasion from the influence and interposition of the regular Bards, who were invariably the promoters of peace, in suppressing the turbulence and confusion that had arisen between the different tribes, is supposed by the Author of the Celtic Researches to have been the principal circumstance which led Prydain to invest the Bards with civil power, and constitute them the Judges of the land, with an authority and jurisdiction to determine all disputes : and that from their definitive sentence there should be no appeal. This conjecture is not without some appearance of truth, *as the preservation of peace* is declared in the laws of the Institution to have been one of the three ultimate intentions of Bardism :—

But that was not the *sole* intention, *nor the primary* one. In the Institutional Triads the design of Bardism is thus stated,—

“The three ultimate objects of Bardism :—To reform morals and customs,—to secure peace,—and to praise all that is good and excellent.”

With this correspond the names of the three first Institutional

Bards, Plennydd, Alawn, and Gwron: for among the Ancient Britons, as among the Eastern Patriarchs, it was customary to impose such names as were in their import either descriptive of some prominent quality, or commemorative of some important event, and the Bards were never without their Bardic names, assumed on becoming members of the order, in addition to those which belonged to them from their infancy. *Plennydd*, *Alawn*, and *Gwron*, signify, *light*,—*harmony*,—and *energy* or *virtue*,—intimating that the great and leading objects of Bardism as a national Institution were to *enlighten* the understanding,—to promote *harmony* in Society,—and to *encourage* energy of character and *virtue*.

This will appear still more clearly from the following laws or institutes of the Bardic Order.

1. "The three joys of the Bards of the Isle of Britain: the increase of knowledge;—the reformation of manners;—and the triumph of peace over devastation and pillage.

2. "The three splendid honours of the Bards of the Isle of Britain: the triumph of learning over ignorance;—the triumph of reason over irrationality;—and the triumph of peace over depredation and plunder.

3. "The three attributes (or necessary and congenial duties) of the Bards of the Isle of Britain: to manifest truth and diffuse the knowledge of it;—to perpetuate the praise of all that is good and excellent;—and to make peace prevail over disorder and violence.

4. "The three necessary, but reluctant duties, of the Bards of the Isle of Britain: secrecy for the sake of peace and public good;—invective lamentation required by justice;—and the unsheathing of the sword against lawlessness and depredation.

5. "There are three avoidant injunctions on a Bard: to avoid sloth, because he is a man given to investigation;—to avoid contention, because he is a man given to peace;—and to avoid folly, because he is a man of discretion and reason."—*Institutional Triads*.

How excellent! how noble! how divine the leading maxims on which Bardism was founded as a national Institution! How worthy of the profound attention of Christian Britain in the nineteenth century—Britain that delights in War! Oh for a mighty band of those ancient Bards from the dead to reprove *Christian* Britain for the inroads she makes daily on the territories of other nations in the East

and West, and the atrocities she commits in Australia—exterminating the natives for daring to defend their own! Is it no crime to sacrifice innocent human beings there? O Christian Britain hide thy face, and weep!

We cannot withhold our unqualified approbation of all the principles involved in the preceding maxims. They prove beyond all doubt that there has been an era when religion and science shed their brightest lustre on the primitive inhabitants of this Island—when liberty, peace, and happiness prevailed to an extent hardly equalled in this country at any subsequent period. And that was the time when the *Bards inculcated peace—made truth manifest—diffused knowledge—promoted learning,—dispelled ignorance—praised all that was good and excellent—abstained from invectives—set their faces against disorder, plunder, and violence—and promoted by every means the reformation of morals among the people.*

And these Bards be it remembered were all Druids, that is, they were all competent to teach the people and officiate as Priests in the Sacred places at the time of public worship, and on their solemn festivals. They were in fact the same class of men that we have previously described under the name of Druids, and might with great propriety be termed DRUIDICAL BARDS, or BARDIC DRUIDS.

No sooner had song or rhyme become the established rule of public instruction and traditionary record, than the name of Druids was for a time entirely merged in that of Bards: for the Druids were all Bards, though some of the Bards at a later period did not officiate as Druids. Indeed the Druids never existed in Britain but as Bards from the time that Hu the Mighty adopted *poesy* as the best and most effectual method of imparting religious knowledge to the multitude, and transmitting to posterity the wisdom of the Ancients. It became from that time as indispensably necessary for a Druid or Priest to be a *Poet*, as it is for Ministers of religion in these times to be able to read and write. Hence Bards and Druids are not unfrequently used as synonymous terms; and Bardism is the word almost invariably employed in the ancient British Records to designate the Theology and maxims of the Druids. This promiscuous use of these terms is perfectly just so long as we speak of the era that preceded the introduction of Christianity. After that the terms Bards and Bardism alone apply.

THE BARDIC SCIENCE OF ORAL TRADITION.

The Druids and Bards of ancient Britain—both one and the same people, are no where represented as *Inventors*. They were the jealous *Conservators* of early and primitive *discipline, doctrines, customs, and opinions*: And they studied the art of memory to an extent unknown in any other country of which we have any knowledge. ORAL TRADITION was reduced into a systematic science. The principal methods they adopted to render it so, are mentioned in the following Triad.

“The three memorials (or mediums of memory) of the Bards of the Isle of Britain: memorial of song,—memorial of conventional recitation,—and the memorial of established usage.”—*Institutional Triads*.

Each of these demands some notice separately.

1. “*Memorial of Song*.” The original implies memory by means of song, or that song was adopted as a medium of perpetuating the memory of all knowledge. Songs skilfully composed on historical and religious subjects were learned with avidity, and soon became popular. They were easily transmitted without the aid of letters, from one person, time, or place, to another though ever so remote.

The Bardic Druids having thus adapted song to traditionary purposes and religious instruction from the remotest ages, poetry in Britain became consecrated as the vehicle of truth, whilst other nations had generally consigned it to the ornament of fiction. “Hence it is,” observes the venerable Bard of Glamorgan, “that all the Kimbric or Welsh *fabulous* writings, *Romances*, and works of *Popish Superstition*, &c. are in *prose*, nothing of the kind appearing in *verse* until the close of the fourteenth, or beginning of the fifteenth centuries. Song or poesy was in the hands of the Druidical Bards well guarded from falsehood and fiction, which they would by no means admit into their compositions, or in any measure tolerate; and the public would never countenance what their much esteemed Bards rejected. It was in vain therefore to attempt the propagation of *falsehood in Verse*.” Their motto was, “TRUTH AGAINST THE WORLD.”

The most ancient metre employed by the Druidical Bards is supposed to be that which is now generally termed *The Warrior's triplet*.

It is a stanza composed of three lines, each line consisting of seven syllables, and rhyming in the last. In the first two lines the Druid described either some objects that were visible in nature, or actions that were well known to every one, and in the third introduced a *precept of morality*, which, connected with one or two undoubted facts stated before, laid hold of the understanding, and fixed itself immovably in the mind or memory.

This kind of composition was artfully contrived to engage the mind to receive the truth of the moral or religious maxim as equally clear and established as the fact with which it was coupled. We subjoin a few examples.

"Eiry mynydd, gwyn pob ty;
Cynnefin bran a chanu—
Ni ddaw da o dra chysgu.

"Eiry mynydd, gwyn frig gwrys;
Gochwiban gwynt yn nherfysg:
Trech fydd anian nag addysg.

"Eiry mynydd, gwynt a'i tawl;
Llydan lloergawl, glas tafawl:—
Odyd dyn diriaid dihawl.

"Eiry mynydd, glas gwyddfyd;
Naturiath, pawb a'i dilyd:—
Ni bydd doeth yn hir mewn llid."

Translation by Mr. Samwell.

"Snow a robe o'er hamlets flings,
In the wood the raven sings—
Too much sleep no profit brings.

"See the forest white with snows!
Hark! the storm of winter blows—
Nature beyond learning goes.

"Fair the moon's resplendent bow,
Shining o'er the mountain snow—
Peace the wicked never know.

"Mid the snow green woodbines rise,
All are bound by nature's ties—
Anger dwells not with the wise."

This translation does not give the full meaning of the original, nor the repetition at the commencement of each stanza, but is merely an attempt to convey to the English reader an idea of the nature and construction of the Druidical triplet.

In addition to *song* the Druidical Bards invented a variety of *Aphoristical*, or *Didactic forms* of expression on fixed, regular, and unalterable principles, which were easily learned, and correctly remembered. These were such as could not easily assume a different form, or different mode of verballity, and were consequently considered next to song as the safest vehicle of tradition. Of these the Triad was the most common. Let the specimens already furnished of it under different heads be closely examined, and it will be seen that there is a striking resemblance between each of its three component parts, and one grand or leading idea centred in the whole, by which these parts are bound up and kept inseparably together. The Triad may be truly said to have been one of the most useful inventions for traditionary purposes.

2. "*Memorial of Conventional voice or recitation.*"

The Triads supply much information respecting the Bardic Convention.

"There are three national Conventions (or Assemblies) by privilege in the Isle of Britain, under the protection of the nation of the Kymry: First, a convention of the Bards, which is the most ancient in dignity :—(*Triad 59.*) The dignity and privilege of it arise from reason, quality, and the necessity for it; or according to other learned men from its wisdom, constitution, and intent. The proper privilege and office of the convention of the Bards is to maintain, preserve, and give sound instruction in religion, science, and morality. The Bards therefore are the authorized Instructors of the Kymry—of country or clan;" (that is of the whole nation, and of each tribe.) *Triad 61.*

The regular *times* of holding a Convention were the *two Solstices*, and *Equinoxes*: subordinate meetings might also be held every new and full moon; and also at the quarter days, which were chiefly for instructing disciples. The regular meetings were supposed to be well known with respect to *time* and *place*; for there were appointed places as well as times. *Irregular* meetings could only be held by proclamation. The general meetings or Conventions were always held in the open air; according to the motto—"In the face of the sun, and in the eye of light." The place was set apart by forming a circle of stones round the Presidial stone, by all, except the Druids and Bards, called an altar. In the county of Pembroke one of these

stones retains to this day the name of *Carrey Lafar*, Speaking Stone, which is a living record, that these flat stones in the centre of the Druidical circles were not generally used as altars, but as platforms, from which the Druids taught the assembled tribes.

When all Britain acknowledged the Bardic Institution, these *Grand Meetings* or *Conventions* were holden in that part of the Island which was most convenient and central. Hence Salisbury plain in Wiltshire was selected : and there we find the most stupendous monuments of Druidism—monuments unequalled in the world. Had they been found in any other country we should have heard more of them.

The ceremony used at the opening of a Convention was the sheathing of the sword on the central or presidial stone, at which all the presiding bards assisted : and this was accompanied with a short and suitable address, commencing and concluding with the motto, "TRUTH AGAINST THE WORLD." The Bards always stood bare-headed and *bare-footed*, in their unicoloured robes, at these general assemblies. "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Exod. chap. iii.)

"The *Didactic songs* and *Aphorisms* of the Bards," observes E. Williams, "were always laid before their *Grand Meetings, Conventions, or Curialities*, of the Solstices and Equinoxes : Here they were discussed with the most scrutinizing severity : if admitted at the first, they were reconsidered at the second : if then approved of, they were referred to the third meeting : and being approved of by that, they were ratified or confirmed ; otherwise they were referred to the *Triennial Supreme Convention* for ultimate consideration ; at which all that had been confirmed at the *Provincial Conventions* were also recited ; and the disciples there attending from every province were enjoined to learn them, that thereby they might be as widely diffused as possible : These were recited for ever afterwards annually at least at every *Curiality* or *Convention* in Britain.

"This being the practice it was impossible for *perversion*, or *interpolation* to take place without being detected : for *all* the Bardic Traditions were thus to be recited annually at one or other of the four *Grand Meetings* of the year. This well-guarded *Tradition* was a better Guardian of *Truth* than letters have ever been before the art of printing was discovered.

"I cannot help thinking," adds our Author, "that the Patriarchs had something like the Bardic science of Oral tradition, and that we owe to it the account of the creation, of the deluge, the Book of Job, &c. And had we still, even in this literary age of the world, a set of men thus set apart and supported by the Community to instruct the multitude (always very ignorant in spite of our boasted books) on the principles of Bardic tradition, it would be in many cases useful. Such an institution also amongst poor unlettered heathens would have a better, and more immediate effect, than a premature attempt to literate them. This kind of Tradition is the most ancient and most natural, and when its principles are well understood will appear evidently the most effectual method of propagating knowledge and Truth."

3 "*Memorial of established usage.*" It would be unnecessary to occupy much room for the purpose of showing how much an established custom contributes to perpetuate the memory of any event. Instances abound in our own country. The Sabbath is an established usage. Were this discontinued, religion itself would soon disappear. But it should be borne in mind that the Traditionary science of the British Druids depended on the continuation of *each* of the practices specified under this head, which were so many parts of one great system.

DISCIPLINE OF THE BARDIC INSTITUTION.

The Bardic Institutes as well as every branch of knowledge appertaining to the system were retained wholly by tradition, in poems, aphorisms, and adages, of a peculiar cast, which the Bards would not reduce to writing, lest by any accident they should escape out of the pale of their Society. There were indeed written memorials, but their authority was not deemed equal to that of their well known traditions, and for that reason no reference was ever made to them. Oral tradition according to their plan was more open to the world at large than written memorials, consequently more out of the reach of perversion and innovation. A written memorial might easily have been altered in secret: but tradition walked in open day, and came immediately under the cognizance of all the members of the Institution.

The first things taught to disciples were the rudiments of language, laws of verse, and the Bardic Institutes, or such knowledge as respected the organization of the Order: then the general maxims and traditions on History, Astronomy, Medicine, and RELIGION. All these they were obliged to learn off and treasure in their memory, that they might have them at their command on any occasion that required their use: At the same time they were called upon to compose verses, adages, and triads, on similar subjects, until they became efficient Bards and competent to teach the people.

These disciples were called *Awenyddion*, or persons inspired with the *spirit of poetry*; for poetic genius was considered by the Druidical Bards as the gift of God. And without this gift no one could be ultimately admitted into the Order, or permitted to teach the people. This appears from the following Triad.

"There are three indispensables of a Bardic Instructor: *poetic genius from God*;—instruction by a master;—and his office confirmed by the decision of the Convention."—*Triad* 233.

These qualifications correspond precisely with those which are required in the ministers of religion at the present day, "*To be inwardly moved by the Holy Ghost*;"—a regular education under authorised masters;—and a public admission into the office by the consent of the congregation and ordination by a Bishop.

Except in the Established Church the sacred office is by no means so well guarded against the intrusion of ignorant and irresponsible men in the present day, as it was in the days of Druidism. And the very circumstance of *poetic genius* being considered by the Druids as the *gift of God*, and made an *indispensable* qualification in all that were permitted to teach the people, is an unquestionable proof that they regarded the religious ministry in the same light that we do—an office to which every man should be called of God.

To be admitted as an *Awenydd* or *Bardic Disciple*, the next requisite was unimpeached morals: for it was indispensably necessary that the candidate should above all things be a good man. This appears from the following Triad of the Institutes.

"Three things without which no man can be a Bard: a poetical genius;—a knowledge of the Bardic Institutes;—and *irreproachable manners*."

The disciple was seldom initiated into any thing considerable until his understanding, affections, morals, and principles in general, had undergone severe trials. His passions and propensities were closely observed: At all times and in all places there was an eye unobserved fixed upon him. And from the knowledge thus obtained of his head and his heart, an estimate was formed of his principles and mental abilities previously to his admission into the sacred Order. He was twenty years under discipline.

The regular manner of ultimately admitting or graduating a disciple, was simply by advancing him to the Bardic chair at a Congress of the Bards. This gave him at once the privilege of ranking amongst the Order, and presiding in conjunction with others at any provincial meeting, or general assembly of the nation.

When it was proved that a Bard had been guilty of any crime he was degraded. This was a particular act of the Convention before it closed; and it was called, "*To bring the assault of warfare against him.*" After the decision, all the Bards covered their heads, and one of them unsheathed the sword, naming the person aloud three times with the sword lifted on high, and adding when he last named him, "*The sword is naked against him.*" This concluded the ceremony, and he could never afterwards be admitted, but was called, "*A man deprived of privilege, and exposed to warfare.*" For the purpose of degrading a Bard it was sometimes decreed most proper to hold a particular Congress by proclamation, in which the occasion was specified in these words,—"*Where there will not be a naked weapon against any one except A. B., a man deprived of privilege, and exposed to warfare.*"

ORDERS OF THE BARDO-DRUIDIC INSTITUTION.

No sooner had the original colony increased into a great and prosperous nation, expanding over the whole extent of the country, than it became necessary to divide the Bardo-Druidic Order into three distinct classes, and assign to each distinct and specific duties. These orders and their duties are thus described in the Institutes of Bardism:—

"The three orders of primitive Bards: the Presiding Bard, or Primitive Bard positive, according to the rights, voice, and usage,

of the Bardic Convention ; *whose office it is to superintend and regulate ;*—the Ovate according to poetical genius, exertion, and contingency ; *whose function it is to act from the impulse of poetical inspiration ;*—and the Druid according to the reason, nature, and necessity of things ; *whose office it is to instruct.*—(*Institutional Triads.*)

This is merely an epitome of what is explained at full length in the Triads of the Social State ; one of which we here subjoin with some few omissions which we shall have occasion to introduce in another place.

“ There are three orders of the profession of Bardism :

1. “ *The Chief Bard*, or the Bard of full privilege who has acquired his degree and privilege through discipline under a master duly authorised, being a Conventional Bard. His office is to preserve the memory of the Arts and Sciences, whilst he shall continue in his office of Bard regularly instituted ; and also to preserve every record and memorial of the country and tribe respecting marriages, pedigrees, arms, inheritances, and rights of the country and nation of the Kymry.

2. “ *The Ovate*, whose degree is acquired in right of his possessing natural poetic genius, or praiseworthy knowledge, which he shall prove by the correctness of his answers when examined before a customary and honourable Congress of the Bards : or where there is no such Congress, by a lawful Session granted by the tribe of the lord of the district ; or by twelve of the judges of his Court ; or by *twelve jurors of the Court* in the customary manner. The Ovate is not to be interrogated respecting any regular discipline through which he may have passed, nor respecting any thing else, except that his view of the sciences be strictly accurate. This is so regulated for the maintenance of science, lest there should be a deficiency of regular teachers, and the arts and sciences depending upon memory and regular instruction should be lost : and also for the further improvement of arts and sciences by the addition of every new discovery approved by the judgment of masters and wise men ; and confirmed as such by them : and also lest the advantage arising from the powers of natural genius and invention should be repressed.

3. “ *The Druid-bard* ; who must be a Bard regularly initiated and

graduated, of approved wisdom and knowledge, and of elocution sufficient to express what his judgment and intelligence dictate. His duty is to give *moral and religious instruction in the convention of the Bards, in the palace, in the place of worship, and in every family, in which he has full privilege.* He is raised to this office according to the privilege granted by reason and the regular court of the tribe, and is elected by lot, which election is guaranteed by the vote of the convention."—*Triad 71.*

The *Druid-bard*, though mentioned last in this Triad, was by no means inferior to the other two orders; but the circumstance of his being elected to his office from amongst the privileged Bards, called in this triad *Chief Bards*, seems to imply that he stood higher than the rest: And his office being more exclusively sacred naturally gave him that distinction. "In him," remarks Mr. Owen, "sanctity of life and celebrity for wisdom were always looked for as necessary qualifications. He was most immediately the instructor of youth, and was from the necessary obligations of his office the residentiary Bard of his district—an obligation which the others did not lie under. But though the Druid was more peculiarly, yet he was not exclusively the minister of religion, for the Privileged Bard, and even the Ovate might officiate as such after being confirmed by reception into the Order at a Congress. But as a matter of convenience, the *religious establishment* was allotted to an appropriate set of Bards called Druids to give notoriety and discriminate visibility to their function. The Druid-order was exempted from some offices that were incumbent on each of the others.

"The *Ovate*" observes the same writer, "was the third order, being an honorary degree, to which the candidate could immediately be admitted without being obliged to pass through the regular discipline. This degree appears to have been intended to create a power that was capable of acting on emergencies, on a plan different from the regular mode of proceeding, and for the purpose of bringing within the system such kind of knowledge as was unknown, or foreign to the original Institution.

"Each of the orders had a peculiarity of estimation. Thus the Privileged Bard was peculiarly the ruling order,—the Druid the religious functionary,—and the Ovate, the literary or scientific order."—*Owen's Llywarch Hen.*

The Bardo-Druidic Institution appears from the preceding account to have gradually assumed in many respects the character of an University, in which not only RELIGION, but also all the Arts, Sciences, and Faculties then known and practised, were taught and studied.

Originally Music formed a part of the profession of the Bardic Druids. But from having advanced and become more consolidated in the course of ages, Minstrelsy became a distinct order under its own rules. Yet the connexion was not quite dissolved, for the latter was always considered in some degree as a subordinate branch of the original system.

That this Bardo-Druidic College or University was not merely an assemblage of nominal functionaries, but of men deeply learned and highly accomplished in every branch of useful knowledge, appears beyond a doubt from the high state of cultivation into which they had brought their own language before the arrival of the Romans under Julius Cæsar. Ever since the Roman invasion the ancient British language has had to contend with the most untoward circumstances. Attempts have been repeatedly made at its entire extinction, but it still lives, and invites a comparison at the present moment with any language in the world for *antiquity, purity, copiousness, force, melodiousness, and adaptability to every kind of poetry*. Its vocabulary contains not fewer than ONE HUNDRED THOUSAND WORDS, and its system of versification is superior to any thing of the kind in the whole world: It is reduced to twenty-four elementary classes, from which every kind of verse is deducible. And it has been strictly ascertained that there is not in any language, ancient or modern, any kind of verse that is not used in the ancient British. Many kinds are in common use in the Principality at this day, so singularly different from what has ever yet been known in Europe, that no conception of them can be conveyed except by acquaintance with the language itself. And will it be believed that this language, which has so often been objected to on account of its supposed overplus of consonants, contains some stanzas of poetry, composed according to the strictest rules of alliteration *entirely of vowels*? An instance of this kind, being so great and marvellous a curiosity, is here subjoined. It is an Epigram on the Spider :

"O'l wiw wy l weu e a,—a'l weau
 "O'l wyau e weua :
 "E weua ei we aia,'
 "A'i weau yw leuau ia."

The W is always a vowel in the Ancient British, and has the same sound and form as the long $\bar{o}$ (Ω) in Greek.

COSTUME OF THE BARDO-DRUIDIC ORDERS.

1. *Of the Druid-Bard.*—His dress was pure white, the emblem of holiness. Taliesin calls the dress of this order, "The proud white garment which separated the elders from the youth." But several French authors assert that the white garment of the Continental Druids had a purple border.

A DRUID IN FULL COSTUME.—On his head a garland or crown of oak leaves; in his right hand the crescent, or the first quarter of the moon, to signify that the time of the festival had arrived; around his neck a string of white glass beads called Glain; short hair, long beard, and a linen robe of pure white flowing down from the shoulders to the ankles, differing in shape from the surplices which are now worn by the ministers of religion, in that one side folded over the other in front and was fastened by a loop and button at the shoulder like a cassock: The sleeves were also open on the upper side along the arm as far as the shoulder, disclosing at once the tunic or white jacket worn underneath, which had tight sleeves with cuffs turned up at the wrists, and cut in points. The crescent was of pure gold.

2. *The Chief or Privileged Bard.*—The distinguishing dress of this order was the unicoloured robe of skye-blue, an emblem of peace. Thus Cynddelw in his ode on the death of Cadwallon, calls these Bards "Wearers of long blue robes." And since the sky without a cloud appears serene, and exhibits to an advantage its vivid blue, this colour was the best that could have been chosen as an emblem of peace, of which the Bards were professedly the advocates and heralds.

A BARD IN FULL COSTUME.—In addition to the robe we have just described, the Privileged Bard on all occasions that he officiated, wore a cowl or hood of the same colour, as a graduated badge or

literary ornament. This custom was borrowed from the British Bards by the Druids of Gaul, and from them by the Romans. Whence this cowl on its being made use of at Rome obtained the name of "Bardo-cucullus," or the Bard's hood, which was adopted by the monks, and is still worn by the Capuchin Friars, and something like it by the graduates of the English Universities.

But the dress of the Bards differed a little in shape as well as colour from that of the Druid-order. It seems to have been more open in front and with narrower sleeves, lest they should be in the way when the Bard had occasion to perform on the harp. Around his neck was a string of blue glass beads called, as before, the Glain. His hair was short and his beard long, similar to the Druid or Priest.

The Original British harps were strung with hair, and consisted probably of the same number of strings as the ribs of the human body, viz. twelve. And such harps were used at first by scholars so late as the tenth century, as appears by the laws of Howel the Good, who directed a fee to be paid to the master of the art, when the minstrels left off playing on them.

3. *The Ovate*.—The dress of this order was green, the symbol of nature, the mysteries of which the Ovate was considered more particularly to study as the Physician of the tribe. He studied astronomy, the revolution of the seasons, and the use of letters; but above all, the productions of nature with a view to ascertain their medicinal qualities. Taliesin in one of his poems makes an Ovate to say, "With my robe of light green, possessing a place in the assembly." He also had a cucullus or hood attached to his robe, and a string of green glass beads around his neck, and a staff with a golden top in his hand which measured about five feet six inches—a badge of his being an *honorary* member of the Bardo-Druidic Institution. His hair was also short, and his beard long. With the people it was otherwise. Their hair was allowed to grow like that of Absalom; and their beard was kept close, except on the upper lip.

It will have been observed that each of the three orders wore an *unicoloured* robe, whether *white*, *blue*, or *green*. This was considered essential as an emblem of truth which is always one. Truth was that to which all the orders adhered with the most unbending spirit, and truth admits of no mixture. It was, it is, and ever will be, one and the same.

4. *The Judicial Druid*;—or THE DRUID IN HIS JUDICIAL HABIT. He was clothed in a stole of virgin white, over a closer robe of the same that was fastened by a girdle on which appeared the crystal stone, which was worn as an emblem of the transparency of every case that was brought before him as Judge, and of the clear or impartial judgment which he should give accordingly. This was incased in gold. Hence Taliesin says, "O thou with pure gold upon thy clasp."

Round his neck was the breastplate of judgment in the form of a crescent with a full moon or circle fixed to each point, so as to present an even superficies to the spectators. Below the breastplate appeared the string of white glass beads set in gold. Encircling his temples was a wreath of oak leaves, and a tiara of pure gold in the form of a crescent placed behind it, the narrow points of which were concealed behind the ears, whilst the broad or middle part presented a bold front over the crown of the head. On the middle finger of the left hand was a ring, and a chain ring on the next to it, while the hand itself rested on the *Peithynin* or Elucidator, supported by an altar of stone. This Elucidator consisted of several staves called omen-sticks or lots, on which the judicial maxims were cut, and which being put into a frame were turned at pleasure, so that each staff or bar when formed with three flat sides represented a triplet; when squared or made with four flat sides, a stanza. The frame itself was an oblong with right angles.

The appearance of the National Priest in his judicial robes was splendid and imposing; inferior certainly to the Jewish High Priest, but not altogether dissimilar in the distant view of him.

5. *The Bardic Disciple*.—As none could become Druids that were not previously admitted into the order of privileged Bards or Bards of Presidency, the disciples were all aspirants for the latter order, and the candidates retained their original habit or dress until they were actually admitted as disciples. After admission they wore a variegated dress of the three Bardo-Druidic colours—white, blue, and green.

THE BARDIC DISCIPLE IN FULL COSTUME.—He appeared in a loose robe of blue, green, and white, intermingled in stripes or otherwise. The sleeves wide, and little shorter than those of the Orders already described. In his right hand a cup full of wine and

bragget (Gwin a Bragod.)—a kind of delicious mead, still made in the Principality, which the Druids and the Ancient Britons used on their great festivals as drink offering, and otherwise, much after the manner of the Israelites. In his left hand was a bird, the symbol of an aspirant, which is generally believed to have been the wren, for the British word Dryw implies both a wren and a Druid; probably because the former was fixed upon in that age of emblems, as the symbol of an aspirant to the office of the latter.

A custom prevails in the Principality at this day of carrying about for a fortnight or three weeks after Christmas a small chest in imitation of Noah's Ark inhabited by a live wren, one or more. This is done by the young men of the village who go from door to door in the dusk of the evening and sing a song relative to the history of the Ancient Britons, reminding the present generation that they are descended from Noah who was saved by an Ark, and exhibiting the Dryw (or wren) as the ancient symbol of the Druid, the primitive Priest or minister of Noah's religion in Britain.

PRIVILEGES OF THE BARDO-DRUIDIC ORDERS.

These were so few that we might almost venture to mention them in one sentence: but we prefer giving them in the language of the Triads which were composed by the Druids. On this principle we have proceeded throughout. But let it be premised that the Bardic Orders had rights and privileges which belonged to them as citizens or freemen, and which were not in any way interfered with in consequence of their connexion with the national college. These are stated in the following Triad.

"There are three native rights belonging to every free born Briton, whether male or female. First, the gift and free use of *five acres of free land* by privilege of his descent from a native Kimbrian: And the descendants of the foreigner and stranger shall obtain the same upon the fourth in descent by honourable marriages, because such then enjoy a state of liberty. Second, the privilege of carrying defensive arms *and armorial bearings*, which are not allowed to any one except a free born Briton of unquestionable nobility. And third, the privilege of a *vote* under the protection of the chief of the tribe, which a male attains when he has a beard, and a female when she marries."—*Triad 65*.

It appears from the conclusion of this Triad that *Universal Suffrage* prevailed among the ancient Britons in the days of Druidism. This circumstance speaks volumes in favour of that religion which has been so often represented as inimical to the liberties of the people.

It is generally thought that so great an extension of the elective franchise in the present age would be fraught with the most ruinous consequences, and speedily subvert all order and good Government. And what does this argue? Either that the Ancient Britons were wiser men and knew their real interests better than ourselves; or that Druidism exercised its religious and moral influence over the minds and habits of the people to a far greater extent than Christianity does in the present day: perhaps both.

"There are three privileged arts or professions that have the privilege of complete liberty: that is, every man who thoroughly understands and professes them, has peculiar rights besides those which belong to him as a free born Briton: These are *Bardism*; metallurgy; and *learning* or *Literature*. Each of these has a right to *five free acres of ground* in consideration of his profession, exclusive of, and in addition to the land due to him as a native Kimbrian. No man must study two of these arts; and if he should, *he only enjoys the emoluments arising from one of them*, for no single individual can attend to two arts or offices at one time with proper effect and regularity."—*Triad* 68.

The reader will feel with the writer that this Triad administers a severe reproof to those Pluralists who in the present age without any degree of shame or remorse of conscience, monopolise to themselves those emoluments which were originally intended for the support of *many* faithful servants of the Lord—servants equally if not more beloved of God, and certainly not less useful to the Christian Church than themselves. The injustice which the Pluralist commits against his brethren in the ministry, is so flagrant in itself, and so awfully pernicious in its effects, that the writer seriously questions whether a *true* Christian can possibly be guilty of it. It was not so in the days of Druidism. And it is really humiliating that it should be so in the days of Christianity.

But we have another Triad to introduce on the privileges of the Bardo-Druidic Orders in which each of them is specified.

"There are three Orders of the profession of Bardism; the

Chief Bard,—the Ovate,—and the Druid-bard : *Each* of these three has a just and lawful claim to five free acres of land in right of his profession, exclusive of what he is entitled to as a free born Briton. For the right by profession does not abrogate that by nature, nor the natural right the professional.”—*Triad* 71.

The Kimbriac acre was nearly equivalent to two English acres statute measure, being 160 square perches of 20 feet each : So that each Bard, Ovate, and Druid, had between nine and ten acres of ground in right of his profession, which in those primitive times when men had few *artificial* wants were a little estate. Again,

“There are three privileged persons in a neighbouring country : *the Bard, the Minister of religion, and the Chief of the tribe.* The *privilege of embassy* from a bordering kingdom can be granted to one of these three only. *Naked arms must not be presented against any of these three,* whether the countries to which they belong be at war or peace : for unless *learning, religion, and political knowledge,* have privilege and protection, the tribes that are at war cannot be brought to be at peace. It is therefore indispensably necessary to neighbouring countries that Ambassadors should be so privileged and protected, that they may go and return in peace and safety, when their mission and office is by authority for the purpose of concord.—*Triad* 85.

“There are three persons who are not to be compelled to bear arms : *a conventional Bard, a scholar of the court and the place of worship,* and a judge, because arms are incompatible with their station and offices ; and also because no weapon ought to be in the hand of him, who under the privilege of God and his tranquillity diffuses the arts and virtuous sciences, and is publicly employed in consequence of the need of the country and the tribe.—*Triad* 107.

“There are three progressions, that wherever they go they are entitled to *support and maintenance* : they who have the privilege of distinction ;—*they who have the privilege of Bards ;* and they who have the privilege of orphans.—*Triads of Progressions.*

“There are three kinds of proprietors : The free born ;—retainers of the court ;—*and men of learning.* The first of the three are termed commoners, (laymen,) and have the privilege of tenure upon land and emoluments ; the second have the privilege of office, declared by the law ; and the third, who are men of learning, have

the privilege of teachers, that is, *a rate from every plough within the district in which they are authorized teachers*; and their land by privilege *free*; and free maintenance by privilege of their sciences."—*Triad* 193.

That the learned men alluded to above were the Druids, appears from the next *Triad* except one.

"There are three duties incumbent on the learned men, *who are the instructors of country and clan*: First, to teach the commoners (or laymen) in their families, *and in the place of worship*, and in the courts of the district, and in the *conventions* duly assembled as to time and place."—*Triad* 195.

These extracts show that in addition to such privileges as the Bards and Druids enjoyed in their right as free born Britons, they were entitled by virtue of their office as ministers of religion and teachers of the learned arts to the following immunities:—*five free acres of land—exemption from personal attendance in war—permission to pass unmolested from one district to another in time of war as well as peace—support and maintenance wherever they went—exemption from land tax—and a contribution from every plough in the district in which they were the authorized teachers*. The Priests and Levites among the Hebrews enjoyed privileges and immunities not very dissimilar. It was declared by Ezra that it "should not be lawful to impose *toll, tribute, or custom*, upon them. (Chap. vii.) Their other privileges are too well known to require specification here.

THE INFLUENCE OF THE DRUIDS.

The Druids have been grossly calumniated by Toland and others on this head. They have been represented as tyrants, fond of power, and guilty of deposing kings, and working on the passions of the people through the medium of superstition to keep them in the most humiliating state of bondage and degradation. Toland, though professing to give the history of the Druids, evidently describes the Roman Catholic priesthood. That was the standard before his eyes. And others who knew less of the subject have followed in his train softening down his expressions a little, but adding to the heap of falsehood and confusion.

There never was a class of religious men more favourable to the

prosperity of the nation and liberties of the people, than the primitive Druids of Britain. Liberty animated their every thought, and breathed in every sentence that fell from their lips. Let the laws of Dyvnwal Moelmud which were framed and drawn up by them be read, and it will be perceived that they breathe a spirit of freedom which would not disgrace the polish of the nineteenth century. Nevertheless, it is quite true that the Druids possessed great influence in Britain at all times, but they never used it except in subordination to that of the Prince or Chief of the tribe. In confirmation of this assertion we beg again to cite from the laws of the ancient Britons.

“There are three privileged Conventions (Courts or Assemblies) that have a right to the homage of all who apply for protection, employment, honour, or emolument arising from the arts or sciences, according to the privilege and equality of these conventions respectively.

“First, the convention of the Bards of the Isle of Britain, which requires the respectful homage of every person that seeks for the emoluments of song, and of the scientific branches of Bardism.

“Second, the convention of the King or the Lord of the district, with his jurors, judges, and barons; that is every Briton who is a landed proprietor, thus assembled for the purpose of forming a court and deciding on legal causes.

“And third, a convention assembled for *independence*, which is a collective assembly of the country and its dependencies; and *to this the two others owe homage, and the preservation of their privileges.* For though the convention of the Bards is the most ancient in dignity, and the *source of all the sciences*, yet the convention of the collective power of the country and its dependencies *takes precedence by right of power and necessity*, for the regulation and establishment of justice, privilege, and protection in the country and the neighbouring country, and the annexed and separated territories in alliance. *Without this general constitutional assembly, the other two could possess neither privilege nor power:* for this general court of legislation possesses three glorious qualifications, that is to say, it consists of the wisdom, the power, and the will, of country and dependency, clan and clan united, to make, amend, and confirm law and union. *This general convention controls all other right of determination, power, law, or authority so that none other is equal to it.—Triad 60.*

"There are three things which must not be done but by the consent of the country, the neighbouring country, and particularly the tribe: abrogating the king's law;—dethroning the sovereign;—and *teaching new Doctrines, and new regulations in the convention of the Bards*. For these things (as to the Bards) must not be done until the country and the tribe understand their nature, tendency, and regular order, according to the judgment and legal illustration of learned and wise men who are regularly inducted teachers in the efficient convention of the Bards of the Isle of Britain. For neither law, regulation, art, nor any kind of knowledge of the sciences, can acquire any privilege unless they are shown to be true by illustration and instruction; and this is to be done by the decision of masters and wise men who are duly authorized by instruction, sciences, and authority according to the privileged regulations of the country and the tribe."—*Triad* 63.

Whilst the Druids made no attempt to usurp undue authority, or oppose the civil power, the people were always ready to listen to their calm advice, and yield to their remonstrance. Their remarkable wisdom, piety, and disinterestedness of conduct, obtained for them the highest place in the estimation of all. Hence they were always employed in embassies and negotiations. And they observed the most inviolable secrecy on all such occasions between the parties that engaged them in confidential offices.

Universal peace and good will to man being one of the fundamental doctrines of the religion they taught, they appeared often as heralds of peace, and were never at rest until they could bring about a reconciliation between the contending tribes. And so sacred was the person of the Druid held that if he presented himself in his unicoloured robe of sky-blue between two contending armies on the point of engaging in battle, they instantly laid down their arms in accordance with the custom or motto that "a naked weapon was never to be held in the presence of a Bard;" thus affording an opportunity which was often successful of reconciling the contending parties and establishing a covenant of peace. On such occasions a pillar of unhewn stone was erected to be a monument to each party of the solemn compact into which it had entered with the neighbouring tribe to avoid future encroachment and be at peace. How like the custom that prevailed among the Eastern patriarchs!

When Jacob left Padan-aram to return to Canaan, Laban pursued after him, with the view of revenging, but God withheld him. "And Laban said unto Jacob, now, therefore, come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. *And Jacob took a stone and set it up for a pillar.* And Jacob said unto his brethren, Gather stones: And they took stones, *and made an heap*: and Laban said this heap is a witness between me and thee this day, therefore was the name of it called the Heap of witness. And Laban said to Jacob, *This heap be witness, and this pillar be witness that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.*" (Gen. chap. xxxi.) Such a custom among the Druids in Britain accounts for the numerous pillars, and cairns or heaps of loose stones, with which Scotland, some parts of England, and the principality of Wales abound. They were erected in the earliest ages as monuments of peace, of victory, or of national thanksgiving for a rich harvest. But some of them were set up for other purposes as appears by the following extracts from the Law Triads:—

1. For boundary stones or landmarks. "It is ordered and established for the purpose of preventing the uncertainty of a claim, that the Bards shall keep an orderly record of pedigrees, nobility, and inheritances. For the same purpose also is the memorial of the back-fire stones, *the boundary stone*, and the horse block. And he that removes them offers an insult to the court and the judges."—*Triad 97.*

2. As guides to travellers over mountains and desolate tracts of land in the absence of well formed roads. Such were called "The posts of the country and the King." "There are three stones which if any man remove he shall be indicted as a thief. The boundary stone, the white stone of the convention, *and the guide stone*: And he that destroys them shall forfeit his life, (or be guilty of capital offence.)"—*Triad 100.*

Will the reader consider this punishment too severe? Let him remember the penalty annexed to a similar offence in the law of Moses: "*Cursed* be he that removeth his neighbour's landmark. And all the people shall say Amen."—(Deut. chap. xxxii.)

DRUIDICAL FORMS OF OATH.

"There are three conclusive testimonies : *an oath upon the entrails ; a mutual confession ; and a chain of circumstantial evidence that cannot be doubted.*"—*Law Triad* 184.

Mr. Probert, the elegant translator of the Triads, observes in a note under this, that "swearing upon the entrails of any animal was used on certain occasions by the patriarchal Jews, and also by the Greeks, and that the form therefore must be very ancient." There can be little doubt that it prevailed long anterior to the dispersion from Babel. Again,

"There are three sacred objects (or relics) to swear by : the rod of office (or truncheon) of the minister of religion, the name of God, and hand joined in hand ; and these are called hand relics. There are three other modes of swearing : a declaration upon conscience, a declaration in the face of the sun, and a strong declaration by the protection of God and his truth."—*Triad* 219.

An oath was considered of so sacred a character that whosoever was found guilty of perjury, was never again to be credited.

"There are three persons whose testimony is *never to be credited* : A minister of religion who has broken his covenant ;—a witness who has been found to swear falsely by his pledge of truth, in court or any other place ;—and a notorious habitual thief."—*Triad* 111.

We need not add any remarks on these extracts : They speak explicitly for themselves, and afford additional testimony in support of the great position which pervades the whole of this Treatise, that the Druids taught the worship of the true God. They understood the nature and obligation of an oath.

THE DRUIDICAL USE OF THE MISTLETOE.

It has been observed by naturalists that the blossom of the mistletoe falls off within a few days of the summer solstice, and the berry within a few days of the winter solstice. These incidents therefore marked the return of two of the usual seasons for holding the Bardic conventions and festivals. Hence, it is not improbable, arose *one* of the reasons for which the mistletoe was held in so high a veneration among the Druids.

Again it is stated that the Ancient Britons commenced their year on the sixth day of the new moon, on which occasion a sacred festival was held throughout the country, and sacrifices were offered to the God of heaven under the oak in acknowledgment of his manifold blessings on the past, and to supplicate the same on the coming year. The oak had become peculiarly sacred as the house of God, or the place of worship, and consequently branches of this tree were used to adorn the altar, and garlands of its leaves to decorate the Priest or Druid ; and the mistletoe, being so seldom found on the oak, was considered so great and desirable an appendage, that no solemn festival, such as that held at the beginning of the new year, was to be without it. Hence, as the new year drew nigh, the inhabitants with their Priests at their head, marched with great solemnity to gather this plant, inviting all to assist at the ceremony in these words, "*The new year is at hand, gather the mistletoe.*" The tree being found on which it grew, the Druid or Priest ascended in his sacerdotal robes, and with a golden hook or consecrated knife cut off the shrub which was received in a white sheet spread for that purpose underneath.

When the sacrifice was over, the berries of this plant were taken by the Ovate, the physician of the tribe, and converted to medical purposes. That these berries possessed medicinal virtues can hardly be doubted. The following passage respecting the mistletoe occurs in Bacon :

"Mistletoe groweth chiefly upon crab trees, apple trees, sometimes upon hazles, and rarely upon oaks ; *the mistletoe whereof is counted very medicinal.* It is ever green, winter and summer, and beareth a white glistening berry : And it is a plant utterly differing from the plant on which it groweth."

Sir John Colbach published a Dissertation on the efficacy of the mistletoe in the year 1720. But in medicine, as in fashion, what is deemed of high value in one age is discontinued in the next, and thought nothing of. Such is the fate of the mistletoe in the present day as to any medical use that is made of it. But it is not improbable that it will have its day again.

The anonymous author of a little work entitled "*Identity of the Hebrew and Druidical Religions, demonstrated from the nature and objects of their worship,*" suggests a new idea respecting the mistletoe, which may or may not be true.

"The Israelites looked for a Redeemer, who should come in future times : they typified his advent by the scape goat and a variety of emblems. The Druids did the same, they looked for some one who was typified under the emblem of the mistletoe. 'The Druids hold nothing more sacred than the mistletoe, and the tree on which it is produced provided it be the oak. They make choice of groves of oak on this account ; nor do they perform any of their sacred rites without the leaves of those trees. And whatever mistletoe grows on the oak they think is sent from heaven. They call it by a name which means the *curer of all ills*.'—(Pliny.)

"Virgil, speaking of the mistletoe, calls it the golden *branch*, and says, by its efficacious powers alone, man could return from the realms beneath. The Druids represented the Almighty by the oak, supposing that that tree exhibited in the liveliest manner the God of vegetative nature, eternal, omnipotent, and self existing, defying the assaults of a past eternity, and looking on the future as only equal to himself in duration. From him came the branch so much spoken of by ancient prophets, *the Curer of all our ills*, who is indeed the resurrection and the life, without whose kind assistance we cannot return from the gloomy territories of the grave."

Without pledging ourselves to the belief of every sentiment contained in this passage, we beg to make one remark, that as it was a very general practice of the ancients to represent and convey their ideas by means of symbols taken from nature, especially by trees and plants, and their various parts ;—that as trees in the garden of Eden were divinely pointed out, as emblematical of the most awful ideas—*life and happiness, death and misery* ;—and that as the promised Saviour is repeatedly characterized in the sacred writings by the symbolical appellations of "*Branch, Rod, Root of David, Tree of life, Plant of renown*," we see no reason whatsoever for denying to the British Druids the right and propriety of making the mistletoe of the oak a symbol of the promised Saviour, and calling it the *curer of all ills*, to remind themselves and the people of the benefits which that Saviour would confer on them. And it is not a little singular, that among the several names by which the mistletoe is known in the Principality at the present day, one is, *Oll-iach*, All-heal. And no use seems to be made of it medicinally, though other Druidical herbs such as the vervain and cowslip are still in high repute.

Every part of the Mosaic dispensation was symbolical, and that not only with the consent, but by the appointment of God. And the Christian dispensation is not without its symbols, both in baptism and in the supper of the Lord. The Druids were consequently right in making use of symbols. And far be it from us to suppose that a custom of symbolizing did not originally prevail in the antediluvian world.

DRUIDICAL USE OF LETTERS.

It has often been a subject of controversy whether the ancient inhabitants of this island were acquainted with letters before their intercourse with the Romans. If the question be asked in reference to all classes generally, it can hardly be met by an affirmative. But if it be intended to apply only or principally to the higher classes of society, and to the *several Orders of the Bardic Institution*, then an affirmative is the only reply. Julius Cæsar adverts to the subject in the following passages.

“Nor do they (the Druids) deem it lawful to commit those things which pertain to their discipline to writing; though *generally in other cases*, and in their private and public accounts, they use Greek letters.

“They appear to me to have established this custom for two reasons; because they would not have their secrets divulged, and because they would not have their *disciples* to depend upon written documents, and neglect the exercise of memory.”

From these passages it is evident that a knowledge of letters was common to the members of the Bardic Institution, and even to the pupils of it. And the restraint imposed upon the pupils, not to commit the institutes to writing, Cæsar ascribes to a desire in the first place, to prevent the regulations of the Order from being divulged; and in the next, to promote that exercise of the memory which was inseparable from the principles and practice of the Druidical system.

Cæsar’s testimony then is decisive as to the use of letters among the Druids, even before his acquaintance with them. And when he called those letters Greek, it was from having observed a certain resemblance between the two alphabets. The researches of some Welsh Antiquarians of the present day have succeeded in restoring

to light the characters originally used by the Bards. And it is singular that they comprise with four or five exceptions all the old Etruscan or Pelasgic letters, which were probably but little different from the Greek characters used in the time of Cæsar—a fact which serves at once to confirm his account and vindicate the genuineness of these Druidical remains.

This curious alphabet is called in the language of the Ancient Britons, *Coelbren y Beirdd*, the Token-stick of the Bards;—a term derived from the ancient practice of cutting these letters across the surface of small pieces of wood, prepared for that purpose. A similar custom was in early ages common to other countries; and an allusion seems to be made to it on one occasion by the prophet Ezekiel. “Moreover, thou son of man, take thee one stick, and write upon it—For Judah and for the children of Israel his companions: then take another stick and write upon it—For Joseph, the stick of Ephraim, and all the house of Israel his companions: and join them one to another into one stick; and they shall become one stick.” (Chap. xxxvii.)

The sticks used for such purposes by the British Druids, were either square or trilateral: the square form was adapted to general subjects and poetical stanzas of four lines; and the trilateral to the inscription of triads and triplets. These sticks were afterwards joined in a frame, called the *Peithynin* or Elucidator, (previously explained in this Treatise,) an engraved specimen of which may be seen in Fry’s *Pantographia*. A copy of the alphabet is also given in the same work, and in the *Celtic Researches*. We are prevented from furnishing a copy here for want of type.

As the British Druids made use of the traditionary art or memory for all the purposes of religious instruction, the question naturally occurs, What particular use did they make of letters? The answer is supplied by those Law-Triads which describe the several duties of the Bards and Druids.

“There are three duties incumbent upon the teachers of the country and the tribe, being learned men: 1. “To impart instruction, &c.

2. “To keep an authentic record, respecting privileges, customs, families, pedigrees of nobility by honourable marriages, heroic actions, and every thing of superior excellence of country and clan, that is performed in the court and in the sacred place, in peace and in war.

3. "They are to be ready at every appointed time and place to give instruction, advice, and information on sacred subjects, *by reciting the authentic records, and by writing down* what is given by judgment and custom *in a proper book of records*. More than this is not to be required of the instructors of the country, who are men of reading and writing, and of scientific reflection and wisdom, lest it should render them unable to perform their duty as regularly inducted teachers.—*Triad 195*.

"There are three distinguished literary characters :

1. He that has an acquaintance with literature, and can *write and read the Kimbric language correctly*, impart instruction respecting them, and keep a *written record* of the three subjects *of record of the Bards* of the Isle of Britain; and these are pedigrees of nobility by marriages, inheritances, and heroic actions. . . . —*Triad 72*.

"There are three defects in the law : an uncertain claim, an imperfect defence, and unattested records.—*Triad 96*.

"There are three ways of guarding against the three preceding defects: 1. Keeping and maintaining *judicious records* respecting pedigrees and nobility by honourable marriages; and also respecting inheritances and the things connected with them. 2. Perfect evidence by correct witnesses and by *authentic records*, whether the recorder be living or dead. For the purpose of preventing the uncertainty of a claim, it is ordered and enjoined upon the Bards who are inducted by convention, that they shall keep record of descent and rank, and of partition of land". . . . —*Triad 97*.

Considering the antiquity of these Triads, being of anterior date to Christianity, they satisfactorily decide the question as to the Druids' use and knowledge of letters in the affirmative. And as no allusion is made to the *origin* of letters it is more than probable that the art of writing in its rude state accompanied them from the seat of dispersion. Such is the deliberate opinion of the writer.

DRUIDICAL ALTARS AND TEMPLES.

All we intend to do under this head is simply to give a description of some of those Druidical remains which are called altars and temples, without attempting to assign reasons for the variation in their structural form. The date of these erections being so remote

that their use is entirely forgotten, it is more than probable that Antiquarians, misled by certain resemblances, have confounded two or three kinds of these monuments, which are really distinct, and which were erected for different purposes; calling that a *bloody* altar which was only a sepulchral monument, and that an observatory which was really a temple.

An incumbent stone, supported by two or more pillars has generally had the name of an altar; but the Author of the *Celtic Researches* is of opinion that such rude and massy structures were erected in memory of the Ark from an allusion made to them in one of the Triads under the name of *Maen-arch*, the Stone-ark, and *Kist-vaen*, Stone-chest or ark. To this opinion the writer of this Treatise subscribes from conviction of its truth. But let the reader be aware that such structures were employed for Druidical purposes at the quarterly and annual conventions, not so much as altars as speaking stones. The space underneath the enormous covering stone, representing the interior of the ark, was occupied by the Bardic disciples or Druidical pupils; from which they came forth fully instructed in the mysteries and doctrines of that religion which Noah had preserved in the ark and his descendants conveyed into Britain, and were publicly admitted in the presence of the assembled tribes as authorized teachers.

A Druidical monument of this description in Gower, Glamorgan-shire, is thus described in Camden's *Britannia*.

"They (the stones) are to be seen upon a jutting at the North-west of Kevn Bryn, the most noted hill in Gower. Their fashion and posture is this: There is a vast unwrought stone, probably about twenty tons weight, supported by six or seven others that are not above four feet high, and these are set in a circle, some on end and some edgewise or sidelong, to bear the great one up. The great one is much diminished of what it has been in bulk, as having five tons or more, by report, broken off it to make mill stones: So that I guess the stone originally to have been between twenty-five and thirty tons in weight. The common people call it *Arthur's Stone*. Under it is a well, which as the neighbours tell me, has a flux and reflux with the sea."—(*Gibson's Camden*.)

Let us hear from the same pen the description of another, but similar monument, which appears as an appendage to an ancient temple.

"There are in this county (Pembrokeshire,) several such circular stone monuments as that described in Caermarthenshire, by the name of *Meini Gwyr*; and *Kevn Llechart* in Glamorganshire. But the most remarkable is that which is called *Y Gromlech* in Nevern parish, where are several rude stones pitched on end in a circular order; and *in the midst of the circle a vast rude stone placed on several pillars*. The diameter of the area is about fifty feet. The stone supported in the midst of this circle is eighteen feet long, and nine in breadth; and at the one end it is about three feet thick, but thinner at the other. There lies also by it a piece broken off about ten feet in length and five in breadth, which seems more than *twenty oxen could draw*. It is supported by three large rude pillars, about eight feet high; but there are also five others which are of no use at present, not being high enough, or duly placed to bear any weight of the topstone. Under this stone the ground is neatly flagged, considering the rudeness of monuments of this kind.—(*Ibid.*)

"So, again, there is a parish in Denbighshire, called *Kerrig y Drudion*, Druid-Stones; and the monuments which entitle it to this name are two *Kistvaens*, or stone chests, covered with their ponderous slabs, or cromlechs; and these chests are traditionally reported to have served the *purpose of prisons*.—(*Ibid.*)

"We are told that the three mighty labours of the Island of Britain were, lifting the stone of *Ketti*;—building the work of Emrys; and piling up the mount of the assemblies.

"The work of *Emrys* implies the sacred circles, such as Stonehenge, which is known by that name; the *Main Ambres* in Cornwall; *Dinas Emrys* in Snowdon; and other *Petrai Ambrosiai*. And in Silbury-hill we may contemplate the *Mount of Assemblies*: But what third kind of British monuments is there which displays the effect of great labour in "*lifting a stone*" unless it be the Cromlech.'

"*Ketti* is a derivative of *Ket*, and this must have implied *ark* or *chest*: for we still retain its diminutive form *Keten* to denote a *small chest* or cabinet. Wherefore *Maen-Ketti* signifies the stone-ark, and it could have been no other than the ponderous covering of that cell which represented the ark."—*Davies's British Druids*.

The Druidical temples were generally of a round form as appears by the appellative terms which the Bards used in describing them, as *Côr* and *Cylch*, a Round, or Circle: and they were always com-

posed of stones. One of this description is found on the top of Snowdon in the county of Caernarvon. "It stands on the plain mountain as soon as we come to the height, having much even ground about it." But this temple of Snowdon could only have been regarded in the ages of Druidism as a *provincial* sanctuary, as it bears no comparison in point of magnificence and grandeur with that of Stonehenge, or Abury.

That Stonehenge was a Druidical temple of high eminence, and that its construction evinces considerable proficiency in Astronomy has been the decided opinion of many respectable Antiquaries. Its ancient British name, *Côr Gawr*, means the great Cathedral or Grand Choir.

It is described by Mr. Camden to be a huge and monstrous piece of work. "For within the current of the ditch," he says, "there are erected in manner of a crown, in three ranks or courses, one within another, certain mighty and unwrought stones, whereof some are 28 feet high and 7 feet broad; upon the heads of which others like overthwart pieces, do bear and rest cross-wise, with small tenons and mortises, so that the whole frame seemeth to hang: on which account we call it *Stone-heng*."—*Camden's Britannia*.

"It is situated on a rising ground, anciently environed with a deep trench, still appearing about 30 feet broad: So that betwixt it and the work itself a large and void space of ground was left. It had from the plain three open entrances the most conspicuous of which lies north-east; at each of which were raised on the outside of the trench, two huge stones, gate-wise; parallel to which on the inside are two others of less proportion. After one has passed the ditch he ascends thirty-five yards before he comes at the work itself. The whole work in general being of a circular form is 110 feet in diameter, and without a roof.

"The whole outer circle originally consisted of 30 upright stones; upon the top of these was placed an equal number of imposts in such a manner that the whole circle was linked together in a continued corona by the imposts being carried quite round. Two yards and a half within this great circle is a range of lesser stones, 40 in number, forming with the outer circle, a very noble and delightful walk, 300 feet in circuit. These stones were one half the height of the exterior uprights.

“The adytum or cell which presents itself next is a most noble and beautiful ellipsis; nor is there any thing like it in all antiquity. It is an original invention of the Druids, an ingenious contrivance to relax the inner and more sacred part, where they performed their religious offices. The two outer circles were no disadvantage to the view from hence, but added much to the solemnity of the place and of the duties discharged in it by the frequency and variety of their intervals. They that were within would see a fine effect produced by this elliptical figure included in a circular corona, and having a large hemisphere of the heavens for its covering.

“The exterior oval is composed of certain compages of stones called Trilithons, being made each of two uprights with an impost at top. The uprights are ten in number, and the imposts, five. The inner curve consists of 19 upright stones in a pyramidal form. Their height is unequal like that of the Trilithons rising higher towards the upper end of the adytum.

“As you look from the grand entrance towards the altar (or speaking stone,) the jambs of the two hithermost Trilithons present themselves with a magnificent opening 25 cubits wide. One remarkable particular in the construction of this oval is, that the two hitherto Trilithons corresponding, that is on the right and left hand next the grand entrance, are exceeded in height by the two next in order, and those again by the Trilithons behind the altar, thus improving in height and beauty from the lower to the upper end of the choir. Their respective heights are 13, 14, and 15 cubits, (Hebrew measure.)

“The altar is of a blue, coarse, and fine marble, placed a little above the focus of the upper end of the ellipsis, 4 feet broad, 16 feet long, and 20 inches thick, leaving round it room sufficient for the ministration of the Priests.

“The whole number of stones of which this most superb temple was composed, is 140.

“The appearance of Stonehenge,” observes Dr. Stukeley, “is stately, awful, and really august. When you enter the building, whether on foot or horseback, and cast your eyes around upon the yawning ruins, you are struck into an extactic reverie, which none can describe, and they only can be sensible of that feel it. The dark part of the ponderous impost over our heads, the chasm of sky

between the jambs of the cell, the odd construction of the whole and the greatness of every part surprises. If you look upon the perfect part, you fancy entire quarries mounted up into the air; if upon the rude havock below, you see as it were the bowels of a mountain turned inside outwards."—*Stukeley's Stonehenge*.

"To the meeting of great assemblies, whether on religious or civil accounts, the place seems peculiarly adapted; for which purpose the world does not afford a nobler spot. Its situation is upon a hill in the midst of an extended plain 100 miles in circuit, in the centre of the southern part of the kingdom, covered with numberless flocks of herds and sheep, in which respect the employment and the plains themselves are patriarchal; where the air itself is perfectly salubrious and exhilarating, and the yielding turf, fine as the surface of a bowling-green."

Within sight are numerous barrows in which the bones of the Ancient Druids have for ages been at rest, and in which it is to be hoped they will be permitted to sleep until "death be swallowed up in victory."

The Druids of Britain were not singular in the erection of pillars, altars of stone, and circular temples. The inhabitants of Syria erected unhewn pillars in their shaded groves. And uncovered circular temples abounded at one time in India and the East generally. Mr. Maurice, the Author of the *Indian Antiquities*, speaking of Stonehenge, makes the following remarks.

"Whoever has read, or may be inclined to read my history of Oriental Architecture, as connected with the astronomical, and mythological notions of the Ancients, may see most of the assertions realized in the form and management of *this old Druid Temple*. For, in the first place, it is *circular*, as it is there proved all ancient temples were. In the second place, the adytum or Sanctum Sanctorum is of an *oval form* representing the *Mundane egg*, after the manner that all those adyta in which the sacred fire perpetually blazed were constantly fabricated.

"In the third place, the situation is fixed astronomically, the grand entrances both of this temple and that of Abury, being placed exactly North-east, as all the gates or portals of the ancient caverns, and cavern temples were. In the fourth place the number of stones and uprights (in the outward circle) making together exactly *sixty*,

plainly alludes to that peculiar and prominent feature of Asiatic Astronomy, the *sexagenary cycle*; while the number of stones, forming the minor circle of the cove, being exactly *nineteen*, displays to us the famous *Metonic* or rather *Indian cycle*; and that of *thirty* repeatedly occurring, the celebrated *age or generation of the Druids*.

"Fifthly, the temple being *uncovered*, proves it to have been erected under impressions similar to those which animated the ancient Persians, who rejected the impious idea of confining the Deity within an enclosed shrine, however magnificent; and therefore, consequently, at all events, it must have been erected before the age of Zoroaster, who flourished more than five hundred years before Christ; and who first covered in the Persian temples.

"And finally, the heads and horns of oxen and other animals, found buried on the spot, prove that sanguinary (sacrificial) rites were actually practised within the awful bounds of this hallowed circle."—*Ind. Antiq.* Vol. VI.

We leave these remarks to the consideration of our readers, and hasten to give an account of one or two similar temples erected by the Jews.

In the book of Exodus (chap. xxiv.) it is written thus: The scene is laid at Mount Sinai. "And Moses rose up early in the morning, and *builded an altar under the hill, and twelve pillars*, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which *offered burnt offerings*, and sacrificed *peace offerings of oxen unto the Lord*. And Moses took the book of the Covenant and *read in the audience of the people*." If the twelve pillars were arranged in a circular form around the altar, as is believed by most Antiquarians, then we behold here a temple of the same form with Stonehenge in Britain, used for the purpose of sacrificing oxen, &c. to the Lord, and of reading the law to the people. The circular temples of Britain were employed by the Druids for precisely similar purposes.

Again it is written in the Book of Deuteronomy (chap. xxvii.) "And it shall be on the day when ye shall pass over Jordan unto the land which the Lord thy God giveth thee, that thou shalt set thee up *great stones*, in mount Ebal, and there shalt thou build an altar unto the Lord thy God, *an altar of stones: thou shalt not lift up any iron tool upon them*. Thou shalt build the altar of the Lord

thy God of *whole stones*: and thou shalt offer *burnt offerings thereon unto the Lord thy God*: and thou shalt offer peace offerings, and shalt *eat there and rejoice* before the Lord thy God."

With the exception of mount Ebal, every word of this passage applies to the altars and temples of the British Druids. The directions here laid down for the Hebrews must have been known among the earlier patriarchs long before the actual departure of the various families from the East.

"Epiphanius says that at Shechem there was a temple built by the Samaritans, of a circular form. This temple is again and again spoken of in the sacred writings. At Shechem, Jeroboam was made King over Israel, and Rehoboam rejected; at Shechem there was a high Priest; and Joshua (xxiv. 26,) says that it was the especial sanctuary of the Lord. A similar temple existed at Gilgal, at which the grandest and most magnificent occurrences transpired: Here Samuel changed the Theocracy of the Hebrews into a monarchy; it was here that the new made monarch invoked the Lord before he began his first war against the Philistines: and it was here that the people assembled to celebrate all their great festivals."—*Author of Identity, &c.*

PROBABLE CORRUPTION OF BRITISH DRUIDISM.

Our proposed object has been from the commencement to develop the real character of British Druidism and represent it in its original dress and purity. Others that have written on the subject have given under the name of Druidism an account of every frivolous custom and superstitious belief that obtained among the Ancient Britons and continental Celtæ: just as if the historian of the Protestant religion in Great Britain and Ireland, gave the world under that significant title a detail of the cockpits, bull baitings, horse races, masquerades, balls, theatres, and Sunday dinners that have disgraced our land ever since Protestantism became the established religion. Foreigners look upon these customs, and estimate our religion by them. And the Jews believe them to be part and parcel of Christianity, and consequently prefer Judaism as less scandalous and far more spiritual.

But we ask our readers if it be not unfair and unjust to mix up

every corrupt custom of the age with Christianity, and then form an opinion of its nature and influence from so unholy and dissonant an appendage? The absurdity and injustice of such proceeding are too glaring to require a comment. And yet this is precisely the manner in which the public have hitherto been accustomed to judge of the religion of our primitive forefathers. All the evil practices and superstitious customs that ever prevailed among the Ancient Britons have been gravely laid to the charge of Druidism, whereas such things prevailed, not as the effects of Druidism, but despite of it.

However, there were many sources from which the primitive Druidism of Britain, pure as it originally was, might have borrowed some heterogenous principles before it was superseded by the introduction of Christianity. The Historical Triads mention several invasions of the Isle of Britain at different periods preceding the Christian era. It was invaded by the "Coranians that came from the country of Pwyl (supposed to be Poland) and by the Irish Picts who came to Alban by the North Sea. The former settled about the river Humber, and the shore of the German Ocean, and the latter about the shore of the sea of Denmark."—*Triad 7*.

Britain was also invaded by "the Scandinavians who came here after Urb had taken the flower of the nation of the Kymry, in number 63,000 men of war and cavalry, from this Island. But at the end of the third age the Kymry drove the Scandinavians over the sea into Germany. Again it was invaded by the troops of Ganval the Irishman, who came to North Wales, and were there twenty-nine years, until they were driven into the sea by Caswallon the son of Beli."—*Triad 8*.

But there was less danger to Druidism from these invasions than from the friendly intercourse of the natives with the Phœnicians and Greeks as regular traders. For the invaders being viewed in the light of unprincipled and plundering hordes, their religion was not less detested than themselves. But the Phœnicians and Greeks had an opportunity of disseminating among the people their idolatrous notions and customs with impunity, and consequently with some degree of success. These corruptions entertained by the people, did in course of time affect some of the members of the Bardo-Druidic Institution, but never to such an extent as to sup-

plant or subvert the Druidical religion itself: And it is a fact founded in history that the Romans were the first to *establish* the worship of images and idols in this country. Hence Bryant and others who have been so anxious to prove that the Druids were idolaters, have been forced in order to support the charge to say, that they worshipped the sun and moon, and the images inscribed on their coins. But we ask the candid reader, if he thinks it at all probable that the idolatry of the Druids would have stopped with the *sun* and *moon* after the *principle* had been once admitted, when in every other country it descended immediately to *stocks* and *stones*, *men* and all kinds of *beasts* and *creeping things*?

But idolatry followed the Roman arms wherever they went, and Britain when subdued by them became the theatre of all its abominations. But the dark night of heathenism was of short duration here. The gloom was soon dispelled by the spreading light of Christianity. The shades of night had no sooner enveloped our land, than "the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light was sprung up."

DRUIDISM SUPERSEDED BY CHRISTIANITY.

The Druids retired before the Roman arms towards the western coasts and cultivated their sacred rites in Cumberland and Cornwall, and among the mountains and fastnesses of Wales. But this occurred at a time when the promised Saviour had already appeared in the human nature "to be a light to lighten the Gentiles." And it was not long before that Gospel which proclaimed him to the world, was preached in Britain. There being nothing in Druidism fundamentally opposed to Christianity, but every thing rather anticipative of it, the Druids who had hitherto sacrificed fowls and beasts to prefigure the Saviour's death and atonement, now laid aside these rites, embraced the Christian religion, and became its ministers. They had a motto which singularly facilitated the change; "*COELIAW DIM A CHOELIAW POB PETH*,"—*Believe nothing, and believe every thing*; that is, believe every thing supported by reason and proof, and nothing without.

The sacred places of Druidism became the sacred places of

Christianity. Hence, observes the Bard of Glamorgan, "Some of those places which we call Druidical temples retain in their names and other circumstances evident marks of their having been places of Christian worship. Such is Carn Moesen, or the Carnedd of Moses, in Glamorganshire, Carn y Groes, on the mountain of Gelly Onen in the same county, where a very ancient cross stands; and Ty Illtud in Breconshire, and many others."

The *Druid-Order* or *Priests* of the Ancient Britons becoming Christian Ministers soon disappeared. But the *Bards* and *Ovates* continued to discharge their functions under the same names, and are hardly extinct yet. To them we owe the preservation of those invaluable records from which this Manual of Druidism has been compiled. But their history since the introduction of Christianity forms a distinct subject from Druidism, and consequently demands no further notice in this place.

We now take our leave by stating, that our simple aim has been throughout to record the truth after a most laboured investigation of every point. And we trust our readers will give us credit for having kept closely to our motto,—“TRUTH IN OPPOSITION TO THE WORLD.”

ERRORS OF THE PRESS CORRECTED.

Page 9, last line, for *Davis* read Davies; page 36, 1st line, for *Pharoah* read Pharaoh; page 39, line 18, for *practise* read practice; page 50, line 13, for *nation* read nations; page 52, line 17, omit *he*; page 54, line 27, for *reinforcement* read re-enforcement; page 62, line 5, for *Dyfnwal* read Dyvnwal; page 66, line 22, for *naturiaeth* read naturiaeth; page 75, line 6, for Ω read ω ; page 84, last line, for xxxii, read xxvii; page 87, line 18, for *poken*, read spoken.

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